

# Social Responsibility for People with Mental Disorder

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**Abstract-**The case of mental disorder in at some place in west Bandung is worrying because there are 28 people with mental disorders. There are many factors that trigger the increasing cases of mental disorder, and one of which is due to the poverty that makes an individual's life have a harder life and incapable of passing on their life. Currently, this community has formed an integrated program to address mental disorder on society. The program is called alert village (*desa siaga*) "Sehat Jiwa", that is a form of social responsibility community which conduct a mutual benefit both moral and materials. The program is developed not only to provide care to people with mental disorders, but also to give a mentoring to the family to keep giving support to their ill member of family.

**Keywords:** social responsibility, mental disorder, Desa Siaga

## I. INTRODUCTION

A harder life has created various problems for people. These problems are different to one another, and they are caused by some factors, such as poverty, divorce, even breakups that cause depression among adults and teenagers. These conditions require individuals to be able to survive to control themselves, and to keep strong in undergoing their life. A shocking news story in a famous newspaper in Bandung reported that 23 residents of a village had psychiatric disorders. This issue is quite worrying because it is considered as an extraordinary circumstance of mental illness. This, of course, raises a big question for the readers.

Based on the findings from field study, the researchers found that there were 34 people with mental disorders in West Bandung. The number of cases was balanced between women and men, and there were 29 people recorded. This is certainly a big problem for local government, especially rural districts both to give medical treatment and to establish a concept of empowering the people, especially the empowerment of families. In order to participate in promoting a sense of social responsibility for people with mental illness, then this article aims to introduce the model of social awareness of the community through various integrated programs and to increase public consciousness because the phenomenon of mental disorder in the community is a shared responsibility.

### A. The Background of Mentally Illness

From the preliminary data obtained through the head of village, one of the triggering factors of mental disorder is heredity. According to him, hereditary factor is the key to the problem of mental disorders. Even if the individual looks normal, the individual will become mentally ill on one

occasion when experiencing pain, stress, and depression. Some people with mental disorder were indeed found due to similar blood relatives, such as siblings, fathers and sons [1]. This is seen by the public that mental disorder is a hereditary disease. This also strengthens the prejudice of citizens because based on the field study it is found that of 28 cases, there are 9 people who have blood relations. Other data showed that people with severe mental disorders are generally unemployed, uneducated, introvert, and less fortunate. The condition is like most of rural livelihood, in which the people live as farmers and gardeners. However, the condition of the houses people with mental disorder is under standard as there is no toilet and is dirty. The average income of a farmer is about Rp. 15,000 per day. Some people also sell *tutut* (rice-field snails) and have around Rp. 9,000 per day. It showed the average economic conditions of the society which are under the poverty line, and people with mental disorders are usually unemployed, so they become a burden to their family. This condition can be a burden that causes incapability for someone to meet the increasing costs of daily needs due to insufficient financial condition.

Public reaction to people with mental disorders also varies. Many people assume that mental disorder is a disgrace or as a result of the sins done by human beings [2]. The mistaken attitude results in the community to respond people with mental disorders with fear and then isolate them [3]. Hence, the role of the family to help relatives who are mentally ill needs to be addressed because supportive families help the people with mental disorder come back to society [4]. In reality, families who have members with mental disorders see it as a disgrace and tend to withdraw from the society. The data from the County Government revealed that new people with mental disorders in West Bandung were 813 cases in 2013. The new cases were divided by people with psychosis (72 people), neurosis (116 people), narcotics and psychotropic substances (20 people), mental retardation (7 people), and other mental disorders (554 people). This astonishing occurrence, of course, requires some solutions not only a mental health therapy post treatment but also some precautions for citizens to avoid stress or other factors that trigger mental disorders [5]. A study found that married women have higher rates of mental disorder than men married [6]. However, based on data, of the 29 people with mental disorders, there are 20 men and 9 women, with age ranging from 9 to 65 years, as it can be seen from the figure 1.

**Figure 1**  
**Number of People with Mental Disorder based on Gender**

Factors to Mental Disorder	Gender		Indicators to Mental Disorder
	Male	Female	
Economy/poverty/ lots of debt/bankruptcy	3	3	Daydreaming Relapse due to jealousy to others who have better wealth Frenzied behavior when relapse
Divorce/left by spouse (husband or wife)	2	1	Daydreaming Nonsensical talks
Self-withdrawal from community/lack of contact with others	1	1	Daydreaming Frequent suspicion to others Frequent to argue when meeting others
Sickness/accidents	5	1	Shackled Hallucination Destructive actions
Depression/Stress/victims of witchcraft	9	3	Daydreaming Smile to oneself Hysteria Frenzied behavior and destructive actions Runaway Screaming
Total people with mental disorder	20	9	

Age and gender variations illustrate that psychiatric disorders are not experienced by the majority of a certain gender. Even, it is more alarming when children aged 9 years are already categorized to have mental disorder. It occurs because the father experiences mental disorder and when he shows destructive behaviors which are then watched by his son relapse. The term mental disorder is the official term in Psychiatric Diagnostic Classification Guidelines which is a syndrome or pattern of behavior, or psychology of a person, which corresponds to clinic symptoms of suffering (distress) in one or more important functions of human beings [7]. This can be interpreted as a dysfunction in terms of behavior, psychology, or biology, and the disorder does not solely lie in the individual's relationship with society [8]. mental disorder has a wide range, from mild to severe, including: emotional disorders, psychopathology, the mentally ill, mental disorders, behavior disorders, and insanity [9]. From the results of the field study through interviews with residents, the family factors hold an important key to address the problem of psychiatric disorders, so if there are family members who are indicated to have a mental disorder that is still relatively mild, it needs special attention so that mental

disorders are not more severe. If not treated fast, the recovery process will be much longer and possibly more dangerous because of his behavior became difficult to control [10]. The fact shows that treatment from families is very varied. There is a strong family and responsible for giving care, and provides serenity for the sick person. However, there is also a member of the family when her husband (the sick person) shows early signs of rampage, then his family (his wife) will leave him. This is of course worrying due to negligence, even though the wife who left him could not be blamed for the time as the sick person would be very destructive and be possibly injured his wife. Therefore, avoidance of family is the best solution for that individual. This issue has certainly created restless among people because the destructive activities of the sick person occurs not only at his home but also his neighborhood. A recurring incident becomes problems which disturb other people. About ten years ago, the sick person who was considered very disturbing and threatened the citizens of the community was killed and this case had already been dealt with by the authorities. And now the family of the patient who was killed ten years ago had a member of family who has mental disorder. This forms the notion that people with mental disorders could have been caused by genetic influence.

#### *B. The Situation and Condition of the Research Area*

The research area was at Batujajar, West Bandung, West Java Province. It has an area of 384 511 ha / m<sup>2</sup> which is administratively divided into 13 areas. The mentally ill residents are located in 11 areas. Based on preliminary study, it was found that there were 23. However, when observing the field, there were overall 51 cases with mental disorder, but 28 cases remaining. The places where people with mental disorders live were under standard with no toilet and clean water. When they need water, they should go to their neighbors or to a public toilet in a mosque. There were also members of people with mental disorder living with worrying condition of his house inhabited by 11 people with the under standard condition.

The condition of environmental is close to Saguling Dam and has many plantations and rice fields. As rice lands already belong to the state, so the people is only cultivating or use the land for paddy fields. It is located near the lake and the industrial areas causing its surroundings to have hot climate, which results in less comfortable for people life in. People with mental disorder are around the neighborhood which is under standard. This problem is due to the economic problem experienced by the community. The people of mental disorder are because of the economic factors resulting in their inability to meet basic necessities, such as building or renovating their houses.

## II. RESEARCH METHOD

The qualitative research was based on phenomenology which serves as the main theoretical basis for a phenomenological approach to qualitative research tradition that is rooted in philosophy and psychology, and focuses on the human experience (sociology) [11]. Phenomenological approach is similar to the approach of hermeneutics that uses life experience as a tool for better understanding of the social, cultural, political or historical context in which they occur. This research discussed a study object to understand the core experience of a phenomenon. Researchers examined in depth the central issue of the main structure of an object of study, which is the psychiatric patients and the information was obtained from family or people around [12]. Furthermore, in the process of extracting information in the field, the question of "what is the major experience that is explained by an informant on the subject of the research study" is used as the guideline. Besides, symbolic interaction, culture, and ethnomethodology were also studied and served as additional basic theoretical background of qualitative research. In addition, by conducting qualitative research, new theories can be generated depending on the sharpness of analysis, objectivity, systematic and systemic. In this study, the data was obtained by using descriptive case study technique.

## III. RESULT AND DISCUSSION

Most mentally ill people came from the lower classes and had a low educational background. Their ages ranged from teens to senior citizens spreading in almost all regions, except for area 1 and 13. The contributing factors that caused people to suffer mental disorder were caused by a variety of factors, particularly depression due to the loss of possessions the loss of family members, loss of confidence for lack of a physical nature, inability to meet the basic needs, and damage to the nervous system caused by accident due to a failure in medical action and by consuming illegal drugs. From the viewpoint of personality and his social life, those who experienced mental disorder behaved a reasonable way and lived as villagers who were closely linked to the nuances of kinship and mutual. However, there were also some of the psychiatric survivors who have introvert personality.

From the findings obtained through the chairman of the area 12 who is also the volunteer of *desa siaga*, it is found that there are eight people suffering from mental disorder in his area. The main factor was due to the economic conditions of families. Of the eight patients with psychiatric, there were two that were described as examples. The first case was the case of Patient A. She used to be a migrant worker in Saudi Arabia. While working in Saudi Arabia, Patient A managed to collect the money that was regularly sent to her family. This money was used for repairing the house, buying goats, and other needs. Once, she had something unexpected. All her money that she strove for in Saudi Arabia disappeared instantly when his house was burned. She lost all she had including the four goats and the house. This accident caused her to be depressed. Because she stopped working, she began to be frustrated. In such circumstances, she was exposed to shocks. Her condition has changed drastically become she

had unstable psyche. The symptoms that she showed were her withdrawal from the society, irritable, followed by hyperactive behavior in the form of anger and nonsensical talks. In a more acute level, she could show dangerous behavior that harmed herself and others, such as throw water to others and play a machete. *Desa siaga* officers, with their experience, took her to Cisarua Mental Hospital. She regularly was given a cure to alleviate the symptoms of mental disorder gradually. Although not yet fully healed, she reduces her existing hyperactive behavior, unless her bad memory was brought back.

The case of Patient A described by the Chair of program *Desa Siaga "Sehat Jiwa"* was in accordance with the statement of the experts in the FGD, indicating that the causes of mental disorder vary widely. The condition is called madness, which is a form of brain abnormality to works, so that the sick people are not aware of what they do. They do not follow the norms as followed by people under normal circumstances.

The second case happened to patient B who was a patient moved from Bandung. At the first, he did not show unusual behavior. The behavior exhibited by the patient in the village was his penchant for long fishing. After a time, the patient began to show melancholy, daydreaming, and at a later stage, rampage. When explored further, the patient had bankruptcies in a meatball business in Bandung. As a businessman, he had borrowed a sum of money to the bank. Along his business way, he found difficulty to repay his loans. This entire benefit vanished instantly. He slowly had turbulence. The symptoms shown by the patient were frequent tantrums and running away from his home. The condition of this patient was more worrying compared to Patient A. The treatment history of the patient was supported by the volunteer of *Desa Siaga*. The most significant symptoms exhibited by the patient were destructive behavior by damaging the house and scrubbing residents' toilets outside the house. According to him, toilets are like cars.

Patient B is a permanent patient in Cisarua Mental Hospital and is regularly treated. At the beginning of healing, he is rebellious. When the time for treatment came, he was guided to the car. He always creates troubles to volunteer from *Desa Siaga*. The most extraordinary behavior was when he was put into the car for treatment, he ran away. However, along with his consistent treatment, the patient began to show a drastic change. If the treatment time has come, he is taken to the Psychiatric Hospital with motorcycle by one volunteer. Currently, patient B can be said to be recovered and lived as a common resident. However, he still consumes some drugs. There are also other cases caused by shyness because the sick person never has offspring.

Seeing the two cases above, economic factors become the most dominant cause that triggers people with mental disorder, beside their inability to deal with life pressures. Furthermore, we can see that the establishment of *Desa Siaga* to prepare the volunteers who can give first aid treatment for relapsed patients has created a proud high social sense and social responsibility.

Several other cases with similar symptoms, such as behavioral silence, daydreaming, unemployed, abandoned by children are analyzed that some cases were firstly caused by stress. The results of FGD showed that ordinary people often define stress as a disorder or mental illness. It turned out to be completely untrue as there are many differences between the two. So, their definition about stress was wrong. In FGD forum with informants from academia, there is a consensus that people should be able to distinguish between stress and mental disorder first. Stress is a condition where people are distracted by the pressures of life and the problems they face, so that it influences their psychological condition [2]. Stress which is not managed well and gets worse can lead to mental disorders. Therefore, people should start to be able to manage stress properly. Based on its type, stress is divided into two types. The first one is the positive stress or eustress. This type of stress is a positive stress because it triggers people to be motivated to perform an action or effort. Meanwhile, the second type of stress is negative stress or distress. This type of stress can be high or low, but the body responded and reacted negatively and tend to harm himself. Furthermore, stress can be experienced by anyone because of many factors. Mostly the causes of the stress or called stressors are external, such as heavy job, difficult school assignments, economic difficulties, family disharmony, and other things that make a person uncomfortable condition. But it can also be stated that much of daily life is spent inside the home. Less sociable behavior and the self-closing cause a lot of the negative judgment from other people. This causes the sick people feel excluded from their social environment. In this condition, the role of the family should be encouraged to develop the concept of strong family so that all family members can be healthy. If the families always give support, the early symptoms of stress can be addressed so it does not accumulate. The FGD with academic with psychology background indicates that anxiety can cause high stress and result in physical or psychological disorders. The pressure limit of stress varies greatly between individuals. This is in accordance with the opinion of Hartono (2007: 9), showing that the factors causing stress were classified into several groups, such as physical stress, psychological stress, and socio-economic pressures. Every individual living in the world is like living on a ship. When struck by storms, not all individuals are strong and be able to survive. Some people can stand up while other fall. The difficulties and challenges of this life are called by the society as the problems of life. The stress and pressure that are too high to go beyond the individual body durability is what can lead to psychological illnesses.

Psychic symptoms caused by stress, experienced prolonged and failed to subside, will hit someone's psychological state, from shutting himself down from a community to showing more negative symptoms, such as shutting down and withdrawing from social life. If the stress causes psychic symptoms, then it should be solved immediately, because the prolonged effect, if it is ignored, will make the person have mental disorder. If it comes to

disorders or mental illness, then the treatment is given in a mental hospital or a clinic of psychiatrists or psychologists.

Even if sometimes the individual looks normal, but when experiencing pain, stress, and depression, which can be a trigger relapse, the role of the family and the surrounding community to help the sick people should get priority attention. Family who have mental disorder members usually shut down because it is considered as a family disgrace.

#### IV. CONCLUSION

Social awareness of the community towards people with mental disorder in the form of social responsibility need to be more improved. By establishing *Desa Siaga "Sehat Jiwa"*, it is a breakthrough to provide care for people with mental illnesses, so that if there are people with mental disorder who are relapse, they can be handled by the volunteers of *Desa Siaga*. Greater attention from the outside communities should be encouraged continuously since it is a shared responsibility. Although there are limited donations, it does not discourage volunteers to help people with mental with full sincerity. The volunteers have not been professionally trained, but with a high solidarity and this are done together, then a helping hand seems to be very helpful.

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# Local Wisdom in Constructing Students' Ecoliteracy Through Ethnopedagogy and Ecopedagogy

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**Abstract**— This paper entails some ideas of how students' ecological intelligence is constructed through ethnopedagogy and ecopedagogy within the process of teaching and learning at schools in Indonesia. This paper is expected to draw provide some inspiration to high school teachers in the area of social sciences, such as Social Studies, History, and Sociology, to explore and make the best use of local wisdom values in order to support students' ecological intelligence. Ethnopedagogy and ecopedagogy were utilized during the process as both are considered as forms of educational approaches and practices. Ethnopedagogy specifically refers to a form of educational approaches and practices based on local wisdom. In ecopedagogy, however, such approaches and practices are not only specifically based on local wisdom, but also on various aspects directed to gain understanding, awareness, and life skills corresponding to environmental preservation matters (Kahn, 2008). In the author's view, ecological intelligence, as an aptitude to understand, realize, and actualize the significance of living in harmony with the nature, can be supported by both pedagogical forms. This paper will put forward the local wisdom of Sundanese traditional community in West Java Province consisted in the folklores especially related to the methods of preserving forest's natural condition, water source, and local food consumption. Such local wisdom is promoted and developed as learning materials to provide students with ecological intelligence related to understanding, awareness, and competence for significant preservation of forest and water resource. Local wisdom is also explored and integrated into the curriculum to construct students' awareness as green consumers or those favoring local products over the global ones.

**Keywords**— *ethnopedagogy, ecopedagogy, ecoliteracy, local wisdom, teaching social studies.*

## I. INTRODUCTION

Through both pedagogical methods mentioned above, students' ecological intelligence on environmental conservation can be developed in the learning process. Local wisdom can be explored by comprising folklore into learning process. In developing the process, teachers may refer to sources derived from the local wisdom of traditional community. This condition becomes substantial as students in Indonesia, similar to others in some developing countries (Mungmachon, 2012), have been influenced by globalization run by free market economic system. Moreover, students'

attitude on global product consumption reflects not only their consumptive behavior, but also their delicacy to resist global influence. Consumptive behavior is a negative effect of new imperialism supported by capitalism and free market economy (Harvey, 2013, and Supriatna, 2015). To deal with globalization movement, students need to be empowered by implementing ecopedagogical and ethnopedagogical approaches that make use of local wisdom values in folklore for classroom learning activities.

Numerous tribes in Indonesia have traditions entailing local wisdom. There are many definitions of *local wisdom*, but generally it is described as verified consideration, awareness, action, and belief implemented in the society for many generations and used as life basis/principles. According to Keraf (2006), *local wisdom* is any forms of knowledge, belief, understanding, or conception and tradition or ethics directing human behavior in ecological community. Koentjaraningrat (1990) further mentioned that local wisdom is a view of life, knowledge, and a variety of life strategies actualized in local community activities to cope with various problems in fulfilling their needs in all aspects of life, such as religion, belief, science and technology, social organization, economy, language, and arts. Specifically, local wisdom examined in this paper is related to the concept of *sustainability* or actions for living in harmony with the nature as implemented by traditional community among Indonesian ethnic groups.

This paper puts forward the description of *local wisdom* in the context of ecopedagogy and ethnopedagogy as academic approaches to encounter global issues. *Local wisdom* can be used as an academic means to respond consumerism culture, forest destruction, lack of water and food supply, depletion of ozone layers, and others. *Local wisdom* becomes one of social science learning resources at schools to build students' ecological intelligence for saving water, becoming *green consumer*, saving energy in daily life, recycling, reducing plastic use, and more.

In dealing with global issues on forest destruction, traditional community in many countries holding onto local wisdom is able to conserve the eternity of the forest. A study from Chaipar, Sakolnakorn and Naipinit (2003) in Thailand, for instance, suggests that local community with its local wisdom is able to protect the environment. It has also been

reported in the results of World Resource Institute's research (2014), entitled *Securing Right, Combating Climate Change*, that the samples of traditional community from 14 countries in Africa, Latin America, and Asia indicate that they are able to control deforestation. Conversely, the control of forest by the government or private sector (global corporation) unfortunately leads to the acceleration of deforestation. Therefore, traditional values protected and inherited over generations to conserve the nature can be a solution to resolve *global warming*. Those values can be used by social science teacher as learning materials to construct students' ecological intelligence.

Below is an analysis on local wisdom in West Java related to that in retaining forest conservation, protecting water source, consuming local food, and preparing future food stock. Local wisdom that is analyzed academically is ethnopedagogy as it becomes one of learning resources at school.

## II. LOCAL WISDOM OF LEUWEUNG LARANGAN (PROHIBITION FOREST) TO AVOID DEFORESTATION

Some areas in Indonesia have local wisdom to protect the forest. Dayak community in South Borneo, for example, usually pray before they cut a tree. It is intended to prevent problems with creatures protecting the forest (Fahrianoor, 2013). In Sunda community in West Java, forest conservation is reflected on their system of belief as the local wisdom of *leuweung larangan* (prohibition forest). This local wisdom is hold and implemented over generations by Sunda community, those living in the area of West Java and Banten provinces. Some groups of Sunda communities living in rural areas believe in myths on *leuweung* or a forest prohibited to be cut down or even passed in by local people. The myth of the forest is anthropologically a part of *folklore* living from one generation to another. In the myth, the community believes the forest is protected or occupied by spirits that may threat people when disturbed. It can be due to people penetrating the area, taking some wood or plants, hunting animals, or closing water source of the forest. As a result, to prevent the risk of disturbance from "the guardian creature", people are not allowed to go in or break the rules. Folklore as a cosmology of traditional community is inherited from former generations and still implemented until today.

Halimun Mountain ranges surrounding the areas of Bogor regency of West Java province and Lebak and Rangkasbitung regencies of Banten province have a concept of *leuweung larangan* named as *leuweung titipan* (Adimihardja, K 1992: 120-121, Iskandar J, 2011). The local wisdom is actualized by dividing forest areas for human benefit sources and areas of prohibition. *Leuweung titipan* is a sacred forest that is not allowed to be exploited by anyone, except those permitted by *seseipun girang* (a traditional leader) believed by local people of having the ability to receive *wangsit* (messages) from their ancestors. With that system of belief, *leuweung titipan* is protected appropriately based on local belief, so that the forest will support people's life.

Folklores of *leuweung larangan* and *leuweung titipan* are full of natural conservation values. Rationally, if the forest is damaged, human life can be threatened. The threat is from the damages. For instance, people will not have water flowing

from the water source in the forest if trees or plants are cut down. Water as the source of life is an important element to support all creatures' life. Various animals living in the forest are parts of the ecosystem. Forest and animals are in a food chain not to be broken by humans. As an illustration, if the number of mice decreases – hunted by humans – snakes as their predators will lose their food. The hungry snakes may go out of the forest for food or prey, and they may threat people at the residence. On the contrary, snakes at the forest must not be bothered since they may be useful for people to catch mice as pests of rice. The myth about spirits in *leuweung larangan* is a type of local wisdom living over generations to conserve the forest. The system of belief of traditional community in West Java and Banten incorporating the myth is a form of ecological intelligence to actualize a harmony life with the nature. It has been proven that forests in other areas possessing similar *leuweung larangan* or *leuweung titipan* are protected well and the water flow still run from those areas.

Local wisdom may prevent deforestation. In areas without *leuweung larangan* concept, forests are still being destroyed and exploited. Forest in West Java has been cleared since the era of Mataram Kingdom, Dutch colonialization, and until today after the Independence Day. In the era of Mataram Kingdom, forest exploitation was intended for providing residential area. The term of *ngababakan* is an activity to open new land for the community to gather in a particular area that will then become a residential area (Ekadjati, 1984). Since the land was spacious and the number of people was low, there was no environmental problem occurring at that time. However, the transformation of forest into residential and agricultural area was started and continued until today. The exploitation of forest also occurred as West Java was a part of Netherland Indies in the colonial era. During *cultuur stelsel* (1830-1870), the opening of new land was more intensive due to horticultural matters. Heterogenic forest turned out to be homogeny forest or precisely horticultural area, such as rubber, coffee, quinine, tea, and more. Those commodities were favorites in the international market. Even though forced cultivation system was terminated after 1870, new plantations have still been opened particularly since the Laws of Agrarian Affairs started to prevail in 1870 that allows global corporation to open cultivation lands. Since then, such transformation has been more intensive. Thus, since Indonesia entered liberal economy era, forest space has decreased and a range of natural resources started to be exploited. For instance, based on the data from the Department of Forestry of West Java the space of forest in the province declined 17,7% in 2003-2009 because of the construction of housing infrastructure and agricultural expansion (Dephut, 2010). As the province with the highest population and the widest industrial area in Indonesia, West Java is considered to have a relatively huge environmental problem.

From the time of the independence of Indonesia, government policy to improve people's prosperity has been dealing with intensive exploitation of natural resources and forest area as the focus of national development. Consequently, forest area has shrunk, especially since the New Order era that widely expanded the investment of foreign capital in various sectors, such as mining, horticulture, and industry that require a

large range of land. Indonesia as one of the centers of world lung has an extensive deforestation problem. Within 32 years, from 1965 to 1997, Indonesia lost 20 million ha of forest. The acceleration of deforestation increased in 1997-2000. Within three years, Indonesia lost 5 million ha of its tropical forest (Supriatna, J, 2008).

Currently, modernization and liberal economy overturn not only local wisdom but also traditional community that has significant roles in conserving the existence of forest. Many mass media in March 2015 reported the loss of lives of a number of Anak Dalam tribe members in Jambi due to the shortage of food supply, and it also suggests that traditional community's existence is threatened by globalization. Forest as the ecosystem and habitat of Orang Rimba, Orang Batin, and some other traditional communities is getting narrower due to agricultural expansion, mainly for palm plantation, mining, motorway access and some other aspects to fulfill the commodity of free market economy. Teuku Kemal Pasha (2015) called the threat over the existence of traditional communities in many areas in Indonesia due to forest exploitation as civilization tragedy. Protection for tradition communities with their local wisdom to conserve the forest has become a crucial matter nowadays. The local wisdom of *leuweung larangan* and *leuweung titipan* to prevent or hinder deforestation needs to be sustained. The future of world community, especially in Indonesia, is now dealing with *unsustainability* problem as some resources are damaged due to paradigm of anthropocentrism.

To build students' ecological intelligence in social science learning, local wisdom can be used as learning media and resource. The *local wisdom* of *leuweung larangan* and *leuweung titipan* should be a compulsory input at schools in West Java and Banten areas. That *local wisdom* can be integrated into ongoing curriculum and adjusted to students' situation and condition and school culture. The learning process can be conducted in the classrooms using some media, such as films, photos, and audio recordings or printed materials consisting of local wisdom materials and data on deforestation in some areas. The learning process can also be conducted outside the class by having a *field trip* to a particular area with *folklore* and local wisdom with feasible distance and facilities. Such *field trip* should be a part of curricular activities appropriate to school curriculum. With such activities, students will gain knowledge, awareness, and competence to implement their ecological intelligence in daily life, for example, ecological intelligence in planting and maintaining plants and trees at school or at home.

To deal with and handle deforestation, social science learning can provide students with the ability to *reduce*, *reuse*, and *recycle* items produced from forest cultivation process. Paper, wrapping cardboard, and tissue paper are examples of wood products processed from the forest and consumed by modern society. For example, students are supplied with understanding, awareness, and skill to reduce, reuse, and recycle papers. Each sheet of paper used entails a number of woods cut down from the forest. More use of papers leads to wider deforestation and subsequently faster change and warmer temperature on earth's surface or *global warming*. With foundation on local wisdom of *leuweung larangan*, urban

students interested in Asian culinary can be advised to use reusable chopstick rather than single-use wooden chopstick. Schools can also campaign the use of kerchief instead of tissue papers. If students are accustomed to consume forest-resourced products, especially those in urban areas, *reducing* method can be an ingenious method for an environmentally-friendly lifestyle.

### III. THE LOCAL WISDOM OF BABASAN SUNDA TO TACKLE CONSUMPTIVE CULTURE

Environmental damages and the shortage of natural resources on earth are caused by higher consumption of modern society over natural-resource-processed products. Sunda community has some *babasan* or proverbs conveying the importance of today's safe consumption for tomorrow's supply. A proverb of *saetik mahi loba nyesa* means a little must be sufficient and more must remain for the next day. The expression of *seutik mahi* or a little must be sufficient suggests a value of living a simple life that would be *mahi* (adequate) even with a little resource (*saetik*) and no need to spare more. In addition, *loba nyesa* or *more must remain* expression implies a view for future preparation with present stock. With such proverbs, Sunda community in agricultural areas realizes that as they have sufficient food supply for one day, they should not exhaust the whole supply, but they should leave some amount for the next day. This expression entails a local wisdom over the consumption of natural resource and the importance of saving and future planning.

Future preparation as a local wisdom value is reflected on the tradition of agricultural Sunda community to store food or crops. People in some traditional communities, such as Kuta Village in Ciamis, Kampung Naga in Garut and Halimun Mountain areas (covering Bogor, Lebak and Pandeglang regencies), and Traditional Village of Baduy Banten province, as examined by Adimihardja (1992), have *leuit* or *lumbung* or rice barn to store their crops. *Leuit* functioned as a warehouse is used to store food supply in order to prepare for *paceklik* or dry season in which people cannot grow their plants. In *paceklik*, farmer cannot plant and to prepare for the lack of food supply during the season, people have to collect and store their crops. *Leuit* can be built for individual or for a group of people. Besides *leuit*, traditional community of Sunda also stores their food supply in a particular place named *goah*. In *goah*, people mainly store rice as their staple food and some other supplies.

It turned out that *babasan* and food storage system of agricultural Sunda community signify a futuristic view of consumption pattern and future planning. Some thesis about agricultural community in Java as written by Western anthropologists, such as Clifford Geertz (1971) suggesting subsistent culture or agricultural culture that gives precedence to today's needs and ignores future prospect, need to be revised. The concept of involution or a static condition in farming community is considered to constrain development. Nevertheless, involution can also be perceived positively as the static condition suggests the agricultural environment is well protected. In agricultural Sunda community, such *babasan* and food storage system indicate the opposite of subsistent culture.

The culture of one-day food consumption is actually more familiar among industrial communities as a product of modernism. In positivistic view, a change has to be made through performance. Performance leads to the use available potentials, including natural resource potential. Processing natural resource means increasing production and consumption. All those aspects will influence the transformation positively identified on growth rate and increasing income or capital. The mechanism of capitalistic economy is exploitation over natural resources as the consequence of demanding transformation and development. In contrast, low-pace changes or even a stagnant financial condition of traditional agricultural community can be relevant for the conservation of the nature. From the aspect of *babasan* and food storage system, traditional community Sunda shows a local wisdom relevant to the concept of *sustainability*, asserting adequate consumption today without overexploitation of natural resources.

Java community, on the other hand, has an expression of *sugih tanpa bandha* meaning living in prosperity without material luxury. This expression suggests that someone may live a prosperous life, but it is not measured by excessive materials. Life is not always a matter of possessions of wealth. Building relation with other people and environment, including natural environment, in their surrounding can be a point of prosperity. A philosophy promoted by Raden Mas Pandji Sokrokatono (passed away in 1952), a brother of the woman emancipation figure, R.A. Kartini, denotes the significance of living in modesty without any greed or even materialism attitude (*bandha*).

Such local wisdom value can be a lesson in the subject of social sciences to educate students as a part of modern society. One of the characteristics of modern society is consuming industrial products derived from natural-resource based materials. The more they consume the products, the more they exploit natural resource. The local wisdom of traditional community of Sunda, Java, and more can be a moral lesson for modern society in Indonesia about the importance of being *green consumers*, those having knowledge, awareness, and decision to select and consume environmentally friendly products (Goleman, 2009) and those taking lesson local wisdom values.

Modern society is now dealing with challenges to demonstrate its existence as human. To actualize themselves, people need to decide on self-existence as a *being* through *mode of being* or *mode of having* concepts. *Mode of being* concept is upheld by a German philosopher, Martin Heidegger (1889-1976), over human existence. Heidegger considered that human existence does not rely on his subjective perspective on reality in the real world. Subjective view in human thoughts about something in the reality of life may not be actual as the reality itself. In brief, Heidegger's *mode of being* concept implies that human existence is not always determined by material matters or possession (Stanford Encyclopedia of Philosophy, 2011). Hence, according to Heidegger's point of view, the existence of modern people determined by material possession (*mode of having*) becomes irrelevant. As society is affected by consumerism due to industrialization, the essence of their humanity is compromised as their self-measurement

(self-existence) is determined by materials possession (*mode of having*). That *mode of having* is fulfilled by various methods, including increasing exploitation of natural resource.

By information-and-technology-based packaging in marketing products, consumers frequently become the objects of hegemony of dominant technology, information, producers, and ideology behind industrialization. Herbert Marcuse (1964), one of supporters of critical theory of Frankfurt School, appointed consumptive society as society without opposition, or a society non-autonomous and reluctant to consumerism. In his book, *One-Dimensional Man* (1964), Marcuse mentioned consumerism society as a society incapable to resist various products that may mislead them:

".....the system we live in may claim to be democratic, but it is actually authoritarian in that a few individuals dictate our perception of freedom by only allowing us choices to buy for happiness. In the state of "unfreedom" consumers act irrationally by working more than they are required to in order to fulfill actual basic needs, by ignoring the psychologically destructive effects, by ignoring the waste and environmental damage it causes, and by searching for social connection through material items.

If human existence in traditional community is based on values contained in the local wisdom, the existence of modern society is reflected on what they consume. Furthermore, they do not realize whether their consumption is based on their needs or their desire. To Marcuse, modern industrial society has been controlled by hegemony holders, such as producers, media owner, and information collectors, so that what they consume is a form of *false needs*, or unnecessary demands. Moreover, Marcuse asserted:

*It is more rational in the sense that the creation of new products, calling for the disposal of old products, fuels the economy and encourages the need to work more and to buy more. An individual loses his or her humanity and become a tool in the industrial machine and a cog in the consumers machine. Additionally, advertising sustains consumerism, which disintegrates societal demeanor, delivered in bulk and informing the masses that happiness can be bought, an idea that is psychologically damaging".*

In ecopedagogical context, society movement is necessary to impede consumerism and prevent exploitation of natural resources. In this case, ecopedagogy can be considered as an anti-consumerism movement intended to prevent or reduce consumerism extent. The reduction of consumerism may positively affect the exploitation of resources of the planet. Consumption reduction will decrease emission or waste that may contaminate the environment. Marcuse said:

*There are other alternatives to counter life style. Anti-consumerism is a lifestyle that demotes any unnecessary consumption, as well as unnecessary work, waste, etc. But even this alternative is complicated by the extreme interpretation of advertising and commodification because everything is commodity, even those things that are actual needs".*

Social science learning can use the principles of a simple life, environmental conservation, and futuristic view from traditional community as implemented and based on local

wisdom values. In the context of ecopedagogy, this idea becomes crucial considering the tendency of urban students as a part of consumptive society as mentioned by Marcuse. Students are not able to differentiate their needs and their desire. Their consumption method imitates what is portrayed in the advertisement of products. For example, students prefer to use chips as snack packaged with plastic or paper. Meanwhile, only a few of them are willing to consume eggs as daily meals. This condition occurred as there are more advertisements of the snack than those – even if they exist – of the importance of egg consumption. As the “ads victim”, it is no longer peculiar if students prefer to consume *junk food* or fast food with international brand – compared to organic fibrous food made at home. Referring to Goleman’s analysis (2009), foods processed with flavor enhancer and preservatives may harm consumers’ health and plastic or paper package will increase emission or waste that may contaminate the environment.

Below is a table presenting consumption pattern of urban students and ecopedagogical aspects to encounter consumerism in social science learning process as adjusted to students’ level of education.

TABLE I. CONSUMPTION PATTERN AND ECOPEDEGOGICAL ASPECTS

No	Students’ Consumerism	Ecopedagogy-Based Social Science Learning
1	Consuming instant food	Introducing a range of organic foods as consumed by traditional community in the materials of natural resources Bringing <i>lunch box</i> and drinking bottle Setting school canteen that provides environmentally friendly foods
2.	Frequently altering writing utensils, papers, and preference to a particular brand	Introducing the concept of values in use, functionality, and benefit of particular items apart from their brand or image. It can be related to materials on production, distribution, and consumption Using <i>go green</i> labeled products Learning from the concept of <i>saeutik mahi loba nyesa</i> or <i>sugih tanpa bandha</i> some others from traditional community
3	Habitually requesting extra money	Telling the importance of discussion about income and its source with parents Appreciating profession and working values <b>Respecting process, not only the result</b>
4	Expecting consumptive products as advertised	Developing the concept of <i>reduce, reuse, and recycle</i> on consumptive products Teaching skills for selecting and processing information (especially on product ads) Learning on making decision based on priority scale
6	Habitually gathering and shopping in shopping centers or <i>fast food</i> restaurant	Visiting traditional village or playing movies on simple lifestyle of traditional community in some areas in Indonesia <i>Modeling</i> simple life of successful figures Introducing the concept of self-actualization on achievement, not materialism
7	Expecting to have personal vehicles like their parents, for school transportation	Introducing and using public transport to go to school or using environmentally friendly transport, like <i>bicycle</i> Doing student activities (such as playing at front yard and sand box) without footwear at school yard to touch the ground as an <i>earthing</i> activity for improving body metabolism

To develop students’ awareness as consumers with ecological intelligence in consuming products, social science teacher can use local wisdom on the importance of a simple life derived from the cultural experience of traditional community. The local wisdom of *saeutik mahi loba nyesa* from Sunda tradition and *sugih tanpa bandha* from Jawa society and other proverbs can be used as written materials to provide students with knowledge on how to be futuristic consumers that care about the nature. Social science teacher can also use information technology to provide students with a lot of information on how to be consumers focusing on priority scale. Accurate information is necessary to make them think critically in selecting information about products advertised. Critical thinking skill applied on the attitude of environmentally oriented consumers plays significant roles to build their *awareness* on the consequences of consumptive behavior over themselves and their environment. Finally, ecological intelligence for making decision to be non-consumptive consumers, autonomous consumers, and consumers understanding the meaning of *real needs*, but not considering products as *false needs* as depicted by Marcuse (1964), have to be the ultimate goal of social science learning process.

#### IV. LOCAL WISDOM TO PRESERVE WATER RESOURCE

Traditional community in many areas in Indonesia has local wisdoms to protect the source of water. Similar to other modern civilization, traditional community considers water the source of life. With the availability of water, people can develop agricultural economic activities and daily life in their surroundings. An analysis from Jupri (2015) over Lingsar community in Lombok indicates that local wisdom has indirectly contributed to the availability of water supply during dry season. Meanwhile, a study by Sumarni (2015) about Osing community in Banyuwangi presents a local wisdom of planting trees to protect water source. In dry season, water still flows as the local wisdom demands people to conserve forest as the source of water. In traditional community of Sunda, water flow is depicted as parts of human body from top to toe. Water spring resembles the head (*upriver*) flowing to the body and the feet. The later two are considered as the current from the upriver (head) to the downstream as rice field area. Considering its importance, traditional community of Sunda uses an analogy of water source as the head or a vital organ in human body. As the upriver or head hurts, other parts of body will hurt. This suggests that if the water source is damaged, people’s life will also be damaged. In a classical book written by Mustopha (1913) and cited by Iskandar (2012), one of significant elements in the structure of a village among Sundanese is air controller *mantri hulu* or *mantri ulu*. He is mandated to control *hulu waton* or the place to flow water to the rice field. In some villages considering water source as sacred, the water source are still flowing and has been one of sources of life of the people.

According to Sumardjo (2011), the significance of water for traditional community of Sunda can be indicated from the names used to refer to certain streams or rivers using root word ‘*ci*’. Therefore, all rivers in West Java are initiated by ‘*ci*’, like Cikapundung, Citarum, Ciliwung, Cisadane, Cijulang, etc. In some areas, local residences’ names have the

same initial denoting those places as *kabuyutan* or the initiation of a residence with constantly available source of water, forest, and rocks. In each *kabuyutan*, the water source is always perceived sacred as people consider that water will give life to generation today and in the future.

Besides its similarity to head, another analogy of vital parts of body for water source is the navel, the center of life. Sunda community in the past called water source as *sanghyang udel* or the holy navel. It is also called *sanghyang pertiwi* the spring comes out from inside of the earth. Such labeling process has become a part of micro and macrocosm attachment between themselves and the earth where they live. As a system of belief, they need to protect the river, the mountain where the forest exists, and the rocks. It is believed that decent relation between humans and nature will have an effect on their life. On the contrary, ignoring natural matters will harm their life. For that reason, the community should be obedient with prohibition called *pamali* because from their real experience, every violation over *pamali* will impair them. That belief is reflected in *babasan* or proverbs portraying the relation of human and nature.

There are some *babasan* of Sunda related to water and composed of values on the importance of conserving water source. That *babasan* is also related to forest as the place to store and flow ground water. It also asserts the significance of conserving forest as water storage, so that forest must not be destroyed. *Babasan* of *leuweung rusak, cai beak, rakyat balangsak* indicates a local wisdom value about the importance of preserving forest as the source of water. That proverb suggests if the forest is damaged, water will run out and people will suffer. Similar tone of forest conservation is also reflected in *babasan* of *leuweung kaian, gawir awian, sampalan kebonan, legok balongan*. It means that forest must have trees, inclined hill must have bamboos, landscape must be planted, and the lowest ground (*legok* or valey) must be water area. Water will flow to *legok* and therefore it can be used for farming fish in *balong* (a pond). Another *babasan* is *gunung teu menang dilebur, legok teu meunang dirusak*. It says that mountain must not be exploited and lower ground must not be damaged. People exploring forest in many areas in Indonesia to open new land by burning the forest including living creatures inside it for building plantation or others have to learn more from that local wisdom.

The local wisdom for protecting water source from upriver refers to *kiruh ti girang kiruh ka hilir*. This proverb tells if the upriver source of water is dirty, the same dirt will go downstream. Holding on that *babasan*, the community believes that if the upriver is protected well, the flowing water will support lives of people along the current. Such wisdom is a valuable lesson for the community in conserving the environment as most part of the upriver area and their current in West Java has been highly contaminated.

The transformation of agricultural society into industrial society in West Java is the fastest among that in other areas in Indonesia. As the closest province to the capital (Jakarta), West Java has serious responsibility to conserve its environment. The appealing transformation into industrial area considered to be economically more promising has encouraged functional

modification of agricultural ground for industrial, residential, transportation, and some other purposes. For example, the current of Citarum river flowing from Bandung has been extensively exploited. That area has turned out to be residential, industrial, commercial areas, and more. Some people living at upriver area irresponsibly throw waste to the river. Accordingly, Citarum river as the basic source of water for at least 20 million of people in West Java and Jakarta has become the most contaminated river in Indonesia as polluted by abundant industrial and domestic waste. Each year, Citarum river overflows and causes flood especially at the southern part of Bandung. Today, ecopedagogy as a step to return to local wisdom for protecting water source, forest and river can be either an academic program or even a political move to renew anthropocentric view that put higher priority on economy over environmental conservation.

If the traditional community can still depend on water source its well-protected spring, now industrial society become highly depending on bottled water produced by private producer. The law Number 7 of 2004 allows the private sectors to manage the water source and transform that affordable natural resource into one of the commercial components of industrial society households. About 80 percent of urban community water consumption relies on water produced by private sectors. The data reported, as cited from several sources, assert that bottled water products reached 20.3 billion liters in 2013 and increased into 23.9 billion liters in 2014. What is worse is that some bottled water producers are global corporations centered in England and France. At this time, the common needs of many people in Indonesia – in the case of water consumption – depend on neoliberal economic mechanism. The local wisdom of traditional community for maintaining water spring is challenged to be re-explored and implemented as a learning resource of social science at school.

The discontinuity of the Law Number 7 of 2004 by Constitutional Court in March 2015 (*Kompas* daily newspaper, March 13, 2015) authorizes the government to implement the mandate of the Law of 1945 of article 33 asserting: land, water, and natural resources they contained are managed by the government and utilized at most for the prosperity of the country. It is expected that under the government's management, water can necessarily support people's life as performed by traditional community holding on local wisdom values.

Social science learning at school must be able to respond environmental problems related to water resource. Today, local wisdom is endangered by modernization. Students' attitude at school portrays the attitude of modern industrial society that highly depends on bottled water. Bottled water producers pay much attention on hygiene and plastic packages. The emission from plastic packages may harm the environment. Thousands of plastic waste in urban areas is one of the sources of environmental pollution and damages that is difficult to be handled by the society and city administrative.

The high consumption of bottled water from industrial process indicates deficient management of water resource by community and government. Dues to over exploitation on natural resource, the water source from springs in rural areas

has disappeared one by one. Because of high intensity of ground water pulled for household and industry in urban areas, ground water resource has become lower. To illustrate this, in Bandung, ground water has decreased as the result of low water absorption as most of water absorption areas are concealed by construction. In Bandung, in 1980-1990, there were 32 drilled wells containing up to 400 liters of water per second. But recently, the amount of water from the depth of 100-150 m may only be 200 liters per second. Similarly, Cileunca Lake once potentially contained 1400 millimeter of water per second, but in 2014, the amount decreased until 600 millimeter per second as reported by *Kompas* daily newspaper, March 9, 2015.

Local wisdom entailing enclosed relation between society and water source can be revived within social science learning. Teaching over the local wisdom of Sunda and some similar values from several ethnic groups in Indonesia is one of approaches in ecopedagogy. Learning process is conducted not only in the class, but also outside. To develop ecological intelligence, outdoor learning is better as it will bring students closer to the nature. The result of study from Lloyd A. and Gray T. (2014) suggests that outdoor learning can encourage students to perform pro-environmental behavior. In addition, Rafferty, J. and Laird, S. G. (2013) study shows that outdoor observation activity could improve students' understanding of nature.

To build ecological intelligence, the preparation of school infrastructure to provide sources of water is also important. Some ecological actions to be developed at schools are listed below:

1. Letting school yard opened to absorb rain water. This method can increase ground water supply,
2. Providing more absorption wells surrounding school to flow rain water into the ground,
3. Storing rain water and processing it to be drinking water for school community,
4. Developing ecopedagogical movement by consuming water processed at school without relying on bottled water produced by global corporation,
5. Schools in rural area can rebuild ponds for fish farming and protecting water source at the same time,
6. Enforcing *green school* concept or *adiwiyata* school, which upholds the concept of *sustainability* using available local potential (water resource).

With available infrastructure, social science learning can develop students' ecological intelligence using following

To build students' ecological intelligence, social science teacher can use curriculum documents available as well as for dialogue connected to social experience and issues encountered by students. Social science materials in elementary school, junior high school, and senior high school can be processed and improved for developing ecological intelligence. Teacher positioned as curriculum developer and students as learners that may construct their learning experience are the best means to develop learning through a variety of learning strategies. The

local wisdom for protecting water resource is used to achieve the goal.

strategies in Table II.

TABLE II. DEVELOPING STUDENTS' ECOLITERACY

No	Students' attitude on water consumption and resource	Ecopedagogy-based strategy for social science learning
1	Shortage of water resource	Exploring community local wisdom from written references for protecting water resource Visiting the location of nearest traditional community to learn local wisdom for protecting water resource
2.	Excessive consumption of bottled water	Encouraging students to bring drinking bottle from home Reducing the consumption of drinks processed with preservatives, artificial flavoring and sweetener over mineral water
3	Ecological intelligence in saving water in the toilet	Developing the habit of using water in the toilet wisely, like turning off water tap after use Encouraging students to flush waste with adequate water
4.	Using recycled water for plants at school	Encouraging students to water and grow plants using recycled water
5	Consuming local water	Encouraging students to consume water at school or water processed by local producers

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# The Influence of Production Layout Strategy towards Productivity

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**Abstract** – From many sectors industries in Indonesia, automotive industry has a progressively growth. This industry also including into machines industry and Tools industry can saved our national industries from decline. Nowadays Toyota Astra Motor still dominated our national automotive market share, while PT. Mitsubishi Krama Yudha Motors and Manufacturing (PT MKM) was on the fifth grade. During the research time, the productivity of the company was decreased. Based on that problem, the company committed to enhance productivity by changing layout strategy. The research was conducted to described about layout strategy, productivity on Production Line Press D at PT MKM I, and to find out the influence of Production Layout Strategy towards Productivity of Production Line Press D at PT MKM I. This study used descriptive methods with explanatory survey, and regression analysis for data analysis. The result shows that productivity influenced by production layout strategy.

**Keywords** - Production Layout Strategy; Productivity

## I. INTRODUCTION

In general, industry is certain business group that have the same techniques and methods which could generate surplus income. Industry term is also used for economic production that focusing to certain manufacturing process that has to have huge amount of capital, before it could gain surplus, and this commonly named as the big industry. In Indonesia, one of the industry that grow rapidly is automotive industry sector. This industry is one of important pillar in economic sector and society welfare, as its local product content set ideally could reach 80 to 85%. Thus other assembling industry in Indonesia could grow bigger and take more workforces. This latest development has caused tight competition in automotive industry, as companies try to increase their competitive advantages that could be reached by increasing its productivity. One of the company who try to do this is PT. Mitsubishi Krama Yudha Motors and Manufacturing (PT MKM), by changing its production layout strategy. This has high urgency if we could refer that PT MKM productivity within 10 years have decreased massively, whereas in 2006, PT MKM has second rank under Toyota Astra Motor, but in 2015 it has reached the fifth rank nationally. The reason to choose PT MKM I (as part of PT MKM), was because of its status as stamping factory that having lower productivity compared to PT. MKM II

(engine factory). Meanwhile, the choice of line production at Press D in PT. MKM I, was caused by the location of Press D that far away from the Material Stock and other production lines. Therefore, this Press D production line layout need to be adjusted optimally and will be expected to increase the overall productivity. Because of this reason, then this becomes the ground for this analysis about the influence of production layout strategy towards productivity in the the press D production line at PT MKM I.

## II. LITERATURE REVIEW

There are two main term as a keyword in this research, lay out, and productivity. Both terms will be explained in this part. [1] Layout is one of the key decisions that determine the long run efficiency of operations. Layout has strategic implication because it establishes an organization's competitive priorities in regard to capacity, processes, flexibility, and cost, as well as quality of work life, customer contact, and image. An effective layout can help an organization or company achieve a strategy that supports differentiation, low cost, or response.

The objectives of layout design are:

- Higher utilization of space, equipment, and people.
- Improved flow of information, materials, or people
- Improved employee morale and safer working conditions.
- Improved customer/client interaction Flexibility (to be changed later) There are several types of lay out, which are:
  - a) Office layout
  - b) Retail layout
  - c) Warehouse layout
  - d) Fixed-position layout
  - e) Process-oriented layout
  - f) Work-cell layout
  - g) Product-oriented layout

A good Layout Requires Determining the Following:  
Material handling equipment (manual hand trucks, conveyors, cranes, AGVs) Capacity and space

requirements. Environment and aesthetics (windows, height and walls of the offices to facilitate air flow, to reduce noise etc.) Flows of information (open offices versus dividers) Cost of moving material between work areas.

[2] An importance of material handling is the movement of materials at the minimum cost and also an effective material handling system reduces the manufacturing cost.

[3] The facility layout problem is to arrange facilities within a given area so as to minimize the total material- handling cost. An efficient arrangement of facilities plays an important part in the achievement of high productivity in a manufacturing system. [4] The continuous machine layout problem, and the more general continuous facility layout problem are important problems in manufacturing systems design. [5] Facility layout problems are related to the location of all facilities in a plant.

Based on the situation in the company (PT MKM I) as a locus for the research observation, the product oriented lay out type has relation to the research theme, because product oriented lay out seeks the best personnel and machine utilization in repetitive or continuous production.

In the product oriented lay out, there are two main type, fabrication line, and assembly line.

1) *Fabrication line: builds components on a series of machines; machine-paced; require mechanical or engineering changes to balance*

2) *Assembly line: puts fabricated parts together at a series of workstations; paced by work tasks; balanced by moving tasks*

Both types of lines must be balanced so that the time to perform the work at each station is the same.

The main advantages of product oriented layout are:

- Low variable cost per unit
- Low material handling costs
- Reduced work-in-process
- inventories Easier training and
- supervision Rapid through put

The disadvantages of product oriented layout are:

- High production volume is required to be justifiable
- Work stoppage at any point ties up the whole operation Lack of flexibility in product or production rates

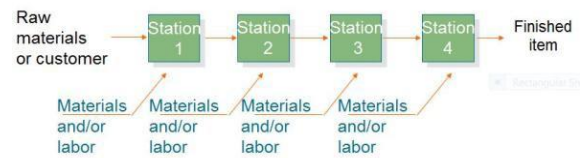


Fig. 1. Production/assembly line, for automobile manufacturing, etc.

The second main term, [6] Productivity is the the measure how good the resources are managed and used to achieve the expected result. The others define [7] Productivity as the comparison between output (result) with input. If productivity increases, this is only possible if there is any increased efficiency (time, material, manpower) and working system, production technical, and if there are any increased skills from its workforces. [8] To know the degree of successfulness in running operational strategy that already set up, we need to do the measurements for its productivity, efficiency, and effectivity of operational activity run. [9] Productivity is how to create or increase the goods and services as high as possible to take most advantages of resources usage efficiently. By that, productivity is frequently translated as the ratio between the output and the input in a certain period of time. Finally, we can define that [1] productivity is the ratio of outputs (good and services) divided by one or more inputs (such as material, labor, capital, and miscellaneous).

$$Pr\ oductivity = \frac{Units\ Produced}{InputUsed}$$

$$Pr\ oductivity = \frac{Output}{Labor + Material + Energy + Capital + Miscellaneous}$$

In general, productivity is stated as the ratio between output and input, or as the result ratio gained as the usage of resources. If in that ratio, the used input to result in the outputs are counted all, it is named as total productivity (*total-factor productivity, TFP*), but if it is counted as input for certain components, then it is called as *partial productivity* or *single-factor productivity*.

### III. RESEARCHMETHOD

The objects of this research are: lay out strategy as an independent variable (*X variable*); and productivity as a dependent variable (*Y variable*). The descriptive research type used for the purpose of describing the *X* and *Y* variables, which are lay out production strategy, and productivity. Meanwhile for the purpose to measure the influence of lay out production strategy towards productivity, verification research type was used in this research, by regression analysis and hypothesis test. Data collection using survey method, interview, observation, and documentation study. The formula for regression analysis is:

$$y = a + bx$$

and for the hypothesis, t student test was used.

$$t = r_s \sqrt{\frac{n-2}{1-r_s^2}}$$

#### IV. RESULTS

##### A. Descriptive analysis results

Variables examined in this study were production layout strategy (independent variables) and productivity (dependent variable) in press production line D in the PT. Mitsubishi Motors and Manufacturing Kramayudha I. Here are descriptions for each of these variables:

[1] Layout strategy is one of the decisions on the restructuring of production facilities for efficient operation of the company in the long term. The layout of Press D production line is quite affecting the production of Press D itself or another production line. There are three indicators used to assess the efficiency of a layout strategy; raw materials, transport capacity, and handling time.

##### B. Raw material

The use of raw materials in general has always fluctuated, it depends on production orders by PT. Mitsubishi Krama Yudha Ratu Motor which is the company marketing department of Mitsubishi. At the PT. Mitsubishi Krama Yudha Ratu Motor done assemble all products that produced by PT. MKM before marketed to consumers. Orders from PT. Mitsubishi Krama Yudha Ratu Motor influenced by some external factors of government policy and the global economy, such as increases and decreases in fuel prices in Indonesia will affect the purchasing power of consumers. In general, consumers of PT. Mitsubishi Krama Yudha Ratu Motor are commercial enterprises that require a vehicle in running its business. Therefore, the product marketed by PT. Mitsubishi Krama Yudha Ratu Motor is required by these companies, and products produced sufficient quality in the market. The engine in Press D is Small Press because the capacity of machine power is quite small (110 Tonnage) compared to other machines in the Press production line, as well as the size. The power of the machine related to stamping or pressing a product. Not all products manufactured by PT. MKM I always through Press D. The point is that every production of a product must be tailored to the capacity of the machine Stamping. The production capacity of the machine in Press D average is 52 units/hour or 0.87 units/min, it's called machine hour to produce a product per machine. As for the maximum time for the engine capacity in Press D is 420 hours/month. By knowing the capacity of the machine, we can measure production time.

##### C. Transport Capacity

Transport capacity referred to the maximum capacity of the car transporter in bringing the product or raw materials. The car have a capacity of transporting about 50 sheet of Material Stock, whereas for work-in-process (WIP) about 30 units. Material stock transported is still in the form of steel sheet, meanwhile WIP are already visible form of a product to be made. WIP products

derived from the production line that requires machine power of Press D to complete a product.

##### D. Handling time

Before the changes to the layout of the Press D, the distance between Press D to the production line associated with the production Press D quite far apart and can be said to be less efficient. Here is the data about the distance between Press D to production line which has a working relationship in its production:

- Material Stock toward Press D: 165 m, time 0.033m/h.
- Press A to Press D: 8 m, time 0.0016m/h.
- Press B to the Press D: 30 m, time 0.006m/h.
- Press C to the Press D: 60 m, time 0.012m/h.
- Press D to the hand work: 80 m, time 0.016m/h.
- Press D to the stamping part stock area: 5 m, 0.001m/h.

The total accumulated distance of transfer of goods to the Press D along 348 meters. As for the speed used by the car transporter is 5 km/h. For the latest data from the time of transfer of the goods at the latest Press D after the change of layout is as follows:

- Material Stock to Press D: 130 m, time 0.026m/h.
- Press A to Press D: 10 m, time 0.002m/h.
- Press B to Press D: 10 m, time 0.002m/h.
- Press C to Press D: 40 m, time 0.008m/h.
- Press D to hand work: 100 m, time 0.02m/h.
- Press D to stamping part stock area: 4 m, 0.0008m/h.

Total accumulated distance transfer of goods in Press D with the new layout is 244 meters. Judging from the total accumulated distance of diversion, Press experiencing the efficiency of distance by 30 % compared with the use of the old layout strategy on Press D.

The layout strategy Press D at PT. MKM I Layout system uses cellular manufacturing system which is a combination of product orientation with the orientation process. Cellular layout consists of several machines with different functions, which are placed adjacent to each other and dedicated to work on part-families it processes. Capabilities of the engine are grouped to match the flow of the production process. Various factors have closeness in the production process are placed close together.

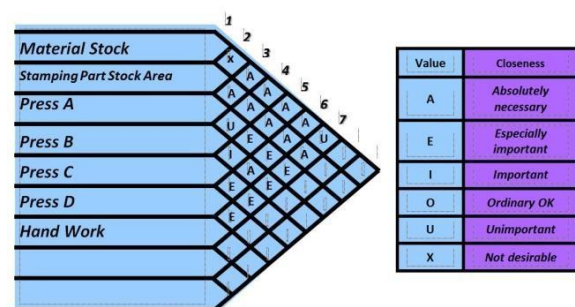


Fig. 2. Activity Relationship Chart of the Press D Production Line

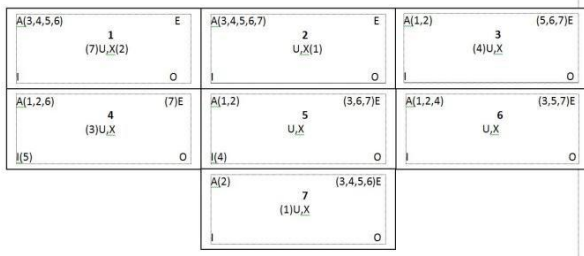


Fig. 3. Activity Relationship Diagram of the Press D Production Line

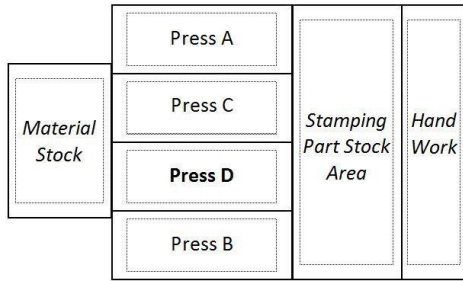


Fig. 4. Layout of the Press D Production Line base on Degree of Closeness

On the picture layout Material Stock is needed once the production line Press. As for Stamping Part Stock Area is needed proximity to Work Hand in comparison with production lines Press. Items will be heading to Hand Work previously stored beforehand in Stamping Part Stock Area, so Stamping Part Stock Area takes its proximity to the production lines Press. For more details about the layout of the actual picture in PT MKM I both before and after the change of strategy at Press D can be seen in the attached picture factory layout.

#### E. Productivity overview

Productivity implies the progress of the change. [1] Productivity is the ratio between output (goods and services) divided by inputs (resources). Productivity can be said to be increased if the resources are not used up and the resulting product rises. Therefore, a good company is if the company can manage resources used in order to increase productivity. With the increase of the productivity of the company will get significant profit.

Productivity at Press production line in a certain period during this research time has shown that there was a fluctuation at Press D productivity, and the value average of productivity has decreased. As production run, Press D productivity has increased with the value of 101.6% at the last period phase.

#### F. Results of statistical analysis

Hypothesis testing results show that the strategy layout has a significant relationship with the productivity. The correlation value of 0.621 showing a strong degree of correlation. Based on the regression equation shows that the decline in the value of overall evaluation of the strategy will boost productivity in the layout Press D PT. MKM I. Therefore, changes in the layout of the new strategy can bring a strong influence on the increase in productivity.

TABLE I. REGRESSION ANALYSIS RESULTS

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta	B	Std. Error
1	(Constant)	103.180	1.428		72.244	.000
	Layout	.064	.025	.621	2.504	.031

Based on the data processing using linear regression, obtained equation  $Y = 103.180 + 0.064X$ . Constant at

103.180 states that if there is no increase in the value of the variable layout strategy (X) then the value of productivity (Y) will increase by 103 180. A regression coefficient of 0.064 states that each increase of one score or value on the layout strategy will provide increased productivity by at 0.064. To determine the contribution of layout strategy (X) to fluctuations in productivity (Y) is calculated with a coefficient of determination.

$$\begin{aligned}
 \text{coefficient of determination} &= r^2 \times 100\% \\
 &= (0,621)^2 \times 100\% \\
 &= 38,56\%
 \end{aligned}$$

Based on the above data processing showed that, the influence of the inventory management system by the supplier (X) to the cost of production amounted to 38.56

%, while the remaining 61.44 % influenced by other factors. Based on test results that show the correlation value of 0.621, which means strategy layout has a strong influence on the productivity of the Press D, so  $H_0$  rejected. Based on the calculation results obtained  $t =$

2.504. Due  $t$  value  $>$   $t$  table, namely  $2.504 > 1.812$ , it can be concluded reject  $H_0$ , meaning that affect the productivity layout strategy.

#### V. CONCLUSION

Based on the research result about the effect of layout strategy to the productivity in the Press D production line at PT MKM I, we could conclude as follows:

PT. MKM I has done its production facility layout that all machines at Press D could run more efficiently. Press D's new layout strategy could give efficiency on distances between Press production line for 30% compared to the previous layout strategy. This change will cause the decreasing of value from layout strategy because of time efficiency. This new layout strategy is expected to give positive impact to Press D in running its production, because Press D is the production line that needed by other production lines. By this change, it is also expected to reduce problems that frequently happen in running the production, such as material handling, waiting time, smoothness in sending products / outputs.

Productivity at Press production line in a certain period during this research time, has shown that there was a fluctuation at Press D productivity, and the value average of productivity has decreased. As production run, Press D productivity has increased with the value of 101.6% at the last period phase.

Based on the statistical test, it can be concluded that layout strategy could give impact to the productivity on Press D production line. PT. MKM I has changed the layout strategy in order to increase its productivity. Press

D has increased its productivity, including for layout changed at Press D as an important production line in running the production process at PT MKM I. The hypothesis test result in this research has also concluded that there is an influence of Production Layout Strategy towards Productivity in the Press D Production Line at PT. Mitsubishi Krama Yudha Motors and Manufacturing I.

#### ACKNOWLEDGEMENT

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# Education as Powerful Social Capital

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**Abstract**—Indonesia is currently experiencing considerable problems in terms of availability of social capital to build a prosperous society. Our social capital has collapsed along with the rule of the New Order, and getting crushed in the period thereafter. Solidarity and trust between members and community groups dwindling. Even within the community groups, they had already decreased dramatically. Through this study, the authors use the method of literature study to find solutions and strategic moves to low social capital at this time. Results of the study showed that education as a force means that education is one of the very strong human power and potential to fight all the forces of human nature hampers. One step educational strategy that must be taken is how to cultivate and simultaneously strengthen the social capital of the nation by building mutual trust, conduct reciprocal relations such as mutual respect, sharing, cultivate positive emotions for the continuity of social transformation better, and has wide network. The implication of this study is education as a force provides an opportunity for us, teachers, students, and parents can revitalize the education through social capital formation strategies in academic and non academic programs.

**Keywords**—education as power, social capital

## I. INTRODUCTION

Nowadays, Indonesia is experiencing various multidimensional crises due to the growing social changes. Social characters that emanate from Indonesian society are strongly degrading and leading to destructive actions. Destructive acts that are ingrained in the Indonesian nation will have an effect on social capital that we have had. Social capital, which includes social norms, should be maintained and preserved continually in order not to be marred by uncivilized human activities.

Indonesia is currently experiencing considerable problems in terms of availability of social capital to build a prosperous society. Our social capital has collapsed along with the rule of the New Order, and getting crushed in the period thereafter. Solidarity and trust between members and community groups are dwindling. Even within the community groups, they had already decreased dramatically.

A society group that has an advanced social capital can resolve the complexity of social welfare problems more easily. The ease will be found mainly in a society that is used to living with a sense of belonging and trust, united in an intensive social relationship (social networking) and supported by the spirit of giving for mutual benefits.

Mutual trust, reciprocity with mutual respect, mutual sharing, the growth of positive emotions, and maintenance of a positive network for a better social transformation are the basic values which become the spirit of social capital. On the other hand, an element of social capital that plays an important role is the willingness of the Indonesian people in maintaining social values, building networks, and producing creative ideas.

One of the methods to form social capital is through educational institutions. Social capital is a fundamental basis for the improvement of an organization, so that it becomes more advanced and optimal in performing its activities. An advanced and qualified educational institution cannot be separated from the role of its social capital. The maximum utilization of social capital within an organization can be a driving force to advance education in Indonesia.

The challenge of education in general is how to build trust and create social networks amongst schools, parents, and students in order to create a strong synergy with one another. Most people assume that the school has a full role in educating their students, whereas in truth the contribution of parents and society is necessary for the development of knowledge and skills possessed by students. The series of synergy among schools, parents, and students should not be interrupted for the reason that any development of social capital acquired by students has to be known by the parents and the school.

Referring to some of the research regarding that connection between teaching practices and social capital. The finding that schools, and not just families, can produce social capital, is consistent with the case for progressive education. This hopeful conclusion suggests the possibility of altering social capital in the community through teaching practices [1]. Progressive education idea's that how students are taught shapes their beliefs is not new. Teaching ethics and civics are established goals of school systems in many countries, which also animate the progressive education movement [2].

The aim of this study was to describing of how the form of the revitalizing education for strengthening social capital of the nation Indonesia. The concept of progressive education and typical Indonesian's education developed by Ki Hajar Dewantara become reference material authors to study the problems of social capital. Social capital is believed to be a very significant collective power if used to resolve any issues, such as development strategy, in an educational institution. Therefore, an outline of the scope of this study includes a review of revitalizing for strengthening social capital and how to building education network for the strengthening the social capital.

## II. THEORETICAL REVIEW

### A. Definition of Social Capital

Social capital can be defined as, "an instantiated informal norm that promotes co-operation between individuals. In the economic sphere it reduces transaction costs and in the political sphere, it promotes the kind of associational life which is necessary for the success of limited government and modern democracy" [3]. The definition illustrates that social capital serves as reinforcement of the norm in many aspects of life to realize the success of good governance.



This is supported by the opinion [4] that social capital is a part of a social organization, such as trust, norms and networks that can improve the efficiency of society by facilitating coordinated actions. Social capital, if needed, will provide supports in the forms of: esteem and honor that are often required if people want to attract clients into positions that are socially important, and a medium of exchange; for example, in the political career [5].

Based on its function, social capital is defined as follow: "It is not a single entity, but the variety of different entities that have a common characteristic: they all consist of some aspects of social structures, and facilitates actions of individuals who are within the structure" [6]. Then, there is a shift in the meaning that social capital is the actual or potential resources at play in the "field of the social," i.e., in the sphere of "mutual acquaintance and recognition" [7].

Putnam uses the concept of social capital to further explain the differences in people's involvements. He defines this term after presenting a detailed discussion on the evidence of institutional performance and levels of citizen involvement. Putnam's definition of social capital changed a little over the 1990s. In 1996, he stated that: "by 'social capital' I mean features of social life-networks, norms and trust-that enables participants to act together more effectively to pursue shared objectives" [8].

Social capital is a capability that arises from the prevalence of trust in society or in certain parts of it [9]. Woolcock makes a useful distinction among:

- a. Bonding social capital, which is based on a common identity, such as a close family, close friends and neighborhood;
- b. Bridging social capital, which is a weaker bond of people, such as distant friends and co-workers; and
- c. Linking social capital, which is reaching out to people who are in different situations, as they are entirely outside the community, thus encouraging members to take advantage of the many resources available in the community [10].

Putnam distinguishes two basic types of social capital that arises from the network, namely: the bonding and bridging. Bonding social capital consists of a number of sources that are accessed through a reciprocal relationship in the network. Meanwhile, bridging social capital is a resource that is accessed through a network of social relationships outside the society [11].

One of the key indicators of social capital is "it encourages individuals to extend their networks with confidence and provides an incentive to individuals to participate, since they will expect that this will bring benefits. Participation in turn fosters a sense of trust which builds an authentic community of citizens; one in which social, economic and political life is not based on remote or merely commercial transactions. Participation is seen as meaningful. Such communities are more likely to be safe, well-governed and maintained, affluent and generally successful." [12] Through a vast network, social communication among members of the community in their social life can be magnified.

## *B. Education as the Greatest Strength*

The English term of 'education' is a noun derived from the Latin verb "educare". Etymologically, the word education comes from two different verbs, i.e., "educare" and "educere". The word "educare" in Latin has connotations 'to train or tame' (as in the human context to train wild animals become increasingly tame so it can be domesticated), 'to nourish' (to make the land produce more fruits because the soil was tilled and cultivated). So, education is a process that helps to grow, develop, mature, making the disorganized or wild become increasingly organized, like the process of creating a culture and system of regularity in themselves and in others [13].

Basically, education is one of the efforts to improve the quality of available human resources. It is supported by national education goals that are conscious and deliberate efforts to create learning atmosphere and process so that students actively develop the potential to have the spiritual power of religion, self-control, personality, intelligence, noble character and skills needed by them, society, nation, and the state [14].

The division of education according to Richey [15] is as follow: "The term 'Education' refers to the broad function of preserving and improving the life of the group through bringing new members into its shared concern. Education is thus a far broader process than that which occurs in schools. It is an essential social activity by which communities continue to exist." In communities, this function is specialized and institutionalized in formal education, but there is always education outside the school with which the formal process is related. In this regard, education is divided into three scopes, namely formal education, informal education, and non-formal education which overall has a social activity in the community as part of social life.

## III. DISCUSSION

### *A. Revitalizing Education for Strengthening Social Capital*

The globalization that pervades human life multidimensionally represents the current situation of Indonesia with its growing individualism, decreasing communal rights, and weakening bonds that allow social capital to be eroded. Rapid changes sweeping society life have forced us to prepare ourselves with social capital in order to survive in a competitive global life. Therefore, it is necessary to prepare an adaptive strategy to restore the social capital of Indonesia, so that the nation can stand parallel to other nations in the world.

Social capital is a capability that arises from the common belief in a society or certain parts of the community. Social capital can be institutionalized in the form of the most minor or most fundamental social and community groups as well as the biggest country (nation). Moreover, social capital is believed to be something that refers to the institutional dimension, created relationships, and norms that shape the quality and quantity of social relationships in the community. Social capital is not just the row number of the institution or group that underpin social life, but it has a broader spectrum,

namely as a social glue which maintains the unity of the group members [16].

Strategic effort that should be made is how to develop and reinforce the social capital of the nation because social realities indicate that social capital always grows and develops with the growth of the community. Through social capital, emerge mutual trust, reciprocity, and good establishment of networks. These three elements of social capital are in tandem and cannot be separated because all three have the most important role.

One element of social capital is to build trust between individuals and members of social institutions. Eventually, all of the elements are set into core values, virtues, and expectation in society as a whole. Without this interaction, trust decays, at a certain point the decay will start to manifest itself in serious social problems. The concept of social capital argues that building or rebuilding community and trust requires a face-to-face meeting [17].

One area that is expected to contribute to the strengthening of social capital is education. Education does not only include formal or school education, but also broadly includes both informal and non-formal education. In addition to socializing agents such as family education and mass media, the school is one of the agents of socialization of the development of social capital. Full and comprehensive support of all the agents will provide a wider impact for the strengthening the social capital of the nation.

On the other hand, Brameld argues that "education as power means competent and strong enough to enable us, the majority of people, to decide what kind of a world" [18]. Education as power is interpreted to be under the power or even as a generator and the leader of power. Only the power of education that is capable of directing the other forces that have been acquired by humans and used for the purpose of destruction or to change themselves.

The current paradigm should be able to change the way of thinking of the Indonesian nation to social capital; for example; First, to consider how educational settings can be managed properly within the scope of the family, educators, and managers of the mass media; Second, to think about how to change patterns of mental attitude of students in generating social capital; and Third, to think about how to change the values, habits, and beliefs of students in building self-confidence. The willingness to change themselves individually must be accompanied by reconstructing the education system to make it more conducive, as well as incorporating the understanding and application of the concept of social capital into the school and college curriculum.

Of course, the strengthening of social capital through education is done through three components: social networks, social norms, and sanctions. In social networking, students are given strengthened access to information and programs. In social norms, rules that apply are strengthened in order to generate a positive mutual relationship, the emergence of expectation for cooperation, confidence and positive behavior. This is similar to sanctions that are made as the penalties for violating the rules and to rewards for compliance.

The argument is also supported by the thinking of Ki Hadjar Dewantara in the Seven Educational Principles that are very appropriate for the Indonesian education to implement the concept of education as developed by the Taman Siswa School for the advancement of education in Indonesia in the future [19]. The seven principles include:

1. The purpose of education is as high as orderly peaceful life of unity in general. There is no order, if it does not lean on peace. Otherwise, there would be no people to live in peace, if they are hindered in any condition of life. Therefore, education that requires coercion and punishment is considered a rape of a child's spirit.
2. In the education system, teaching means educating the children who will be independent in heart, mind, and power. Teachers do not solely give knowledge, but also educate students to seek their own knowledge and practice it.
3. In the coming times, our people will live in confusion. Often deceived by the circumstances, we consider something necessary and harmony to our lives, but in truth it is the need of a foreign nation, which is hard to be earned by our own means of livelihood. Thus, we often ruin the peace of our lives. We are often too concerned with the teaching that only aims for the release of the mind (intellectualism), whereas that kind of teaching makes us dependent and separates people who are educated from those who are not.
4. If the teaching obtained by a minority of people is not beneficial to the nation, then it must be the largest class of people who should be taught sufficiently. The strength of the nation and the country depends on the strength of its people. Therefore, it is better to promote the teaching for the people in general rather than elevating the teaching.
5. Based on the independence principle, we should work under our own power. Although we do not refuse help from others, if it would reduce our independence, then it is to be rejected. That is the way of people who do not want to be tied or pressured in power, because they are self-willed to build their own power.
6. Leaning on our own strength, we must expend revenues so that all our efforts are to bear their own income. This is what we call "zelfbedruipings systeem" or tools of all businesses that want to thrive on their own.
7. With no burden, as well as pure heart, we intend to be closer to the Son. We do not ask any rights, but surrender to the Son. (Ki Hadjar Dewantara, Azas Tamansiswa in the Tamansiswa Charter).

The seven principles has been reinforcement the view of the author that education is a major component in terms of social life. Effect of Dewey has provided a reference to the practice of schooling, from formal and teaching full command style, toward a more humane concept of learning. Based on humanistic teaching, the strength born out of its own power will generate the ever-fading social capital. Hard work and holding fast unto self-ability would be the main capitals in revitalizing education to build the social capital of the nation.



The author believes: First, there is no doubt that some theories suggest that education is a force against other forces in addition to the economic, political, and defensive powers because education is a central value of development. Secondly, it is agreed that education acts not just as a support for other forces in society, but also as an overseer of those forces so that human life and values lead to the welfare of society. Third, the purpose of education is as a strategic capital to shape human behavior and performance in basic educational human activities so that education will be the central value of overall development.

#### *B. Building Education Network for Strengthening the Social Capital*

Developing awareness of social capital in the family, school, and society is largely determined by the rate of public confidence in the community itself and leaders in the community, and then extends to the socio-political processes that are designed and developed together. This is based on the belief that high capital will encourage social action (social action) to tackle the various problems of the nation. Education in this case can encourage the creation of trust with social action in its teaching.

One of the efforts to strengthen social capital among the scholars is by building a network of education along with efforts to restore the enlightenment and empowerment of social capital through learning in the school system. The author considers that social capital in the learning approach emphasizes the importance of several elements: 1) a partnership in designing teaching programs and curriculum; 2) policies that support the existence of the partnership; 3) development of innovative science pedagogy used by teachers, and 4) establishment of a partnership between schools, parents, students, and surrounding communities. Partnership is established by enforcing the existing partnerships and creating new partnerships. For example, collaboration is the best way to realize a partnership.

Partnerships may occur at the macro, mezzo and micro levels of social life. A teacher or lecturer should know how far the partnership has been maintained by a particular group of students, both formally and non-formally. Then, s/he should build a new partnership with regard to the lessons to be delivered by forming a class into a new partnership with one common goal.

Teaching with the social capital approach will place the students as members of networks, namely class member networking, networks that they already have, and potential new networks to be established. The choice of teaching strategies will be influenced by two things related to learning conditions and the idea of networking. First, it will be influenced by a set of resources owned by students in their existing network. Thus, a teacher must have the ability to: 1) identify the capital—one brought in by individuals into groups; 2) encourage students to use the resources in accordance with the learning, and 3) manage the resources that are irrelevant to learning.

Second influence is the output of social capital that will be obtained students after experiencing the learning process, which will strengthen the way they interact with their old networks or enable them to access new useful networks. Teacher's goal here is to create conditions that maximize opportunities to build social capital for the students. Effective teaching strategies in building social capital output, among other things, are:

- Creating a new class as a networking group of students. The new group has the general purpose of learning as a learning community—a community that provides a safe and comfortable environment for its members and one that is not afraid to make mistakes in learning, developing a new identity, and practicing new skills.
- Teachers assist students in changing the perception of oneself and others, as well as expanding their networks with new networks. To strengthen the relations between the new groups, the teacher can adopt the means to build relationships in the group by:
  - 1) Reducing the social distance between teachers and students, including by sharing material relevant to students;
  - 2) Minimizing the science of teaching (pedagogy) possessed by teachers and optimizing the input of students;
  - 3) Being part of a small discussion group is better than just being a superintendent or supervisor;
  - 4) Using humor to appreciate the backgrounds and life experiences possessed by students;
  - 5) Opening opportunities to encourage interaction among students, including sharing experiences, group work, mentoring, or discussions with peers.

In the end, the output of social capital will be achieved by students if there are changes in:

- a. The nature of the individual, including the level of trust; beliefs regarding the ability of oneself, and understanding of others who are different from themselves.
- b. Network structure, including the number of old and new networks; dealing in networking; and the nature of relationships in their different networks.
- c. Transactions that occur within the network of students, including support sought, received, or given by others in their networks and how they negotiate and share information and skills.
- d. Types of networks, including activities that occur in the main group, in which students interact with different groups and connections that they have with other agencies.

#### IV. CONCLUSION

Social capital is a capability that arises from the common belief in a society or certain parts of the community. Social capital can be institutionalized in the form of the most minor

or most fundamental social and community groups as well as the biggest country (nation) (Fukuyama, 1995). The challenge of education in general is how to build trust and create social networks amongst schools, parents, and students in order to create a strong synergy with one another. Most people assume that the school has a full role in educating their students, whereas in truth the contribution of parents and society is necessary to discover the development of knowledge and skills possessed by students. The series of synergy between schools, parents, and students should not be interrupted for the reason that any development of social capital possessed by students has to be known by the parents and the school.

The strategic effort that should be made is how to develop and reinforce the social capital of the nation because social realities indicate that social capital always grows and develops along with the growth of the community. Through social capital, emerge mutual trust, reciprocity, and good establishment of networks. These three elements of social capital are in tandem and cannot be separated because they have their respective role.

The formation of social capital that is directed at educational institutions is the right thing to cultivate a social character that is good for the individual. Based on humanistic teaching, the strength born out of its own power will generate the ever-fading social capital. Hard work and holding fast unto self-ability would be the main capital in revitalizing education to build social capital of the nation. Thus, first, there is no doubt that some theories suggest that education is a force against other forces in addition to the economic, political, and defensive powers because education is a central value of development. Secondly, it is agreed that education acts not just as a support for other forces in society, but also as an overseer of those forces so that human life and values will lead to the welfare of society. Third, the purpose of education is to be a strategic capital to shape human behavior and performance in basic educational human activities, so that education will be the central value of the overall development.

One of the efforts to strengthen social capital among the scholars is by building a network of education along with efforts to restore the enlightenment and empowerment of social capital through learning in the school system. Social capital in the learning approach emphasizes the importance of several elements: 1) a partnership in designing teaching programs and curriculum; 2) policies that support the existence of the partnership; 3) development of innovative science pedagogy used by teachers, and 4) establishment of partnerships among schools, parents, students, and the surrounding communities. Partnership is established by

enforcing the existing partnerships and creating new partnerships.

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# Student Internship for Integrated Learning in Population & Tax and Political Parties Accountability

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**Abstract**-Imitating the practice of Work Integrated Learning (WIL) in Australian human capital capacity building, this research is based on student internship as a form of WIL. The aim of the research is to compile enough data and information, collected by students and their supervisors during their internships, write two text books on 1) Population and Tax; and 2) Political Party Accountability, to be used later as teaching aids. The textbooks are specifically written for elective subjects for Sociology, Political Sciences and Public Administration programs. All chapters were written by a research working group of nine lecturers, and are designed to compliment 50 hours of work experience by students at government and NGO institutions. Students who undertook the internship received a minimum of 2 hours of induction lectures before they started their internships at various institutions related to the topic area of the books and elective subjects. Twelve institutions provided placement for the interns. The research findings show an increase in the students' professional competence benefiting their future career choices and productivity and furthermore have facilitated two new textbooks, based on real-world data, that will guide future WIL programs for elective subjects about population, tax, and the accountability of political parties.

**Key words:** *student internship, textbook, population & tax, accountability, political parties, elective subjects*

## I. INTRODUCTION

The Faculty of Social and Political Sciences/FISIP at Udayana University first opened for new students in 2009. Two study programs of Sociology and International Relations were the pioneer programs. Since 2009, four further study programs have opened for new students; Public Administration, Political Science, Communication Science and Library Science Diploma III. In 2012, although the faculty was preparing for accreditation for each of the study programs under the Indonesian Qualification Framework (IQF), a requirement of which is that program development must take into account the need to prepare students for future career, accreditation was postponed until elective subjects were added to strengthen the programs and to provide students with increased options. Hence, this research is both designed for, and facilitated by, providing student internships vis-a-vis two new elective subjects. The resulting two new textbooks will be used as future teaching resources at the Faculty of Social and Political Science, Udayana University.

On the basis of the IQF assessment, it is recommended that FISIP Unud urgently undertake further

curriculum revision. Based on an Australian Universities' approach to Work Integrated Learning (WIL), McLennan and Keating [1] explain that WIL is not just about preparing students for work and careers, it is a teaching and learning approach which has the potential to provide a rich, active and contextualized learning experience for students which contributes to their engagement in learning. With these textbooks, the students at FISIP Udayana Undiversity can choose one or both subjects as their electives and then by undertaking internships, they can take advantage of gaining an elevated level of professional competence.

### A. Research Method of Producing Text Books

Both textbooks are a result of action research conducted in Bali in government departments, social institutions and private businesses such as the head offices of BPS, BKKBN, Disnaker, Dinkes, Dispenda and the DJP Bali provincial offices as well as KPU, Bawaslu, Kesbangpol, an Ombudsman's office, Public Accountants Wayan Budiarta and the head of the Democratic Party, Bali branch. The heads of these departments and institutions formed an adjunct team. The design of this research was to facilitate student internship in their fifth semester onward. The first textbook on 'Population & Tax' measures the instructional awareness of the demographic dividend that may increase the payable taxation in Indonesia. The second textbook on 'Political Parties Accountability' measures the lack of accountability of political parties in Indonesia. As a medium of learning about social and political issues in contemporary Indonesia, these two textbooks are vital additions to existing resources. They also prepare the students to further develop their professional competence.

### B. Aims and Purpose of the Research

Internships entail an experience in a workplace along with complimentary tutorials at the university. Every student benefits from both their work experience and class lectures and learns from both the adjunct team in each institution and lecturers at the university. Students' reflections on their work experience must be guided by their internship mentors at the institution in the form of a (1-2 hour) general lecture at their work places followed by group discussions. This is called human capital strengthening via an internship program.

On campus, the students discuss the case in each chapter in the textbook before they start their work

experience. This stage is preparing the students to analyze the real situations in each institution by in depth case analysis discussed in briefing meetings and tutorials with members of the adjunct team. Students receive an integrated learning experience through participation in workplace internships interacting with real-life situations and receiving mentoring advice from lecturers and adjunct team members. The internships provide them with the means to develop professional competence before they are required to choose a final career path.

By 2016, the Indonesia Qualification Framework, KKNI, see Fig 1, has a duty to give a 1 to 9 valuation for students in workplaces who have multiple points of entry and exit into or out of an open learning system. This qualifications framework needs to be implemented, however, it cannot be presumed that the MEA (ASEAN Economic Community) will start this process soon as the Indonesian Qualifications Framework was developed in 2003 and has experienced a lag time in full implementation. It will mean that graduates of university compete with workers in the workplace who have the possibility of gaining a level 6 certificate within the Indonesian Qualification Framework as an equivalent to a bachelor degree. By 2016, the KKNI will be implemented in parallel to MEA.



Fig. 1. Indonesian Qualification Framework

## II. METHOD OF RESEARCH

As this action research on internship in Bali is designed for the compilation of two multidisciplinary text books, the method is multi paradigms. WIR or Work Integrated Learning is providing students the opportunity to benefit from theoretical and academic guidance provided by the textbooks in conjunction with lectures and tutorials and the real world experiences of workplace internships. The text books and adjunct team play a major role in increasing the students’ professional competence. It promotes the professional competence standard of university alumni to match those who have extensive work place experience but have limited formal education. Those who does not advance through formal education receive an open system or multi-entry and multi-exit education schemes through out of their career.

## III. RESULT AN DISCUSSION

### A. Population and Tax

Taxation is somehow problematic. The Kantor Wilayah/tax office at provincial level must reform their

tax administration systems. Since the taxation reforms, which started in 2012, the basis of rights and the regulation of national and regional taxation have been modernized. Fig. 2 explains:



Fig. 2. Tax Reform Source: Tumakaka, 28 May 2015, internship lecture.

The book about ‘Population & Tax’ prepares students for their internships and involvement in action research by the four lecturers who wrote the chapters based on their expertise. Six chapters in all are designed to accompany 50 hours of internship made up from 5 hours of work experience per day for 2 days per social institutions. Students who participate in the work experience are given a 2-hour induction seminar by the adjunct team before they commence their internship in the offices of BPS, BKKBN, Disnaker, Dinkes, Dispenda and DJP Bali provincial offices as well as at one Public Accountant office (Kantor Akuntan Publik) in Denpasar. This internship program is expected to increase the students’ professional competence. It is also expected to increase the social and political responsibility of students with regard to taxation duties.

One reason for the National Board of Research and Community Intervention, at the Higher Degree Directorate (DITBINLITABMAS) is providing a grant to write this ‘Population & Tax’ textbook is that it will promote a wider understanding of the demographic dividend. The demographic dividend comes from a constant increase in population in the productive age groups (15 to 64 years old) resulting in larger tax contribution to the national economy over many years.

Most experts on population studies argue that the demographic dividend should benefit both the workers who pay their taxes and the future development of Indonesia as a whole. As the head of BKKBN/Badan Koordinasi Keluarga Berencana Nasional, Jalal [2] put it, the demographic dividend caused by an increase in the productive age groups and a decrease in child birth over the long run, will see social development support the economic development of Indonesian welfare and prosperity.

The demographic dividend means that the productive age groups contribute to work in society and the economy. The productive age groups are predicted to increase to 68.1 percent of the total population in the period of 2028-2031 [3]. The students of FISIP UNUD who take this elective subject can be seen as part of the demographic dividend in Indonesia. Their availability and eagerness to work will contribute significantly to the joint

collaboration between the university and the employers of university alumni. The local government also has an interest in teaching students about how taxpayers contribute to the development of Bali and other provinces in Indonesia.

### 1. Literature Review of Population and Tax

United Nation working papers on human capital strengthening usually concentrate on the method of delivering formal education in developing countries. Dang and Rogers [4] and Goldin [5] explain how human capital strengthening relates to improvements in quality enhancement of population distributions. Goldin illustrates how a natural distribution of population as discussed by Adam Smith (1776) led to the pessimism of Thomas Robert Malthus (1798) in his essay on the principles of population. Goldin [6] elaborates on the classic Malthusian equilibrium as a matter of “*stagnant real wages during a long period, small increases in population, and occasional periods of real wage growth followed by increased population and subsequent decreased wages*” (2014:4). Unfortunately, this balance of Malthusian theory in Indonesia has been promoted as a bonus demography which means that as the population increases, real income decreases resulting in an increase level of dependency.

By any means, this situation can be three fold. First, those couples who have children when they are young adults allow their children to get married as early as they did (age 16 onward). Second, these shorter generations may put their grandchildren at risk of not receiving tertiary education. Third, the employment available for those who enter the job market early without specific educational background or bilingual ability, offer only low salaries. The result is a vicious cycle that decreases the ability to compete in certain jobs and consequently the outsourcing to replace them.

The prevalence of informal jobs is making livelihoods uncertain in certain sectors; nevertheless, workers have some opportunity in the creative sector, such as fashion, traditional textile, culinary arts, and handicrafts and so on. They work long hours and many people need to work odd jobs; for example, as a healer, masseur, personal cater, and personal child care, or as is done in China, famous brands are copied into three levels of quality KW 1, 2, 3 in order to sell the goods cheaply. They fulfill the informal sector needs by producing goods that are in demand without importing those branded goods.

Sarwono and Koesoebjono [7] classified working odd jobs as seller in traditional markets, peddler, wrong owner, ojek rider/motorbike taxi, taxi/angkot or bus driver, middle man dealer, shop keeper, household assistance or construction worker, etcetera. Using a Malthusian equilibrium to evaluate the condition of contemporary Indonesia can be misleading because of a national program of birth control and increasing the quality of education and human resources are currently a part of government focus. However, urbanization and a lack of agricultural development can be a hindrance in the long run. Also the number of dependents must decrease as more woman participate in the paid workforce into the future [8].

The development of jobs in a more appropriate Indonesian qualification framework is increasing the

quality of life for workers through job enlargement, job enrichment and career possibilities to receive a salary at any level. Take for instance the teaching profession; teachers who enter the job with a bachelor degree get a level III salary as a government employee. Other private sector jobs in banks, manufacturing, construction, and so forth are joining the ranks of those who pay taxes and gradually becoming the middle class of Indonesia. The local government of Bali, for example, has set a minimum wage of Rp1.621.172 per month. In 2015, other provinces have set their minimum wage as follows:

Nangroe Aceh Darusallam Rp. 1.900.000,-  
 Sumatera Barat Rp. 1.615.000,-  
 Jambi Rp. 1.710.000,-  
 Sumatera Selatan Rp. 1.974.346,-  
 Bangka Belitung Rp. 2.100.000,-  
 Bengkulu Rp. 1.500.000,-  
 Banten Rp. 1.600.000,-  
 Bali Rp. 1.621.172,-  
 NTB Rp. 1.330.000,-  
 Kalimantan Selatan Rp. 1.870.000,-  
 Kalimantan Tengah Rp. 1.896.367,-  
 Kalimantan Timur Rp. 2.026.126,-  
 Gorontalo Rp. 1.600.000,-  
 Sulawesi Utara Rp. 2.150.000,-  
 Sulawesi Tenggara Rp. 1.652.000,-  
 Sulawesi Tengah Rp. 1.500.000,-  
 Sulawesi Selatan Rp. 2.000.000,-  
 Sulawesi Barat Rp. 1.655.500,-  
 Maluku Rp. 1.650.000,-  
 Riau Rp. 1.878.000,-  
 Sumatera Utara Rp. 1.625.000,-  
 Lampung Rp. 1.581.000,-  
 Nusa Tenggara Timur Rp. 1.250.000,-  
 Kalimantan Barat Rp. 1.560.000,-  
 Papua Rp. 2.193.000,-  
 Papua Barat Rp. 2.015.000,-  
 Maluku Utara Rp. 1.577.617,-  
 Kepulauan Riau Rp. 1.954.000,-  
 DKI Jakarta Rp. 2.700.000,- [9]

This data illustrates to students how difficult it is for government and social institutions to manage payments for their growing numbers of workers. At the same time, the minimum wage would only be available for non-tax payers. The taxpayers on the other hand must consider the welfare of the whole population.

### 2. Population & Tax: the text book

The text book of Population & Tax has 243 pages. It comprises five chapters of explanation and one chapter of conclusions. In each chapter there is an instructional aim and mind mapping is elaborated. Each chapter starts with a quote from an expert and an introduction before going to the sub-sections of the chapter. In the body of each chapter, there are cases, first reflections, self-reflection and presents a summary of these reflections in boxes to highlight each of them.

Altogether, there are 20 cases, 6 self-reflections and 3 concluding reflections to help students see problems in the field. For example, Chapter 2 and Chapter 3 both include explanations of how populations as numbers or interventions becomes an entity that reflects the

government's development. On the one hand, an institution such as BKKBN/National Board for Family Planning sends data to the BPS/National Board of Statistics which then can present the information within a broad range of data about the target population. On the other hand, the Dinkes/Health Local Ministry in the city of Denpasar data has several environmental problems and the taxation office can make it clear how the problems need to be solved by money collected as personal tax or corporate tax. The taxation office in every province has their Prathama office based on the number of districts in each province.

In every chapter of the book, there are also informative and illustrative tables, graphs and pictures. In total, the book has 18 tables 13 graphs, and 22 pictures produced by either the author or the lecturer from data sourced from the adjunct team. These illustrations are all in black and white due to color printing costs. In the conclusion of Chapter VI, the four authors provide a summary of their data collection, discussion and conclusions. The lead researcher provides recommendations for future action and research.

The Population and Tax text book is purposely researched and written to be a medium of thought and action for interns. At the end of July 2015, a plenary research workshop was held at FISIP UNUD. The head of the Research Center on Population and Human Resources at Udayana University led the discussion in the workshop. The head of the Taxation Office/Kanwil DJP Bali signed a formal agreement to collaborate with UNUD and invited students of FISIP to undertake their internships at their offices. The head of Kanwil DJP Bali wrote the prologue and epilogue of this book. A second epilogue was contributed by an academic from the Faculty of Economy and Business at Udayana University.

This book is also supervised by the head of the internal auditing unit at the Faculty of Economy and Business at Udayana University. As a supervisor, he was a key architect of the Terms of Reference (ToR) and contributed to each chapter's development. The team met twice a week for 4 months; February, April, May and June 2015. The chapter structure and topics are:

Chapter I: The dynamics of population growth and tax expansion in rural and urban socioeconomic settings. This chapter looks at how Balinese and non-Balinese people in rural and urban dwelling interact with each other. In relation to that, the distribution of employment and unemployment follows a predictable pattern across the province of Bali.

Chapter II: The Human Development Index/IPM as an indicator of the increase of competitiveness in each region. This is a composite index that can be used as an indicator to predict life expectancy in relation to education, literacy derived from schooling, and standards of livelihood.

Chapter III: A demographic surplus in the context of welfare policy and decision making. Better health interventions based on progressive tax rates could make the tax decentralization work in Bali and other provinces so long as the percentage of regional taxes can provide the regions with enough income for development.

Chapter IV: Regulations and rights relate to the transparency and accountability of taxes. The rate of tax is acceptable for everyone if decision makers ensure that tax revenue does actually return to society. All tax payers need to be assured of justice in calculating and reporting their payment of tariffs and taxes. If corrections are necessary, then the procedure must be historically clear and based on justice to the taxpayers.

Chapter V: Progressive tax and a tax payer number/NPWP for individuals and for corporations divided by regional taxation offices. Tax payer numbers are essential to ensure workers and corporations register their payments, calculate and report their cash flows, and make fair tax contributions. For example, land and building taxation in Indonesia is still controversial. In Jakarta and some parts of Java, people build a luxury cemetery and make it as exclusive as possible. Of course, all patterns of consumption are always possible, but sometimes the patterns are unduly shaped by regulations about what can be billed as a tax deduction. Digital codes for various deductions may help consumers to register their luxury goods, including the kick ring or jewelry from germ stones, and make more informed decisions about their consumption.

Chapter VI: Concluding remarks and suggestions. The four writers of this book complete their chapters with a summary. It reminds readers of insights about the data they will come across during their internships or vice versa. The interns can place new data within the general lessons they learn from the textbook. This concluding chapter ends with a suggestion that as a medium of learning, *Population & Tax* are urgently necessary to ensure people in the productive age groups (15 to 64 age years) contribute to the tax system.

During the research process for the book, members of the adjunct team from government and social institutions played a crucial part of the internship program. They gave tutorials at the beginning of the internships, while the heads of the various institutions warmly welcomed the internship program. The heads of government departments and institutions allowed free access for the writers to meet with the adjunct team members who themselves were high ranking officials in the institutions. In fact, one senior public accountant was also a member of the adjunct team.

Institution List

Institutions	Persons	Institutions	Persons
BKKBN Perwakilan Bali	Head	Kanwil DJP Bali	Head
Disnaker Provinsi Bali	Head	Dispenda Provinsi Bali	HRD
BPS Provinsi Bali	Head	Dinkes Kota Denpasar	Head

<sup>a</sup>. Source: [10] Zuryani, dkk. 2015 Laporan Kemajuan Penelitian

In making both text books available, the leader of the research team established a two-step process:

Before 31 July 2015, the nine authors wrote drafts of each chapter. Before the seminar on 31th July, publication cover dummies, Fig. 3, were made in Yogyakarta.

During and after August 2015, the nine authors and the research leader finalized the drafts of each chapter and each book as a whole and put the document into the UNESCO format. The two books went to Udayana University Press at the end of September 2015.



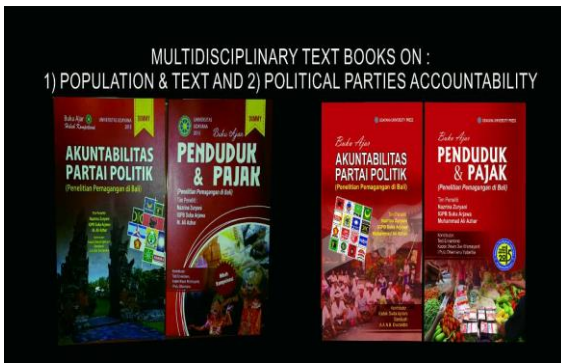


Fig. 3. Proposed Text Book Covers

## B. Political Parties Accountability

Accountability does not only concern financial administration. It also concerns a number of other aspects of an institution, campaign source, the regeneration of cadre, and internal auditing. Our research focused on the internship of students in six institutions. The adjunct team consists of the heads of KPU, Bawaslu, Kembangpol, Ombudsman, Public Accountants Wayan Budiarta, and the Democratic Party, Bali branch. The novelty of this textbook is that it is based on the placement of students in each of these institutions. The proposal to put forward “Political Party Accountability” as an elective subject for students in FISIP will also improve the quality of education at Udayana University.

### 1. Literature Review on Indonesian Contemporary Politics

Following Weber’s thought on the 19<sup>th</sup> development of legal-rational political parties, Firmazah [11] inquired into the communication and positioning of ideology in contemporary Indonesian political parties. Especially since the New Order regime for 32 years -- the Suharto era – Golkar (Functional Group) has become a dominant political party along with two other political parties, namely PPP and PDI-P.

The reformation era since 1998 has seen the transformation of the contemporary Indonesia political system into a democratic system. Alongside the three dominant parties, the mushrooming number of small political parties could be regarded as an indicator of popular awareness of the importance of political accountability and transparency. Gradually since 1998, the former dominance of the New Order ruling party, Golkar, has diminished.

There are several drivers to look more closely at the condition of political parties in Indonesia. As a compressor type of party, Golkar was a ‘machine for creating projects’ during the New Order and constituted a clear example of what is now known as KKN, Kolusi (Collusion), Korupsi (Corruption) and Nepotisme (Nepotism) in Indonesian political history. Golkar has allowed accumulation and ownership of the natural resources of Indonesia to be in the hands of a small number of computers. It is undeniable that, within each political party, conflict of interest has arisen over who finances the party’s campaigns, who runs for office, and who gets a share of power to make decisions that affect particular businesses and industries. These interests have little concern for either the welfare of Indonesians or the

rule of law in Indonesia. Beside Golkar as the party of economic, administrative, and military elites, the two other dominant parties are the Islam-based party called PPP, Partai Persatuan Pembangunan (Development Collaboration Party) and the PDI-P (Fight for Indonesia Democratic Party).

The birth of the KPK, Komisi (Commission) for Pemberantasan (Eradication) of Korupsi (Corruption) was the most important development during the initial period of office during the presidency of Susilo Bambang Yudhoyono (SBY). Before SBY, just after the Suharto era, the founding father Sukarno’s daughter, Megawati Soekarnoputri, turned the PDI into PDI-P (Partai Demokrasi Indonesia Perjuangan). The three now dominant parties, Golkar, PPP and PDIP, cultivated alliances with other small political parties and made the leader of Partai Demokrat (Democrat Party), SBY, the president of Indonesia. After the elections of 2009, Nasdem (National Democrat) and Democrat parties were among 48 parties to gain representation in the national assembly. In the 2014 election, only 12 political parties gained representation and together they chose between Joko Widodo (from PDI+P) and Prabowo Subianto (from Gerindra/People Movement in Indonesia). In the end, Jokowi became the president of Indonesia.

Mardiasmo [12] elaborates on how accountability is part of a leader’s transparency to the public. The separation of powers between the executive, the legislature, and the judiciary ensures each of these three arms of government have checks and balances in place. This allows popular control over government as a whole, and pushes each to be an agent of development on behalf of the Indonesian constituency. Indonesians need to better representatives to fulfill community aspirations for better legislators. Those legislators come from political parties and play a big role in turning people’s various demands, expectations, and hopes into legal actions. However, legislators seem to have a low sense of responsibility to their voters. Too often they work in the parliament to enrich their party and to benefit themselves.

Reflecting critically on the condition of Western European politics before World War II, Meny and Knapp [13] concluded that: “A democratic system without political parties or with a single party is impossible or at any rate hard to imagine” (1998, 86). The word “accountability” addresses the criticism of Meny and Knapp. In the new millennium, the phrase “good governance” similarly addresses the interaction between public representatives, public administrators, and private corporations. This book looks first at accountability for probity and legality as a means to avoid abuse of power. Second, it looks at legal accountability for political parties relating to many aspects of law besides financial accountability for public funds. Third, it looks at procedures to ensure that public funds for political parties are controlled internally and externally with better auditing systems. Those political parties who use public funds must make them work for the community and society in a fast, rigorous, responsive, and open fashion. Without these minimal indicators of probity, legality, and auditing, the potential for KKN, collusion, corruption and nepotism, is all too strong.

Under the aegis of the KPK, all the political parties must acquire a total awareness of accountability. Many

users of social media are also promoting the eradication of KKN among the political parties' candidates at all provincial elections on 9 December 2015. However, the practices of many political cadres in Indonesia are still ambiguous. There are many social media postings about the elites who are promoted to be local leaders, but then suffer legal punishment during their tenure for the corruption they became involved with. Fig.4 lists political cadres who were involved in corruption cases, but are still running for provincial election on 9 December 2015

**PARTISIPASI PARA MANTAN NAPI  
PADA PILKADA SERENTAK 9 DESEMBER 2015**

NO	NAMA	JABATAN TERAKHIR	KASUS / KERUGIAN NEGARA / VONIS	CALON	PARTAI PENDUKUNG
1	Jimmy Rimba Orgy	Wali Kota Manado	Korupsi APBD / RP.68 M / 5 Tahun Penjara	Wali Kota Manado	Golkar, PAN PPP, Hanura
2	Soemarmo Hadi Saputro	Wali Kota Semarang	Suap DPRD / Rp.304 Juta / 1,6 Tahun Penjara	Wali Kota Semarang	PKB dan PKS
3	Utsman Ihsan	Bupati Sidorajo	Korupsi APBD / 21,9 M / 1,5 Tahun Penjara	Bupati Sidoarjo	Gerindra, PKS
4	Abubakar Ahmad	Bupati Dompu	Korupsi APBD / Rp.3,5M / 2 Tahun Penjara	Bupati Dompu	Golar, PPP, PBB
5	Elly Engelbert Lasut	Bupati Talud	Korupsi SPPD / Rp.5M / 7 Tahun Penjara	Gubernur Sulut	Golkar
6	Vonny Panambunan	Bupati Minahasa	Suap / Rp.4M / 1,5 Tahun Penjara	Bupati Minahasa	Gerindra

Fig. 4. List of Election Candidates involved in corruption cases Agung Bawantara 2015

*2. Data from Other Sources*

Transparency International has conducted polling within the Pol-Tracking Institute (January 2014). Almost 44.75 percent of respondents said that they will never elect candidates from political parties with any accountability problems. The data show that the cadres who become leaders in the provinces of Indonesia still seem to include many problematic people, as the Table II lists.

TABLE I. LIST OF CANDIDATE PAIRS FOR ALL TOGETHER PROVINCIAL ELECTION

No.	Political Parties Cadre of	Total of Problematic Person (as a pair)
1	PDI-P	60
2	PAN	56
3	Nasdem	52
4	Demokrat	52
5	Gerindra	49
6	PK Sejahtera	47
7	Hanura	46
8	PKB	42
9	Golkar	33
10	PKPI	26
11	PBB	22
12	PPP	15
<b>TOTAL</b>		500 persons

<sup>b</sup> Source: [14] Tempo Weekly, 21 Agustus 2015

*3. Text Book of Political Party Accountability*

The New Political Party Accountability text book has 162 pages, consist of five chapters, concerning a) political party accountability, b) institutional accountability, c) financial funding and strategy of political parties d) creating quality political party cadre and e) internal control systems in financial accounting, and the sixth chapter is concluded remarks. Among the six writers of

the book, one is an internal auditor of the Faculty of Economy and Business at Udayana University.

In summary, the writing of each chapter related directly to the internship program. Table 3 shows the meeting schedule.

TABLE II. SCHEDULE OF MEETING AND INTERNSHIP SCHEDULE

Name of Institution	Date of Meeting	Reception by	Internship scedule
DPP Demokrat party	29 April	Secretary & 3 cadres	22 and 23 May
Ombudsman	30 April	Head	13 May
Komisi Pemilihan Umum/KPU	30 April	Head of Commission+ staffs	20 May
Kesbangpol Bali	05 May	Head of subdit	26 and 27 May
Kantor Akuntan Publik Ketut Budiarta	2 April	Prof. Dr. Ketut Budiarta, SE, M.Ak	19 and 21 May
Bawaslu Bali	4 May	Head	14 May

<sup>c</sup> Source: [15] Zuryani, dkk. 2015 Laporan Kemajuan Penelitian Pemagangan Buku Ajar

IV CONCLUSIONS

The method of research for this project imitates the Australian University's approach on Work Integrated Learning (WIL) by facilitating student internship in tandem with on campus lecture attendance. Furthermore, both the text books regarding Population & Tax and the Political Party Accountability incorporate multidisciplinary discourses. By asking the Adjunct team to deliver the teaching in the field, those students who are in the productive age groups were informed of the economic burden carried by their nation's development. In parallel with this, the Adjunct team also elaborated on ideal leadership characteristics of political parties to help develop ideal democracy of Indonesia. As the result of this way of thinking, writing these two text books will increase the competence of the lecturers in the team. The research findings confirm our confidence that these two textbooks are needed for teaching the students of FISIP about the current situation of the population, taxation and political parties in Indonesia.

In conclusion, producing a relevant instrument of thought for the internship programs in the form of these textbooks is important. Therefore, learning that "Population and Tax", are a part of the human capital development of Indonesia, as is the bonus of the demographic dividend which could benefit all is an important catalyst for change. It is also important to generate a wide range of understanding about "the accountability of political parties" where leaders who are corrupt can be prosecuted by KPK and the justice system. The internship of students could also increase the awareness of political cadres and participation.

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# The Policy Arrangement of Taxation Management Agency in West Java

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**Abstract**-Tax is the main sector and still be seeded source of national income. But until now tax management is not effective and efficient. It caused by several factors including: 1) the weak public awareness of paying taxes; 2) system of tax management has not professional yet; 3) policy of tax management is not effective; 4) socialization of tax policy is not effective; 5) facility and infrastructure of tax collecting inadequate In the public policy, there should be a deep policy study related to the mechanism of taxation systems. Thus, focus of paper is the policy arrangement of taxation management agency in West Java province. As for the finding of the study expected with all alternative policies that can be taken in increase the effectiveness and efficiency of tax management. In order that all stakeholders pertaining with taxation can well understand and will raise the role in increasing national income from tax sector.

*Keywords: policy, tax, effectiveness, socialization*

## I. INTRODUCTION

The policy arrangement in tax sector is a movement the West Java provincial government to increase the tax absorption in regional and local revenue itself from tax sector. Based on the data from Central Statistics Agency in 2014 obtained that the urban people in Indonesia has reached more than 50 percent of total Indonesian population. This number likely to increase each year, it is expected the number of people who live in the urban will reach 67% in years 2035. The data suggests that Indonesian people has been increasing each time. Thus, along with increased the number of people from time to time, then need to tax management by the government to meet the needs of public life.

## II. RESEARCH PROBLEM

West Java is one of the highest population in Indonesia with large economic activity. But from the research that has been done, tax absorption in West Java has not been as expected. From the research before, known that there are several problems that occurring in tax management in West Java government, they are: 1) the weak awareness of people to pay taxes; 2) system of tax management has not professional yet; 3) policy of tax management is not effective; 4) socialization of tax policy is not effective; 5) facility and infrastructure of tax collecting inadequate.

From these problems, it can be said that the policy of socialization becomes one of the important factors in structuring taxation policy of the West Java province. Some reasons for the importance of structuring tax management in socialization term are: 1) the low understanding of the people against the tax payment mechanism causing public awareness in paying taxes is still low; and 2) media used in socialization

has not been effective and efficient. Thus in terms of structuring tax management policies in the West Java province must held with the socialization policy arrangement of tax management.

## III. LITERATURE REVIEW

Some experts have an opinion about the importance of a policy socialization. According to Brim (1994)<sup>[1]</sup> socialization as the process whereby a person acquiring knowledge, basic ability which causes they are able or not to be a member of group. This sense see socialization as a learning process where individual learn and obtain the value of he enters groups. Next, Hetherington and Parke (1999)<sup>[2]</sup> mentioned that socialization as a process of forming individual standard about skill, encouragement the attitudes and behavior that would be as demand and expectation of society.

The formation of standard individual was obtained from parents from birth to be adult. Socialization is a process whole life from birth to the living end. It can be concluded that socialization can be defined as the process that puts the community to know and understand norms or values where they become members in order to play role in accordance with norms or those values are. Thus, socialization arrangement of tax management in the West Java province should be performed with purpose the community understanding of the tax payment mechanism itself and of public awareness in fulfill their obligations to pay taxes. In West Java government, there are several institutions that on duty to handle tax management such as Department of Local Revenue and the Director General of West Java Local Taxes. In practice, West Java Local Revenue Department have the obligation to manage and facilitate the tax payment service in an area to have a partnership with sectors in the field as one of them *Samsat* for the vehicle tax sector. Department of Local Revenue has a duty to gather taxes in West Java area, therefore Department of Local Revenue has the authority also to make this tax management policy.

Till at this time the policy of tax management has not work effective and efficient yet. Such a problem can be seen from the low awareness of people to pay tax that is directly proportional to the low absorption of tax itself. Of the problem is the most be highlighted is related to the socialization. According to Mardiasmo, (2008: 2)<sup>[3]</sup> in order to tax collection does not cause obstacles, then tax collection must be qualified tax collection, as follows:

*a) Justice condition. Taxes collecting should be fair consistent with the legal purposes even up to justice based on the act in impose a tax in general and evenly, and adjusted to*

the ability of each people. While just in the operations will be done by give the right for taxpayers to lodge a challenge to the Head of Tax Service, and appeal to tax court.

b) *Juridical condition. Taxes collecting should be based on the act. In Indonesia tax arranged in the constitution Undang-Undang Dasar Tahun 1945 article 23 caluse (2). This provides legal security to bring justice, for the state and its citizens.*

c) *Economical condition. Taxes collection may not disrupt the economic activities, not only but also the trade, and avoid the economic sluggishness .*

d) *Financial condition. Taxes collecting should be efficient according as budgetair function. The cost of taxes collecting should be able to save so that lower than the result of the collection.*

e) *Taxes collecting system should be simple. The simple taxes collecting system will encourage the people in pay a taxation obligation. This requirement have been meet by new taxation act.*

Looking at the analysis above, requirements of taxes collecting not only to be understood by stakeholders. But the requirements of taxes collecting as delivered Mardiasmo above should be internalized to the community as taxpayers. Internalization the implied meaning in requirements of taxes collecting above is very important to do to taxpayers in order to a grow understanding within the people about the importance of pay taxes.

It is necessary to be delivered in the tax socialization to the people. So that we can conclude that socialization is not only relating to the appeal for taxpayers to pay taxes, but also it should encourage the understanding and awareness about the importance of pay taxes.

#### IV. METHODS

An approach that used in this research was a qualitative approach. Research process which is expected to take place in natural background where researchers are the main instrument. This study has been done by means of explorative research. Researchers directly to the field to collect the data.

#### V. RESULT

This study aims to emphasize the importance of the tax management socialization to West Java, should be done by effective and efficient collecting system starting from socialization, the to tax management. From the research had previously been produced Mobile Tax Car as an alternative for tax socialization in West Java. It can help the local taxes absorption and educate to the people about the importance of pay taxes.

After perceiving problems of tax management in West Java province, it can reaffirmed that it can be started in order to arrange tax management policy in West Java province is started by improvement the socialization mechanism for more effective and efficient. This socialization pertaining to a problem nucleus in taxes collecting such as the weak

awareness of people to pay tax and poor tax absorption in West Java province. In addition, the event was not just urged taxpayers to pay taxes. But the program will be expected to build understanding and awareness the taxpayers.

Next, Department of Local Revenue in West Java (central) responsible for the implementation of the regional government business in the field of local revenue based on autonomy principle and co-administration funds. As for its function covering, the formulating and determination of revenue technical policy; holding the related things with income and public services, planning and development, tax, non-tax, control and guidance (Branches of Revenue Department Service); an organizer of the facilities to apply the income duties internally include secretarial, planning and development, tax, non-tax, control and development Branches of Revenue Department Service, guidance functional technic, Regional Income and Common Service; the other task from the Governor in accordance with duties and functions. From exposure can be seen that the duties of the Department of Local Revenue in West Java includes various taxation affairs which happened to the administrative region of West java province. Branches of Revenue Department Service founded usually consists Region I and Region II. The duties and functions were same, but the difference is the area that become the scope of services. For example, Branches of Revenue Department Service in Bandung as follows:

**Table 1.1**  
*Territorial Division of Branches of Revenue Department Service in Bandung*

No	District/City	Branches of Revenue Department Service	Service Area
1	Bandung City	Branches of Revenue Department Service in Province Region Bandung City I Pajajaran	1. Subdistrict Sukasari; 2. Subdistrict Sukajadi; 3. Subdistrict Cicendo; 4. Subdistrict Andir; 5. Subdistrict Astana Anyar; 6. Subdistrict Bojongloa Kaler; 7. Subdistrict Bojongloa Kidul; 8. Subdistrict Babakan Ciparay; 9. Subdistrict Bandung Kulon.
2	Bandung City	Branches of Revenue Department Service in Province Region Bandung City II Kawaluyan	1. Subdistrict Regol; 2. Subdistrict Lengkong; 3. Subdistrict Kiara Condong; 4. Subdistrict Batununggal; 5. Subdistrict Cidadap; 6. Subdistrict Coblong; 7. Subdistrict Bandung Wetan; 8. Subdistrict Sumur Bandung; 9. Subdistrict Cibeunying Kaler; 10. Subdistrict Cibeunying Kidul.

<sup>1</sup>. Source: Appendix of the Governor Regulation Number 17 Year 2013 about The Main Task, Function, Details Duty Units and Work Systems of Technical Unit Offices In Environment The Revenue Office West Java Province .

In practice, management is divided with involving 34 Office Branch which scattered in each district in the entire West Java province. Finally, at the central, specifically take care of the vehicle taxes problem start on until the policy determination governing technical services. Nevertheless, Department of Local Revenue in West Java in terms of vehicle tax service involving office branch as supportable resources for effectiveness.

Based on Governor Regulation Number 17 Year 2013, Department of Local Revenue in its duties, helped by Technical Unit which is branch of Department of Local Revenue service in West Java its located in District/City and central of information management and revenue application agency, with a component of the Department Branch Services. The duties are explained through article 3 Governor Regulation Number 17 Year 2013, they are: main task of the branch is implement part of Department of Local Revenue West Java function in regional income field. Present function such as, the material study of technical guidelines in the regional income field and the implementation of services in regional income field. Of these functions broken down the duty of the Branch Services Agency, which is:

- a) *Compile the program of Branch Service Agency;*
- b) *Hold the study material of technical guidelines in the regional income field;*
- c) *Organize the services in the regional income field;*
- d) *Controlling, evaluating, reporting, and coordinating in the field of regional income;*
- e) *Implement the administrative of the branch services agency;*
- f) *Analyze staff for consideration of decision-making;*
- g) *Coordination with the related unit; and*
- h) *Working on other task, in accordance with duties and functions .*

The tasks are held by the organizational structure, namely:

- a) *The chief/head;*
- b) *Administrative sub-section*
- c) *Division of revenue and determination*
- d) *Division of receipt and billing;*
- e) *Group of functional positions; and*
- f) *Branch of service.*

On a scale branches of the office, relating to terms of the receipt and billing, as mentioned in article 7 West Java Governor Regulation Number 17 Year 2013, carried out the arrangement of technical guidelines material, receipt service, billing, objections and appeal, coordination, control the reporting revenue evaluation, explanation about vehicle tax, motor vehicle rename tax, fuel tax of motor vehicle, cigarette tax, and local revenue.

Based on a survey and interview found that division of domain management are carried between branches of the office and the central office. Simply Department of Local Revenue in

West Java having concerned about vehicle tax and motor vehicle rename tax and branches of the office manage local revenue in addition. This can be explained based on current development. The division of the Department of Local Revenue into branches of the office, tax management finally done separately .

Associated with fuel tax of motor vehicle, cigarette tax and others are managed and designed technical policy in relation service by branches that coordinated to the Department of Local Revenue West Java. The development of strategy to optimize local revenue by the tax impressed not too show progressive and visionary innovation. But programs which is managed by the Department of Local Revenue West Java directly, covering:

- a) *E-Samsat West Java;*
- b) *Centralise Online Samsat;*
- c) *Online Samsat 3 provinces;*
- d) *Samsat Nampi Iuran Wajib Ti Wengi (NITE);*
- e) *Online Samsat;*
- f) *Outlet Samsat;*
- g) *Outlet Samsat Bank of West Java;*
- h) *Mobile Samsat;*
- i) *ISO-9001-2000 Samsat;*
- j) *Drive Thru Samsat.*

Next, relating to innovation who has been done, it's not always emerged from the initiative of the Department of Local Revenue, but synergy of the Department of Local Revenue province with branch of service agency and also district/city often give an advice even give space for the expansion of service, it was proven by implemented the T-Samsat in the Sukabumi district. It is caused partner (in this case the third party: lising and cooperation) that is cooperative and representative to approve the service partnership and allow in terms of policy without changing function service prescribed by act and regulations/policies on.

Sukabumi has applied such a system, well it turns out when the prototype submitted to other areas, condition was different, especially in urban area. Third party policy is very tight and relative irrelevant to be applied T-Samsat in of this. The difference is the third party policy in Sukabumi centered where the third party operated, but the third party in urban usually integrated into the center, both lising and large cooperation. In sukabumi, branch of service agency work with cooperation from active and integrated association of profession with all levels of workers, so that it easy to apply T-Samsat .

## VI. CONCLUSION

The arrangement of tax management policy in West Java province started by improvement for more effectively and efficiently socialization mechanism. This socialization pertaining to a nucleus problem on taxes collecting that the weak awareness of people to pay tax and poor tax absorption in West Java province. In addition, the event was not just urged taxpayer to pay taxes. But the program will be expected to

build understanding and awareness the taxpayer to pay taxes. Socialization should be massive, constructive, and intensively effort about the payment of tax process. Socialization needs to apply the pattern adapted to characteristic of people (conventional and modern).

The expected advantages of paper about the policy arrangement of tax management in West Java with the improvement on more effective and efficient socialization mechanism is as follows:

1) *Policy of management taxation board in West Java has to have some technical taxation agreement especially related to collecting and socialization tax and publication the results of taxation. Coordination, consolidation, and interactive communication can be solution to increase the effectiveness of policy on taxes in West Java.*

2) *The effectiveness performance of taxation board policy is not only measured by the user/customer understanding in case citizens. But also a accurate understanding of the taxes stewards or taxation institution itself. The most fundamental is how the officer mindset in taxes field can be changed: 1 ) from who want to be served become used to serve; 2 ) From “waiting for the ball” or waiting to be paying taxes become*

*“pick up the ball” or come up to someone who will pay taxes; 3 ) from conventional service or manual become online/website based service; 4 ) from not transparent become transparent in service or managerial; and 5 ) From not love to smile become friendly (humanist-familial).*

3) *For the institution of West Java provincial government: the policy arrangement of the tax policy socialization can be used different innovations, one of them use Mobile Tax Car as socialization solution and efforts to improve the effectiveness of tax collection. The use of Mobile Tax Car is an innovation or breakthrough in terms of increasing the understanding and public awareness in pay tax will led to the tax absorption.*

4) *For society: socialization of tax management through Mobile Tax Car can be used as media to facilitate the people as taxpayer in fulfill their pay taxes obligations effectively and efficiently .*

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# The Status and Role of Women in the Community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu

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**Abstract-** The community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu values the status and role of women as being more important compared to that of men's. This study applied descriptive method and Spradley's analysis design to explain the phenomenon. The result of this study shows that the highest status and role of women in SDHBBSI are shaped through the concept of *ngaula ning anak rabi*. This concept obligates men to serve women, while liberating women from domestic work responsibilities. Further analysis of the concept reveals that the concept of *ngaula ning anak rabi* is originated from the local belief system.

**Keyword:** *suku dayak hindu budha bumi segandhu indramayu, ngaula ning anak rabi, women's status and role in a society.*

## I. INTRODUCTION

A considerable amount of research has vividly described women in a global perspective. Some of the research shows that when women gain education, they become the center of attention (McPherson, 1996). Women are regarded as being inadequate to be involved in education. This phenomenon demonstrates how education is a taboo for women in the past. The various social changes taking place have, in fact, not transformed or even reduced the role and responsibilities of women in the domestic domain (Abdullah, 1985). Women continue to bear the highest responsibility for domestic-related jobs, highlighting discriminations against women in their restricted participation in public domains. The injustice experienced by women is a social construction, influenced by their social location, namely the global location where they reside; it unavoidably takes part in the cultivation of values regarding women and men, which will eventually determine the way people view the two genders. Gender diversity in a society is indeed closely linked to the culture of that society (Bernardi & Threadgill, 2010).

More specifically, discussion on the role of women is inextricable from how ideas, beliefs, and cultures form women's collective actions in their social life (Baldez, 2003). There are values attached to women which position them as the inferior group. The values are socially constructed, inherent in each woman, and are regarded as the rights or nature of a woman. It is, for instance, women's nature to have a period, to conceive, and to breastfeed (Megawangi, 2001). Consequently, it is this "nature" that triggers the emasculation of women. There are several factors shaping the ways people view men and women, such as sexual relation, stereotypes of roles, education of roles, and division of domestic and public domains for the two sexes. However, it is too simplifying

to think that the factors are constructed similarly across different societies and cultures. Cultures, belief systems, and social patterns form social concepts and practices in the realities of each society (Shah & Shah, 2012).

Suku Dayak Hindu Budha Bumi Segandhu Indramayu has a unique view of the status and role of women. Women in this community occupy a noble status. The appreciation is underpinned by a belief that there will be no life without women. Women are regarded as strong and noble creatures due to the many things that God has given them, which are precisely the nature of women. The concept of *ngaula ning anak rabi*, which means the men in this community devote their lives for women (wives/mothers) and daughters, is a concept that underpins the noble status of women in this community.

Appreciation for women inherent in this community can be further revealed by looking at the definition of the name of this community itself, where *Suku* means foot, meaning that in meeting their goals, human beings should stand on their own feet; *Dayak* that comes from the word *ayak* or *ngayak* means to filter, sort, and select between the good and the wrong, in order to gain a lesson from them; *Hindu*, whose literal meaning is womb or uterus, means each human in this world is given birth to from a mother's or woman's womb; *Budha* that literally means *wuda* or naked, has the connotative meaning that each human being is born naked, without any string covering him or her; *Bumi* or form means that life exists; *Segandhu*, which is defined as the entire body, when combined with the word *Bumi*—*Bumi Segandhu*—means the power of life; and *Indramayu* that is derived from the word *In* or core, *Darma* or parents, and *Ayu* or beautiful or female, means women are the source of life, because from their wombs human beings are born into this world and form a civilization.

## II. THE STATUS AND ROLE OF WOMEN IN SUKU DAYAK HINDU BUDHA BUMI SEGANDHU INDRAMAYU

The disparate views of women and men will not be revealed if no one is aware of them and studies their position in the social domain. Views on women are inextricably linked to the local people's view on sex itself and how to perceive women in their current positions (Gustafsson & Björklund, 2008). The values attached to the women of Suku Dayak Hindu Budha Bumi Segandhu Indramayu reflect their noble position in the community, made possible by the concept of *ngaula ning anak rabi*. The men in this community totally devote themselves to women. This devotion is based on a belief that everything that currently exists originates from women. Women are

the seeds of life. Without women, life will be non-existent. Women are beings and the giver of life, and men exist because of them. It is the women who conceive, give birth, and breastfeed. Although it is true that without men women will not possibly conceive, the role of men is limited to helping create the formation of the fetus. Without women, a family will not be formed; likewise, a society will be non-existent.

Suku Dayak Hindu Budha Bumi Segandhu Indramayu views women as strong beings. The view is based on a belief that the Almighty has blessed women with many things that men do not possess, namely the ability to have a period, to give birth, and to breastfeed, which cannot be possibly done by men. The belief that is cultivated and upheld strongly by this community about women has resulted in the noble status that women acquire. The nature of women, such as to have a period, to conceive, to give birth, and to breastfeed which commonly will cause women to be positioned as “the other”, in fact, is what makes women acquire their noble position in this community. The following discussion on the role of women in the community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu focuses on their functions at the levels of society and family.

#### A. *The Women of Suku Dayak Hindu Budha Bumi Segandhu Indramayu in Their Society and Family*

In a certain society, an individual has a number of statuses, where each of them bears its own roles. The status consequently influences an individual’s position. The individual will acquire his or her rights and obligations, which are the implementation of his or her roles in relation to other individuals in the group or in a broader scope. For instance, in Malayu community, women are prepared to be wives and mothers. The destined positions will certainly carry with them certain domestic obligations that women must fulfill (Abdullah, 1985). Ruth Benedict (1934) states that culture is akin to an individual; it is more or less a consistent pattern of thoughts and actions. McPherson (1996) adds that women are constructed and positioned in a domain that is “safe” for them and for the “system”, because women’s status “is not to be questioned in a solid system and structure, where questioning their status will disturb the structure and status quo of the system of the oldest inequality in the society” (Fakih, 2013).

The women of Suku Dayak Hindu Budha Bumi Segandhu Indramayu can live their social life well. The inherently noble status that the community attaches to them does not make them negligent in their social life. The women of this community does not receive special treatments from the people around them, regardless of the different values the community attaches to the women compared to those of the surrounding communities. The women do the usual activities. However, uniqueness is found in the social life of this community, particularly in terms of politics. The people in this community, who are eligible by age to vote, do not participate in the election because they do not have the resident identity card (Indonesian, and henceforth, KTP) or their KTPs are no longer valid and they do not renew their KTPs. For Suku Dayak Hindu Budha Bumi Segandhu Indramayu, KTP is divided into two, the dead KTP and the living KTP. The administrative KTP issued by the government is a dead one, a mere sheet of paper which is meaningless if there is no money. On the other hand, the living KTP is the people themselves, who are there when somebody needs them.

If in general women are busied with domestic jobs without the help of men, the same is not true for the women of Suku Dayak Hindu Budha Bumi Segandhu Indramayu. They are not immersed in the domestic job; some of them are not even obligated to do it. The men in this community are used to doing the domestic job. In terms of intensity, it is found that men more frequently undertake the domestic job than women do. This phenomenon is the implementation of the *ngaula ning anak rabi* concept, based on the teaching of *ngaji rasa*, namely to examine feelings, to sort and select what is good from the wrong by means of self-introspection and appreciation of life values. To err is human, but human beings are given opportunities to fix it through learning process, namely learning to gain a lesson from each error and learning to gain meanings for each error made.

Suku Dayak Hindu Budha Bumi Segandhu Indramayu is familiar with three elements of life harmony (*rukun hidup*): first, the family harmony or harmony in the household (*rukun tangga*); second, the social harmony or harmony in social life (*rukun warga*); and third, religious harmony or harmony in religious life (*rukun agama*). The household/family harmony is the underlying harmony in realizing harmony in life. *Ngaula ning anak rabi* is the way to realize this harmony. The people view that once harmony in the household is realized, harmony in social and religious life will be consequently realized.

The noble values attached to the women in this community have an effect on the daily activities, ultimately in terms of job sharing with men in the economic activities. The women in this community are not burdened with domestic, but public jobs. They are given the freedom to choose which domain to take, whether the domestic or the public one. All of their activities, both in and outside the house, are done based on their desires, without any force from the men.

#### B. *The Women of Suku Dayak Hindu Budha Bumi Segandhu Indramayu in the Field of Education*

The quality of life and the socio-economic condition will improve if the society has maximized the role of education. Through education, capable and quality human beings can be created in the context of holistic development. Well-educated women will increase the opportunities for similarly good education for their children. Nevertheless, in reality the number of women receiving education is significantly smaller than that of men, so that it is clear that in terms of education women lag behind men (Hendratmoko, 2011). Peter Hagul (in Wirawan, n.d) explains that when children have greater values than their parents, it will be difficult for women to liberate themselves from the domestic role they have. This problem is what causes the improvement of a mother’s status even more difficult (Wirawan, n.d.)

The women of Suku Dayak Hindu Budha Bumi Segandhu Indramayu are categorized into low-educated people. The freedom that their children have in choosing the best for their life, including education, lies solely in the children. The noble values the community attaches to women and children, in fact, are not directly proportional to their participation in the education and public domains. The cultivation of the value of *ngaula ning anak rabi* among Suku Dayak Hindu Budha Bumi Segandhu Indramayu can be said to resemble a double-edged knife. On the one hand, the values result in men’s devotion to their wives and children; but on the other hand, it is the

devotion that eliminates children's obligations to gain education.

### III. DISCUSSION: ANALYSIS WITH SPRADLEY'S ETHNOGRAPHIC METHOD

What follow is a discussion of the findings employing Spradley's Method of Ethnography (Spradley, 2007).

#### A. Domain Analysis

The type of domain found in this research on the status and role of the women of Suku Dayak Hindu Budha Bumi Segandhu Indramayu is folk domain, which is a term born out of the language used in the society in their social life. The analysis of meaning will be found in the semantic column, while the analysis of the meaning in more depth is presented in the Meaning Analysis column.

TABLE I. THE CONCEPT OF SUKU DAYAK HINDU BUDHA BUMI SEGANDHU INDRAMAYU

Belief		
People Domain	Semantic	Meaning Analysis
<i>ngaula ning anak rabi ngaji</i>	Devotion in / to Wife Reading	Sincerity place / destination Women and children Learning to understand meaning

TABLE II. IDENTITY IN SUKU DAYAK HINDU BUDHA BUMI SEGANDHU INDRAMAYU

Identity Description		
People Domain	Semantic	Meaning Analysis
Living KTP	The human beings themselves	Real sign, tangible/visible (human beings)
Dead KTP	Administrative card	Quasi sign, intangible (invisible for human beings)

TABLE III. THE HARMONY OF LIFE IN SUKU DAYAK HINDU BUDHA BUMI SEGANDHU INDRAMAYU

Life Harmony		
People Domain	Semantic	Meaning Analysis
Family harmony	Family	Harmony in family life
Social harmony	Society	Harmony in social life
Religious harmony	Religion	Harmony in religious life

TABLE IV. WOMEN'S NOBLE VALUES IN SUKU DAYAK HINDU BUDHA BUMI SEGANDHU INDRAMAYU

Women's Noble Values		
People Domain	Semantic	Meaning Analysis
<i>ngaji rasa</i>	Analyzing, appreciating the feelings in the mind	Analyzing feelings, filtering the good from the wrong in an attempt of finding the truth
<i>ngaula ning anak rabi</i>	Devoted to children and wife	Husband's devotion to his children and wife

#### B. Taxonomy Analysis

Taxonomy analysis is obtained from the elaboration of the domain. This analysis is aimed at finding the internal structure of each domain, in which the analysis is undertaken to each stage of the domain. The resulting taxonomy obtained from the analysis is more focused than the result obtained from the previous stage.

TABLE V. THE CONCEPTS OF SUKU DAYAK HINDU BUDHA BUMI SEGANDHU INDRAMAYU

Belief	
Domain	Taxonomy
<i>ngaula ning anak rabi</i>	Devotion to women
	Devotion to children
	Women's noble values
	<i>ngaji rasa</i>

TABLE VI. TYPES OF IDENTITY IN SUKU DAYAK HINDU BUDHA BUMI SEGANDHU INDRAMAYU

Types of Identity	
Domain	Taxonomy
Living KTP	Human beings
	Human beings themselves
	Tangible signs
Dead KTP	Administrative card
	Useless without the owner
	Unable to help people in need
	Meaningless without money

TABLE VII. THE LIFE HARMONY IN SUKU DAYAK HINDU BUDHA BUMI SEGANDHU INDRAMAYU

Life Harmony	
Domain	Taxonomy
Family harmony	Family
	Women or wives
	Men or husbands
	Children
	The concept of <i>ngaula ning anak rabi</i>
Social harmony	Society
	Diverse but united
	Respect for the different means in finding the truth
Religious harmony	Belief
	Diversity in beliefs
	Respect for different ways of finding the truth
	Life is a learning process in finding the truth

TABLE VIII. THE NOBLE VALUES OF WOMEN IN SUKU DAYAK HINDU BUDHA BUMI SEGANDHU INDRAMAYU

The Noble Values of Women	
Domain	Taxonomy
Women	Source of life
	"Natural layer"
	Strong beings (menstruation, conceive, give birth, and breastfeed)
	Freedom in choosing the activities in life
	Devotion from husband

#### C. Componential Analysis

After discovering the internal structure of each domain in this research through taxonomy analysis, the next stage is searching for units of meanings. The search for units of meanings is done in the stage of componential analysis. The researchers search for unit of meanings in the categories of cultures practiced by the research subjects. The purpose of componential analysis is to find the more specific characteristics of each internal structure, or in a simpler term, the researchers look for components of meanings gained through the stage of taxonomy analysis. Subsequently, the components of meanings are associated into the categories of culture.

1) *The Concepts of Suku Dayak Hindu Budha Bumi Segandhu Indramayu*

- a) *ngaula ning anak rabi*
- b) *ngaji rasa*

2) *Identity Descriptions*



a) *Living KTP*

b) *Dead KTP*

3) *Life Harmony*

a) *Family harmony*

b) *Social harmony*

c) *Religious harmony*

4) *Women's Values*

a) *The meaning of Suku Dayak Hindu Budha Bumi Segandhu Indramayu*

b) *Daily activities in the domestic domain*

5) *Women*

a) *Noble values*

b) *Devotion from husband*

c) *Freedom in choice*

#### D. Cultural Theme Analysis

Cultural theme is obtained when the researchers are able to see the real phenomena during the research. People's statement, proverbs, mottos, or repeated expressions are categorized by the researchers into more general and higher level categories. The researchers delve into the implied meanings in each phenomenon observed during research. The cultural themes obtained in the research on the status of the women of Suku Dayak Hindu Budha Bumi Segandhu Indramayu are as follows: Women are the source of life.

- Women are "the natural layer" or essential part of the nature
- Devotion to women and children is the means of realizing harmony in the household.
- Devotion to women and children is a way of self-introspection and finding the truth in life.

The cultural themes discovered in this research regarding the roles of the women of Suku Dayak Hindu Budha Bumi Segandhu Indramayu are:

- The real Resident ID Card is the human beings themselves.
- Family harmony is the foundation in realizing social harmony.
- Social harmony is the basis of religious harmony.
- Religious harmony is the ultimate harmony among human beings.

#### IV. CONCLUSION

Sexual differences frequently give birth to gender inequalities, manifested in the ways of perceiving, valuing, and distributing the roles and status between women and

men in the domestic and public domains. The subordination, marginalization, stereotype, and burdensome workload of women are subverted by the values attached to women, upheld and implemented by Suku Dayak Hindu Budha Bumi Segandhu Indramayu (SDHBBSI). The *nature* aspect of women, such as menstruation, conceiving, giving birth, and breastfeeding in SDHBBSI becomes the foundation for positioning women in the noble status. Women empowerment, especially in the field of education, is really needed in order to balance the noble values of Suku Dayak Hindu Budha Bumi Segandhu Indramayu through participation in a broader scope of the public domain.

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# The Influence of Brand Element and Education Service Marketing Mix on Brand Momentum Of Higher Education Institution

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**Abstract**— Every year universities in Indonesia continues to increase in number and its growth location dominated in the province of West Java and Banten. Nevertheless, the number of college students in West Java decreased. Similarly, the people's preference for universities in West Java as an excellence college that implicitly it can also identically as the best universities in Indonesia is still low. the existence of some of the problems mentioned above shows that there is a problem concerning not optimal brand momentum of colleges in West Java. This study uses a management science approach of marketing. The method used in this study is descriptif survey and explanatory survey. The data used are primary data and secondary data collected through questionnaires and documentation. To measure the influence of brand and marketing mix elements of education services for the brand value of higher education in West Java used SEM (Structural Equation Modelling) analysis technique. Results of the study revealed that the brand elements and the marketing mix of education services has positive influence on the brand momentum of higher education in West Java.

**Keywords**— brand element; marketing mix of education services; brand momentum

## I. INTRODUCTION

Higher education is one of the important pillars of which is expected to bring changes to a nation, because higher education is to train people to sharpen and use his logic to solve the problems that it faces. Higher education comes as a reason to humanize the environment in accordance with the image of man (Drost, 1990: 124).

Higher Education is education after secondary education includes a diploma, undergraduate, master program, doctoral and professional programs, as well as specialist courses, organized by universities based on the culture of Indonesia (Act No. 12 of 2012 Article 1, paragraph 2)

Universities are educational unit that organizes Higher Education. Form Universities, among others: (1) University (2) Institute, (3) Sekolah Tinggi, (4) Polytechnic, (5) Academy, (6) Community Academy (Act No. 12 of 2012 Article 59 Paragraph 1)

There is intense competition among institutions of higher education. In the urban area alone there are about 10 to 15 higher education institutions. With so many options, the question is how prospective students choose the college? Many of these colleges would like to have the opportunity to choose for prospective students that match according to their institutions. However, with the decrease in the number of students it becomes impossible because all students who

register must be accepted so that the institution can survive. The reduced number of students in the United States due to the "booming" economy in the late 1960s led to many colleges worried about financial stability and their ability to survive. This is the first drop event in the history of education in the United States (Denis Rudd and Richard Mills, 2008).

Similarly, this also the case in Indonesia, especially in West Java, each year universities in Indonesia continues to increase in number. In 2005 amounted to 2,428 university and it rose to 3,216 in 2012. This increase impact the increased competition among the college itself.

TABLE I. NUMBER OF HIGHER EDUCATION IN INDONESIA, 2005 – 2012

Year	Number of Higher Education
2005	2.428
2006	2.581
2008	2.929
2010	3.098
2012	3.216

<sup>a</sup>. (Source: <http://pdpt.dikti.go.id/>, Access at 01 June 2013, 10.00 WIB)

Location of universities in Indonesia to the local level is dominated in the province of West Java and Banten, with the proportion of 15.6% of universities throughout Indonesia with ownership status of State University (PTN) and Private Universities (PTS) (Source: Mind, 08 april 2010), but the number of students at universities in the West Java actually decreased.

In addition, people have their own preferences and perceptions in assessing a public or private university. In 2013 only 2 PTS and 3 state universities in West Java that considered most favorite universities chooses by the public and implicitly those universities is identified also as the best college in 2013. This is partly because the quality of most private universities in the country, especially the region IV turned out to be quite alarming. As expressed by the Coordinator of Private Universities (Kopertis) Region IV West Java (Java) and Banten, Hakim Abdul Halim said, most of the private universities in the region categorized as unhealthy. In the region IV is 466 PTS active and 16 inactive. The number of courses reached 1,266 units, i.e. 565 units are in the process of accreditation, and 196 units are not filed reaccreditation (Source: <http://www.kopertis12.or.id/2014/03/21/news-education-20-March-2014.html>, Accessed At Date 20 April 2014 At 08.30 pm). So prospective students should be really smart to choose private universities (PTS).

TABLE II. MOST FAVOURITE UNIVERSITIES IN INDONESIA ON 2013

NO	Public Universities	Private University
1	Universitas Indonesia	Universitas Trisakti
2	Univesitas Gajah Mada	Universitas Gunadarma
3	Institut Teknologi Bandung	IT Telkom
4	Institut Pertanian Bogor	Universitas Parahyangan
5	Institut Teknologi Sepuluh November	Ubinus
6	Universitas Airlangga	Universitas Dian Nuswantoro
7	Universitas Brawijaya	Universitas Tarumanagara
8	Universitas Diponegoro	STIE Perbanas
9	Universitas Padjajaran	Universitas Islam Sultan Agung
10	Universitas Sumatera Utara	Universitas Islam Indonesia

<sup>b</sup>. (Source: Pusat Data dan Analisa Tempo, 2013:81)

In 2013 hundreds of thousands of students of private universities (PTS) in West Java and Banten threatened to fail to pass due to hampered rules requiring PTS to be accredited. Approximately 70% PTS in the two provinces have not been accredited. Coordinator Coordination of Private Universities (Kopertis) Region IV West Java and Banten -Abdul Hakim Halim said, only about 30% PTS in the region of West Java and Banten accredited. Such conditions threaten the graduation of students, because based on the Law on National Education System (Education), if the predicate of accredited until June 2012 has not been owned by PTS, the PTS concerned are not allowed to pass students. There are hundreds of PTS in West Java and Banten, many still can not meet the standards in terms of educators (faculty), curriculum, to facilities such as laboratories (Source: <http://www.itenas.ac.id/in/page/400-000-student-threatened-not-in-graduation-1205290821>, Accessed Date 16 September 2013 At 11.30 pm).

Some of the reasons used by people when choosing a college, among others, quality graduates, teachers (lecturers) quality, many of it graduates work everywhere, complet campus facilities (physical), affordable tuition fees, the name of the college and so on. If you see the jobs employment now, the conditions are very limited to accommodate all college graduates. Competition is getting tougher to get a job. Therefore, many prospective students and parents expect after graduation will get a job easily. The first thing they consider about a college is looking for a college that it graduates can easy to get a job.

Further factors into consideration next is the lecturers. Qualified lecturers are expected to produce high quality graduates who can compete in getting a job. Outstanding campus facilities, affordable cost, and the graduates work everywhere. These three factors are assessed as having the same importance. Campus facilities are often used as a promotion by campus assessed can guarantee quality graduates. However, diverse socio-economic conditions in communities makes them think rationally in choosing a college, although in the initial consideration refers to the

quality of graduates. In addition, many alumni who work in various places expected to woke a networking that making it easier for graduates in finding jobs. The interesting thing in this survey is the influential factor of state universities. PTN status is still a consideration to the prospective students or parents (Center for Data and Analysis Tempo, 2013: 91)

Some of it shows the problem of not optimal brand momentum colleges in West Java. Brand momentum-a growth potential of the brand in the future (Nigel Hollis, 2008). Brand momentum can reveal how customers choose and stay loyal to your products and services. Brand momentum as a conceptual framework to capture the mind-set of customers, and as a marketing dashboard / control panel to manage your differentiation and loyalty in the context of people's expectations during the life cycle of the product (Ron Ricci and John Volkmann, 2003: 1). Consumers who are considering the purchase, scanning selection of products and / or services and develop a set of considerations, they developed a brand hierarchy based on their assessment of the price, product or service features, and brand name. Usually, they choose the brand at the top of their hierarchy, they will be loyal to the brand (Source: <http://www.sdr-consulting.com/branding3.html>, Accessed April 2, 2014, At 10.30WIB)

Therefore, a unique product can communicate the brand personality, set of values, and in many ways, a brand message speaks louder than can be done by print ads or TV ads whatsoever (Mike Moser, 2003: 96-97). Positive or negative of brand momentum on the market as an element which may be described as a carry-over (transfer) of the brand name, advertising or consumer's prior experience to the product (Philip R. Cateora and Lee Richardson, 1967: 362)

Brand element is the visual tools and sometimes physical shape that serves to identify and distinguish the company's products or services (Kotler and Waldemar Pfoertsch, 2006: 92). The different components of the brand that identifies and distinguishes is the brand elements. Brand elements come in various forms (Keller, 2013: 30). Brand and interpretation of the brand is so important for business people in the competition. The unique characteristics of modern marketing relying on brand creation discriminatory. Marketing research conducted to help identify and develop the foundations for a brand differentiator. Unique brand Interpretation has strengthened the use of various product attributes, name, packaging, distribution strategies, and advertising. The idea has shifted from commodities towards branded products, thus reducing the importance of price in purchasing decisions by distinguishing the basic feature (AB Susanto, 2004: 8)

Aida O 'Curry (2006) also argues that the brand can solve the problem (Aaker, 1996), and for a sustained period of time, they can begin to develop a "brand momentum" (Benson and Kinsella, 2004). Momentum can help provide a high value of brand awareness among target customers. It can also bring positive publicity that support the financing of the marketing efforts. Brand momentum cannot be dictated as it happened in the minds of consumers that can only be managed. This is done by careful measurement of the effectiveness and responsiveness of consumers to marketing communications and how the brand continues to show it to the competitors.

While Thomas R. Duncann and Sandra Moriarty (1997) found strong brand relationship is a plus and a way to sustain growth.

The marketing mix is a set of tactical marketing tools that combined by the company to produce the desired response in the target market. The marketing mix consists of all the actions that can be done to influence demand for their products (Kotler and Armstrong, 2012: 51). Marketing mix education services consist of: (1) Product Services, (2) Tariff, (3) Place / Location Services, (4) Promotion, (5) Person / Participant, (6) Physical Infrastructure, and (7) Process (Buchari Alma and Ratih Hurriyati, 2008: 154)

Here are some of the marketing mix programs conducted by universities in West Java such as ITB cooperates with dozens of universities, both in Asia and Europe. This strategy is also a form of promotion of ITB to be more known in many countries. All the steps that need to be done, considering the "marketability" ITB compared with a number of other universities in Indonesia is weak. Especially among colleges that have the faculty of medicine, agriculture or fisheries. Faculty of Medicine, for example, are seen as having its own allure as likely to be developed through a variety of studies on the treatment of typical diseases frequently encountered in tropical areas. Or appeal in the fields of agriculture and fisheries. In the eyes of the world, Indonesia is well-known by the richness of exclusive natural resources. All that is certainly interesting to learn. In contrast to ITB, as a university that examines issues of technology, of course, will not compete with other well-known universities, especially those in developed countries, because learning about machine, anywhere is the same. (Source: <http://www.Majalahtrust.com/bisnis/strategi/1532.php>, Accessed At Date January 1st 2011, At 14:44 pm).

After conducting several meetings with faculty leaders, finally UNPAD not require free disabilities in SNMPTN 2014. That is, those that have a physical disability may apply to the all study program offered by UNPAD. Vice dean of Learning and Student Affairs, Prof. Dr. H. Engkus Kuswarno, MS said that originally the entire study program (45 Prodi) still requires disabilities free (free of disability or physical disability candidates can not register). In the letter dated March 10, 2014, leaving 21 UNPAD Prodi (number Prodi on Saintek group) still provide free color-blind condition for registration SNMPTN 2014. (Source: <http://www.kopertis12.or.id/2014/03/21/news-education-20-March-2014.html>, Accessed At Date July 10th, 2014 At 13:41 pm)

Private Universities (PTS) in West Java will be allocated the development of the New Lecture Room (RKB) from the Government of West Java Province. For the year 2013, the Governor of West Java plans to allocate Rp 300 million for each PTS in West Java that amounted to 350 institutions. In total approximately US \$ 100 billion. Each got about three new lecture rooms. The program is a continuation of improving the quality of education in West Java, especially the construction of the New lecture rooms (Source: [http://jabarprov.go.id/index.php/news/5447/Heryawan\\_Siapka](http://jabarprov.go.id/index.php/news/5447/Heryawan_Siapka)

n\_100\_Miliar\_Bangun\_RKB\_PTS, Accessed date of March 19, 2014 At 15:00 pm).

A total of 30 universities in West Java and West Java provincial government signed the MoU of Thematic Field Work Experience program (KKN). The signing was done by West Java Governor Ahmad Heryawan and university leaders. Thematic KKN is KKN that it orientation activities program addressed to the chronic problem that needs problem solving through 40 thematic activities (Source: Accessed At Date July 18, 2014 at 12.30 pm)

Based on this background, it is necessary to research on: The Influence of Brand Element and Education Services Marketing Mix to the Brand Momentum of Higher Education in West Java

## II. LITERATURE AND HYPOTHESES

### A. Brand Elements

Based on Law Trademark No. 15 of 2001 Article 1 Paragraph 1 in Fandy Tjiptono (2008, p. 347) states that "the brand is a sign in the form of images, names, words, letters, numbers, color composition or combination of these elements having distinguishing features and used in the trading of goods or services ". Brand is often determined by its unique design, symbol, word, or combination, which is used to make expressions, identify and differentiate products from competitors (Nancy L Zimpher, 2013, p. 5).

The key to creating a brand is to be able to choose a name, logo, symbol, design packaging, or other characteristics that identify the product and distinguish it from the others. The different components of the brand that identifies and distinguishes is the brand elements. Branding elements come in various forms (Keller, 2013, p. 30)

Brand Element is the visual devices and sometimes physical shape that serves to identify and distinguish the company's products or services (Kotler and Waldemar Pfoertsch, 2006, p. 92). Element (brand element) is a means of giving trade names that identify and differentiate the brand (Kotler and Keller 2009, p. 269). "Brand element, sometimes called brand identities, are those trademarkable devices that serve to identify and differentiate the brand" (Keller, 2013, p. 142).

Kotler and Keller (2009, p. 269) and Keller (2013, p. 142) describes in general there are six criteria of brand elements, among others: (1) Memorability, (2) meaningfulness, (3) likability, (4) transferability, (5) Adaptability, (6) Protectability. While this type of brand elements consist of: (1) Brand Names, (2) URLs (Uniform Resource Locators), (3) Logos and Symbols, (4) Characters (5) slogans, (6) Jingles, (7) Packaging.

### B. Education Services Marketing Mix

The marketing mix is a combination of products, distribution systems, pricing structure and promotional activities (Ashok Jain, 2009, p.77). "Marketing mix is the set of tactical marketing tools-product, price, place, and promotion-that the firm blends to produce the response it

wants in the target market" (Kotler and Armstrong, 2014, p. 76). The marketing mix is a set of marketing tools used controlled institutions to manufacture / produce the desired response from the various target markets (Jonathan Ivy, 2008, p. 289). While the marketing mix elements of education are educational organizations that can be controlled by the organization in communicating with learners and will be used to satisfy learners. (Buchari Alma and Ruth Hurriyati, 2008, p. 154)

The marketing mix consists of all the things that can be done to influence the demand for its products. According to Kotler and Armstrong (2014, pp. 76-77) all of these various possibilities can be grouped into four groups of variables called "four P's": (1) product means the combination of goods and services offered to the target market. (2) Price is the amount of money that must be paid by the customers to obtain the product. (3) Place includes company activities that make the product available for targeted customers. (4) Promotion means activities that deliver the benefits of the product and persuade customers to buy it.

Marketing mix of education according Buchari Alma and Ruth Hurriyati (2008, p. 154) consists of: (1) Product Service (The Service Product), (2) Tariff (Price), (3) Place / Location Services (Place / Service Location), (4) Promotion (Promotion), (5) Person / Participant (People), (6) Physical Infrastructure (Physical Evidence), (7) Process (Process). While Jonathan Ivy (2008, pp. 292-295) stated that the Business School 7P Marketing Mix consists of: (1) Premiums, (2) Prominence, (3) Promotion, (4) Prospectus, (5) Price, (6) Programme, (7) People

### C. Brand Momentum

Classical definition of momentum is a push by the movement (Concise Oxford Dictionary). In the world of science and statistics, momentum is a physical property that is measured by how long it takes the substance / substance movement and rest. In the world of branding, momentum has significance / meaning unique. Our intuition leads us to create a brand with the potential for tremendous momentum. which gathers speed as when they operate, which never completely come to a halt. Until now, we just feel how important this kind of energy to be able to build a brand. Finally, through careful study and analysis, we have found that "the brands we define as" elite "brands really do have the greatest momentum" (James R. Gregory, 1998, p. 3)

Momentum / mo • men • tum // Momentum / n 1 the right time; 2 Fis magnitude related to the magnitude of objects equal to the product (multiplication) the mass of moving objects and their speed; quantity of motion; 3 chance: if - as large as it is not used, it is unfortunately (Source: <http://kbbi.web.id/momentum>, Accessed On September 1, 2014, 10:00 pm)

Ron Ricci and John Volkmann (2003, p. 1) states that in order to reveal how customers choose and remain loyal to the products and services, they introduced a brand momentum both as a conceptual framework to capture the mind-set of customers, and as a dashboard / control panel marketing to manage differentiation and loyalty in the context of people's

expectations during the life cycle of the product. While Nigel Hollis (2008) revealed that the risk of brand or discount rate and several related indexes expressed in what we call the brand momentum. Momentum brand is a relative index of short-term growth of the brand on the short-term growth rate of the average of the competing brands.

Momentum brand is a tangible force or coerce brand advantage by running a series of successful events (David C. Dunn, 2004, p. 62). Momentum brand is the ability to help grow the brand in both the strategic and tactical levels in existing and new markets (Source: <http://www.brandmomentum.ca/services/strategicandtacticalsales/>, Accessed Date May 25, 2014 At 12.00 am)

Ron Ricci and John Volkmann (2003, p. 42-57) states that the momentum is also located around digital products. Product seem never move in any direction in absolute terms for more than four out of five years. It is not only the pace of technological advances; speed evolution of value points - for example, chips, operating systems, software applications, networks, servers, printers, storage, video game platforms, and many others-which brings partner companies and venture capital to the market. Digital product model is intrinsically dynamic and momentum comes from the field of mechanics and the study of dynamic conditions. Best of existing, already has a formula momentum associated with it - Mass x Velocity. Velocity is divided into two discrete components, namely the direction (direction) and velocity (speed), we translate the formulas into the equation that better explain the dynamics of the digital mind-set that Momentum = Mass x Speed x Direction. Where (1) Mass is the value proposition of a product and its role in the industry value chain, (2) Speed is the company's ability to "get there" sooner or maintain the pace of technological change, (3) Direction is the process of customers to trust the ability of the brand to identify and articulate and market position in the future.

### D. Hypothesis

The hypothesis can be interpreted as a temporary answer to the problems of the research until it is proven through the data collected (Sugiyono, 2003, p. 38).

$$H_0: \gamma_{1.1}, \gamma_{1.2} = 0$$

Brand elements and education service marketing mix does not affect the universities brand momentum either simultaneously or partially

$$H_1: \gamma_{1.1}, \gamma_{1.2} \neq 0$$

Brand elements and education service marketing mix affect the momentum of brand universities either simultaneously or partially

## III. RESEARCH METHODS

This research is descriptive and verification with the research method used was survey method. The data used are

primary data and secondary data. The population in this study were college students active force in 2008-2012 at public and private universities in West Java as many as 540.087 college students with a sample size of 400 respondents. Hypothesis testing is done by using SEM (Structural Equation Modeling).

#### IV. RESULTS AND DISCUSSION

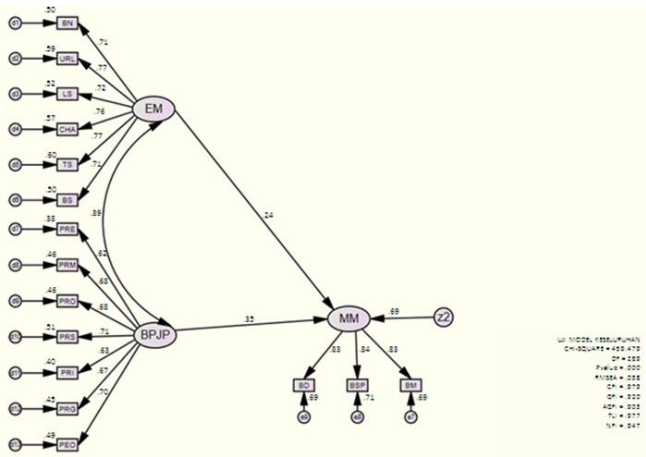


Fig. 1. HYPOTHESIS TEST RESULTS

Description:

- EM = Brand Elements
- BPJP = Marketing Mix Education Services
- MM = Brand Momentum
- BN = Brand Name
- URL = Uniform Resource Locator
- LS = Logos and Symbols
- CHA = Characters
- TS = tagline (or slogan)
- BS = Brand Story
- PRE = Premiums
- PRM = prominace
- PRO = Promotion
- PRS = Prospectus
- PRI = Price
- PRG = Programme
- PEO = People
- BM = Brand Mass
- BSP = Brand Speed
- BD = Brand Direction

The test results showed that the level of Brand Momentum (MM) is positively influenced by the high and low Brand Element (EM) and Educational Services Marketing Mix (BPJP), it can be seen from the path coefficient (SRW) > 0. The magnitude of the effect of Brand Elements (EM) and the Marketing Mix Education Services (BPJP) on Brand Momentum (MM) respectively 0.239 and 0.351 for 31% high and low variations that occur on Brand Momentum (MM) can be explained jointly by Brand Element (EM) and Marketing Mix Education Services (BPJP). The rest of 69% is the influence of other variables that are not described in the model.

Estimates for the structural equation model of MM are:

$$MM = 0.239 EM + 0.351 BPJP + 0.69 z2$$

The test results influence brand elements (EM) to the momentum of the brand (MM) shown by analyzing the value of regression (regression weights analysis of structural equation modeling) where CR and a P value of the results if

the data compared with the limits of statistically required is for the value of CR > 1,978 and for value P < 0.05. Influence of brand elements (EM) on Brand Momentum (MM) has standardized estimate (regression weight) of 0.239 or 23.9% with CR value 2.648 > 1.978 and P 0.008 < 0.05, which means that Brand Element (EM) significantly affects Brand Momentum (MM). A positive value indicates that the university has considered elements of the brand well in general tend to have a better brand momentum.

TABLE III. DIRECT EFFECT BRAND ELEMENT (EM) AND SERVICES MARKETING MIX OF EDUCATION (BPJP) ON BRAND MOMENTUM (MM)

	Direct Impact	Indirect Impact		Total
		EM	BPJP	
MM ← EM	0.239	-	-	0.239
MM ← BPJP	0.351	-	-	0.351

(Source: The results of data processing)

Universities in West Java is expected that more consumers involved in the activities of the universities thereby increasing consumer preference of universities. As expressed by Philip R. Cateora and Lee Richardson (1967, p. 362) that "momentum" brand positive or negative on the market as an element which is described as a carry-over (transfer) of the brand name, advertising or consumer prior experience with the product. "Momentum" is the difference between the market share of products and the share of consumer preferences when they are measured simultaneously. This is clearly not under the direct control of the people who planned it, but they can note their existence, measure and plan that fits their spending.

Brands can solve the problem (Aaker, 1996), and for a sustained period of time, they can begin to develop a "brand momentum" (Benson and Kinsella, 2004). Momentum can help provide a high value of brand awareness among target customers (Aida O 'Curry, 2006). As for the other factors in addition to brand elements that could be expected to affect the momentum of the brand one variable among others brand attitude (Lei Ye, BBA, MBA, 2008)

While the test results influence the marketing mix education services (BPJP) to the momentum of the brand (MM) shown by analyzing the value of regression (regression weights analysis of structural equation modeling) where CR and a P value of the results if the data compared with the limits of statistically required is for the value of CR > 1,978 and for a value of P < 0.05. Influence Marketing Mix Education Services (BPJP) on Brand Momentum (MM) has standardized estimate (regression weight) of 0.351 or 35.1% with CR value 8.517 > 1.978 and P \*\*\* < 0.05 means the Education Services Marketing Mix (BPJP) significantly affects Brand Momentum (MM). A positive value indicates that the university has considered education service marketing mix well in general tend to have a better brand momentum.

Universities in West Java are expected to further improve program marketing mix education services as input / energy to increase the momentum of the brand because of the momentum of the brand can not be dictated and occur in the minds of consumers that can only be managed, as expressed by Alan Bright and Phil Parr (2008, p. 84) that the momentum

is continuous movement in one direction and rely heavily on the input of energy to maintain it. So consistency and continuous input is needed to maintain the momentum of the brand.

## V. CONCLUSIONS

### A. Conclusion

Based on the descriptions theory, the data processing and analysis of data that has been stated previously, the authors draw the following conclusion:

1) *Elements brand colleges* in West Java rated high in the level of ability to build the brand through the use and / or utilization of brand elements.

2) *The marketing mix college education services* in West Java highly rated, meaning that the use and / or implementation of the marketing mix in higher education in West Java can meet the needs and desires of students.

3) *Elements of the brand and the education service marketing mix* affect the momentum of the brand, which the education service marketing mix has a more dominant influence compared to the influence of the brand element in enhancing the brand momentum of the college. Dimensions prospectus, people, prominence, promotion giving dominant contribution.

### B. Recommendations

1) *Universities in West Java are expected to continue to increase: the ability in solving (problem) studies of college students, creating and / or managing the transition education services market and make it as excellence of universities and the ratio / comparison of distinguishing the products and / or services universities in West Java with other universities.*

2) *In the future is expected to no longer interested in doing research with the traffic unit of analysis such as banking, manufacturing and so on. Or are interested in doing research other factors that affect the momentum of the brand.*

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# The Effect of Ethnocentrism on Purchase Behavior of Domestic and Foreign Products

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**Abstract-** The purpose of this paper is to investigate national identity, cosmopolitanism and ethnocentrism in influencing the purchase behavior of domestic or foreign purchase behavior products in Indonesia. The method is descriptive verification, while the data analysis technique used is Structure Equation Model in 300 sample citizen of Indonesia. The results show that the model attitude of Indonesian citizens about national identity and cosmopolitanism thus forming ethnocentrism can be integrated to the measurement of purchase behavior of domestic or foreign purchase behavior products.

**Key Word:** consumer ethnocentric, purchase of domestic products, purchase of foreign products.

## I. INTRODUCTION

ASEAN Economic Community a form ASEAN regional economic cooperation makes ASEAN as a single market, and production base which occurs commodity flow, services, investment and skilled personnel large and capital flows freer. The readiness of Indonesia in encountering the free trade must be in anticipation government in tackling the public purchase decisions that prefer foreign products compared to domestic products. Indonesia had the more than 220 million people with hundreds of tribes spread across different islands. Although it has differences in ethnicity and language, but there will definitely be the same character.

Indonesian people's dependence on foreign products will result in lack of economic a standalone Countries Indonesia is seen to have constraints on domestic products to compete with foreign products, the lack of awareness on the use of local products and feel luxurious when consuming foreign products will add to the increasing trend of Indonesian consumers choose products made overseas.

Intention and buy Indonesian products is a love expression of people of the nation of Indonesia, when the Indonesian consumers prefer products domestically made will indirectly increase the income of local entrepreneurs Indonesia even national income. Consumer behavior in choosing products domestically made or foreign product is influenced by various aspects of both around internal and external to the consumer. National identity, cosmopolitanism and ethnocentrism are some aspects that can influence.

## II. LITERATURE REVIEW

### A. National Identity

The definition of national identity is the extent to which a particular culture recognizes and identifies a set of elements

that distinguish the focus of other cultures, with characterized aspects of complexity and a greater variety than others. [1] [2] [3] [4]

National identity very complicated and multi-dimensional matter. National identity formulated classical definition of the nation as a named human population sharing a historic territory, common myth and historical memories, a mass, public culture, common economy and common legal rights and duties for all members. [5] National identity according to Smith "involves some sense of political community, history, territory patria, citizenship common values and traditional. The conceptualization of the construct of national identity and national identity measurement scale has provided a new perspective emphasizes the characteristic of the "core" is unique, that a culture recognizes a separate set of various phenomena of religious, historical, and cultural [1] [2] [3] [4].

H1: National identity of Indonesian consumers had the significant effect on Consumer Ethnocentric.

### B. Cosmopolitanism

Cosmopolitanism is a western notion that epitomizes the need social agents have to conceive of a political and cultural entity, larger than their own homeland, that would encompass all human beings on a global scale [7] he said that Cosmopolitanism is frequently conflated with the imperial inclinations of a historical period; a fact that stresses contradictory relationships with power.

Roland Robertson [8] is the first to reveal aware and awareness of one world the indicator of cosmopolitanism. Armin Nassehi pursues a similar argument, when he links cosmopolitanism to the Thomas theorem and thus to the self-definition and public reflexivity of trans national ways of life and situations, not only at the top but also at the bottom and in the middle of an emerging society of world citizens. [9]

H2: Cosmopolitanism of Indonesian consumers have a significant effect on Consumer Ethnocentric

### C. Customer Ethnocentrism

Ethnocentrism is a basic attitude expressing the belief that one's own ethnic group or one's own culture is superior to other ethnic groups or cultures, and that one's cultural standards can be applied in a universal manner.<sup>(10)</sup> Consumer ethnocentrism refer to the consumer's belief that buying a foreign products will potentially result in a domestic job's reduction and economic damage, state that consumer ethnocentrism is a behavioral pattern that is socialized during

early-childhood years and is fairly inelastic to other product attributes, such as price and quality. [11]

Consumer ethnocentrism build upon a moral disposition, or have become a liability to support domestic product's even domestic product was considerably lower than foreign products. Empirical research on the impact of ethnocentric tendencies based on consumer attitudes had been made, developed, developing, mature, emerging and post-consumer market transition.[12] The dominant belief is that one's country and value that the country, represents are superior to other [13] consequently, ethnocentric consumers tend to bias against products from other countries, even when the domestic product alternatives are not available, consumer's ethnocentric alternated products of the same culture than the culture of different countries. [14]

H3: Ethnocentric attitude of Indonesian consumers have a significant effect on domestic purchase behavior

H4: Ethnocentric attitude of Indonesian consumers have a significant effect on foreign purchase behavior

*A. Customer Buying Behavior*

Increasingly rapid progress of time and the increasing standard of living has influenced a lot of things such as the requirements. Lifestyle, and consumers' desire to be a more diverse product, as consumer demand for a product can be fulfilled by a wide variety of similar products with a different brand, and advantages are sold in the market. It is forced consumers to be more critical in receiving incoming information regarding existing products as the stimulus well in decision-making.

According to Philips Kotler and Gary Armstrong. [15] states that there are four factors that influence consumer buying behavior that is: cultural factors, social factors, personal factors and psychological factors. Consumer in one country may have a positive effect toward another country, and how this positively affects their willingness to buy products from that country. [16]

**III. METHODS**

Based on the variables studied, the research method used in this research is descriptive and verification. Considering this research is descriptive and verification carried out through data collection in the field, the research method to be used is the explanatory survey. Sample of this research is 300 respondents. In addition, because this research is during the period of less than one year, then the method used is a cross sectional method.

Instruments in this study a questionnaire consisting of National identity, cosmopolitanism, consumer ethnocentric, domestics and foreign Purchase. To know National identity, cosmopolitanism, consumer ethnocentric, purchase domestics behavioral level and the level of foreign purchase behavior done directly by using a Likert Scale. The reason for choosing

a Likert Scale as an instrument of psychological research as scale becomes very important. In Likert scale, each respondent was asked to give a statement about his perception of the National identity, cosmopolitanism, consumer ethnocentric. Domestics and foreign Purchase levels are very good, good, good enough, not good, and it was not good. The data source is anything that can provide information about the data. Based on the data source can be divided into two, namely the primary data and secondary data. In the study, the type of validity that is used is the construct validity that determines validity by way of correlating between the scores obtained on each item in the form of questions with a total score. The validity of the instrument in the questionnaire can be used to measure what should be measured, not the systematic error. Each factor in this study realiable, the following is an operational variable in this study.

**Table 1 Operational Measurement**

Construct/Items	Composite Realibility
National Identity Being a citizen of Indonesia is very meaningful for me. I am proud to be a citizen of Indonesia. I have a strong interest in the State Indonesia. I was part of the State Indonesia	0,845
Cosmopolitanism I am glad be involved in different cultural environments I love to have relationships with people from different cultures I will be traveling go abroad for a certain period	0,842
Ethnocentricity I as a citizen of Indonesia felt it was important for me to use products made in Indonesia Products made in Indonesia is a prime choice for me I as a citizen of Indonesia do not have to buy foreign-made products I buy foreign-made products only for products that are not produced by the manufacturer Indonesia I prefer chose product made in Indonesia than foreign product, although with high prices	0,892
Domestic Purchase I try to buy products made in Indonesia I always make sure that the products I buy are made products I shop at retail stores that provide special marketing program for local products	0,839
Foreign Purchase I have no desire to have foreign-made products. My quality of life would be improved if I use a foreign product. my life will be enhanced prestige when I use the foreign product. I prefer foreign products than products made in Indonesia	0,827

To examine the hypothesis that analysis method used in this quantitative study is the verification of analysis methods. In this study, for hypothesis test analysis techniques Structural Equation Model with the following structural Figure.

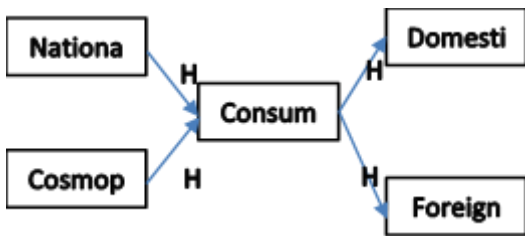
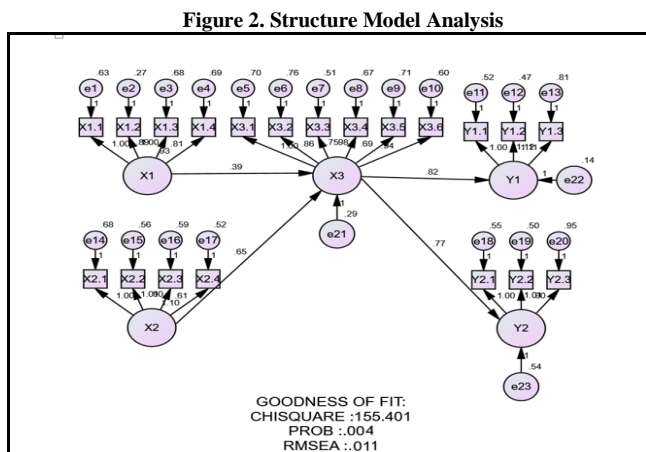


Figure. 1 Structural Equation Model

#### IV. RESULT AND DISCUSSION

Normality test results for a sample of 300 respondents, the critical ratio value of 11.737. Normality test indicates abnormal data because it has multivariate critical ratio  $11,737 > 2,58$ , thus performed cleanup of data outliers. The results of data cleaning multivariate outlier obtained critical ratio of  $1.093 < 2.58$ , which means the normal data. 300 Data are outliers as many as 70 data so that the final data used in this research of 230 Data.

Test results a whole fitness model indicates that the model planned marginally to fit. Because after the match value of Chi-square test, p value, and RMSEA than the reference value equation structural model the good results, respectively of them the value of chip-square p-value of  $0.004 < 0.005$ , and RMSEA value that is equal to 0.011, assessment criteria better than the reference value (cut of value), it shows that the a whole conceptual structural equation models were designed based on goodness of fit meet the eligibility model (fit), which means in accordance with the conditions of empirical purchasing behavior through the processing results of SEM analysis AMOS 22 is presented in the following figure.



Based on the figure above indicates that the influences of respectively latent variable directly (standardize direct effect) are described as follows, variable national identity has a direct influence on the ethnocentric of 0.39. Variable cosmopolitanism has a direct influence on the ethnocentric of 0.65. Ethnocentricity variable has an influence on Domestic of Purchase of 0.82, and ethnocentric have a direct influence on

Foreign Purchase of 0.77. Purchasing behavior shaped by national identification, cosmopolitanism through ethnocentric.

As shown in this research methodology has limitations of the analysis of samples the state in this case Indonesia provide further insight into very specific conditions. In contrast to a similar study conducted by Abraham [17] about cosmopolitanism, national identity and ethnocentrism in Swedish explains that there is a negative influence between cosmopolitanism against ethnocentrism and negative influences between ethnocentric and purchase of foreign products. Difference between Indonesia countries as a developing country and Sweden as developed country is on the product availability in the country. In case of Sweden the majority of fulfillment products for the society is the result of goods made in their own country, while the Indonesian state is mostly imported goods from second countries such as china and japan

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# Social Order Learning Through Social Experiment

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**Abstract**— People's violations on social order regulations are have become a common phenomenon. As illustrations, traffic rules are violated every day, roads and sidewalks are shifted into a street vendor's booth or a parking lot. As can be seen from the foregoing violations of the public order, Indonesian society has a low public awareness. Then, how to increase the public awareness on this matters? The author along with students of the Communications Department have conducted a social experiment. What is meant by social experiment here is not a form of research method but it is a type of learning model. This social experiment was intended to raise public awareness in maintaining social order. There were three social experiments conducted with the following themes: Smoking Kid, Honey Bear, and U Turn. First, Smoking Kid is a social experiment using the help of children actors to give warnings to adults who smoke in public places. Secondly, Honey Bear is a social experiment intended for a zoo visitor who keep feeding animals in spite of the prohibition. The final experiment is U-Turn social experiment. It is conducted in order to raise bikers or driver's awareness on obeying U-turn sign. The results of the social experiments show that: a) peoples were heedless of the distinct prohibitive signs and other visibel regulations. b). The violators are generally aware about the regulations, but they set the law at defiance. c). Time and distance efficiency have become the main motives for the violators. d). The absence of guilt or shame when they made mistakes. e). No social sanctions to cope with the ongoing violations. f). Police enforcements could not make the offenders learn their lesson. The society members tend to abide by the rules only if the authorities were on the spot and keep an eye on them.

**Keywords:** *social order, social experiment, smoking kid, honey bear, U turn*

## I. INTRODUCTION

Various rule violations committed by urban communities continues to happen every day. Traffic rules are violated every day, road and sidewalk are converted into a peddler booth or a parking lot. In some of Indonesian neighboring countries the authorities are not physically keep an eye open for everything in front of the public. However, the people there live orderly. On the contrary, in Indonesia there are numerous of authorities show themselves on the field, yet law and order still far from being realized. Relating to the phenomenon, This form of of social order disfunction could be used as learning materials in teaching social sciences (sociology, or social studies). This paper will describe how social sciences learning can contribute in incarnating a well ordered and regulated community.

### Social regulation and Social order

In teaching the social order concept, the components of social integration and social regulation cannot be abandoned. The concept of social integration and social regulation was coined by a well-known sociologist; Emile Durkheim [1] in studying the phenomenon of suicide as a social fact. The

authors adopt the concept to assess the existing social order in a society. If a person has a low level of attachment and sentiment toward their own community, then there will be a lack of social orders. This type of society members can be categorized as egoistic society. People in this category are usually not much involved in activities within their community because they feel there are no valued bond. They are care less about most thing that happened to their town, even their actions could be one of the cause of their city's downfall. This type of person only act as his/her wishes. They have lack of love to their own city.

Conversely, there are many community members who sacrifice their time and energy for the sake of their society. This type of action known as altruistic. Altruistic people usually contribute a lot and willing to serve their time for the good of their community. People who meet these criteria will not tally their sacrifices for reciprocal demands. He or she would be happy if his works are useful for many people. These amazing individuals are not easily found. It is almost like finding needles in haystack. In other words, they are a special group of people who hold their own noble ideals and willing to implement the ideals.

Next, there are people who belong anomie type. This type is a kind of person who has a low attachment to the rules other than his or her rules. They have no shame, even if there is, it is in a very low of responsibility level. Violating rules is like a common thing for them and they act as if they were doing nothing wrong. They simply believe that they are not guilty.

The last type is the fatalistic type. This type of person is often complaint mush against almost every conditions, criticism and negative thinking without any given solutions are their main attribute. People like this are much more demanding to the government because they felt that they had fulfill all of their obligations (such as paying taxes).

Often we only care about social order only if something bad just happened. We are temporary realized and improved ourself. Then we just make another same mistakes. Is that mean that we are apathy?. Apathy [2] towards various risks signify a lack of interest, indifference or attention especially on matters relating to the public interest. In this case the ignorance and apathy of the occurred social order in their society.

The ideal attribute for coping with social disorder is a transformative behaviour. People who are transformative toward public life are those who have an understanding of the social order. They have an attitude that is characterized by a willingness to change or improve any inappropriate conditions. People like this have no fear of the dangers and risks that will be caused. A transformative type of person is an ideal agent of change to bring back order to the society. They have the awareness to prevent, minimize, and convert any misdemeanor social order violations.

## II. SOCIAL EXPERIMENT

Social order is also taught as one of the topics in social studies. The learning process of this topic can be conducted by applying a social experiment. The following steps can be considered in applying the method:

- a) *Recognizing the problem*
- b) *Describing the problem*
- c) *Selecting an experimental plan*
- d) *Creating a scenario for the experiment*
- e) *Implementing the action*
- f) *Evaluating the results and the solutions*

There are three social order based activities described in this paper; 1) smoking kids experiment, 2) honey bear, and 3) U Turn experiment. In the first experiment, in spite of the smoking prohibition in public places people still smoke. In this case, the experiment was conducted by talent (played by three kids) who pretended to borrow a lighter for smoking to a person who smoke in front of them. As a respond most of the smokers advised the children not to smoke. Ironically, they were explaining the dangerous of smoking while they are smoking. The smokers know that it is not appropriate to smoke in public places but they were just being ignorant.

The second experiment was carried out at the Bandung Zoo. In this experiment, the visitors were not allowed to feed the animals and actually they were aware about the prohibition for not giving food to the animals. However, they still feed the animals (in this case: honey bears) as if it was allowed. When some of students put a prohibitive sign in front of the cage, the visitors started to doubt and stop feeding the bears. However, when there were no students kept an eye on them, the visitors started to feed the bears again. They only obey the rules when someone watching on them.

The third experiment were conducted on a road where vehicles are prohibited for a U-turn. Despite the prohibitive sign, the road users, particularly motorbike riders, still breaking that rules.

a) peoples were heedless of the distinct prohibitive signs and other visible regulations. b). The violators are generally aware about the regulations, but they set the law at defiance. c). Time and distance efficiency have become the main motives for the violators. d). The absence of guilt or shame when they made mistakes. e). No social sanctions to cope with the ongoing violations. f). Police enforcements could not make the offenders learn their lesson. The society members tend to abide by the rules only if the authorities were on the spot and keep an eye on them.

One's social order awareness is related to the level of moral development. According to Kohlberg, moral development is divided into three levels: Preconvention, convention and post-convention [3]. The first stage of moral behavior is based on: a) heteronomous morality and b) instrumental and reciprocity. The second stage is based on: a) interpersonal expectations and b) social system and conscience. The third stage is based on: a) social contracts and b) justice. This model is known as a cognitive moral development model.

All of the types of social groups above are exists in our lives. Thereby it would be ideal if we are able to transform ourselves into a socially cared society with a collective consciousness. That kind of consciousness is not just about the quantity of the community members. It is more than that. The main concern is how to enforce the firmness of the law, law enforcement, and a comprehensive education.

## III. CONCLUSION

Teaching social order concept becomes meaningful if taught by social experiment. The steps is as follow: recognizing the problem, describing the problem, selecting an experimental plan, creating a scenario for the experiment, implementing the action, and evaluating the results and the solutions.

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# Increasing Tourism Industry's Competitiveness Through Human Resources Planning

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**Abstract—** Tourism sector's contribution to Gross Regional Domestic Product was very significant. In the employment aspect, this sector also plays an important role. The purpose of this research are mapping and conducting analysis of the formal labor market related with the employment potential, mapping and conducting analysis of the current potential of the tourism human resources, as well as developing the human resource planning to improve their competitiveness. The subjects of the study were hotels and restaurants in Bandung city. Hotels and restaurants are selected because this sector provided the largest contribution to the tourism development as seen from its financial contribution. The method used was survey method. The mapping and analysis of the formal labor market and tourism human resources potential were conducted using SWOT analysis. Tourism human resource planing will be focused on job opportunity expansion plan, the quality / competence improvement plan and entrepreneurship development. The result of the study is expected to be input in the preparation of human resources planning policy to improve competitiveness

**Keywords :** *tourism sector, human resources planning, competitiveness*

## I. INTRODUCTION

Tourism sector plays a strategic role in the economy of Bandung city. The establishment of the tourism sector is strongly related with the hotel and restaurant industry development. Mostly tourists need facilities for accommodation and food. Hotels and restaurants become the primary choice. [1] The continuous increasing number of visits is a profitable investment opportunity for the hotel and restaurant sector. Employment potential of this sector is relatively high as seen from several indicators namely the sector's contribution to Bandung GDP, the contribution of the sector in employment and the business population growth.

Tourism sector's contribution to Gross Regional Domestic Product (GDP) in 2010-2013 was very significant. Trading, hotels and restaurants sectors gave the highest contribution of all sectors of the economy. More can be seen in Table 1. The contribution of this sector to Bandung GDP increased from 39.82% in 2010 to 42.62% in 2013. This illustrates that in the coming three years, the economic potential of this sector will remain high and become a mainstay. [2]

TABLE I. BANDUNG GROSS REGIONAL DOMESTIC PRODUCT

	2013	2012	2011	2010
	%	%	%	%
Agriculture	0,18	0,19	0,19	0,20
Pertambangan	-	-	-	-
Industri Pengolahan	22,17	22,42	24,27	25,45
Electricity and Water	2,49	2,51	2,45	2,40
Building	5,37	5,42	5,17	5,02
Trading, hotel, and restaurant	42,62	42,02	40,74	39,82
Transportation/Communication	11,62	11,56	11,27	11,05
Bank/ financial/ housing	5,34	5,33	5,26	5,27
Service	10,21	10,56	10,64	10,78
Total	100	100	100	100

<sup>a</sup> Source: BPS Kota Bandung, 2014

In the employment aspect, this sector also plays an important role. There was a growing number of people working in the trading, hotel and restaurant from 369.161 people (in 2011) up to 396.304 people in 2013. (2) In the business population, there was an increasing number of five-star hotel during the period 2007-2012 from 61 in 2007 to 84 in 2012 with an increase rate of 23% within five years. It is projected that in the next five years the number of stars and non-stars hotel will be increasing.

However, one of the main problem related to human resources in the hotel and restaurant sector is that the employment is not maximized. Several factors causing this are related to the competitiveness of the human resources of the tourism sector itself. Competence of human resources in hotels and restaurants did not fulfill the national competence standard (SKKNI). Competence development becomes an absolute thing to be considered if it is associated with the policy of the Asean Economic Community in 2015 which enable foreign workers to enter Indonesia. This is a threat to Indonesian workers, if they cannot fulfill the service standards and certification nationally or internationally.

The research objective are mapping and conducting analysis of the formal labor market related with the

employment potential, mapping and conducting analysis of the current potential of the tourism human resources, as well as developing the human resource strategy plan to improve their competitiveness.

## II. LITERATURE REVIEW

### A. TOURISM HUMAN RESOURCES COMPETITIVENESS

Competitiveness has become a very popular term in the last few decades. For the tourism industry, the World Economic Forum (WEF) published a report about the competitiveness of international tourism industry called "Travel & Tourism Competitiveness Index". This report included the international competitiveness of 133 countries in the tourism field. This report sets the index of competitiveness of the tourism industry in a country based on 14 pillars consisting of a number of indicators. HR becomes one of the benchmarks in determining the competitiveness of the tourism industry in a country. Indonesia's competitiveness ranking for each indicator of competitiveness which based on its Human Resources (HR) is shown in Table 2 below:

TABLE II. INDONESIA TOURISM HR COMPETITIVENESS INDEX IN ASEAN IN 2009

1.	Brunei Darussalam	52	5.17
2.	Kamboja	127	3.75
3.	INDONESIA	42	5.26
4.	Malaysia	30	5.56
5.	Filipina	69	5.05
6.	Singapura	1	6.29
7.	Thailand	57	5.16
8.	Vietnam	82	4.91

<sup>b.</sup> Source : WEF (2009)

From the table above, Indonesia tourism human resources is ranked third (after Singapore and Malaysia). As seen from the 10 Tourism HR indicators as the benchmark index of Tourism HR competitiveness by the WEF, the strength of Indonesia is on these indicators: the hiring and firing practice model, ease for foreign labor and extent of staff training. [3].

### B. Bandung Human Resource Plan Policy

According to the vision and mission of Bandung city, the government's purpose is "Strengthening Bandung Citizens Prosperity by improving the formal employment opportunities in the sectors that become core competency".

Bandung tourism human resources planning cannot be separated from the human resources planning policy in general. HR planning refers to the regulations set by the Bandung Government. The following explanation will discuss some of the legal basis of tourism human resource planning implementation in Bandung.

a) *Law of the Republic of Indonesia Number 13 Year 2003 on Employment*

b) *Bandung Regional Regulation No. 18 Year 2002 on the Implementation of the Employment in Bandung.*

c) *Strategic Plan of the Department of Labor Bandung year 2009-2013*

## III. METHODOLOGY

The subjects of the study were hotels and restaurants in Bandung city. Hotels and restaurants are selected because this sector provided the largest contribution to the tourism development as seen from its financial contribution. The method used was survey method. The method used was survey method. The Sample size are 30 business unit. The sample was taken using purposive sampling. The data were collected using observation, interviews, surveys, expert justification, FGD, and a desk study. The observations used "one shoot" time coverage / cross sectional. The data analysis was performed with the help of SWOT analysis and then analyzed descriptively.

## IV. RESULT AND DISCUSSION

### A. SWOT Analysis for Mapping The Job Market and The Potential of The Recent Tourism HR

The mapping and analysis of the formal labor market and tourism human resources potential were conducted using SWOT analysis. The results of field observations, surveys, and desk study shows the factors related to the tourism sector human resources existing condition that can be mapped in the form of a SWOT matrix (Table 3). SWOT analysis is an instrument of strategic management. Internal strengths and weakness as well as external influences which can be opportunitie or threats are analysed in order to derive promising future strategies. [4] SWOT matrix identifies some aspects which become its strengths and weaknesses. In the other dimensions, SWOT matrix also identifies environmental factors / external factors which rise opportunities as well as threats for the development of tourism human resources.

One of the strength of Bandung tourism HR profiles is the availability of HR who have a fairly high level of education, high school or the equivalent. The relatively high level of education is expected to facilitate the implementation of the competence development program conducted by the government and private sectors.

The main weakness of Bandung tourism HR profiles is that the competence supply have not fulfill the requirements in the market which cause the employment level to be lower than 100%, and, moreover, the number of the workforce with professional certificate is very low. Quality or competence problems has become a major and crucial problem. Competence development to fulfill the demands of the market and encouragement to participate in the certification program to enhance competitiveness are some important strategy to be applied

Opportunities arise from the increasing contribution to the GDP growth, the labor employment growth, and



trading population, hotels and restaurants growth. Those mentioned above are three promising trends that will be able to expand employment opportunities in the hotel and restaurant sector as well as reduce the overall unemployment rate if the competencies required can be fulfilled by the workforce

**B. Human Resources Planning To Improve their Competitiveness**

Workforce planning consist of the process of knowing potential of individu and making sure that they are smoothly fitted into their assigned roles and overall system.[5] Managing human resources management through human capital management-means developing its knowledge, its competense, and its skills. [6]

Direction and manpower development strategy is "developing competitive economy and improvement in formal sector employment especially the core competence of the city, with the unemployment rate indicator in the open Phase II (2008-2013) is 15% and Phase III (2014-2018) open unemployment rate is 13.5%. [7]

Tourism human resource development strategy will be focused on three aspects namely : Job opportunity expansion plan , the quality / competence improvement plan and entrepreneurship development. The proposed strategy is based on the field survey observation and focus group discussion and supported by the results of the study on the various national and regional employment policies in Indonesia.

**C. Job Opportunities Expansion Strategy**

Expansion of employment opportunities strategy and program can be implemented in several ways, such as:

- a) *Establish a policy that enable the private sector to make productive investments*
- b) *Increase the participation of the public and private sector, include SMEs in the development of the tourism sector through the simplification of licensing procedures, improve SME access to funding sources, and facilitate improvement of SMEs business management capabilities. Encourage investment in the region through: simplification of licensing procedures and institutional investment in the region, optimize the planning, development and control of promotions to attract new investments, as well as incentives for investment activity in the region*
- c) *Create conducive business climate for investment*
- d) *Develop a database consisting of Bandung human resource supply and required profesion or competence by the market*
- e) *Improve the quality of job market information and dissemination of job market information*
- f) *Improving the quality of partnership with the private sector in the creation of employment opportunities*

TABLE III. SWOT MATRIX OF BANDUNG TOURISM HR STANDARIZATION

		Opportunities		
			Labor Employment Growth	Bussiness unit Growth
Strength		Strategic expansion of employment opportunities for production workers and intensive investment policies on hotels and restaurants sector		
	Availability of the workforce			
Weakness	Most of the workforce has a high enough level of education, high school and equivalent	Develop a training program The identification and preparation of the data base about required competence in the market and competence supply today Preparation of training needs based on the gap analysis between required competencies in the market with current workforce competency supply The use of on the job training methods / apprenticeship and off the job training continuously Integration of planning, monitoring, and evaluation of training programs		
	Low competency	Encourage business entities to facilitate the labor to join professional certification program improving professional certification program		
		THREATS		
		Competition with foreign labor	The demands of standardization of service professional certification	Link and match between the curriculum with the demands of the market
STRENGTHS	Availability of the work force	Policies that restrict the use of foreign labor	Competence improvement to comply with national and international competency standards Improve certification programs	Develop relevant curriculum that fits the current and future needs of HR competencies
	Most of the work force has a high enough level of education, high school and equivalent	Competence improvement to comply with national and international competency standards to improve competitiveness		
WEAKNESS	Low competency	Competence improvement to comply with national and international competency standards to improve competitiveness	Socialization on business entities associated with the standard of service and professional certification Encourage business entities to facilitate the labor for	Develop relevant curriculum that fits the current and future needs of HR competencies



		training and join professional certification program	
Low number of workers who have professional certificate	Develop and strengthen labor competency standards Develop the quality of educational institutions and vocational training institutions Develop the curriculum educational institution or training institution in accordance with the labor competency standards SKKNI Strengthen educational institutions to play an active role as a certification institution		

<sup>c</sup>. Source : data processed, 2015

#### 1) *Quality/Competence Development Strategic Plan*

Deploy human resources as dynamic capability hold the potential for a sustained competitive advantage.(8) Strategy to improve the quality of tourism human resources are consisted of three aspects, namely: institutional capacity building strategy, the strategy of increasing the competence of labor, and partnership strategy.

##### 2) *Standardization Program*

Develop a guideline on the use and implementation of SKKNI (Indonesia National Competence Standard) in the industry and establish policies for the industry in order to implement the HR development programs in their respective business entities, determine a minimum standard in the learning process

##### 3) *Certification Program*

Develop a more effective professional certification system which provide benefits for the industry to implement it as part of internal human resources development program, develop a professional certification system to accommodate the existing standards at regional and international levels, strengthen the educational institutions to also play an active role as executor of HR certification, according to the field of expertise of graduates.

##### 4) *Partnership strategy*

Partnership strategy by improving the quality of apprenticeship programs through the expansion of the coverage of apprenticeship and periodic evaluation of the implementation of the apprenticeship. Expand cooperation with partner companies abroad as a driving factor for the acceleration of the professional certification and standardization of service

#### D. *Enterpreneurship Development*

Strategies to be taken to develop entrepreneurship are:incorporating entrepreneurship as part of the education system in Indonesia, establishing cooperation / partnership with the business world ,building a business incubator centers for entrepreneurs and students,establishing cooperation between educational institutions and industries in the form of apprenticeship to equip students with the technical competence and business competence

## V. CONCLUSION

HR employment potential of tourism is still wide open as seen from several indicators, namely the growth of the business activities of the tourism sector and the population growth of the business unit.

HR profile of tourism in the city has a number of strengths in terms of availability and the relatively high level of education (high school). The main weakness is the competence that is not in accordance with the demands of the industry and the lack of professional certificate.

HR planning tourism strategy will focus on three aspects, namely increasing the employment rate, improving the human resource quality / competence and entrepreneurship development.

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# The Pleasant and Unpleasant in Leisure Experience

## Study of an Annual Tradition Called Mudik in Indonesia

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**Abstract**—Researchs done in the topic of leisure experience mostly attempted to reveal its dynamic and multi-phasic nature. However, those researchs's findings also showed how leisure experience was formed by a variety of experiences, including pleasant and unpleasant ones. This study attempts to gain a better understanding of this view by investigating people's appraisals of their experiences in annual ritual popularly known as mudik, or return home to celebrate the post-Ramadhan Festival in Indonesia. This study used a paper-pencil survey method by asking respondents (N=100) to complete questionnaire. Repondents were selected via proportionate stratified random sampling. Descriptive statistic were employed to analyze the collected data in this study. The result showed how variety experiences consisted in leisure experience were fulfilling and giving important meaning to each other and also increasing individuals's ability to view and reflect more on the kind of feelings they were having through a colored lens. It made them better manage feelings and able to frame them differently from they really are.

**Keywords**—*leisure experience; dynamic; multi-phasic*

### I. INTRODUCTION

What leisure is and what it means can be varied. It can mean different things to different people. The common view of leisure is from the derivation of key words itself. Torkildsen<sup>6</sup> explained in his book that english word leisure is derived from the latin licere, „to be permitted“ or to be „free“. Hence, the French word loisir meaning free time. So here, area of freedom, choice, and self-expression can be the common denominators, although freedom itself is wide open for varied interpretation. However, generally, leisure is defined in terms of freedom from constraint, freedom to choose, or as free time after work. Such definition of leisure still permits varying responses. Another perspective is mentioned by Godbey<sup>5</sup> which considered idealistic and resemble the philosophy of Aristotle. Leisure as a way of life:

Leisure is living in relative freedom from the external compulsive forces on one's culture and physical environment so as to be able to act from internally compelling love in ways which are personally pleasing, intuitively worthwhile, and provide a basis of faith<sup>5</sup>.

In this definition leisure appears as a process, neither time nor state of being. A directed process of oneself in gaining freedom, so as to be able to act. If a student choosed to attend the class, he or she did not have to, to study additional material for fun and for his or her love to science, then leisure values have been added. Here, leisure seen as self-fulfilment, expressing oneself for worthwhile, fulfilling experiences. So it is away from physical products, activities, and time, but towards something to be experienced. Nowadays, many researchers use the term „leisure experience“ instead of „leisure time“ or „leisure activity.“ The concept itself has been applied to variety research of leisure. Researchers have noted that leisure as an experience is multi-dimensional and multi-phase. It includes pleasant experiences as well as unpleasant ones.

Clawson and Knetsch<sup>7</sup> decribed five phases of leisure experience as 1) anticipation, 2) travel to, 3) the actual on-site, 4) the travel back phase, 5) recollection phase. Each stage of the phase consists different kinds of leisure experience. Steward and Hull<sup>9</sup> compared people's appraisals of their on-site leisure perceptions from recollection phase perceptions in a day hike leisure activity. The study results showed that the appraisals of their leisure perceptions fluctuated across time. Borrie and Roggenbuck<sup>10</sup> tried to investigate whether leisure experience is dynamic and evolving in the actual on-site phase of a wilderness experience. They reported that both the mode of experiencing wilderness and feelings of connection to fundamental ualities of wilderness were dynamic, complex, and evolving. More important is that the result showed wilderness experience as multi-phasic during the on-site experience. Lee, Dattilo and Howard<sup>11</sup> examined the transitory nature and the multi-phase nature of leisure experience using Mannell and Iso-Ahola<sup>8</sup>'s three perspectives on leisure experience (i.e., definitional perspective, immediate consciou experience, and post-hoc perspective). The findings showed that as an experience leisure is very complex and transitory. It composed of many characteristics where an experience that is not always pleasant may be identified by individuals as leisure.

Researchs done in this topic attempted to reveal the dynamic and multi-phasic nature of leisure experience. However, one viewed that those researchs's findings did not only reveal the characteristic of leisure experience, but also showed how leisure experience was formed by a variety of experiences, including pleasant and unpleasant ones. So here, this study attempts to gain a better understanding of this view by

investigating people's appraisals of their experiences in annual ritual popularly known as mudik, or return home to celebrate the post-Ramadhan Festival in Indonesia which is well known as a trip full of hardships.

## II. METHODS

This study used a paper-pencil survey method by asking respondents (N=100) to complete questionnaire. Respondents were selected via proportionate stratified random sampling. This sampling technique allowed to have insight of respondents's demographic influences on their appraisals of their experiences. Respondents were selected to be proportional based on their gender, age, and marital status. Data were collected from the questionnaire. Questions were designed to identify demographic characteristics of respondents, their mudik trip pattern, their definitional perspective of mudik trip, and their appraisals of their own mudik experiences. 50 blogs from the internet narrating mudik experience was also read and examined to identify what experiences considered by the writers as leisure in mudik trip. Those identified leisure experiences were also asked to the respondents to find which one is considered to be the most enjoyable one. Descriptive statistics were employed to analyze the collected data in this study.

## III. FINDINGS AND DISCUSSION

### A. *Mudik; Reality and Definitional Perspective*

Mudik is an Indonesian term means return home. It is an activity where Indonesian, mostly migrants workers, return to their hometown ahead of the Idul Fitri celebration. The number of Indonesian took this traveling back home journey is quite tremendous. It reached over 20 million people in 2014 and 2015 ([hubdat.dephub.go.id](http://hubdat.dephub.go.id)). It caused massive traffic jams, a sudden rise of demand and volume of intercity transportations. However, the celebration will be incomplete without struggling along the congested road, usually occurs along Java's Northern Coast Road, or jostling with each other for getting transportation's tickets. German sociologist Andre Moller<sup>1</sup>, in his book *Ramadhan di Jawa*, said that the tradition of mudik is a distinctive and unique phenomenon that occurs in all parts of Indonesia ahead of the Idul Fitri celebration. Indeed, it is a unique tradition belong to all groups, rich and poor, young and old, that once considered as ritual to the ancestors, but now it is a way to strengthen family ties and also sharing the happiness.

This traveling back home is usually expensive. The ticket's price of every public transportation mode is highly increased. Price for rent car also is not an exception. People try to get cheap ticket by booking it several weeks or even months before it sold out. They dare to stay overnight to line up for tickets. People who try to reduce their budget for transportation expense probably choose to drive their own vehicles, cars or even motorcycles, but still traffic jams do not make any efficiency in terms of reducing fuel costs. Another smart way to choose is to join a free mudik program offered by government bodies and private companies, but since many are willing to get these free seats, luck became the only hope to win it.

Mudik is not only expensive, but it is also extensive and exhaustive. A distance of 156 km from Bandung to Cirebon which usually take for 4 to 5 hours by car can be doubled or even tripled during mudik time due to the traffic jams. To avoid being trapped in the traffic jams, many depart early and drive a long journey with very little rest to get home as quick as possible. People using public transportation will have to be very patient to wait in a long queues. Yet after that, they have to struggle with other impatient passengers to get in and get a seat.

This traveling home journey described by 83% of respondents as a trip that physically exhaustive, other 13% described it as a trip that cost much of energy, time and money, and the rest of 4% described it as a common trip. Those described by 96% respondents are congruent with reality that mudik is expensive, extensive, and exhaustive trip. However, those are considered as a little price to pay to get home and gathering with all family members in the day of Idul Fitri celebration. Why?

### B. *Gaining Leisure in Mudik Trip*

The Idul Fitri celebration will be incomplete without taking this mudik journey. As The English man says no pain no gain, here it means no mudik no celebration. Mudik is the pain to be taken to feel the sweetness of the celebration. 77% of the respondents are agree with this statement, while other 13% are neutral and 10% are disagree.

In many religious traditions, pain as unpleasant physical sensation holds significance as a means of purifying undesirable aspects of the self. In his research, Bastian et. al<sup>2</sup> found that physical pain may restore feelings of moral righteousness following wrongdoing.

Idul Fitri literally means becoming holy again after getting through hardships during a month of fasting. During this time, muslims must refrain from eating, drinking, marital relations in the daylight hours, and refrain themselves from bad habits. In the journey of mudik, one's patient is being tested through unavoidable hardships. By getting through all these, feelings of cleansing the soul from wrongdoing during fasting are promoted. It makes them feel Idul Fitri much more worth for them to celebrate. Yes, indeed cold water always tastes better after a hard day's work. Pain in its various ways can make people feel more justified in rewarding pleasant experiences. As Bastian<sup>3</sup> explained that pain facilitates pleasure by providing an important contrast for pleasurable experiences, increasing sensitivity to sensory input, and facilitating self-rewarding behavior.

Furthermore, 77% respondents agree with the statement are also considered their mudik journey as leisure experiences. While other 23% considered it as usual experiences. It showed that mudik as a trip is displeasure, described by 96% respondents as expensive, extensive and exhaustive, but as an experience it is considered pleasure. Why displeasure thing is considered as pleasure one?

Naturally, everything in this world needs its contrast to be existed or to be felt, as we need pain to provide contrast for pleasure. If it is all pleasure then life becomes dull and boring.

As Bastian<sup>4</sup> explained that unpleasant experience may actually enhance the pleasure and happiness we derive from life. It builds our pleasure in ways that pleasure alone simply cannot achieve. More important is that understanding pain can have range of positive consequences will help individuals manage pain by framing as a positive, rather than negative<sup>3</sup>.

Discuss it further to respondent's mudik frequency, 80% of respondents considered mudik as pleasure experience, take mudik trip every year. So they face the unpleasant trip again and again. It makes them have better understanding about the unpleasant trip, and at the same time they are able to manage the unpleasant feelings, framing them as a positive which increases neurochemical responses to better manage the unpleasant feelings. As the result, mudik trip is no longer become as it is, expensive, extensive, and exhaustive, but rather become leisure experience.

Coming to more detail about what respondents considered as leisure they enjoy the most when taking this mudik trip, 5 different answers are picked from 50 blogs in the internet telling stories about mudik experience, to be chosen by the respondents. Those five answers are: 1) Traveling with the whole family, 2) Traveling through many cities and villages, 3) Interaction with new people traveling same journey, 4) Enjoying culinary from specific region, 5) Being part of millions of people traveling the same journey. Choice to answer other than those five is also allowed.

80% respondents choose that traveling with the whole family is what they enjoy the most in the mudik trip. 15% choose interaction with new people traveling the same journey, and other 5% choose traveling through many cities and villages as their answers. What becomes more interesting here is that 80% respondents choose the first answer are all using their own four wheels vehicles when taking this mudik trip. While the rest 20% respondents choose the second and the third answer are using public transportation or motorcycles. This additional finding indicates that car ownership helps people to get attached to their family and gaining leisure from the attachment, especially in a long trip like mudik.

Separate from the 77% respondents considered mudik as leisure experience, there are 23% respondents considered it as usual experience. Torkildsen<sup>6</sup> explained in his book there are many factors influence leisure participation. He grouped them into three:

- Individual factors: the stage of an individual's life, his or her interests, attitudes, abilities, upbringing and personality
- The circumstances and situations in which individuals find themselves: the social setting of which they are a part, the time at their disposal, their job and their income
- Opportunities and support services available to the individual: resources, facilities, programs and activities; their quality and attractiveness; and their management

Those three groups of influence factors was assumed will also influence how respondents view their experience of mudik trip. However, there are only two things that significantly different from respondents considered mudik as leisure experience and respondents considered it as usual experience. They are mudik trip companions and distance to mudik destination. 23% respondents considered mudik as usual experience have their friends as mudik trip companions or have no companion at all. Their distance to mudik destination are only hundreds kilometers in the same province. On the other side, 77% respondents considered mudik trip as leisure experience have their family members as companions, and their distance to mudik destination are cross province.

These findings showed that it is not only getting through hardships or pain that able to turn unpleasant experiences to be pleasure, but also family existence and distance that represent how long or how many experiences happening in the process.

#### IV. CONCLUSION

Although leisure is commonly defined as "enjoyment" or "fun", but actually it is characterized by variety of experiences, including pleasant as well as unpleasant ones. Those experiences are fulfilling and giving important meaning to each other. What appraised pleasant is not because it is simply pleasant, but it rather because it consists of its opposite, the unpleasant. As in this study described that mudik as unpleasant trip builds meaning to the pleasure of Idul Fitri celebration in ways that pleasure alone can not achieve. Those variety of experiences are also increasing our ability as human to reflect more on the kind of feelings we are having through a colored lens. It made us better manage feelings and able to frame them differently from they really are. Since leisure has its ideal meaning as a way of life as described in Godbey<sup>5</sup>'s definition, so it must be formed by not only one characteristic, but many.

Unfortunately this study has its limited and lackness, especially in the data collected. Data on-site real time phase was not able to obtain when this study was conducted. Further research is needed to clarify and gain better insight in how leisure experience is formed in its dynamic and multi-phasic nature.

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# Local Wisdom of Ciptagelar in Managing Environmental Sustainability

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**Abstract**—Indonesian society as multicultural communities have localized knowledge that is invaluable in fostering harmony with nature. As in Ciptagelar people who have a variety of localized knowledge so that their living environment is maintained. The issue that will be studied in this research is how local wisdom Ciptagelar in preserving the environment? As well as the efforts being made to improve the preservation of the environment to realize the harmony of the human environment? In this study, researchers used a descriptive research method to describe a situation or event that is associated with the implementation of local wisdom community Ciptagelar. The subject of research is the custom figures, community leaders, and community Ciptagelar. Data collection techniques in the study gained through observation, in-depth interviews, the study documentation. Data analysis techniques include the reduction of the data, the presentation of data, and the withdrawal of the conclusion. The results showed Ciptagelar society has the characteristics in the form of the house, the leadership system, how to farm, how to store grain, etc. Local wisdom in preserving the environment such as the existence of customary rules that form the basis for society Ciptagelar against old forest (leuweung kolot), forest deposit (leuweung karamat) and splinter/forest openings (leuweung sampalan). In addition, there is a rule of traditional farming as *ngaseuk* ritual, *sapang jadian pare* rituals *salametan nyiram pare*, *pare mapag beukah* ritual. *Mipit pare nganyaran/ngabukti*, rituals and rites of *seren taun*.. Furthermore, there is the rule that continues to orally be passed down from generation to generation, such as planting rice only once a year, in a ceremony that must use local rice, the rice should not be beaten. Rice may not be sold, and may not be cooked on the ground directly and must use the furnace. Efforts to improve environmental protection in cooperation with the *Aliansi Masyarakat Adat Nusantara* (The Alliance of Indigenous Peoples of the Archipelago) a.k.a. AMAN with native peoples Ciptagelar and the Ministry of Environment conduct an interactive dialogue, environmental cadres, strengthening of environmental cadres so as to increase the role of communities as farmers and farming to the environment to the optimum and to build partnerships between native peoples, local government, the business community in addressing environmental problems. **Keywords**—component; formatting; style; styling; insert (key words).

**Key Words:** local wisdom, ciptagelar society, preserved environment.

## I. INTRODUCTION

Indonesia has varied tribes spread from Sabang to Merauke, from Miangas to Rote Island with the dynamics of the culture of each region. So is the case in West Java

precisely in Sukabumi are indigenous peoples namely Ciptagelar community. Ciptagelar has different characteristics with people outside Ciptagelar, such as setting up facilities and infrastructure, including; granary, farming systems, livelihood, economic system, culture, art, traditional institutions, which hold government and others. Ciptagelar community based on the similarity of identity and high compliance with customary norms. This is a major factor of environmental rights of indigenous villages with a variety of activities.

Ciptagelar community has local wisdom is very valuable in fostering harmony with the natural environment so that sustainability of the environment. They stay awake. This was the impetus for the self-reliance of the community Ciptagelar in managing its environment so that their food needs are met in spite of the attainment of food security because of rules to keep yields at list and share them for the common good (leuit Jimat) as well as to develop people's economy based on local wisdom in spite of Ciptagelar a set of cultural tourism and the preservation of nature in harmony.

Based on this background, the researchers want to examine about Local Wisdom Ciptagelar Society in Managing Environmental Sustainability. This study aims to describe the people in Kampung Ciptagelar with a variety of local wisdom in order to understand the existence of cultural diversity, especially the indigenous peoples Ciptagelar and examine the efforts being made to improve the preservation of the environment so as to realize the harmony of the human environment. Benefits Research theoretically, contribute to the development of sociology, in particular, with regard to rural sociology. Practically provide input to other communities in implementing the local wisdom of the environment, to give input in making policy of environmental conservation that can synergize with the local wisdom of society which harmony between man and his environment.

## II. LITERATURE REVIEW

[1] Society is the unity of human life, which interacts according to a certain custom system that is continuous, and is bound by a sense of shared identity. Theory structural, functional and conflicts at the same examine social institutions in the community. The difference between these two theories is located on assumptions that are used by each theory. Wirawan [2] The structural functional theory assumes that: (a) the society was formed based on a consensus of residents, (b) members of communities have a shared commitment to the value, norms and culture that must be adhered to and maintained

with, (c) the relationships between members of the public are cohesive, (d) more emphasis on solidarity between citizens, (d) reciprocity relations between citizens, the authority of the leader based on the legitimacy of the citizens of the community, and (e) the community keep order civilizing (social order) in life together. Theory of structural conflict assumes: (a) (a) the society was formed based on a conflict of interest, (b) urge members of the public change, (c) the relationships between the citizens of the community are divisive, (d) characterized the opposition more prominence in civilizing relations, (e) structural conflict became part of civilizing change in society, (f) community is also marked by a growing cultural differentiation, and (g) the social disorder causing the community to become dynamic.

The indigenous peoples according to AMAN (the Alliance of indigenous peoples of the archipelago) at the Congress I in 1999, is: "the living communities based on the ancestral origins of the deceased on a custom region, which has sovereignty over land and natural resources, socio-cultural life that is governed by traditional law and conventional Institutions that manage the sustainability of life in society."

Indigenous peoples in conducting activities based on the customary norms which are the local wisdom of the people. [3] Localized wisdom is human intelligence, owned by certain ethnic groups gained through the experience of the community. That is, the local wisdom is the result of a specific community through their experiences and not necessarily by other communities. These values will be attached to a particular society is very strong, and it's been through a long passage of time, throughout the existence of the community. [4] The potential areas of cultural elements as local genius because it has proven its ability to survive until now. Characteristics are: competent to withstand strange cultures, can accommodate the elements of imported cultures, have the ability to integrate elements of foreign culture into the native culture, can control, and capable of giving direction to the development of culture. [5] local wisdoms are the values prevailing in a society; niali values are believed to be true and become a reference in the everyday act of local communities. [6] Local knowledge is an entity which is crucial for human dignity in the community. [7] To understand how local knowledge grows and survives need a basic of the psychological processes that build and maintain it. These processes include (1) the election of attention / selective attention is a process where a person screening the stimulus that is considered appropriate or able to touch, (2) assessment / appraisal is the process of evaluation of the stimulus which is considered to have meaning for one's life and capable of causing emotional reactions. The results of this assessment are a decision that forms the individual response by Lazarus called coping / adjustment, (3) the establishment and the categorization of concept /concept formation and Categorization.

In the daily life of everyone facing a lot of stimuli and could not follow it all. All people, objects, places, events, and activities that we experience may not be accepted and presented by our minds into a unit of information that is free. Because it is through the mechanism of psychiatric created a mental picture that is used to describe objects, places, events, and activities that we experienced then called the concept. Through concepts, we can evaluate

information, take decisions and act upon these concepts. Categorization is the process of psychological concepts place grouped. A study of the formation of the test involves a person in a category classifying events, things, activities into concepts. The formation of concepts and categorization provides a way to organize the world around us into a difference of a number of specific categories. These categories are based on certain properties and objects that we sense or similar mentally (4) attributions. One common characteristic of humans is the feeling of needing to explain the reasons for the events and behaviors that occur. Attributions which became one of the characters themselves that describe mental processes to connect (create a relation) between one event and another event or one behavior with the behavior or other events, and (5) the emotion was the most important motivator of behavior that can drive us to run if fear and hit if being angry. Emotion is the important devices that read to give the idea to us how to interpret events and situations around when we see it.

### III. RESEARCH METHODS.

This research uses the descriptive method. [7] And used to provide a clearer picture of social situations. [8] Can present a detailed overview of a particular situation, setting or events related to local wisdom Ciptagelar communities living around the *Halimun* Mountain National Park area in managing environmental sustainability. The research used a qualitative approach to explain thoroughly the study conducted in Ciptagelar, in particular, with regard to the localized wisdom of indigenous peoples at *Kasepuhan* Ciptagelar in managing their environment to remain sustainable. [9] This approach used to procedure that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed. [10] There are several assumption's underlying qualitative researchers and more concerned with a process rather than outcomes or products; this approach is interested in the meaning that is how people are trying to understand life, experience, and structure their environment; Qualitative researchers are the main instrument of man rather than through inventory (inventories, questionnaires, or through the and strongly associated with fieldwork. Meaning that researchers physically engage directly with people, background (setting), place, or institution to observe or record the behavior in its natural setting; Qualitative researchers are inductive in the sense that researchers build abstractions, concepts, hypotheses, and theories.

Research subject is something, good people, things or institutions (organizations) that the nature or state of (attributes) to be investigated [11]. In this research subject of the study are the ones who know the ins and outs of the values of local wisdom in kasepuhan Ciptagelar managing the environment so as to provide in-depth information to investigators about the values of local wisdom kasepuhan Ciptagelar. Informants in this study are village officials, traditional leaders, community leaders, religious leaders, youth leaders, women leaders, and community Ciptagelar. The location of the research done at Kasepuhan Ciptagelar Sukabumi. Ciptagelar which is the center of unity of the indigenous Banten Kidul are scattered now includes 3 counties namely Lebak, Bogor and Sukabumi. The location of this distinctive characteristic as an indigenous person with all their local wisdom mainly local wisdom in

the management of their environment so that it is preserved until the preserved now. The customs of kasepuhan Ciptagelar have a characteristic that differs with the community outside Ciptagelar, such as setting infrastructure and facilities include; barns, agricultural systems, funerals, worship, livelihoods, economy, culture, the arts, Government and others. Ciptagelar community based on similarity, identity and high compliance with customary norms. Ciptagelar society was on the one hand very maintain local knowledge includes the wisdom in maintaining food security, farming wisdom, the wisdom of maintaining the environmental balance with forest arrangement, wisdom house building structure adapted to the natural environment. But Ciptagelar society is a society that is well adapted, they adjust to the changing times, especially in the development of the information through the ownership of its own radio transmitters, the construction of facilities and infrastructure that have a positive impact in the community.

Data collection techniques are ways that are implemented to gather data needed by researchers to study problems of memecahkan. Data collection techniques used in this research are the observation, in-depth interviews, and documentation study.

Observations used to uncover the facts of the symptoms and seek information in a factual, well about the description of the Ciptagelar community, as well as the sustainability of the natural environment of the community Ciptagelar. In-depth interviews are conducted to explore in-depth information from the informant with regard to research issues good Ciptagelar community, local wisdom in maintaining environmental sustainability as well as the efforts being made to improve the preservation of the environment so as to realize the harmony with the human environment.

Technical Analysis of the data that will be implemented in this study includes data reduction, data display, and conclusion or verification. Data reduction is an analytical process that is performed to sharpen, classify, directing research by focusing on things that are important to researchers who aim to gain an understanding of the data that has been collected from field notes by classifying according to the problems studied. [12] Data display is the presentation of detailed and comprehensive data by looking for patterns of relationship. Presentation of data is clear and detailed and thorough will make it easier to understand the aspects studied with regard to the values of local wisdom Ciptagelar in the management of its environment. Conclusion drawing / verification is an attempt to find meaning, meaning, explanation is done to the data that has been analyzed to look for the important things. [13] The conclusion was made in the form of a brief statement and easily understood by reference to the purpose of the study.

#### IV. LOCAL WISDOM IN THE PRESERVATION OF THE ENVIRONMENT.

The life of the community of Ciptagelar very fast hold of custom/norm that has existed since long ago. Ciptagelar community, local wisdom in environmental conservation, they assume that what is Abah said (indigenous leader) is a command that must be adhered to and should not be banned. Restrict-restrictions imposed include places that are considered sacred and not to be accosted (pamali)

forests, by the community it is performed according to ordered. The goal is to maintain the sustainability of the forest and biodiversity resource availability that exist within the forest.

Local wisdom in maintaining environmental sustainability with the customary rules that became the cornerstone of care for old forests (leuweung kolot) or tutupan forest, titipan forest (leuweung karamat) and forest openings/forest plots (leuweung sampalan). Forest tutupan at all should not be accessed or bullied residents for the purposes of any kind, even if just taking twigs and branches of trees. Even the community trust, if any citizen who dares to enter the tutupan forest then in effect will kabendon or kualat because it was against the rules of custom. Tutupan forests refers to a protected forest that needs to be preserved and are prohibited from destroying it. The function of the tutupan forest was not only must be preserved in order to prevent the occurrence of various natural disasters such as landslides, flooding, or drought. But bound by sanctions if there is a custom to break them. Thus, indigenous people in no way damaging to forests, forest preserve just the opposite. Titipan Forest that is the forest that can be managed and utilized for the benefit of indigenous citizens, including for the transfer of indigenous residents. Even if there are wangsit karuhun should move places. If forced to take timber, limited for the purposes of making houses or simply to the need for firewood. While the forest plots can be used for cultivation of crops that can be used for the benefit of citizens.

The Houses of Community Ciptagelar should follow the rules of the ancestors by using the shape of the State House with the House of bamboo and wood. The roof of the House comes from a palm leaf straw roofs, kiray leaves, reeds, while the floor is made of bamboo or wood boards. [14] the Middle world is the center of the universe and humans put ourselves as its Center, because that's the human habitation should be located in the Middle, not to the underworld (Earth) and the world's top (ceiling). Thus, the House should wear a pole that gives the base underneath the stone base, so that the floor of the House is not glued directly on the ground.

In making a House, they use Ki Sereh/Saninten wood and bamboo. The wall of the cubicle or woven bamboo with Wicker sasag. Bamboo is used for the House has its own philosophy, where the plans, sections of bamboo as a symbol of the age of man that has stages. Bamboo is also known as awi, empty, meaning that human beings also born into circumstances that empty to be filled with science and charity. While the use of wood to build the House of the purpose is to make their life merges with nature. Wood also called tihang hejo, meaning life just a short while.

The citizens of Kasepuhan Ciptagelar aren't using the tile roof of the House as the reason, because tile comes from the ground. They trust the people who are still alive may not be shaded by something that comes from the ground. For them, only the dead who could be sheltered by land. Moreover, the reason why they use straw roofs or kiray leaves due to dealing with one of the principles of their lives, namely kudu nyanghulu ka hukum. The principle that they have a sense that there are indigenous communities above the law, so that they uphold the custom as a source of law they are symbolized by style or



kiray as natural ingredients. So the laws governing indigenous Ciptagelar is a natural law or the law left by their ancestors.

Ciptagelar regions are mountainous and hilly, so uneven ground contours. This affects the patterns they saw a mass spatial building in his community. The citizens of Ciptagelar mentions spatial terms *paranti* or *umpluk wangunan*. The space created to organize or classify building mass (functions), such as houses and stables, mass building of indigenous and non-indigenous, private and communal, so not mixed up. [15] Kasepuhan Ciptagelar is a hometown that have characterized *sabumi*, *sadesa*. Kampong Ciptagelar has a spatial *paranti tempat beresih* as well as *umpluk wangunan bersih* and *paranti tempat kokotor* or *umpluk wangunan kokotor*. In the settings, spatial or clean zoning occupies the front part of the pattern of the village, while zoning is dirty on the tow. Spatial orderly indirectly reflects its inhabitants who are used to living orderly.

Settlement patterns of Kampung Ciptagelar are clumped, where the pattern of placement of his House very regularly. The location of the House that one and the other are adjacent (tend to be docked). While buildings such as the *ajeng*, the *podium*, *bale sesepuh*, *mushola*, *pasanggrahan* and *imah gede* are surrounding that became a central point to cede it. The pattern of kampung influenced the circulation in the village, where its circulation patterns follow the trail There is a typical pattern of settlement Kampung Ciptagelar where on the outskirts of the village is always there smaller *leuit-leuit* than the house. *Leuit-leuit* existence itself clustered just like home.

#### V. LOCAL WISDOM AND INSTITUTIONAL TRADITION.

Kasepuhan Banten Kidul founded in 1368. Kasepuhan adat Ciptagelar is one of the kampung adat kasepuhan Banten Kidul centers his holding strong customs and traditions. Kasepuhan Ciptagelar led by indigenous leaders who are appointed on the basis of descent. Until recently, kasepuhan adat Ciptagelar led by Abah XI since the year 1368 of the kasepuhan are recorded. The name of the indigenous leaders (*sesepuh girang*) is Abah Ugi, who holds the position of leadership since 2007 at the age of 23, after the death of his father, known as Abah Anom.

In regulating the life of the community there are two institutions, namely the formal and non-formal institutions. Formal institution that has the function of setting that is associated with the settings of the life of a citizen of Indonesia. Whereas the non-formal institutions namely *abah* is also the customary by Mr. Ugi. The existence of these two institutions, existing norms and lives in the community of Ciptagelar are able to awake.

The preservation of values and norms adopted has had its own institutions. Non-formal institutions have a very important role in terms of preservation and retain existing values. The device of Kasepuhan Ciptagelar like *pakakas* as maintenance tooling and heritage, *pamakayaan* as agriculture, *paninggaran* as security in the field of agriculture, *ke-panghuluan* as religious, *kadukunan* as medical services, *Bengkong* as experts circumcision, *paraji* as TBA, *rorokan Jero* as custodian of *imah gede*, *panahaban* as environmental hygiene, *ngebas* as carpentry, *tatabeuhan* as the arts. All of the devices kasepuhan walk

together in an institution called *kasepuhan*. Each field has a role.

Institutional customs must be adhered to by all the community i.e. *saadat*, *sapamaksudan*, *sapamanggih*. *Saadat* is the entire meaning of the citizens must unite, *sapamaksudan* means the whole citizens must have thought the same with the existing rules. While the *sapamanggih* are all the citizens should have a high sense of tolerance among citizens with one another. Kampong Gede Kasepuhan Ciptagelar is a village which has a typical custom in the location and shape of the House as well as a strong tradition which is still held by the people of his supporters. People who live in the community called Kasepuhan Ciptagelar. The term comes from the word *kasepuhan* with prefix *ka* and end *an*. In Sundanese, *said sepuh* means old. Based on this definition, the term *kasepuhan*, which is the home of the elderly. Kasepuhan word also refers to a class of people who are still alive and behave according to the rules of the old customs. Kasepuhan designation also shows the system model of leadership of a community or society that is based on the customs of the parents (old or stodgy). Kasepuhan means old customs or customs of ancestors. [16] *kasepuhan* name just a term or a designation outsider against this social group which in the past the group calling itself the offspring *Pancer Pengawinan*.

Abah acted as head of the Customs have an important role and influence. Structurally, the Kasepuhan custom led by *Kolot Girang* who accompanied by *Sesepuh Induk*. At the local level, there are also structural functions to run custom wheels and governance. *Sesepuh Induk* often become Ambassadors and mediators for interests that are outside and in, for example, pits the *stodgy* overtime with Abah.

In case of problems or issues of indigenous citizens, such as land dispute has occurred, it is usually first treated by *Kolot lembur* in the area. If it is still not finished, the problem taken to the *sesepuh induk*. *Sesepuh induk* will try to complete, if not, Abah will become the judge. Although the sequence like that, this time there is a conflict because people rarely adhere to their customary rules.. In the construction of public facilities, the Kasepuhan Ciptagelar also do it by working together. Other custom devices that prop up the course of the life of the community is Ciptagelar *mabeurang* (shaman), *bengkong* (shaman circumcision), *dukun tani*, *dukun jiwa*, *paninggaran* (keeping farmland), *Juru doa*, *Juru pantun*, *juru sawer* and some other devices to perform security functions. In addition, there are also guards or aides who accompanied the *kolot lembur* if on duty. There is also a poet of the Royal family in charge of playing the harp *buhun* while poetry.

#### VI. LOCAL WISDOM, VALUES IN MUTUAL COOPERATION.

In the life of communities Ciptagelar implemented the value of mutual cooperation of citizens is very strong, as well as their independence not to be dependent on government assistance and other parties. At the time the village Ciptagelar formed, the community worked together to build houses and village infrastructure, including big *imah* which is where the guests received, as well as *imah Rurukan* which is home Abah. Building society house fully adhering to the custom value, which should not be roofed precarious, not walled brick and

cement, but it is the home stage of the dominant wood and bamboo, and thatched roofed chiral mixed leaves.

To support public access to other areas, roads and bridges made simple. Society does not always depend on the outside world, because it is an independent Ciptagelar Village community in building roads, bridges, and other public facilities, residents Kasepuhan Ciptagelar do with their own power by mutual cooperation. Several road and bridge construction projects that should have cost up to hundreds of millions of rupiah fully implemented on the non-indigenous Kasepuhan. Energy needs are supplied by a micro power plants by making a waterwheel. To support the implementation of education, also held independently. To support the implementation of education, also organized independently. In Ciptagelar already have school buildings. Kampong Ciptagelar also have the media information in the form of community radio. The founder of community radio, Ugi Sugriana son Abah Anom. Community radio was founded to develop custom and culture. A wide variety of arts such as Sundanese wayang golek, Sundanese classic and dog dog lojor is played. The existence of television, and handphone as a form of innovation that comes from outside can already accepted by the people of Kasepuhan Ciptagelar but with the provisions that have been agreed upon. Society is not rigid and open to new technologies that offer, because by their own indigenous leadership giving opportunity to citizens to develop into better without having to leave the customs, culture and norms existing in society.

Togetherness among people Ciptagelar looked so close, both in the public Jiwa Jero (indigenous people inside) and Jiwa Luar (outside indigenous people). Togetherness is applied in many areas of life with typical self-reliance. Ranging from rice farming, irrigation, water supply, to build up the economy, especially in achieving food security. Infrastructure development was their own doing through mutual cooperation ranging from the construction of roads, electricity, housing, to telecommunications.

#### VII. LOCAL WISDOM IN FOOD SECURITY AND INDEPENDENCE.

Construction of barns (leuit) as a storage place of rice is one of the efforts made to maintain the availability of food for a year, because in Kampung Ciptagelar rice planting season is only done once a year with a view to maintaining the fertility of the soil with the kind of big melon. For the people of Sunda, leuit or granary is in fact not something foreign. Although now only in a few regions only, in the past leuit has a vital role for the Sunda; as a safe place to store grain or rice harvests both communal and individual. When the dry season arrives, the grain deposits into valuable savings. In terms of philosophy leuit contains a local knowledge that has been passed down from generation to generation through the language commonly understood to be a necessity ngeureut nendeun keur jaganing isuk (set aside for the next day) .. Leuit be a connector or a manifestation of some of the language of the teachings pitutur Sunda and this may also occur in some areas in Indonesia. A touch of tradition with shades of sacral make leuit in the unity of the indigenous residents can sustainably. There are also Leuit Si Jimat, famine barn that serves specially prepared to accommodate the dry grain, and will be issued if there are

people who need it. If there is a disaster, the grain will be issued depending on the needs. Residents who run out of grain can be borrowed from other citizens or from barns famine. Therefore, the citizens of Kasepuhan Ciptagelar should not sell grain to the people outside. The reason is simple, they are living away from the urban areas if need rice, not could possibly get it right then and there. Although the ban was not even written and not a prohibition that has sanctioned if breached, all citizens of the Kasepuhan Ciptagelar stick to it. Related to this, the leuit has a typical expression of Sundanese, namely buncir leuit loba duit An expression that is associated with a State which aspired to that cannot be separated from the person's level of success.

#### VIII. APART FROM THIS WISDOM

People also make innovations in the form of practices as a result of learning fellow farmers, and the natural environment, including: (1) Preparation of organic fertilizers by storing manure is mixed with other organic materials (leaves, trash, trunk bananas, rice, furnace ashes, etc.) For 6 months, then used as fertilizer in rice or vegetables in the garden; (2) Model leuit cage and placed in groups. Basically leuit management as a backup storage of rice in an effort to overcome food shortages and cages are placed in groups will simplify the management and security; (3) Preservation of rice seeds by doing a good selection of rice started to be used as seed (knowledge hereditary) based on certain criteria. Type of local varieties selected are white (locan, sari kuning and jaulang) and local red (gantian and cerai) and the pattern of planting rice only once a year with a view to maintaining the level of soil fertility; (4) Utilization of rice straw as an organic fertilizer which is done by cutting rice straw after harvest, then stored in an area that occurred decay (decomposition); (5) The obligation of the heads of households save a bunch of rice in the barn together (leuit si jimat), in addition to the barn itself. With the leuit si jimat, those in need can borrow rice from the barn; (5) all stages in the farmer trying to do together (which began with the customary), in fact it is very good because with the simultaneous planting the pest can be suppressed.

#### IX. LOCAL WISDOM LIVING TRUST AND RITUAL RICE.

Rice for indigenous peoples Kasepuhan Ciptagelar not just a mere food commodities, but a symbol of life. Rice should not be bought and sold, and the cycle of cultivation farming system is controlled via the customary rules. Based philosophical Ciptagelar indigenous peoples, all the joints of indigenous life cycle based on the calendar of rice. Start harvesting paddy rice is grown up, then there are various kinds of rituals are performed. The Ciptagelar public religious system covered by the Old Sundanese public trust syncretic with Hindu and Islam. This is especially visible during traditional ceremonies were held and a living trust that they believe. The life cycle of the rice harvest to start planting in the nature trust Ciptagelar society has a set of rules and customs of the ceremony was to be held, among which: (1) Ngaseuk, planting rice was preceded by a ceremony to invoke safety and security as well as a pilgrimage to the cemetery ancestors. The ritual of ngaseuk i.e. the ceremony to meet while planting rice, pleading for safety and security to plant, celebrate the procession with entertainment activities such as wayang golek, jipeng, a mask, and pantun buhun. (2) The Sapang

Jadian Pare, one week after the rice planting ritual held to require approval or permits to the mother (Earth) to be planted with rice, accompanied by invoking the blessing of the ancestors and the creator so rice grows well. (3) Pare, nyiram pare mapag beukah. When the rice comes out of the flower, they perform a ritual which aimed to invoke the rice in order to grow properly and to avoid pests. (4) The Sawenan, a ritual that was held after the rice grain is starting out. The ritual of sawenan i.e. The ceremony after rice out, giving the treatment of rice with the goal of keeping the rice survived and filled with good and avoid pests. (5) Mipit Pare, a ritual held at the moment will cut rice in huma dipesawahan, nor its purpose to ask for permission to the ancestors for cutting rice and also appealed to the creator provided a bountiful harvest. (6) Nganyaran or Ngabukti. Rites at a time when rice pounded and cooked for the first time, while residents wait until emak finished with its ritual; (7) Ponggokan, the tradition of the elders gathered to discuss the issue of residence based taxation of each person. Gather tradition is usually done the week before the ritual Seren year and on the implementation of Seren Taun will be discussed on this occasion. Then submit the expense Seren Taun agreed in advance and discuss Seren years to come. (8) Seren Taun. Is the culmination of indigenous peoples Ciptagelar activities in the life cycle of rice. The event is held annually as part of the tradition of honoring the ancestors and the goddess of rice Sang Hyang Pohaci (Dewi Sri), the event is held as a token of gratitude for the abundant harvests with a variety of art forms including jipeng, masks, angklung, dog dog lojor, wayang golek This event is usually attended by the indigenous people of Banten Kidul, invitations as well as the outside community kasepuhan Ciptagelar. The main one is the rice brought by paraded forward later and stored in barns, one of them in a communal granary (Leuit Si Jimat).

#### X. LOCAL WISDOM IN CUSTOM CLOTHING

How to dress for men that is wearing a peci (kopeah or Headbands) with a strong bonding while how to dress for women should wear sarong (sinjang) single bonds are strong anyway. As for the meaning of a bond that is characterizing mutual and a sense of community. While the meaning of the strong ties that are the ones holding the customary rules should be strong. For the elders there in its own custom clothing namely underwear and white headband should be black. The white color symbolizes clean while black symbolizes the mind could keep a secret.

#### XI. LOCAL WISDOM WITH PRACTICAL KNOWLEDGE.

Practical knowledge gained Kasepuhan Ciptagelar community is expected to help the community in improving crop production. Agricultural extension activities that followed was not solely Kasepuhan Ciptagelar rejected by the community, but will be accepted by existing provisions. Extension activities and transfer of knowledge from the outside is also expected to improve the quality of handicraft products from Kasepuhan Ciptagelar society. Other practical knowledge gained through ancestors who taught generations. There are some practical knowledge in the communities Kasepuhan Ciptagelar as follows: (a) the treatment is done by citizens themselves, which tools and materials for medicines directly taken from nature; (b) either

circumcision for boys and girls conducted by a person who has been determined and expertise in circumcision will be passed on from generation to generation; and (c) the rice granaries dimiliki by every citizen Kasepuhan Ciptagelar as a backup storage of rice so that the food crisis will not affect the state outside the community Kasepuhan Ciptagelar. In addition to the public of Kasepuhan Ciptagelar there are attempts to maintain a system of local norms and values that are always associated with the presence of natural resources sustains. Value systems embraced will still maintain the simplicity of the system of values embraced votes must be in harmony with nature, where a balanced State of nature comfortable and serene setting must also be followed by values as well as the layout behavior of the people. One of the systems the norm which is still held by the society is mutual of Kasepuhan Ciptagelar. In mutual sublime values stored where simplicity, community, as well as a very strong tolerance among its citizens.

#### XII. EFFORTS IN ENVIRONMENTAL CONSERVATION IN CIPTAGELAR

Ciptagelar society greatly depends on the environment that they believe that by protecting the environment will safeguard their survival, so the use of the environment for their life done without harming the environment itself. Abah Ugi Sugriana Rakasiwi, Indigenous leader Ciptagelar highly prioritize reforestation program. Greening Program is useful to maintain the water catchment areas of greatest benefit to the interests of indigenous people. The importance of maintaining and preserving these protected forests, it has to be especially beneficial for the life and well-being. The proof, of electrical energy consumption in the traditional village utilizing river water flow through micro-hydro technology through the creation of a waterwheel. This utilization is considered not interfere with the preservation of water resources.

As part of efforts to conserve the environment function to create an environment of social harmony, the Alliance of Indigenous Peoples of the Archipelago (Aliansi Masyarakat Adat Nusantara /AMAN) along Kasepuhan Ciptagelar Society and the Ministry of Environment (MOE) held an interactive dialogue cadres environment. The event was held on July 31 to August 1, 2010 in the indigenous community Kasepuhan Cipta Gelar, Sirna Resmi, Cisolok, Sukabumi. Besides confirmation dialog will also be implemented environmental cadres.

This dialogue is an effort to find a solution how to enhance the role of farmers and farming communities to their environment to the optimum. In order for the quantity and quality of cadres Environment indigenous peoples kasepuhan increased, local initiative and self-reliance of indigenous peoples around the rise, partnerships among indigenous communities in environmental issues increases, and partnerships between indigenous peoples and the local government and the business community in environmental issues has also increased. Businesses that will be rolled out by the regional government include roadwork, which is access to the indigenous villages which are expected to add to the development in accordance with the values of the local communities.

Traditional institutions in the social system Kasepuhan Ciptagelar have set the alignment of the public about the regularity of the relationship between humans and the natural environment and between human beings. By continuously implementing local knowledge or a system of norms and values in public life Kasepuhan Ciptagelar include: cooperation and togetherness is so big capital in the construction of facilities and infrastructure are carried out independently by the community Kasepuhan Ciptagelar; traditional ceremony seren epidemic; cropping pattern of rice using rice seeds ancestral conducted once a year with a view to maintaining soil fertility; may not sell rice to outsiders; the granaries as a food reserve that survive the economic crisis; the obligation of society to always keep the community life is relatively common, shared values, rules, personal relationships, trust, and common sense about the shared responsibility has become a social institution.

### XIII. EVALUATION

Values / norms held by society Kampung Ciptagelar very beneficial because of the ban on the use of tutupan forests and titipan forest deposit the preservation of forests, soil, and water is maintained. The real existence of the prohibition to deposit and manage tutupan forest, when viewed from the aspect of forest conservation intended for forest ecosystem is maintained so as not to cause catastrophic damage erosion forests, among others remember their villages located in the hills. Besides attempting society for many innovations so that the villagers Ciptagelar open and accept new technological innovations along do not change the order of values and norms that exist in society and new technologies that provide positive values and profitable. For example innovation in agriculture, among others: Ciptagelar villagers have learned that the use of fertilizers (inorganic and organic) can increase the yield / production plants. But not all people using inorganic fertilizer with the soil reason they have relatively fertile so do not need fertilization; The public knows that the use of threshing machines and millers will be faster than the traditional way. However, these tools do not they use because the use of mortar, because the yield of rice they get is basically just for daily needs is not for sale, so that the grain pulverization process done when needed, whereas the unused grain stored in a list.

Obedience community towards traditions forming behavior patterns independently, while social ethics form a way of acting that is relatively common among his fellow citizens for example, how to be dressed and building materials used, handicrafts (model, pattern and material), to farm rice (seeds and cultivation techniques), raising goats (seedlings and technical maintenance), maintaining freshwater fish (seedlings and cultivation method), and make organic fertilizer (raw materials and composition). The daily activity patterns from a tradition to maintain harmony in order not to create competition between members of the public, further cemented with the soul of cooperativeness that is a form of mutual help and sharing among fellow.

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# Development Pattern of Rural Tourism based Creative Economy

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**Abstract**—The purpose of this research is to identify the potential of tourist attractions that based creative economy, and then to analyze how ready the Cikole Village as a rural tourism based creative economy, and the last to developing the development pattern of rural tourism based creative economy in Cikole Village. The result of this research is about potential which based creative economy on Cikole Village such as: a) Bamboo Crafts; b) Beads Crafts; c) *Sisingaan* Crafts; and d) An Art Showcase. Talking about the readiness of facilities in Cikole Village as rural tourism based creative economy; the facilities that provided in Cikole Village is all ready to become a rural tourism; likewise, for the materials and the local community is already with the rural tourism activities. The development pattern which could be done to form Cikole Village as a rural tourism based creative economy such as : a) Strengthen the physical form of a village; b) Preparation and provision place to stay (*home stay*) which of course selected based on characteristic architecture of a village building; c) Provide a workshop and souvenir booth of Cikole Village's crafts; d) Create a map and also an accessibility route in rural tourism activities so tourists can be clear educated when they come and visit to the Cikole Village.

**Keyword** : *ruraltourism, creativeeconomy, tourism, cikolevillage*

## I. INTRODUCTION

Indonesia is the largest archipelago in the world which has an area of 5120 km from west to east and 1750 km from south to north. Indonesia also has a cultural diversity and amazing tourist destinations. Evidently, Indonesia 's image as a tourism destination in the eyes of the world improved. The World Economic Forum ranks the tourism image of the countries in the world. In 2013 the position of Indonesia increased from rank 74th to become the 70th of 140 countries.

Bandung is one of the major tourist destinations in the province of West Java. Bandung, which are located adjacent to the capital of Indonesia also has so many beautiful panorama and interesting places that becoming a tourist destination. Bandung which is the third largest city in Indonesia after Jakarta and Surabaya, has an interesting tourist rides that well worth to visit from nature tourism, culinary tours, historical tours, and shopping. Bandung popularity has increased since the opening of Cipularang toll, so that access to Bandung become easier. Currently,

more than 70% of locally-generated revenue in Bandung gained from tourism sector. So, no wonder if the Government of Bandung was more aggressively to market its tourist attractions, not only to domestic tourists, but also foreign tourists (<http://www.prfmnews.com>).

Cikole village is a forest village which located beneath the wildlife sanctuary of Tangkuban Perahu, Lembang District, West Bandung Regency, which has the potential to be developed into a rural tourism. Cikole Village has a potential such as natural attractions, culture, and also potential in creative economy industry. As we can see nowadays most of the community in Cikole Village work as a farmer, stock farmer, and the people who work in creative economy industry. Even from the data which collected from Cikole Village's Government Office, about 1100 people work as a merchant in the tourist attraction, which is Tangkuban Perahu.

Based on the formulation of the problem which has been described previously, the purpose of this study was to: 1). Identify a potential tourist attraction based creative economy in the Cikole Village; 2). Analyze the readiness of Cikole Village as a rural tourism based creative economy; 3). Developing a pattern of rural tourism based creative economy in Cikole Village.

## II. RURAL TOURISM

Extensively about the motion of rural tourism which has a broader scope of study, Nuryanti (1993) [1] says that the rural tourism is a form of integration among attractions, accommodation, and support facilities which are presented in the structure of a society that integrates with the procedures and traditions prevailing. In this definition, it is clear that rural tourism emphasizes the tourists to blend with the existing structure of life and explores the local wisdom. That opinion also supported by the Ministry of Tourism that is now becoming the Ministry of Tourism and Creative Economy in a program called *Pariwisata Inti Rakyat* (PIR). PIR gives the sense that the rural tourism is a rural area that offers the whole atmosphere that reflects both rural authenticity of socio-economic, socio-cultural, customs, daily life, has the architecture and spatial structure of a typical village, or even unique economic activity and interesting and has the potential to be developed by the various components of tourism.

### III. TOURIST ATTRACTIONS

Tourist attraction is anything that has a uniqueness, beauty and value in the form of natural diversity richness, culture and the result of man-made that were targeted or becoming a purpose of tourists visiting. So in some of tourist area, the attractiveness is becoming an important element in the world of tourism. Where some places who has a uniqueness, beauty and cultural diversity is already own a tourist attraction that makes the tourists come to visit. According to Spillane (2002), Tourism attractions are the things that attract the attention of tourists which is owned by a tourist destination. Tourist attraction itself has its own ability to attract tourists to visit. Things that can attract tourists to visit tourist destinations include:

1) *Natural Amenities, are objects that are already available and already exist in nature. Example: climate, landforms, landscapes, flora and fauna, and others.*

2) *Man Made Supply, is the work of man as objects of historic, cultural and religious.*

3) *Way of Life, is a traditional way of life, habits, customs such as cremation in Bali, sekaten ceremony in Jogjakarta.*

4) *Culture, is a habit that is owned by people who live in the area attractions.*

The criteria of a village to becoming a rural tourism, including:

1) *Have the potential and the typical tourist attraction as a tourist destination;*

2) *Have the support and readiness of the tourism support facilities that associated with rural tourism activities which may include accommodation / lodging, community interaction space with tourists / guests, and other supporting facilities*

3) *There are support, initiatives, and participation of the local communities for the development of the village itself related to the tourism activities.*

#### *Based Creative Economy Tourism*

In the development of the creative economy through tourism sector, a creativity will stimulate tourist destination to create innovative products that will provide an adding value and create higher competitiveness compared to other tourist destinations. From the tourist's side, they will be more interested to visit tourist areas that has a distinctive product to then taking it home as a souvenir. Based on the Department of Commerce, there are 14 sectors that included in the creative economy:

- 1) *Advertising*
- 2) *Architecture*
- 3) *An Arts Market*
- 4) *Crafts*
- 5) *Design*
- 6) *Fashion*
- 7) *Movies, videos, dan photography*
- 8) *Interactive games*
- 9) *Music*
- 10) *An Art Showcase*
- 11) *Publishing and Printing*
- 12) *Computer service and software*
- 13) *Radio and television*
- 14) *Research and Development (R&D)*

### Potential of Tourist Attraction Based Creative Economy in Cikole Village

#### A. *Crafts*

Crafts is one of the most creative industry in Indonesia. This is certainly supported by the abundance of natural resources such as wood, bamboo, or rattan. Indonesian society can freely create handmade products in any form. In the Cikole Village, there are some people who have expertise in handicrafts.

##### 1) *Bamboo Crafts*

Most of the people making crafts with bamboo as the base material. The bamboo is processed and formed into various types. Starting from key chains, pens, flute, kitty, animal-shaped wooden carving, bags, and others. Based on the interview between author with Usep, one of the bamboo's craftsmen. He said "bamboo partly derived from Cikole Village, but bamboo in the village is not sufficient, so we took the bamboo from elsewhere, some of them are from Subang".

##### 2) *Craft of beads*

The beads are small objects with holes in the middle, whose function is to insert the string or yarn into it which is then assembled according to the desired shape. The function of the bead itself to society is widely used as jewelry.

##### 3) *Sisingaan Craft*

In the Cikole village there is also a sisingaan craft. However, this type of craft is not commonly found in the Cikole Village. This sisingaan craft is the home industry that using a simple equipment such as nails, hammers, wood, fabric, chisel, and sewing tools.

#### B. *Arts Performing*

The community in Cikole Village are generally Sundanese and most of them are using Sundanese language in their daily life. In one of the Pillars of Citizens (also known as Rukun Warga or RW) in the Cikole village which is Kampung Cibedug RW13, they are still retain their ancestral's values that they teachings beliefs and also they still using a tribal clothing of Sunda region that called as "pangsi" which is often be used during the traditional ceremonies, as well as on the art performing that shown in Kampung Cibedug RW. 13.

#### Cikole Village's readiness as Rural Tourism Based Creative Economy

Based on observations in the Cikole Village authors would classify a rural tourism readiness in terms of the existing facilities in the Cikole Village; Human Resources (HR) that having competencies in supporting the activities of the rural tourism; and then last in terms of resources or raw materials in the Cikole Village.

#### Natural Resources and Human Resources (HR) Readiness in the Cikole Village

What is meant by the readiness of resources and human resources in the village Cikole is, the availability of resources or raw materials that used by the artist in making the handicraft. Likewise, with human resources, which namely as the availability and capability of the

community in making the kinds of handicrafts in the Cikole Village. More detail can be seen in the table. 1

TABLE I. AVAILABILITY OF RAW MATERIALS AND HUMAN RESOURCES IN THE CIKOLE VILLAGE

Kind of Crafts	Base Materials	Availability of The Raw Materials	Availability of The Human Resources
Bamboo Crafts	Bamboo	Available	Available
Beads Crafts	Beads	Available	Available
Sisingaan Craft	Woods and Wrapping Fabric	Available	Available

<sup>a</sup> Resources: The researcher's data process, 2014

According to the table 4.24, it can be explained that viewing of the types of crafts, the raw materials that used as well as the availability of human handicrafts are able to make the kinds of such handicrafts, and it can be conclude by the authors that the readiness of resources or raw materials and human resources in Cikole village is ready to support and be part of the Rural Tourism. It's just that not all of the raw materials that used there are available at the Cikole Village, some raw materials imported from other places like Majalengka. However, the most important is; based on interviews with the artist in the Cikole Village and interviews with the local figure; they say they are ready and happy if Cikole Village could be change into a rural tourism. Development Patterns of Cikole Village as a Rural Tourism Based Creative Economy

In rural tourism development efforts based creative economy, that viewing from the readiness of the craftsmen and availability of raw materials in the Cikole Village, there are some patterns of development that the authors recommend, among which:

1) *Before becoming a rural tourism, one thing that need to be strengthened is the hallmark of a village, either in the form of physical and non-physical. In this study, it should be emphasized that: making an arch which it shape is typical of the Cikole Village, the gate is the entrance to the Cikole Village.*

2) *Preparation and provision place to stay (home stay) which of course selected based on characteristic architecture of a village building which has a typical of the interior and exterior, so that tourists can feel a different experience when they stay in the village Cikole*

3) *Provide a workshop and souvenir booth of Cikole Village's crafts so tourists can see and learn directly from the craftsmen how to make any kinds of Cikole's handicraft; making crafts booths which is the center of the types of souvenirs crafts produced by Cikole's villagers.*

4) *Create a map and also an accessibility route in rural tourism activities so tourists can be clear educated when they come and visit to the Cikole Village. So tourists who come are clear and well known about the schedule of any activities in Cikole Village.*

5) *Conclusion*

6) *Based on the results of research conducted on the pattern of rural tourism development based creative economy, it can be concluded as follows:*

7) *Potential based creative economy in the Cikole Village namely: a) bamboo crafts; where the types of crafts are made from bamboo in the Cikole Village very diverse, such as: pen, keychain holder, various kinds of ornaments from bamboo, wicker, and etc ; b) beads crafts ; which type beads-base crafts were also that much, such as key chains, hair tie, and various other accessories; c) sisingaan craft; where that crafts are made with a variety of functions, such as used for toys and also used as sisingaan itself and also can be ride by humans.*

8) *Cikole Village's readiness as a rural tourism based creative economy seen from three aspects, namely physical aspects encompassing both core facility or tourists activities-supporting facilities, raw materials or human resources aspects who are competent or can be called as craftsmen. Based on observations and interviews with the community and local figure, that the existing facilities in the Cikole Village was ready in case Cikole village someday would change into a rural tourism; as well as the raw materials and craftsmen, they are all ready with the activities of the rural tourism, because of the presence of the rural tourism activities can be certainly develop and improve the welfare of local communities.*

9) *The pattern of development that can be done to make the Cikole Village as a Rural Tourism based creative economy, including:*

a) *Strengthening the physical form and non-physical form of a village*

b) *Preparation and provision of palce to stay (home stay) home that has certainly been the hallmark of the architecture of a village.*

c) *Providing workshops and souvenir booths that shows the making of handicrafts Cikole Village*

d) *Making maps and travel route in the activities of the tourist village, so that tourists can be clear know when they come and visit the Cikole Village*

#### IV. SUGGESTION

Based on the findings in the field as well as the results of research on development pattern of rural tourism in the Cikole Village based creative economy, there are some suggestions or recommendations to several parties, among others:

1) *For the Cikole Village community, the magnitude of the potential for rural tourism development based on the creative economy can serve as a foundation to start thinking about a real step in the pattern of rural tourism development based creative economy. Community together with relevant stakeholders can begin to form a container as a manager to immediately implement the research that has been done.*

2) *For the government of Cikole Village, development pattern of rural tourism based creative economy that sourced from the public must be fully*



supported and given the various facilities within their authority.

3) For other researchers whom interested in other similar reseach, it is recommended that they could examines about the participation of the community and the formation of managers in the development of rural tourism in the Cikole Village based creative economy.

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# Implementing Value Clarification Technique to Improve Environmental Awareness among Pre-Service Chemistry Teacher

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**Abstract**— This research aimed at describing the implementation of value clarification technique combined with problem based learning and project based learning in basic chemistry course for organic chemistry topics. The subjects of this study were all students of Preservice chemistry teacher from Chemistry Education Study Program of Teacher Training and Education Faculty of Universitas Syiah Kuala in Indonesia. They were at even semester in 2014-2015. They learned by problem and project based learning and implemented values by choosing, prizing and acting topics of organic in daily life. To collect data used field notes, documentation, questionnaires and a portfolio report. To analysis data used qualitative method as collection, reduction, presentation data and conclusion. The research conclusions were, learning organic chemistry by integrating project based learning and problem based learning strategies with value clarification technique could be applied in chemistry learning. Students become able to clarify the human value in nature with regard to most of the topics they have studied in organic chemistry. Based on the findings, this study recommended that the innovative learning strategies such as project based learning, problem based learning combining with value clarification technique, could be adopted in chemistry education courses to increase environmental awareness of pre-service chemistry teacher.

**Keywords**—value clarification technique; pre-service teacher; environmental awareness; organic chemistry

## I. INTRODUCTION

Modern society cannot be separated from a variety of industrial products for food-beverage, clothing, housing, transportation, communication, household materials, cosmetics, medicines and so on. All materials in the production activities of our needs always produce waste that can pollute the environment, and also always generate waste when we use it. It is increasingly made the earth to be miserable.

All inhabitants of the earth need to take special time and a serious concern for an active role to preserve the universe. For the survival of future generations requires

the quality of clean oxygen; eating foods that are healthy and nutritious, free from pollution from pesticides, herbicides, preservatives and chemicals other additives that are not safe for the body; drinking water that is free from contaminants; can grow, live and carry out activities of life in a healthy and safe environment; can hear the chirping of birds and enjoy the beauty of nature. Thus, anyone should not be put off to have an awareness of protecting the environment.

[1] The UNESCO-the United Nations Environment Programme (UNEP) International Environmental Education Programme (IEEP) take the role seriously by doing a number of meetings to discuss the problem of the environment until it finally emphasizes that it is important to develop a corresponding teaching material to develop values education environment for learners at all levels of education to be carried out in the school or outside of school. This statement is reinforced by research [2], and [3] that environmental education syllabus at all education levels, both formal and informal, should be prepared to help achieve environmental awareness. Moreover, the results of other research also support, that [4] Consciousness to keep the environment has not been a priority in developing countries. In Southeast Asia, such as Indonesia and Malaysia environmental awareness of its citizens still low [5]. Environmental awareness Gap neighbourhoods still high [2]. Things that are not different also occurred in Indonesia. [6], Indonesia Ministry of Environment (MoE) reported survey results 2013 against the inhabitants of Indonesia represented all elements of the community conducted by the ministries of the environment, found only 2.5% of the respondents who obtain information about the environment through education at school. This means that the school has not taken a serious role for developing environmental awareness in students. Sulastri [7], found pre-service chemistry teachers did not yet have good environmental awareness. Ideally chemistry teacher candidates need to have a good environmental awareness, as almost all environmental pollutants derived from chemicals. In lectures they have learned about the basic concepts of

hydrocarbons, petroleum refining, burning fuel, plastic polymers, alkyl halides, aldehydes, ketones, carboxylic acids, esters and macromolecular compounds. All chemicals were studied have potential as environmental pollutants.

Teachers need to have the knowledge, attitude and behaviour towards the environment so that teachers become role models for learners to protecting the environment. Attitudes and behaviour is formed through conditioning and training. For that student teachers need to be reinforced with educational value that can develop environmental awareness. [8], has stated that in order to develop good character values through three stages, namely moral knowing, moral feeling and moral action. Learn chemistry concepts that have been experienced by the students to develop cognitive skill. Teachers need to have cognitive insight, attitudes and corresponding behaviors. Education for prospective teachers need to cultivate their moral knowing, develop moral feelings and train them to have a good moral action. Therefore lectures to prospective teachers need to develop moral feeling and familiarize moral action through a combination of learning concepts with the application of problem-based learning (PBL), combined with the application in everyday activities through project-based learning (PjBL) followed by learning the value clarification technique (VCT), so that the student is able to choose the values are good in protecting the environment, declaring the values that have been in protecting the environment to other people to be emulated by others and they also define the ways they maintain values have been a regular habit in the daily life activities. Problem base learning is effective for increasing mastery of chemical concepts, improving the interaction among students, improve communication skills, develop self-learning ability and increase the confidence of students [9], [10], [11], [12], and [13]. Project-based learning has a positive influence to develop soft skills and got a positive response from students of chemistry [14]. The other hand, PjBL will familiarize students to conduct an investigation that is believed to improve the quality of education. PjBL also will enable student learning, enabling students to be innovative and creative to transfer their knowledge to real-world situations [15] and [16].

According to [17], he has recommended that educational strategies such values clarification technique is more effective in promoting the value of learning achievement of cognitive and affective aspects in environmental education. This is supported by [18]. He found that the values clarification technique is an effective model for cultivating the values chosen [17].

Value clarification technique has been developed by Raths, Harmin and Simon. VCT is composed of seven sub-processes that can be grouped into three categories. Its categories are choosing value, prizing values and acting values. Sub processes in each category are: (1) choosing freely, (2) choosing from alternatives, (3) after thoughtful consideration of the consequences of each alternative. There are two sub-processes in prizing categories, namely (4) respect, feeling happy with the choice, (5) is willing to assert the public option. Finally, the third category is acting. Inside there are two sub-

processes, namely (6) to do something with the choice, (7) do repeatedly with several patterns in everyday life. These processes collectively determine valuing. Results of the judging process called values [19].

## II. RESEARCH METHODS

The aim of this study was to describe the implementation of the basic chemistry lectures on the topic of organic chemistry with values clarification techniques combined with problem-based learning and project-based learning to develop the environmental awareness of pre-service chemistry teacher.

This research was conducted at the pre-service chemistry teacher student of chemistry study program of teacher training and education faculty of Universitas Syiah Kuala Banda Aceh Indonesia. All first-year students in the second semester of 2014-2015 academic years were involved in this study. They consist of 9 male students and 38 female students. They have followed the basic chemistry lectures on the topic of organic chemistry for three weeks by using model problem based learning.

Preparation conditions of the students before the lectures were conducted in this study were (1) one week before lectures began to students were briefed on VCT, such as explaining what did VCT mean, what were the purposes of the lecture, what we're learning activities to be performed by students in lectures, what were tasks they have to do during the lecture and after the lecture took place, how did they report their learning progress. Finally, the students are given the format of the project activity reports, this report must be returned one month after completion of the learning activities.

Lecturing activities have been carried out for three weeks through problem based learning with discussion method. The purpose of the lecture is to strengthen the knowledge of the concepts of organic chemistry. All knowledge about the concepts of organic chemistry is always associated with a broader perspective on the effects of chemicals are studied on the environment and the health of living beings. At any lectures they have had discussions and they have presented the results of the discussion. Lecturers have always reminded students to observe the phenomenon of the use of organic chemicals that they have learned in everyday life. They have done project-based learning to focus on choosing organic chemicals as they like. The selection is done independently of the number of alternatives that exist. They declare their choice to others, such as family, neighbors or their friends as steps as described by Raths et al [19]. They apply the values that support the safety of the environment in the use of chemicals. They have to get used to act, behave according to the value they have chosen. All of the activities they have done are recorded in the statement of values clarification project that has been given to them before the lecture done. They were given the opportunity to carry out the activities for one month. Finally, one month later the students' reports were collected to be analyzed by the researchers. All of students' activities are recorded for becoming the supporting data in the data analysis. At the end of each meeting, the students always provide feedback to the learning process they experienced.

### III. RESULTS AND DISCUSSION

#### A. Learning Activities.

At the first meeting, lecture activities not performing as expected. Many students have not prepared well for following the lecture. Most of the students had not read the books recommended mandatory and only the one-fifth of the student who carried textbooks. They could no longer activate in the discussion. Most of the existing problems should be helped solving the problem by the lecturer. Overcoming this fact, thirty minutes before the completion of lectures, lecturer used the time to motivate the students, stimulated them to learn seriously. Unresolved issue in the first meeting, served as a homework assignment. Lecturer has been provided additional time outside of lectures to discuss with the students that they have actually able to solve problems on a topic that should they learned. This problem also found by others researchers [9], and [10].

In the second week of the course, the students are already heavily involved in group discussions. They have been actively asked and answered the questions. They have dared to present to perform in class discussions. Almost all students have been brought and read textbooks are recommended. This condition continues to get better at the next meeting.

#### B. Reflection On Learning .

According to the students' reflection, researchers found that as many as 85.6% of the students stated that they have had the pleasure of learning with a model that is applied. The application of this learning has been a new experience for them. Problem-based learning has made them understand the concept of organic chemistry. Learning with project based learning has given them the opportunity to train themselves independently to practice the knowledge they have learned in everyday life with full planning. This activity has made them realize the importance of protecting the environment. Learning with VCT has made them the ability to have the freedom to choose the values they think are important to their practice with good moral considerations. Learning activities in the classroom has been able to increase their interaction with their peers in the group, has been able to make them more confident and more willing to ask questions about things they know are not clear in the lecture. Their recognition, this study has made them become better understood and has to involve them actively in the lecture even though at the beginning of the course they are not happy with the rules of the course because they are not familiar with this kind of learning. They expressed wish to emulate the model of learning that they have experienced in learning that they will do later when they become teachers.

Other findings, is 76% of the students said they had become like studying organic chemistry. Elsewhere, it was reported in [20], He found that organic chemistry is a difficult subject and not liked by students. In this study, the combination of learning concepts of organic chemistry with learning the value of environmental awareness has been able to change the mind set of students. Organic chemistry became favored subjects, as found by Metaka [11]. This finding is reinforced by [Lovat], He stated that learning is enriched by the values can make the knowledge, attitudes and behavior to be better together.

Learning like this is called a double helix effect of value education.

#### C. Value Clarification

After learning process as steps of value clarification technique by choosing, prizing and acting, they clarified things as shown in table I.

**TABLE I.**  
*Phenomena that Chosen by Students*

No	Preferred phenomenon	Amount of students
1	Air pollution by vehicles emission	11
2	Plastic waste	7
3	Global warming and climate change	5
4	The vehicles usage	4
5	Developing research to find solutions to environmental problems	3
6	Alternative energy source	2
7	Borax usage	2
8	The separation of organic and inorganic waste	2
9	Paperless	1
10	Mercury waste	1
11	Water pollution	1
12	Household waste	1
13	Utilization of waste cooking oil	1
14	Sanitary napkins	1
15	Utilization of wipes	1
16	Burning used tires	1
17	Cosmetics Dangerous	1
18	Artificial sweeteners	1
19	Cigarette	1
Total amount		47

There was some organic chemical material that has been discussed in the lecture but none of who choose these phenomena to be clarified. They were herbicide and pesticide, persistent organics pollutants and cooling materials as refrigerants.

Based on values clarification project reports compiled after the analysis can be identified values that develop in students. Referring to the 10 core primary virtue [8], [21], could be identified value of the characters that appear in the students' VCT activities are as follows: (1) the wisdom, values contained therein: good judgment, knowledge and ability on how to practice the values of kindness; ability to set priorities; (2) fairness: fairness, respect, responsibility, honesty and tolerance; (3) fortitude: courage, patience, perseverance, endurance, self-confidence; (4) self-control: self-discipline, the ability to manage emotions and impulses of the self, to delay gratification or not quickly satisfied ourselves, to resist temptation, (5) love: empath, compassion, kindness, generosity, service, patriotism; (6) a positive attitude: hope, enthusiasm; (7) the hard works: initiative, diligence, good setting, resourcefulness; (8) integrity: adhering to the moral principle faithfulness to a well-formed conscience, correctly keeping one's word, an ethical consistency, being honest with oneself; (9) gratitude: acknowledging one's debts to others; (10) humility: self-awareness, willingness to mistakes and responsibility to them, and the desire to become a better person.

### IV. CONCLUSION

Value clarification technique can be applied in organic chemistry lecture. Combination of problem based learning, project based learning and VCT has been applied

in organic chemistry lecture. Problem-based learning is applied to achieve cognitive skill. Project-based learning is applied to provide training opportunities to develop character values associated environmental awareness, especially in the use of organic chemicals in everyday life. They started to get used to utilizing organic chemicals that are environmentally friendly. They are concerned about air pollution, plastic waste, global warming and climate change, the vehicle usage, developing research to find environmental problems solutions, source of alternative energy, additive food like borax, separation of organic and in-organic waste, paperless, handling mercury waste from public miner, water pollution, household waste, utilization of waste cooking oil uncontrolled, sanitary napkins, wipes waste, burning waste uncontrolled, dangerous cosmetics, using artificial sweetener uncontrolled, cigarette. Almost all the characters contained in ten goodness values that have been declared by Lickona [8] can be developed in this study. This approach is also very well received by students. After learning process their environmental awareness be better. They have had wise moral considerations in choosing and acting against many phenomena that occur in everyday life related to organic chemicals that have been studied with regard to the environment. Learning that has done this to make students into the lecture topics enjoys organic chemistry. Learning experiences they have experienced are also able to increase the activity of learning, interaction and better communication skills in students

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# Model of Family Life Education based on Family Sustainability

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**Abstract—** *This research aimed to develop of family life education model based on the family sustainability. the reasearch was used research and development as a problem-solving approach through stages: 1. the preliminary study, 2. the developing model, and 3. the validation model. The preliminary study conducted activities: (a) literature study pertaining to the matter of research, (b) identifying characteristics of family life education based on the experts opinion, (c) designing model of family life education based the family sustainability. That stage of development model performed: (a) developing teaching materials, (b) testing design model, (c) evaluation and improvements model. Validation model stages performed: (a) test validation model through expert judgement, (b) test validation model empirically, (c) evaluation and improvements model to produce the final model. Finnaly, the result of this study can provide: 1) the model of family life education based on family's sustainability, 2) the teaching materials of family life education based on family sustainability*

**Keywords —** *Family life education model, family sustainability*

## I. INTRODUCTION

Since 2007, The Family Welfare Education or Pendidikan Kesejahteraan Keluarga, called as PKK Study Program was authorized to operation, tried to passed a best quality of the education scholar. They are expected to contribute academically and professionally in improving the quality of human resources. PKK Study Program have a responsibility to fullfill the society demands in labor field. The society need a professional labor that had a creativity and also proactive in the development of experts qualified field.

Thus, it developed graduates profile as follows: (1) capable to develop and managing the education instructional program of family welfare education in accordance with pedagogy's principles in Vocational High School (or SMK) fields of expertise such as social work, cratmanship, and tourism; (2) capable to solve the problems based on the analysis and small research of family welfare education implemented independently or group; (3) capable of performing devotion and counseling in family welfare education for the community; (4) capable of publish scientific work in family welfare education; (5) capable of establish cooperation with various professions in developing the ability of academic and professional the family welfare expertise.

Qualification that developed as PKK Study program's profile graduates referring to UPI development curriculum for a course of education studies, blends the mastery and development educational fields, and others knowledge. They shoud mastery the skills associated with a real situation in the process of educate and learning activities at school. With this model, the education program organized by integrating knowledge (mastery of the theory and reality), practices skill (use methods, an instrument, and a material) and thinking skills (to be logical, critical, creative, reflective, and intuitive); also attitude and personality based on good noble and the values of the local wisdom. This can be developed in the learning process and integrated with the knowledge, skill, attitude and behavior that obtained and shaped by field practice experience (UPI, 2012: 14).

Due to this demand, PKK Study Program curriculum developed the family life education as one of a group field of expertises. Family life education focuses on healthy family functioning within a family systems perspective and provides a primarily preventive approach. The goal of family life education is to teach and foster this knowledge and these skills to enable individuals and families to function optimally (NCFR, 2015).

PKK Study Program was developed the same goal with the NCFR. However, a family life education courses had a lack of good learning experiences in the implementation of core and elective curriculum. Thus, a model family life educational based on family's sustainability needed to design. It should be capable to cover comprehensively of the students academic, vocational, and generic skills based on national standard curriculum. Also, the abilities must refer to the work industry, because student or graduates should have a recognition of mastering competencies from the stakeholder.

Prince Edward Island of Home Economics Curriculum (1995) noted that family life education is a program designed to enhance family life by contributing to the development of the student's intellectual, social, emotional, physical, psychological, moral and spiritual capacities in a manner that encourages self image and respect for others

Achdiani, dkk., (2010: 54) found that on her research of problems based learning :

Exercise or training as an understanding and application stage in the lecture is an effective learning component in enhancing students reflective ability in show, analyze and

solve the problems faced by clients as a result learn from PKK counseling lectures.

From this phenomenon, this research aimed to have the development model of family life educational based on family sustainability.

## II. METHODS

This research was using a research and development approach. It was implemented in three stages, namely: (1) preliminary study, (2) developing model, and (3) testing model (validation of model).

Research was conducted on the learning implementation of family counseling lectures as expertise lecture of PKK Study Program at Universitas Pendidikan Indonesia. The subjects were learners and dozen of family counseling lectures. Data collection and analysis was conducted in three stages : 1) preliminary study, 2) development model, 3) testing model or validation model.

### A. Preliminary study

We selected an interview, observation, study documentation technique, also, supported by literature review, for producing a design of family life education model based on family's sustainability. The discovery of family life educational model based on family's sustainability that implemented on PKK Study Program curriculum refers to KKNi was described in the form of narrative data, then analyzed qualitatively.

### B. Development model

On this stage, family life education model were judgment by the expert that oriented family's sustainability, then produced the model prepared to be validation. The implementation and the result of developing design family life education model based on family's sustainability were described in the form of narrative data, then analyzed qualitatively.

### C. Testing model or validation model

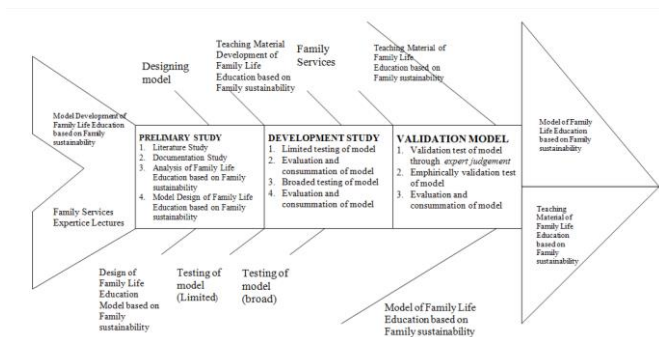


Fig. 1. Research procedures

At validation stage, the model was examined by expert and empirical test to produce family life education model based on family sustainability. Result of validation test was

analyzed qualitatively as a conclusions of feasibility model that implemented within scientific and expertise lectures at PKK Study Program. The study was conducted according to the stage of research and development, see fig.1.

## III. RESULTS AND DISCUSSION

### A. Family Counseling Lectures in Curriculum Structure of PKK Study Program at Universitas Pendidikan Indonesia

The development of science and technology was widely spread so fast must be responded by developing the curriculum at universities that appropriate with society development, the business world and industry, and stakeholder demands. Therefore, PKK Study Program at Universitas Pendidikan Indonesia or UPI was develop it curriculum in accordance with that situation.

Curriculum development of PKK Study Program refers on the platform of the development curriculum of Technological and Vocational Education Faculty (FPTK) and Indonesia of national qualification framework or KKNi. KKNi is qualifications framework competence leveling that could reconcile, equalizes, and integrate the education with the job training, also work experiences in order to giving the competence recognition in accordance with the work structure in various sectors. KKNi was the embodiment of quality and identity of Indonesia nation related to the education system and national training that owned by Indonesia (Santoso, 2011).

The contents description of a family counseling lectures : the concept of PKK counseling, the purpose of PKK counseling, the characteristics and role of PKK counseling, the scope PKK counseling, PKK counseling as social services in the process of change and development values of life, especially in the field of PKK, the guidance principles and counseling that can be applied in PKK counseling, individual, family problems and society problems, problems in family life, PKK counseling approaches and steps.

Family counseling lectures implemented in class theoretically. Also, practices family counseling in the community as family services to providing family sustainability achievement, therefore, the welfare and happy family would be possible.

Designing family life education model based on family sustainability

Family life educational model based on family sustainability developed in three dimensional adapted from Suderadjat (2003), **first dimension**, is the learning goals which oriented to mastery skills and ability of process or method (methodological objectives). This is a generic skills (general life skill), because shared by all fields, and is a prerequisite skills, because students is required to possess this skills, so it can mastering and having fields and vocational expertise.

**The second dimension**, is learning goals which oriented to mastery and ownership of the fundamental concept of scientific (content objectives), and ownership essential matter consisting of the key concepts and the main principles (basic principles). In general, scientific concepts have a key of high



generalization, in order that the concepts can be used in the another discipline (transferable). **The third dimension**, is the purpose of learning which oriented to mastery the ability to apply the basic concept (scientific or vocational) in the daily life (life skill objectives).

Family life education based family sustainability are closely linked to harmonious family, because the harmonious is one indication the establishment of the powerful family. Harmonious family is form a connection or relation which is comfortable, peaceful, also, each other remind and reflect affection between husband and wife. Harmony in this family can studied from togetherness, communication and lack of conflict dimensions.

In Indonesia, the efforts to strengthen the family sustainability is conducted in a non-formal and informal, yet there are program that titling and periodic conducted to strengthen the family sustainability. Family sustainability efforts was done individually, hereditary from one generation to generation, and the possibility of deviation or experienced a value decline along with the strong influx of globalization (Hastuti, 2014).

This phenomena and assumption become a reference for household future challenges in Indonesia, and specifically for PKK Study Program who developed the study of family welfare in children milestone. This is one of the aspects of family function, because the all the family member have a development task that relating to duty of raising and child care that required to form of hold or strong families (family sustainability).

The results of research conducted by Sunarti (Hastuti, 2014) indicate that family sustainability give a positive influence on baby growth and development as measured by the nutritional status anthropometry and their position in the development of as measured by the BKB questionnaire. Similarly, family sustainability has some positive effects to the growth of pregnant mothers during pregnancy.

Family life education model developed under charge curriculum of PKK Study Program. Family life education learned in comprehensive on some integrated lectures. Family life education study oriented to the achievement of happy and welfare families, so that it will implicated to the family sustainability.

Learner learning experience on the scientific family life education through activity of family counseling that was held in social institutions as institutions couples of PKK Study Program, and society who request a services for improving their family sustainability.

The community categorized need a service or accompaniment is pre-prosperous and groups of poor families. The family needs servants related to family life education services involved ten terms of family life. Services's focus will be released for groups pre prosperous and poor families oriented to increasing economy of family, inter and intra relations between family, also can build harmonious family so that contribute to an increase in family sustainability.

The implementation of family life education model based on family sustainability can be applied by collaboration between PKK studies through the practice of the pitch at government program that is executed by a group *dasawisma* in the community.

The tasks and function of Dasa Wisma group, as follows:

1. Noted all the activity in a society / households in accordance with the book
2. Noted pregnant women, birth, death, and mother parturition
3. Giving counseling to families about the implementation of the 10 PKK Basic Program
4. Mobilize people as required
5. Report the results to the pkk banjar / dusun. Group

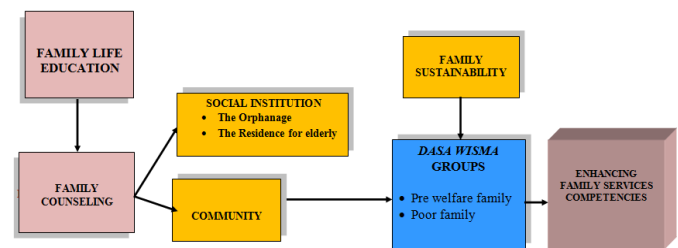
PKK strategy as the effort to reach as many families as possible, implemented through *dasawisma* group, are the groups consisting of 10 20 household that living nearby. The Head of *dasawisma* group chosen from and by members of the group. The head of the group *dasawisma* educate in 10 household and having duties to counseling, generate and noted the condition of the families in its group.

PKK members team is volunteers, who did not receive salary, both women and man, that provides some time to PKK, although the target of PKK are families, especially the women household as the central figure to the family. The coordinator of PKK serve as motivator, facilitators, planner, implementing, control and driving the program. Technical assistance to the families and the run in cooperation with the government related agencies. Family welfare indicators basically referring to principal thoughts of contained among the laws no.10 years 1992 , as follows

- a) Pre-welfare family are the families who cannot fulfill one or more than 5 their basic needs . As the 1st family welfare, the needs such as for religious teaching, food, housing, clothes, and health
  - 1) Family welfare phase I is the families that had been fulfilling their basic needs in at least 1) implemented worship by each family members, 2) generally family members eat 2 (two) times a day or more, 3) whole family has a different outfit to at home, working or schools and traveling
  - 2) the piece that widest of the floor home are not from the ground
  - 3) when the child is sick or fertile couples want to family planning *brought to facilities officer health*.
- b) Family welfare phase II namely the families that besides has been able to meet the criteria prosperous I, also, must qualified social psychological 6 to 14 i.e.
  - 1) family members carry out of worship regularly .
  - 2) at least, once a week a family provide meat/ fish / eggs as a side dish
  - 3) all members of families earn least one sets of new clothes per year .
  - 4) the entire family in 3 months in good health .
  - 5) at least, one of the family members from 15 years up had a fixed income .

- 6) whole family 10-60 year old could read latin
  - 7) all children aged 5 - 15 to years would be enrolled at the moment .
  - 8) if a live 2 or more, of families still fertile couple wearing contraception (except was pregnant).
- c) Family welfare phase III
- Tthe family qualified 1 to 14 and also could qualified 15 and 21 requirements development family:
- 1) has an effort to improve religious learning .
  - 2) some of the family income can set aside for family savings to family savings
  - 3) usually eating with least once a day and that occasion used to communicate among members family
  - 4) to participate in public activities the environment of residence
  - 5) any recreation with out of the house least 1 times / six months
  - 6) can obtain news of a newspaper / tv and magazine
  - 7) family members use transportation in accordance with their condition local.
- d) Family welfare phase III plus is a households can meet the criteria I to 21, and can also meet the criteria 22 and 23 development criteria of his family that is:
- 1) regularly or at a certain time willingly contributed to community social activities in the form of material
  - 2) the family head or family members active as the association of / foundation / institution the community
- e) The poor are pre welfare families with economic reasons and KS - i for economic reasons unable to meet one or more indicators which includes:
- 1) at least once a week family eat meat / fish / eggs.
  - 2) at the end of the year, the entire family have at least one clothes.
  - 3) the floors least 8 square meters broad for each members.
- f) Poor families was pre-welfare families with economic reasons and KS - I for economic reasons unable to meet one or more indicators which includes:
- 1) generally the entire family meal 2 times a day or more
  - 2) family members having the dress different to home work / schools and traveling
  - 3) the floor widest not from the ground.

The research is obtained the family life education model based family sustainability as follows:



Design of Family Life Education Model based on Family Sustainability

Fig. 2. Design of family education model based on family sustainability

#### IV. CONCLUSION

The research activities drawing conclusions can be drawn as follows:

1. Family life education implemented starting in college family counseling as lecture expertise in curriculum structure of PKK Study Program based on KKNI, which includes practices and theory lectures of family services in the community
2. Design of family life education model based family sustainability designed in accordance with the characteristics of the family counseling lectures, and community need for family services in helping to achieve the family sustainability, especially to pre welfare and poor families.
3. Family life educational model based family sustainability should be implemented to provide family services in the community as an effort to help developing family sustainability and achieving welfare and happy family.

#### ACKNOWLEDGMENT

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# The Impact of Brand Image, Brand Trust towards Brand Loyalty of Indosat Telecommunication Operator Customer in Bandung

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**Abstract**—The growth of telecommunications service subscribers in Indonesia until 2015 is approaching saturation and will make more tough competition. This study analyzes the effect of brand trust and the brand image toward brand loyalty of the telecommunication service customers of a company. This study tried to determine the effect of variables brand image and brand trust towards brand loyalty from telecommunication customer of PT Indosat. The descriptive quantitative research methods were implemented by involving two independent variables Brand Image (X1), and Brand Trust (X2) and one dependent variable Brand Loyalty (Y). A nonprobability purposive sampling is used as a sampling technique. The result of multiple linear regression analysis showed that the brand trust is the most influencing variable towards the brand loyalty. It means Indosat should maintain the brand trust for keeping the loyalty. Referring to the condition in which the variable brand image and brand trust resulting coefficient of determination of 68,5 %, the researcher suggest to the further research to add the other factor in such a way that those factors are expected will increase the value of R square.

**Keywords**—Brand Image, Brand Loyalty, Brand Trust, Indosat

## I. INTRODUCTION

Competitive conditions among mobile telecommunications services provider that tightly increasing make all service provider companies should be able to maximize their resources effectively and efficiently. One effort that can be done is to create and perform a good image of the company to influence consumers' views about their products, through brand image

Competition among the providers to obtain and maintain their customers are no longer limited to the technical and functional issues of a product, but also by using a brand that is able to provide special image for the user. Brand image may facilitate its customers to define a product, and then by using its brand image they may choose the product

An established brand that has become a symbol of a success product may be used for influencing a customer loyalty. The development of cellular telecommunications services industry in Indonesia for the last four years in terms of revenue and numbers of customers can be described as follows:

TABLE I.  
THE GROWTH OF REVENUE AND CUSTOMERS FROM CELLULER TELECOMMUNICATION INDUSTRY IN INDONESIA

	Year 2011	Year 2012	Year 2013	Year 2014
Revenue (Rp. Triliun)	92.88	102.84	110.12	118.65
Growth (from the previous year)		11 %	7 %	8 %
Number of Customer (Millon Customers)	222.8	252.0	273.0	275.2
Growth (from the previous year)		13 %	8 %	1 %

<sup>a</sup>. Source: Corporate report and processed

Referring to the annual report from the cellular telecommunication companies especially from Telkomsel (Telkomsel, 2014), Indosat (Indosat, 2014) and XL Axiata (XL Axiata, 2014) as shown in table 1.1 above, it can be described that the revenue of mobile telecommunications services industry is still growing and become declining in the last two years. Other things that can be understood is that the

growth of customers is declining. This is understandable because the population in Indonesia according to the BPS (Badan Pusat Statistik, 2015) is 254 million. The number of subscribers and revenue from Indosat during the last four years can be explained as follows [1]:

**TABLE II.**  
**THE GROWTH OF REVENUE AND CUSTOMERS FROM PT INDOSAT**

	Year 2011	Year 2012	Year 2013	Year 2014
Revenue (Rp. Triliun)	21.5	22.4	23.9	24.1
Growth (from the previous year)		4 %	7 %	8 %
Number of Customer (Million Customers)	47.2	58.5	57.6	54.3
Growth (from the previous year)		24 %	-2 %	-6 %
Growth (from the previous year)		24 %	-2 %	-6 %

<sup>b</sup>. Source: Corporate report and processed

Referring to the table 1.2 it can be understood that PT Indosat Tbk has a revenue growth over the past four years, however, the number of customers has decreased over the last two years. It can be understood that there is a loyalty declining from the customer of PT Indosat Tbk. Because of the growth of mobile telecommunication services industry is in saturation condition, it can be understood that the unloyal customer of PT Indosat moved to the competitors.

Referring to the above mentioned conditions, it is necessary to study further concerning the cause of the unloyal customers of Indosat. The causes that are predicted are the issue of image and brand trust. Another thing to be considered by the author is the results of a survey The information is issued in 2013, means that the data has been obtained in 2012 in which at that time the Indosat customers increased Referring to the description above, the research objectives will be carried out is as follows [2]:

## II. RESEARCH PURPOSES :

“Knowing the influence of brand image and brand trust on brand loyalty of Indosat’s customers”

## III. LITERATURE REVIEW

### A. Consumer Behavior

“The dynamic interaction of affect and cognition, behavior and the environment by which human beings conduct and exchange aspects of their lives [3]”

### B. Brand

*“Name, term, sign, symbol, or design, or a combination of them, intended to identify the goods and services of one seller or group of sellers and to differentiate them from those of competition [3]”*

From this definition it can be understood that the brand is something that can be the name, symbols, signs, designs, or any combination thereof which has the objective to identify and distinguish between a company's products with products of other companies, in addition to communicating the product to consumers

*“A brand is therefore more than a product, Because It can have dimensions that differentiate it in some way from other products designed to satisfy the same need. Reviews These differences may be rational and tangible- related to product performance of the brand - or more symbolic, emotional, and intangible related to what the brand represents ”*

From the above statement it can be understood that the brand is something that can exceed the product because it can be something that is either tangible or intangible form that can be expressed as symbols and emotions. [3]

### A. Brand image

*“Once a sufficient level of brand awareness is created, marketers can put more emphasis on crafting a brand image”*

*“Creating brand awareness by increasing a familiarity of the brand through repeated exposure (for brand recognition) and forging strong associations with the appropriate product category or other relevant purchase or consumption cues (for brand recall) is an important first step in building brand equity”*

From the two statements mentioned above, it can be understood that the brand image is something more valuable than the product. Another thing that can be understood is the brand can be used as a difference of a product with another similar product, especially by using the brand image [3].

#### 1) Attributes

*The characteristics of the various aspects of brand that are promoted. Attributes can consist of things that are not related to the product (eg: price, packaging, consumer, and image usage), and matters relating to the product (eg color, size, design).*

#### 2) Benefits

*The benefits of these products, namely the functional benefit, symbolic, and experience.*

#### 3) Overall Evaluation

*The value or subjective interests of the customers towards these products.*

### B. Brand Trust

*“Feeling of security held by the consumer in his/her interaction with the brand, that it is based on the perceptions that the brand is reliable and responsible for the interests and welfare of the consumer”*

From the definition it can be understood that brand trust is based on customer perceptions. Furthermore, brand trust can be measured in two dimensions, namely [4],

#### 1) Dimension of Viability

*A perception which states that a brand can meet and satisfy the needs and values of consumers.*

#### 2) Dimension of intentionality

*A reflection of an individual's feeling of security to a brand that is measured through indicators of security and trust.*

***“In general, trust involves two exchange partners. In the context of our research, the two exchange partners are the user of the mobile phone and the mobile phone company. Brand trust is based on the perception that the company represented by the brand is reliable and responsible for the interest and welfare of the user” [4].***

### C. Brand Loyalty

According to the American Marketing Association. Brand loyalty is defined as

*“Brand loyalty is where a person buys products from the same manufacturer repeatedly rather than from other suppliers”*

*“...the enhanced relationships in the customer centric model of brand community should increase brand trust, which has a positive effect on brand loyalty, i.e., brand trust has a mediating role in translating the effects of brand community into brand loyalty”*

It is also mentioned by that they buy more and regularly and frequently recommend as well as advice about a brand to others [5].

From this understanding, it is understood that a loyal customer is a customer who does not buy similar products from other manufacturers. The other understanding is that brand trust also become an important thing for influencing the brand loyalty. Furthermore, to measure customer loyalty, according

it is necessary to make measurements of brand loyalty, as follows [6]:

#### 1) Behavior Measures

*It is measure by knowing the patterns of regular purchases made by consumers. Measurements were made of the level of repeat purchases (purchase rate), the percentage of the purchase, and the number of brands purchased.*

#### 2) Measuring Switching

*Cost Carried out by analyzing the cost of sacrifice to switch brands*

#### 3) Measuring Satisfaction

*Measurement to measure the level of satisfaction or customer dissatisfaction. It is an important tool for detecting the level of customer loyalty.*

#### 4) Measuring Liking Brand

*A customer should involve. A comprehensive customer can be measured through various ways*

#### 5) Measuring Commitment

*Performed by measuring customer commitment. One important indicator of commitment is about the amount of interaction and communication involved in a product.*

## IV. RESEARCHFRAMEWORK

The framework of the research by using brand image and brand trust as the attributes to understand the effect of those variables to brand loyalty are as follows

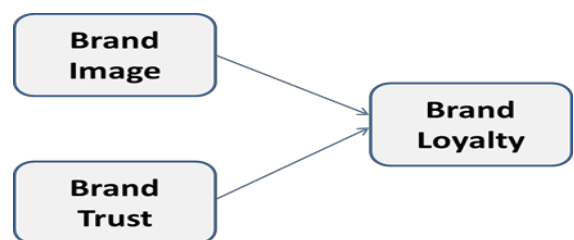


Fig. 1. Research Framework

## V. RESEARCH METHODOLOGY

### A. Research design

The descriptive quantitative research methods was implemented. the descriptive analysis is the elementary transformation data in a way that describes the basic characteristic such as distribution and variability. The sampling method is a purposive sampling. The sampling technique is a non-probability sampling. The research is using two independent variables Brand Image (X1), and Brand Trust (X2) and one dependent variable Brand Loyalty (Y).

**B. Data collection Process**

The data were gathered by using questioner come from 100 respondents. The respondents are located in south part of Bandung

**C. Data Analysis**

The data were analyzed by using multi linear regression and processed by SPSS 20

**D. Operational Variable**

Two attributes specified as independent variables, the brand image (X1) and the brand trust (X2). The dependent variable is Brand Loyalty (Y). The Operation Variable items are mention as in table 2.1

The scale of measurement used is a Likert scale of 5, in which the alternative answers are Strongly Disagree (1) Disagree (2), Neutral (3) Agree (4) and Strongly Agree (5).

The operational variable is done by looking the behavioral dimension's facets or properties denoted by the concept [7]. There are two independent variables and one dependent variable that are used in this research. The operational variables are shown in table 2.1

TABLE III. OPERATIONAL VARIABLE

Variable	Sub Variable	Indicator	Scale
Brand Image (X1)	Attributes	Easily recognized the logo	Ordinal
		Indosat gives the classy impression for its users	Ordinal
	Benefits	Indosat having a quality product	Ordinal
	Overall evaluation	Indosat is a provider with a famous brand	Ordinal
		Indosat brand image makes me think positively towards Indosat	Ordinal
Brand Trust (X2)	Dimension of Viability	Brand with high reputation	Ordinal
		The Brand consistent with the quality	Ordinal
		The company's attention to customers	Ordinal
	Dimension of Intentionality	Do not harm customers (loss of data, pulses, etc.)	Ordinal
		Priority choice of telecommunications provider brand	Ordinal
		Different with other telecommunications providers	Ordinal
Brand Loyalty (Y)	Behaviour Measures	Always buy Indosat's product for fulfilling the telecommunications needs	Ordinal
	Measuring	The price of Indosat	Ordinal

	Switch Cost	product are not too expensive compare to other provider's products	
	Measuring Satisfaction	Having no interest to replace the Indosat product with other provider's products	Ordinal
	Measuring Liking Brand	Allocating the budget for buying the Indosat's product	Ordinal
		Having no desire to move to other similar products	Ordinal
	Measuring Commitment	Stating positive things about Indosat to others	Ordinal
		Recommending Indosat to others	Ordinal
		Invite others to use the Indosat's product	Ordinal

**VI. RESULTS AND DISCUSSION**

**A. Characteristics of Respondents**

The data collected from the one hundred respondents were grouped based on several characteristics as follows:

*1) Gender.*

It is found that the smallest respondents are female with 40 % or 40 respondents. Then the predominant number of respondents in this study are male with 60 % or 60 respondents.

*2) Age.*

It is found that the number of respondents whose age less than 18 years old are 8 % or 8 respondents, and in the range of 18-22 years old are 78 % or 78 respondents, and more than 22 years old are 14 % or 14 respondents. The most dominant respondents are in the range of 18 -22 years old with 78% or 78 respondents.

**B. Analysis the impact of brand image and brand trust towards brand loyalty**

It is necessary to test the validity and reliability of the questionnaire. validity is a test of how well an instrument that is developed measures the particular concept it is intended to measure. Reliable is established by testing for both consistency and stability [7].

*1) Validity and Reliability Test Results*

In this study, the validity and reliability test are done by using SPSS ver.20. The reliability and validity of test results can be seen in Table 3.1 and table 3.2:

TABLE IV. VALIDITY TEST RESULT

Variable	Pearson Correlation	R Table	Remarks
Brand Image	> 0,1966	0,1966	Valid
Brand Trust	> 0,1966	0,1966	Valid
Brand Loyalty	> 0,1966	0,1966	Valid

Based on the Table 3.1 it can be shown that because of all Pearson correlation values are greater than 0.1966 (> 0.1966) we may conclude that all of the question variables are valid. It means can be used for gathering the data

TABLE V. RELIABILITY TEST RESULT

Variable	Cornbach Alpha Result	Remarks
Brand Image	0.730	Reliable
Brand Trust	0.845	Reliable
Brand Loyalty	0.897	Reliable

Based on the Table 3.2, it can be shown that the questions for brand image, brand trust and brand loyalty can be classified as reliable

## 2) Regression Analysis

The result of the analysis can be shown and conclude from table 3.3 as follows

TABLE VI. COEFFICIENTS

Model	Unstandardized Coefficients		Stand. Coeff.	t	Sig
	B	Std Error			
(Constant)	-2.407	2.611		-0.922	.359
Brand Image	.497	.243	.214	2.044	.044
Brand Trust	1.007	.164	.641	6.125	.000

Dependent Variable: Brand Loyalty

Based on the table above, the multiple linear regression equation are as follows:

$$Y = a + b_1X_1 + b_2 X_2$$

$$Y = -2.407 + 0.497 X_1 + 1.007 X_2$$

The equation of multiple linear regression can be explained as follows:

a) The Constant value of -2.407 means that it indicates if PT Indosat doesn't make any changes to brand image and brand trust, the brand loyalty value will decrease by 2.407%.

b) The variable regression coefficient value of 0.497 combined with X1 means that if the brand image has increased 1 unit then brand loyalty value will increase to 0.497 unit, by assuming that the other independent variable values are fixed.

c) The variable regression coefficient value of 1.007 combined with X2 means that if the brand trust has increased 1 unit then brand loyalty value will increase to 1.007 unit, by assuming that the other independent variable values are fixed.

From the equation we may understand that the most influencing variable for brand loyalty of PT Indosat customer is Brand Trust

The simultaneous influence of brand image and brand trust towards the loyalty can be described as follows

TABLE VII. DETERMINATION COEFFICIENT

Model	R	R Square	Adjusted R Square	Std Error of the estimate	Durbin-Watson
1	.828	.685	.678	3.29528	1.644

Predictors:(Constant), Brand Trust, Brand Image

Dependent Variable: Brand Loyalty

Referring to the table 3.4 it can be understood that the simultaneous influence of brand trust and brand image on brand loyalty is equal to 0.685 or 68.5%. This figure explains that brand trust and brand image can explain the impact to brand loyalty by 68.5%. While the remaining that is equal to 31.5% is explained by other variables that are not included in this study.

## VII. CONCLUSIONS AND RECOMMENDATIONS

### A. Conclusion

a. The brand loyalty of PT Indosat customer will decrease while there is no action from management concerning the brand image and brand trust

b. The most influencing variable for brand loyalty of PT Indosat customer is brand trust

### B. Suggestions

Based on the results of this research there are several suggestions for the company and the other researcher as follows:

a. The company (PT Indosat) has to get the information concerning the expectation of the customer concerning the brand image and brand trust

b. The company (PT Indosat) has to do some action for increasing brand image and brand trust because without doing any action from management the customer loyalty will decrease

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# A Cross-Cultural Analysis of Transnational Marriage: Franco-Indonesian Marriage Case

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**Abstract**-Due to the development of communication technology, IT, and transportation, transnational marriage is very possible. However, this kind of marriage can result in conflict of interest due to the cultural divergence background. If this issue was not overcome, it may lead to a communication failure between two cultures. This research was conducted to discover any cultural communication issues that occurred in a couple where the husband is French and the wife is Indonesian. This research was conducted by using descriptive method and qualitative approach and the data collection were carried on by using direct observation and interview with the research's participants. The result was presented descriptively, and it is showed that all of the communication issues that were caused by stereotype, prejudice and inclination to judge had been generalized by others citizen as well. It was found that French secularity, or *Laïcité* may become a very complicated issues for Indonesian spouse whereas in Indonesia a religion matter is a very fundamental course that has been taught since elementary level. Another example was one of Javanese culture-*Sungkeman*- that actually symbolizes the evidence of submission may not suitable with the value of *égalité* that is hold by French citizen. Even a simple motion such as body language could rise an issue as well; a haptic communication that was very common for French citizen may cause cultural shock for Indonesian spouse. It was a very crucial issues since it might influence the spouse on a daily life, and cause a conflict. In addition, a language barrier between a marriage couples may cause misinterpretation or a problem.

**Keywords:** *cross-culture, franco-indonesian marriage, marital conflicts, laïcité, haptic communication.*

## I. INTRODUCTION

Every human being experiences many changes, and conducting their development task starting from infancy, childhood, teenage, adult, and elderly till their death. According to Hurlock (2000), the early adulthood phase is the longest that every human being has ever experienced. Additionally, on this phase each individual has their responsibility to complete the development of life by finding a "mate" that will lead them into a matrimony bond (Hurlock).

Marriage has been known socially as a relationship of a consent adult between a man and a woman that involve sexual activity, reproduction, the control and custody of children, and also learning the role of being a husband and

wife (Duvall & Miller, 1985). It is also understood that marriage is a bond that involves intimacy, friendship, love, sexual satisfaction and a change toward maturity (Papalia & Olds, 2008). It is found that the inclination on finding a perfect spouse started from an identical trait between a couple (Sear, et al., 1991), whether it is faith, hobby, character, mind-set or even culture values. The term is called matching principle however, with the development of technology today, it allow for someone to communicate from distance that not only allow it to interact but also may create the possibility of transnational marriage.

After the World War II, the transnational marriage has been scattered all over the world due to the individual encounter from every nation. On colonization era, this may happen due to the soldiers encounter with local woman. Nowadays, transnational marriage may occur in a very common places such as on meeting, at workplace, school, organization, social activity, and many other places.

Intercultural marriage with a difference nationality can be categorized as a transnational marriage. This phenomenon has been a very common occurrence due to the development communication system that allow every individual to recognize others culture. This has been a very interesting topic especially the "West meet East" cases. This may happen because there is an idea that "East Women are Hot" (Kompas, Kolom Kita, 14 Juni 2008). Our world is shrinking and people can freely moving around outside their home country. It is very common that some Australian men intentionally come to Philippine merely to find a wife. Many Indonesian women are wooed by many men from USA, UK, and many western men. Young women in Indonesia more and more turn to western men such as France, England, Germany, or USA by using international dating agency.

Aliansi Pelangi Antar Bangsa (Rainbow Alliance between Nations or APAB) is an organization that suggesting citizenship rules on 2005, and it is implemented at 2006 on Indonesian Citizenship Rule no. 12. According to them, on 2014 there are more than 4500 Indonesian women that married foreigners, and it is believed that this trend will keep increasing yearly although the recent data has not been published yet. It is also found that Indonesian women have a great interest in marrying foreigners.

## II. FACTORS IN THE TRANSNATIONAL MARRIAGE

An Interest toward foreign men usually indicated by economic factor which Indonesian women thought that foreign men have a stable standard of living (Erriyadi, 2007).

Besides, Holilah (2005) showed that Indonesian women believe that by marrying foreign men, especially those from the west will be able to “fix” the gene up front.

Beyond all of the motives, it is love that becomes the most crucial reason why Indonesian women choose foreign men, especially the western men. According to Roediger et al., (1993), love is a form of emotion that is very important for every human being thus everyone has experienced falling in love and create an intimacy bond thru marriage.

On the contrary, on this occasion it is also found that foreign men –in this case is the French- also have specific reason why they would likely to marry Indonesian women to be their wives’.

From an interview result with two foreign men, it is discovered that those men married Indonesian women because they have a view that Indonesian women are polite, motherly, soft, gentle & kind, and respecting the husband thus it fits the wife’s criteria compare to the European’s women which are independent. In general, intercultural marriage has become more and more common in Indonesia and it somehow become a normal phenomenon in our society (McDermott & Maretzki, 1977)

According to Degenova (2008) a relationship before and after marriage are two different things that cannot be compared. A lot of new things will figured by each individual and they will need to accept their spouse as it is. With a different culture of background, each of individual will face a difference view of value, character, believe, prejudice, stereotype and many more (Matsumoto, D. & Juang, L., 1985). The couple may have introduced a new culture toward each other (Duvall, 1985) however, it cannot be denied that this difference will become a root of problems of intercultural marriage.

### III. RESEARCH METHODOLOGY

This research had been conducted by using qualitative method. Furthermore, snow balling sampling was used to collect the sample to Indonesian citizen that married with French citizen and reside in France as well. The data was gathered by using interviews and direct observation with the research participants.

#### IV. A CROSS-CULTURAL ANALYSIS OF TRANSNATIONAL MARRIAGE: FRANCO-INDONESIAN MARRIAGE BASED ON SOCIAL CULTURE ELEMENTS.

##### A. *Belief*

In anthropology, religion is one from seven social culture elements that includes religion and belief system. Religion can be used as a base on how human act and conduct. On belief system, almost 90% of Indonesian population are Islam, while France are 85% Catholic. This difference becomes a very great obstacle in marriage process as Indonesian women prefer to do a marriage in Islamic way.

In majority, French citizens think that Laïcité is a true protector of religion and personal rights. Laïcité or Laicism is not a doctrine that is believed or not believed by someone. People can be any kind of believers and yet still be a laisis. It is a philosophy concept, where people do not question a freedom of belief and yet it still allow them to live together in harmony. Laicism is a priori construction that allows everyone to shout their opinions where it is limited by public rights that push and create certain rules. An individual does not to be a member of certain community to enjoy the freedom of speech as the public rights is not affected by his or her devotion toward certain belief or not. This principle is implanted in France to raise an awareness of tolerance.

Laicism is not against the religion however, it rejects the idea of religion’s demand as a law foundation or politic membership. The opposite of Laicism is “Civil of Religion” where the constitution of religion is converted into civil law or the other way around. An anti-religion attitude will limit the freedom of belief into a personal sector which is clearly against the laicism: freedom of expressions. In Franco-Indonesian marriage, a debate usually arise on how to foster the children as this aspect will affect the children differently.

##### B. *Value*

Ethnocentrism is a concept where individuals value other’s culture as inferior against their culture (Rogers & Steinfeldt, 1999). Without looking the individual involves and how, ethnocentrism will always be a road block of effective cultural communication. It is needed to be known that the concept is being grasped by every individual unconsciously but expressed in conscious way thus every act should be watched thoroughly.

Stereotype is a generalisation towards certain community that is very downgrading reality (Rogers & Steinfeldt, 1999). This attitude is usually shown where people someone judges certain person based on the ethnicity and follow by personal opinion. Therefore, when there is an intercultural contact, both participants will represent their ethnic. The problem though if each participant only focuses on the negative stereotypes hence the original perception remain unchanged.

Prejudice is a stiff action towards certain community based on belief and a wrong pre-conception that is followed by misjudging and misunderstanding (Rogers & Steinfeldt, 1999). Because of that, an individual will create a barricade against other, and furthermore it will affect emotionally if the prejudice is contradictive. This is usually expressed by communication, and the worst case will lead someone to close their mind against the truth.

It can be concluded that stereotype can be expressed by belief, while attitude is a form of prejudice’s expression. In intercultural communication, stereotype and prejudice play a very important role. Granted that both aspects can be positive or negative yet it may change one’s perspective toward someone.

In practical, those three elements can be very visible among spouses of intercultural marriage however, by

knowing this earlier each couple can be more supportive and overcome any obstacle together. From an interview, "A" stated that she have a principle with his husband to keep supporting and believing that this issues won't be a matter. By changing their perspective, a cultural issues won't become a problem. However, "A" also stated that one her relative was trying to implement this principle but eventually that couple was separated anyway due to the cultural difference.

### C. Attitude/Behavior

A research found that there is significance difference in individual collective of culture such as dining etiquette with family. Individual collective of culture encourage children to be independent from a young age. Adaptability between a couples it must necessary be done to achieve final agreement in their marriage (Degenova, 2008). This statement is also agreed by Inman et al (2011) where it is a conflict in marriage can be issued due to the difference of agreement that is oriented to the family value. Adaptability of marriage can be done by modifying, accepting, or changing one's view towards another value for maximum satisfaction in relationship (Degenova). While changing of attitude is not always right however, it is the best way to achieve the maximum satisfaction on relationship. Degenova also stated that this changes however is a dynamic process and always continuously done throughout the age of marriage. By adapting of this element, it may avoid a conflict and on the same time resolve a conflict in marriage (Hurlock, 2008). For the happiness of marriage, many adaptation can be done such as financial, sexual, and agreement between the in-laws (Hurlock).

It is true that every marriage needs adaptation. Adaption can be done by learning, and understanding their spouse, and followed by the needs. It won't be so much hardship especially for those who have the same value. Financial adaptation and family adaptation usually comes after a couple understand and satisfy with their needs. According to Hurlock (2000), the first and second year of marriage is the hardest part for adaptation. Usually this phase occur especially after honeymoon, thus adaptability is important. Failing to do so may face a failure in marriage (Hurlock). Adaptation and responsibility is a key toward a successful marriage, that later will influence in decision making, avoidance of prejudice, and anxiety of marriage. Women that get married with foreign men usually need a good adaptation because of the many difference in value, belief and attitude. According to Lerrigo (2005), a difference in culture, language, value mind set and religion are always the source of troubles in marriage.

### D. Worldview

Asian women have a different self assumption of the Western women, according to research conducted on women in 12 Asian countries. Asian women considered themselves voluptuous, wild, rude, naughty, passionate, strong and even likes to tease, they also do not feel miserable or depressed.

However, the general perception of the West about Asian women are petite, gentle, graceful, beautiful, affectionate,

obedient and trustworthy. There is also a bad presumption, that Asian women easily obtained, even "bought" for urgency of economic necessity, or as Filipino woman who seemed all ladies bar and hostesses, when in fact not a few Filipino women have higher education, or an Indonesian woman who is able to harmonize the circumstances surrounding , Hong Kong and Chinese women are astute or "ling jing". Indian woman, though dressed in "sari" can do anything. Japanese women, obedient and very loyal, and women Singapore positive and active (Kompas, Column Kita, June 14, 2008).

Meanwhile, the foreign men are generally imaged as rich, dashing, and handsome. However, it all is a view that is not necessarily true. Only glimpse of stigma against Western culture is being progressed.

Cases that have appeared, as mentioned above, is the "clash of characters" of couples of different cultures. British male character, for example, and women of Asia (including Indonesia) is very different from the character of British women. Samovar (2010) says that European women are more independent than Asian women, so this if Western men married to Asian women, she always participated at the will of western man. Cases that often arises is the migration of Asian women to her country, which of course raises a cultural shock for the Asian women.

In the process of international communication, the elements that determine the work and function in an integrated manner together as components, because each of the interdependent and interrelated. But in the study, the elements are separated in order to be identified and reviewed one by one (Mulyana, 2001).

We all might see an object or the same social events and provide the same objective meaning, but the meaning is not impossible to be a different individual. For example, the Americans with Arab women agreed to declare a person based on physical form. But most likely both will have different opinions about how women in their social significance. Americans saw the value of equality between men and women, while the Arabs looked at women tend to emphasize women as housewives (Mulyana, 2004: 188).

Gudykunst et al (1996: 35) give the following example:

"Pay attention to the visit of a foreign-embracing culture that eye contact during communication is taboo in North America. When the stranger spoke to residents of North America by avoiding eye contact, then he will be considered hiding something or not telling the truth".

## V. INTERCULTURAL COMMUNICATION OBSTACLES

Cultural differences along with other differences in an individual (eg: an individual's personality, age, sex, and physical appearance) can contribute to the nature of the problems inherent in intercultural communication. According to Jandt (2001) there are three fundamental differences in the process of intercultural communication, namely:

### 1) Language barrier

- 2) *The difference in value and*
- 3) *Differences in cultural behavior patterns.*

## VI. CONCLUSION

In a transnational marriage, when language and taste are different, conveying a hidden agenda will be a great difficulty. Cultural backgrounds often can not be spoken, but can only be felt. Mindset was formed many years is not easily conveyed to people of different cultures. Often this becomes the culprit frustration and disappointment in the marriage between nations.

In general, Indonesian women who married to French nationals experiencing various problems in marriage, such as language barriers, differences in values and differences in cultural behavior patterns. Transnational marriage problem can be understood because in each pair embracing different cultures. In the eastern culture (Indonesia) more impressive collective life are family and more based on the norms that exist in the environment, whereas in western culture is usually more impressive free life and individual. In other words, in a marriage like this has a collective family-individualistic orientation. Differences in individual-collective cultural orientation in marriage between nations also have differences in terms of parenting. In the collective culture oriented to the extended family, where the children grew up not only of parents, but people who live together as grandparents who contribute to the care. In addition, children are also invited to learn to think that they are part of the group, while the individual culture based on the nuclear family (nuclear family), where children are taught to be independent from an early age (Hofstede, 2010).

There are many other issues that can be a source of conflict, such as lifestyle, food and diet, relationships with extended family, social life with friends, interpretation of body language / gestures, perception of authority figures, and moral standards. All it also occurs in the marriage of the nation, but the challenges become more severe in marriage between nations.

Some things to consider in transnational marriage Indonesia - France, namely:

Acknowledging differences and make it as an asset in a marriage, not a weakness.

Avoid prejudices about anything that could lead to conflict and heartache.

Communicate sensitive matters as soon as possible and need a strong will to accept the things that can not be understood at this time to be discussed in the future, when the mood of both parties is more stable.

Having a friend along an acceptable partner, as far as possible the couple well. It would be better if there are couples who married interference between nations as well. Social life and friendships are very important to support and strengthen marriage.

It takes a strong will to continue to enrich each other's culture continuously.

Necessary third party wise and neutral to help lower the emotions so that the ratio can work well.

Provide information to Asian women, especially Indonesian women married to foreigners (in this case France), to be able to understand the factors - what factors are most frequently performed or contribute greatly in marriage among nations, so as to assist them in adjusting wedding and achieve success home life.

Provide information to people who are not married on adjusting the marriage so that it can be input and will undergo a learning process for a wedding.

Provide information and advice to practitioners in marriage counseling, particularly regarding marriage adjustment on Indonesian women who marry a French man in dealing with marriage problems between nations.

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# Determinant Factors in Building Youth Character

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**Abstract-** This study aims to find out determinant factors building youth character in training with religion, values basis by exploring training management, youth character built through the training, and strategies and methods of training. This study employed qualitative approach by using data exploration and used multiple techniques of data collections, including observation, interview and focused group discussion. The results showed that environment, training, method, trainer and facilitator consistency in setting examples and character, motivation given during the training, team coordination and partnership factors were the main determinant aspects caused the changing in the character of the youth in the training.

**Keywords:** determinant factors, training with religion value basis, youth character

## I. INTRODUCTION

The younger generation is the agent of a nation that is in need of quality improvement, particularly in terms of mental and character building in order to create a strong generation and is able to compete globally. Youths have a strategic position, both as the agent of development and as the successor of this development in the future. The number of youth in Indonesia ages 16-30 is approximately 57.81 million or 25.04 % of the Indonesian population, which is 230.87 million. The smallest percentage of the number of youth compared to that the population ages under 16 years is 30.88% and that above 30 years is 44.08 %. Despite the fact, the number of the youth increases compared to that in 2007 (57.17 million) and in 2008 (56.73 million) [1]. (Susenas data, 2009, kemenegpora, 2010, page v).

Literally, a youth is defined as the time of life between childhood and maturity, early maturity, the state of being young or immature, or inexperienced, the freshness and vitality characteristic of a young person. Furthermore, Syamsudin (2008) mentioned that the role of the youth is central in the changing, considering that youths have dynamic passion [2]. Particular features of a youth are burning passion in that sometimes they are lack of consideration of the consequence of the decision they have taken. Physically, youths are stronger than people above their ages.

The meaning of character refers to the way of thinking and to behave particularly to each individual in life, in family, society, and nation. Character is a particular feature of a thing or an individual (human). This particular feature is original and rooted in the character of that thing or individual which is used as a motor of how to act, behave, utter, and respond to something (Mulyasa, 2014:10) [3].

The role of family and the surrounding environment affect the formation of youth. (Catherine C. McDonald

et.al (2011) [4] Other studies have shown that the formation of youth, influenced by the control of social political and environmental empowerment and family (D. Briand christens (2012). [5] Other studies have shown that character's youth is an important aspect that must be developed. One of which is through the participation of youth in various activities outside of school.[6] [7] [8] [9] [10] (Jennifer P. Agans et.all (2014); Edmond P. Bowers et al (2010); G. John Geldhof et al (2014)). N Park (2004); (2009) reinforces the opinion of Bandura (1977); Sprafkin, Liebert, and Puolos, (1975) that good role models are the key of character building. Other research reveals that it is one of the factors forming a strong character is the strength of theological value of religion. (N. Park, C. Peterson. (2006)) [11]. This study focuses on the formation of good character, of the youth through youth activities at one unit of religious values-based education that SSG Training DT.

Daarut Tauhid Islamic Boarding School (DT) has a concept that is associated with real miniature of life. This school puts an emphasis on the activity to realize Islamic teaching which is down to earth, does not only focus on its theoretical teaching, but also its practices, real evidence and examples so that the benefit gained can give actual advantages for people. By having this concept, it is expected that the beauty of Islamic teaching and the Islamic solution to actual problems faced by people in their lives can be discussed and understood. DaarutTauhid Islamic Boarding School with the vision of ahli dzikir (Dzikir experts), ahli fikir (philosophers), and ahli ikhtiar (hard worker) attempts to combine these three potentials to make the school become a boarding school with bless from Allah, as the center of knowledge for production where the people have the character of *amarma'rufnahimungkar* (to keep asking people to do a good deed and to prevent people from misbehaving). This vision is put into actual within several missions, including, firstly to make the concept of heart and mind management as the concept to change the character, to tranquil the heart, to keep up the spirit of education and training as well as the fostering program; secondly, to direct organizational activity towards a blessed city Islamic boarding school, and towards Bandung with Dignity; thirdly, to advance economic factor of *DaarutTauhid* by developing entrepreneurship character, products and services; fourthly, to produce human resources with good working ethos, ready to create something so that the school can be the center of education and training as well as fostering agent.

*DaarutTauhid* Bandung, as one of modern Islamic Boarding Schools, provides a program of a special training for youths who want to increase their knowledge in terms of religion, science, and life skills compared to other youths in common. All related activities can support the youths to improve their potentials and to build their

characters to become strong and gentle, sincere, honest, brave, modest, independent, discipline, true to himself and true to Allah.

Basic Education and Training (Diklatsar) of the Santri Siap Guna (SSG) or literally translated as 'Students Ready to Use' which is equivalent to oblige students is one of the training forms conducted by DaarutTauhid Islamic Boarding School aims to foster and create young generation with born leader and independent character, by focusing more on their characters so that a network of Islamic socialization development can be achieved in the society. This program is also set for structuring regeneration and fostering the youths and to be capable of motivating, stabilizing, and integrating society; the generation of Ahli Dzikir, Ahli Fikir and Ahli Ikhtiar.

Basic Education and Training of SSG DT is a program accommodating all levels of society from varying status, age and social levels. The training of SSG is designed to build and educate the agent of Islamic socialization with good and strong character and is expected that the students be the agent of change and set good examples for society (Gymnastiar, 2013) [12].

Therefore, this research was aimed to explore data regarding some following questions:

- How does the management of basic education and training in SSG DT Bandung develop the character of good and strong (BAKU) of the youth?
- How those BAKU characters are developed in basic education and training of SSG DT?
- What are the strategies and methods to use in order to develop the character of BAKU through the training of basic education and training of SSG DT?
- What are determinant factors building youth character in basic education and training of SSG DT?

## II. METHODOLOGY

This research was conducted in the Daarut Tauhid Islamic Boarding School in Jalan Geger Kalong Girang number 167, Kelurahan Sukasari, Kecamatan Isola, Bandung. This place was chosen because this place has a concept of training and fostering model with the basis of religion, which is particularly different from other trainings in common. The training is called Diklatsar SSG DT.

The participants involved in the study were five people who were expected to give information related to the training of trainers of SSG DT Bandung. All participants included the supervisor, manager, trainer, participant and alumni of training of SSG. The study was initiated by doing introductions, data collection and triangulation (interview, observation, and documentary study), and the analysis of data. This study employed qualitative design and used multiple techniques of data collections, including observation, interview, documentary study, and focused group discussion.

The first interview was conducted in order to carry out the data regarding the description of management of training of SSG DT. The source of the data consisted of five participants as aforementioned. The observation was

conducted by collecting the data of the implementation of the training of SSG DT and its effects on the character's changing. The instruments used in order to observe is the observation reference.

Focused Group Discussion was done in order to dig out the data further, especially in terms of the materials used in the training related to youth character building. In the last stage, the researcher conducted documentary study by collecting the profile of the institution, the data of the participants of Diklatsar SSG DT, both the present students and the alumni. Focus Group Discussion (FGD) was carried out by involving the four elements of SSG DT training as follows.

- a. Supervisor
- b. Trainer
- c. Facilitator
- d. Alumni

There were 12 people doing the FGD. The discussion was conducted in the institution and the topic of the FGD was centered on the character built through the training of SSG DT.

## III. RESULTS

### A. Profile of Diklat SSG DT

SSG DT was initiated by KH. Abdullah Gymnastiar (AA Gym) on April 25 1999 in which the vision is oriented to serve society in terms of Islamic socialization, education, economy, and social. Apart from that, SSG DT is prepared for regeneration and foster of independent young generation, enable them to motivate, stabilize and integrate society and have good and strong character and to become:

- 1) *The initiator (by being sensitive, initiative, brave to do an act)*
- 2) *Independent (by being independent, acceptance of himself, to the smallest part and to start right at the time)*
- 3) *Respect (obliging, attempt to make better, sincere)*

SSG DT has been distributed almost in all areas in Indonesia, reaching 10.338 members in 30 batches. In order to attain maximum condition in communication and further fostering program, structural system is formed by referring to a division of areas where the SSG DT conducts the service to society. Now, there have been 9 areas of SSG DT, namely: Tegalega, Ujung Berung, Gedebage, Cibeunying, Karees, Bojonagara, Cimahi, Kabupaten Bandung Barat, Jabobeka, outside of Bandung.

### B. Management of SSG DT Basic Training

The management of SSG DT involves planning, implementation, and evaluation as well as further follow-up. Planning, according to Sudjana (2004:57) [13], is a systematic process when making a decision on an action to be carried out in the future. The planning process in this training includes needs identification to obtain actual data regarding the needs and conditions of the participants. Planning was conducted by organization member and the fostering of SSG, aiming to achieve the goals targeted. The results of the interview with the participants are as follows.

### *1) Needs analysis of SSG training,*

According to all participants were purely conducted by DT member in 1999. This training is designed by referring to a consideration that this school has paid attention to the condition of Indonesia, that despite this country has rich culture and natural resources, some society are still in bad condition. By looking at this problem, AA Gym considered that there is a need to restructure the society by making better young generation. Therefore, training with a strong intention to build, to strengthen religion, values targeting young generation is formed. By having this training, it is expected that the youth can be responsible for nation, as agent of change, leadership and entrepreneurship leading to an independent individual, being able to lead himself, to be responsible for himself, and give benefit to others. All aspects become the main needs analysis as the basis of program implementation of SSG DT Bandung.

### *2) Curriculum*

Management of Basic Training SSG DT in the design of training program basically translates the direction and expectation of an AA Gym (KH Abdullah Gymastiar). The program, including syllabus, lesson plan, and SOP, is formulated by management of Diklatsar SSG DT under the leadership of operational Commander. The trainer then uses the curriculum and applies it to the participant. The application of the program to the participant in SSG training is various. On Saturday, for example, the program focuses on the materials such as fiqh, aqiqah, ahklak, ta'limmuna'limin the classroom, while on Sunday, the program is centered on the outdoor activities. These include outbound, self-breakthrough, obstacle training and etc. Apart from this, the program applied in the training also constitutes mentoring on Saturday night. The mentoring includes the training of marching, leadership, entrepreneurship, Qur'an and Hadiths recital and memorization, and health training.

### *3) Participant and Trainer Recruitment*

To conduct this, the first way is by alumni networking. After graduating from the training, the alumni of SSG have an obligation to recruit an unlimited number of participants. The second way is by using social media of SSG such as Facebook, twitter, and blog as well by using DT information media such as radio, television and manual information on Friday preaching time or in DT study.

### *4) Learning materials*

The writing of learning materials is done before the implementation of the training. The materials are written by the supervisor and the management of the institution of SSG DT training. The step of the learning materials is started by designing the syllabus, the lesson plan by including Tauhid values as oriented including good and strong character and is then continued with the writing of lesson by the team from the management and planning and development.

### *5) Budgeting*

Budgeting is done by the management of SSG training per year. SSG training is free for the participants; however, in its application the participants are encouraged to learn to give charity showing their gratitude to Allah. Even if they have to pay for the tuition, they are charged only for the closing ceremony at the end of the program.

### *6) Time and Material of Training*

The implementation procedure of training in SSG DT Bandung is conducted every Saturday and Sunday from 16:00 p.m. To 16:30 p.m. The materials for the training are given in and outside the classroom in line with the schedule set for the program. The materials given focus on Diniyah, Qalbu Management, Leadership, Mental of Entrepreneur, Adventure Activity, Tahsin, Tahfidz, and Entrepreneurship. All have curriculum set before the program is started.

### *7) The Source of Material*

The source of material in the training is everything that can be used, can be experienced and can be done in SSG training. The main point of the learning is not on the physical aspect, instead it focuses on experience and action and learning based on these experiences and actions taken from the materials given in the classroom.

### *8) Evaluation*

Scoring and Evaluation is carried out in order to see the shortcomings of the training and to view whether the application of the program can be further implemented or can be modified so that a better learning process can be attained in the future. Evaluation system can be done by the management of related tutorials. The evaluation conducted is a weekly evaluation which is conducted after the activity and at the end of the program. Scoring and evaluation systems are also conducted to find out the achievement from the training that has been implemented. In this case, one respondent commented that "evaluation is conducted after the training and at the end of the program to find out the good and bad points of the program so that the program can be improved and implemented better in the future". Another respondent declared that evaluation conducted is the cooperation between the supervisor and the management every weekend. Meanwhile, weekly evaluation is conducted in order to find out the participant presence, their participation, and its activeness, character application of BAKU and *yaumiyahya*.

### *9) Success measurement:*

The level of success of the SSG DT participant according to the trainer can be seen from the participants' attendance, which is 80% presence by filing SKU DT card, passing pretest and posttest, and by following the closing ceremony for four days at the end of the program. After following the program and graduating from the training, the participants are placed in several areas set by the program and are asked to set good examples and to help society by doing good deeds in society. The facilitator declared that the success level of the training can be seen from the ability of the participants to survive and to take benefit of the training. For example, the participants become the trainer and use their knowledge in DT to strive for realizing the dream of Bandung yang bertauhid. Apart from that, another respondent stated that the success level of the SSG DT is the ability of the participant to survive until the end of the program; they gain the benefit from the program having strong and good character instilled in each individual.

### *10) Follow-up*

The implementation of education and basic training in SSG DT Bandung, according to all participants involved in the study, has a follow-up by the formation of SSG community in each area. Apart from that, the follow-up from the training is conducted by SSG so that they are able



to become the trainer for the implementation of SSG in the following year.

### 11) Partnership

SSG makes partnership with several government institutions, military, Special Corps, Police, Indonesia Military Forces, Secapa, Pusdiklat, Pusdikpasus, kodim 0609 Cimahi and several certified institutions such as social ministry.

### C. Character of Youth built through SSG Training

Kartadinata, S (2010) describes the character education is lifelong education, as a process towards the development of human kaafah. Character Education requires role model and a process from early ages to adulthood. Application of the characters honest and sincere embedded in Diklatsar SSG DT [14]. Character education aimed at changing the human characters becomes better in knowledge attitudes and skills. The training is not only to educate participants about the character of an honest and sincere only, but also convey the values of other characters, such as tawadhu', brave, disciplined, trustworthy and professional in accordance with human life.

The results of FGD showed that the characters built through the training are good and strong character (BAKU). Good character includes honest, responsible, and modest; while Strong character involves brave, discipline, and firm. The result of the discussion showed that the basis for setting BAKU character as the goal of SSG Training is the process and expectation built together. The expectation is to have an Islamic product in which people who enter into the DT area are able to set examples and to apply these good examples to society.

TABLE I. THE CHARACTERISTICS OF BAKU CHARACTER

BAKU CHARACTER			
GOOD		STRONG	
Honest	Honest means reliable until the end of the life and	Brave	Braver refers to a character to struggle and defend what is right based on religious values
Sincere	Sincere means working only for Allah	Discipline	Discipline is defined as someone who always obeys rules
Modest	Modest refers to being humble and not being snobby	Firm	The firm is known as being endured to the situation and working load

- The trainer explains that the character application done in the training of SSG cannot be done directly, the SSG applies the character in steps, which is done in the training process, the supervisor attempts to apply the character gradually to the participants so that habits can be formed and can be applied and in the end, the participants can gradually understand and apply BAKU character (Good and Strong) to themselves.
- BAKU character applied in SSG training is also declared by the participants. Trainer and supervisor give examples to be followed by participants. Apart from that, trainer and supervisor always applied BAKU character every week. It is started from discipline in terms of time, tasks, works, and etc.

Brave and firm in every aspect of life, being fair and modest to anyone and being responsible when carrying out a task are also among the teachings. Meanwhile, the AP stated that the application of BAKU character in the implementation of SSG training can be applied by the supervisor, management, and tutor to all training participants.

- Character application is conducted every implementation of the training program, both indoor and outdoor. Management and trainer in this training also remains the importance of discipline in the training because it is the main principle of becoming a Muslim. Alumni of trainers and participants, the way the management and the trainer in reminding them of disciplinary are by setting good examples for the participants. Apart from that, setting better examples, the second way is by making the rules obeyed by each participant and to remind each other of the rules either orally or by action.
- The way the management or trainer in fostering discipline according to respondent and alumni is by applying the rules that have been set and agreed before such as understanding the procedures, rules, and risks before doing something, to, make well organized plans, do not jump to conclusion by doing reckless things before checking and rechecking, for safety and success and always conduct things based on rules and procedures, and tries to minimize violated. It can be seen from the management and trainer to get used to coming earlier before the activity is conducted as obligated in the training. All informants stated that the "iqob" or punishment for the participants, who are coming late when following the training is another form of discipline. Punishment is realized in the forms of memorization and other equivalent tasks.
- The management or trainer always reminds of the participants to be brave and firm in all aspects. It is declared by the informants because those things include one of the keys of Muslim personality. According to the facilitator, the way the management or the trainer applied the character of being brave and firm shown as examples for the participants of the training is by giving problems to be solved by the participants. Meanwhile, the participant stated that by giving them a chance to ask and to answer the question, to give them problems to be solved and to give the students to be brave declare that the truth is the truth and what is false is false. Different from the participants, the alumni of the training stated that the application of the training in the field such as outdoor activity, self-breakthrough, obstacles and *soloubivack* requires all participants to be brave and firm Muslims.
- The evaluation of BAKU character is directly conducted by the trainer. The measurement of the evaluation is the graduation. The indicator of the evaluation set among others is; attendance, fully activities, involvement from the beginning to the end. A direct evaluation is done by trained and is decided by the management and supervision of the training. Evaluation of the character of BAKU that

has been set is viewed from series activities of the participants in learning process participatory. A graduation indicator of SSG DT training participants is conducted through the trainer supervision and report. This aspect includes by doing *yaumiyah*, *sholat berjamaah*, fasting, Qur'an recital, and etc. The supervisor, trainer becomes the center of the participant's report. Furthermore, weekly report is written in order to see the participants' development during the training, considering what the students have achieved and will be achieved. The indicator of success can also be seen from testimonies from the training participants.

- Instrument of training evaluation according to trainer, facilitator and participants are set in line with the benchmark standard used. Training evaluation can also be seen from the monitoring of community formation in every area by doing the report to the supervisor and the head of DT center (Aa Gym).
- The follow-up of SSG DT training Bandung according to all respondents is by the formation of units in the area concentrated in which all alumni are spread in those units of area. The expectation is that each area will have a center of SSG where society can learn Islamic knowledge in this center, can get information regarding DT, get herbal products and books. It is expected that SSG can devote themselves in each area, to socialize Islamic knowledge and to do good deeds.
- The process of fostering program done is by following the fostering activities including regular *halaqoh*, special study for trainer, and special study, which are conducted by the head of DT (Aa Gym). The fostering program is carried out every week by coordinating or briefing given by the management and supervision.
- Alumni of training participants and the participants declared that there is a difference before and after the training. The participants disclosed that before participating in the training, they are just common person, cowardice, and has no purpose in life. However, after following the training, they become confident, brave, responsive, and so on. There are many advantages gained from the training. In this case, the alumni stated similar opinion regarding the benefit of the training.

The importance of the development of character education makes it necessary to develop the wide range of settings, including families, schools, communities, and the environment because it is multi-level and multi-channel (Kartadinata, S (2010). For that to maximize the educational process the character takes some setting environment that includes:

#### 1) *The scope of family*

The scope of the family is a place of learning and character development made by parents and other adults in the family, especially against children

#### 2) *The scope of the educational unit*

The scope of the education unit is a development and character development is done by using an integrated

approach in all subjects, the development of the cultural education unit, the implementation of curricular and extracurricular activities, as well as habitual behavior in life in the educational unit. The character development is done through education units ranging from early childhood education to higher education.

#### 3) *The scope of the civil society*

The scope of the civil society is a place of nurture and develop character through role models and community leaders as well as leaders of various groups of people who are members of community organizations so that the values of the characters can be internalized into the behavior and culture in everyday life.

#### 4) *The scope of media*

The scope of the mass media is a system that gives a very significant influence on the public, particularly in relation to the formation of life values, attitudes, behavior, and personality or national identity.

In this case, Diklatsar SSG DT serves as education (institutions) that foster character learners.

#### 1) *Strategies and Methods of learning applied in SSG DT basic training*

Learning strategies and methods are designed to attain learning goals. Methods and Techniques used in SSG DT training are chosen based on the needs of the participants and is done in line with the needs analysis in the field, centering on the participants and the learners. This is also done based on the needs of the participants. The methods applied in the training are lecturing, discussion, question and answer, participative method, reflection and experienced-based learning.

Realm built on learning approach to training character values is the realm of affection. This affection condition will be realized if they can be opened to the cognitive process through various interactions that occur between the trainers with the trainees. A psychological personality study conducted by David Kolb is a modern learning concept, known as Kolb's Learning Cycle, which begins with the learner experience of an event, felt as emotion (Leslie, R (2000: 23) [14]. The model shown in the following picture:

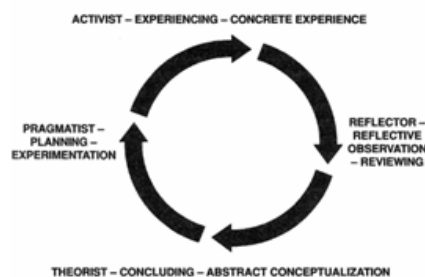


Fig. 1. Kolb's Learning Cycle

The process of opening the experience to certain events, will take all conditions into several aspects of the circle. Through a reflection of the experience, the trainees are invited to find out why this happens? What caused it? How to cope? And so on up together can draw conclusions on the incident. The last step is to experiment or try to act, to do something in the future, perhaps with the same situation.

When connected to the strategy and methods of learning at the workshop held in building character values, DT SSG Training trainees are given stimulation to experiences and events that happened at this time. From this experience, will be obtained "gap" between the expectations and the events that happened at this time or also referred to as a problem. Indicators of these problems are reflected together, as well as the existence of human beings in the world as God Almighty.

## 2) Determinant factors indicating the success of the training of SSG DT

Description of the management as well as the training process identifies determinant factors indicating building the character of the youth in the SSG DT training. Those factors are elaborated below.

- Environment factor

DT Islamic Boarding School, where the training is conducted becomes the main supporting factor in youth character building. Learning facilities in DT are very conducive and supportive of the program of the training which is closely related to religion values. The facilities of DT such as the mosque, *Daarul Hajj hall*, *Eco Pesantren* and all situations support the participants to build positive character. Apart from that, the implementation of the program makes use of the outdoor situation for almost every activity, making the youth get close to the nature and to find their true character.

Kemdiknas (2011: 13) explains that the educational process is based on the totality of the psychological character that covers the full potential of the human individual (cognitive, affective, psychomotor) and function in the context of the totality of sociocultural interaction in the family, education and community units. A training program based on character and religious values, have a strong influence also on the environment. Someone would change if the environment supports it. Efforts made by Diklatsar SSG DT in providing training feedback to alumni, which is to always hang out and interact with people of good character [15].

- Training Methods

The training methods become the determining factor in building character of the youth because in three months training, in each meeting (Saturday and Sunday), the trainer applied varying methods and gave the ice breaking in several activities. The methods include drilling to pray, learning by doing, reflecting which is closely related to the BAKU character by being honest, sincere, modest as parts of Good character as well as Strong character including brave, discipline, and firm.

The training material is the cornerstone of the training program, because the training material contains ideas or opinions related to insight and knowledge. The training materials that are constructed in Diklatsar SSG focus on Islamic values. Expressed by M. Halstead (2004) [16] regarding the educational dimension of Islam that one of them is to build individual character. Diklatsar SSG build several focus themes are: a) material or directly on the training content of religious materials such as jurisprudence, faith, morals are also equipped with the material building motivation, social work and entrepreneurship; b) The materials are arranged thematically, not rigid and flexible, adapted to the needs of

participant's palate. However, all of the training materials sourced from the Al-Quran and Al-Hadith adapted to everyday life.

Sauri, S (2014: 614) [16] in his book learning models based on Islamic values, said the characters of religious values such as:

1) Faith, 2) Worship, 3) *Takwa*, 4) good values, 5) Honestly, 6) Tolerance, 7) Discipline, 8) Creative, 9) Independent, 10) democratic, 11) Curiosity, 12) the national spirit, 13) Love homeland, 14) Appreciating the achievements, 15) Friendly / communicative, 16) Love peace, 17) Likes to read, 18) Care for the environment, 19) Social Care, 20) Responsibility.

In line with the opinion of the above, the values of character are built on religious-based training program has been relevant. Spiritual values were built in the Diklatsar SSG DT, derived from the Quran and Al-Hadith as a hint of human life.

### 1) Trainer and facilitator consistency in setting examples and character

Consistency and discipline of all management and trainer are other keys. The trainers are the alumni of SSG training that has also become another determining factor. The trainer setting good examples in the training becomes the important for the strength of the training.

The trainer is a facilitator that provides or deliver insight and knowledge as well as a role model for the trainee. A trainer must be proficient in building a learning climate, encourage participants to think and act. According to Beard, C and JP Wilson (2001: 19) [17] explain that:

*As a training professional, it is important to recognize that people expect to be able to present and facilitate with style. Like actors, most trainers feel exited before some event. Training professionals are involved in conducting training needs analysis (TNA) for the organization for which that work. (Beard, C and Wilson (2001))*

### 2) Motivation given in the training becomes the determinant factor to lead in the changing of youth character

In the beginning, the training is conducted by building motivation from the participation of the participants that has also become the determinant factor. If the participant has internal motivation, it is then much easier to change their character into something better.

Motivation is the realm of the psychological which connects to the human resources (human resources), Beard, C. And Wilson JP (2001: 10) [18] states that human resource development is the study and practice to improve the capacity of individuals, groups, organizations through learning, and its effects is the development of the individual or organization's growth. Thus, the motivation and expectations of potential trainees and alumni training needs accommodated, is always contained in the form of a discussion forum and communications. Thus, will form a continuous training program and be accepted by society as an effective training and relevant to the needs.

### 3) Strong communication and partnership

Another strength as the determinant factor in building youth character in the training is good communication and coordination among the participants, tutor, management and the supervisory of the training, even with the

partnership of the other parties such as society and partnership.

#### IV. CONCLUSION

The management of SSG DT training which is conducted within three months' period every Saturday and Sunday aims to attain the goals of the youth character building to become good and strong. The good character built in the youth involves honest, sincere, and modest, while strong character includes brave, discipline, and firm.

The management of SSG DT training is started from the elements of supervisor, trainer, facilitator, and the teacher within each session every week while keeping doing the monitoring for the improvement of the program every week. The fostering program conducted in the trainer personnel and the management of training institution is consistently done every week so that the program that has been done and will be done can be coordinated.

The training program is done gradually, based on direction and continuity, started from self-breakthrough, self-building and team building. SSG training is conducted through some methods such as drilling, learning by doing, reflecting and experiential learning in understanding the lesson of each experience and occurrences done in the training that can be meaningful habits for the self-change to be a better person. Training place is set dynamically within each week in line with the step of the training and the program in the DT boarding school, in Eko Boarding school, UPI facilities and even in the society environment in the open. This research focuses on the investigation of the determinant factors building youth character in SSG Training. The results showed that determinant factors in building youth character through SSG training are as follows.

- Environment, in which the location of the research is in the area of boarding school which is full of religious values. Religious activities used as the materials for training, supported by the conducive and positive environment can strengthen participants to find his true self.
- Methods and techniques of training using methods that balance between physical and mental aimed to build good character (honest, sincere and modest) and strong character (brave, discipline, and firm). Training participants in every chance and every experience given to them are directed to gain a lesson and is always connected to the power of Allah SWT. The participants are always directed to keep remembering the position of a human in front of Allah and so that all participants are faced with the choice to be a better person who has BAKU character.
- The commitment of the trainer and facilitator to set good examples for the participants of the SSG training in which both trainer and facilitator have a solid commitment and continuously help participants to find their true character to be better people.
- Participants' motivation in which in self breakthrough stage, participants are assisted to open their mind and heart to motivate them to

become better people. Those who are success to open their minds and hearts in the self-breakthrough stage generally will keep continuing following the program and will follow the direction from the trainer.

- Strong communication and partnership
- Better coordination and communication internally within the institution and outside of the institution that support the program so that the training can result in training graduation for the youth as the participant of the training.

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# Hallyu Wave Syndrome: Does Country of Origin Matter?

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**Abstract--Hallyu wave or Korean wave is becoming a world hit, recently. It is a terminology that describes the spread of Korean culture globally. This research is mainly discussed about country of origin perceived by consumer of Korean cosmetic product and it's influenced on purchase decision. The purpose of this research is to describe country of origin and purchase decision as well as to analyze the influence of country of origin on purchase decision. Sample of this research is 261 youngsters who already bought Korean cosmetics product, using purposive sampling technique. Multiple regression method was used to analyze the data. Result shows that majority of youngster perceived South Korea as an ideal place to be visited. Most consumers bought the product mainly because of its function. There is a positive influence between country of origin and purchase decision of Korean Cosmetics Product. Country with good image will motivate consumer to buy its product.**

*Keywords: country of origin, purchase decision, hallyu wave*

## I. INTRODUCTION

Hallyu wave or Korean wave is becoming more popular, globally. It began with the success of K-Pop in China, Hongkong, Thailand, Indonesia, The Phillipines, United States, Latin America and Middle East. The influence of Hallyu Wave attracts world society to know more about Korean Culture, especially south Korean. The phenomenon of Hallyu wave not only benefit South Korean music industry, but also other industries such as electronic industry, cosmetics, television show, film industry, fashion and culinary. A lot of people want to use Korean cosmetics product because they want to look beautiful like Korean stars. This is an opportunity for Korean cosmetic industry to expand their market in Indonesia. Nowadays, there are many Korean cosmetics brand enter Indonesian market, such as Etude, It's Skin, Face Shop, Nature Republic, Tony Moly and Lageine.

This research explores the effect of Hallyu wave from country of origin perspective and its influence on purchase decision. Previous research studied the influence of country of origin and its effect on purchase intention while this research explores more on purchase decision, which is the actual purchase. It is also different with previous research in terms of the product category. It analyzes Korean cosmetics product that is widely consumed in Indonesia.

In a very high competition, the role country of origin is important since this could urge someone to buy a product. Therefore, the purpose of this research is to describe country of origin and purchase decision from consumer perspective, and to analyze the influence of country of origin on purchase decision. The hypotheses of this research are:

- H1: Country Beliefs has a positive influence on Purchase Decision.
- H2: People Affect has a positive influence Purchase Decision.
- H3: Desire Interaction has a positive influence Purchase Decision.

## II. LITERATURE REVIEW

### A. Country of Origin

Country of origin is defined as the picture, the reputation, the stereotype that businessmen and consumers attach to products of a specific country [9]. It is a consumer perception towards a product or brand [8]. Form the above definitions, it can be inferred that COO is consumer perception toward a product or a brand based its home country that it could influence consumer evaluation on the product itself. COO represents symbolic and emotional meaning to its consumer about the home country of the product [1]. Consumer frequently relies on COO as a requirement to assess quality of the product. Consumer holds culture stereotype of countries that will influence their assessment of the product [3]. COO can cause advantages and disadvantages for a brand. For brand coming from home country with good quality image, this could be an advantage. On the other hand, for brand coming from home country with poor quality image, this could be a disadvantage.

Many consumers in developing countries viewed COO as a determinant of the need of a brand as a symbol and status improvement. In other words, using product, which comes from other countries, could increase consumer's social status in development countries. When consumer only has information on from which country the product is produce, therefore purchase decision will be affected by consumer perceptions toward the country. The sub variables of COO are country beliefs, people affect and desired interaction [6].

## B. Purchase Decision

Purchase decision is consumer decision on what brand is going to be bought. In evaluation stage, consumer ranks the brands and has developed intention to buy [4]. Generally, consumer will decide which brand he or she likes most to be bought. There are two factors influenced intention to buy and purchase decision. First, is other people's attitude? If someone important to the consumer suggests buying a low price product, then consumer will tend to buy a product with the lowest price. The second factor is unconditional situational factor. Factors that influence consumer purchase intention are expected income, expected price, and product benefit, however, unconditional situational factors such as economic recession, competitors with lower prices, friend giving bad information about the product, could eventually change his/her intention to buy. Therefore, intention to buy is not always followed buy actual purchase. [5] There are six indicators of purchase decision. First is product choice.

Consumer will choose which product to be bought, based on his or her choice. Consumer will decide to use product or service which has value for him or her. Marketers and company must be able to identify consumer needs. Second is brand choice. Consumer should decide which brand that they use. Every brand has its own characteristics. Marketer and company should know how consumer decides which brand that he or she uses. Third is dealer choice. Consumer has to decide which dealer that he or she chooses. Every consumer has different views in making decision on dealer. There are factors such as location, low price, product availability, shopping convenience and place. Fourth is purchase amount. Consumer can decide how many products he or she will buy. Purchasing might be done more than once; therefore marketer and company need to keep their product available at any time for consumer. Next is purchase timing, which is related to when consumer, decide to buy or consume product. The buying pattern is different between one with the other. Some purchase every once a week, once a month, twice a week, twice a month etc. The last one is payment method. This considers with consumer decision toward the type of payment that he or she use to buy product, whether he or she will pay cash, use debit or credit card.

## III. METHODS

Object of this research is Country of Origin as an independent variable which consists of three sub variables: country beliefs, people affect and desired interaction; and Purchase Decision as dependent variable which consists of six indicators: product choice, brand choice, dealer choice purchase amount, purchase timing, and payment method. The type of this research is survey explanatory method. Data collected through interview, observation, questionnaires and library research. There were 261 Indonesian respondents who use Korean cosmetic product as our sample, using purposive sampling technique. Multiple regression analysis is used to verify the hypotheses.

## IV. RESULT AND DISCUSSION

### A. Result

This research included respondents' characteristics and experiences as a general information to know more about the demographic side of consumer. This is shown by the table I.

TABLE I. RESPONDENTS' CHARACTERISTICS AND EXPERIENCES

Item	%	Item	%
Age		Purchase Amount	
≤ 20 yo	18%	Once	27%
20-30 yo	82%	Twice	17%
Education		More than Twice	56%
High School	54%	Product Item	
Diplome	7%	Skin care	21%
Undergraduate	34%	Make up	76%
Graduate	5%	Fragrance	2%
Profession		Others	1%
Student	60%	Reason to Buy	
Fresh Graduate	2%	Reasonable price	10%
Civil Servant	6%	Quality	26%
Entrepreneurship	5%	K Pop Fans	34%
Employee	27%	Popularity of the brand	30%
Income		Brand Bought	
< Rp 1.000.000	20%	Etude	53%
Rp 1.000.000 - Rp 5.000.000	57%	The Face Shop	22%
> Rp 5.000.000	23%	It's Skin	16%
		Tony Moly	4%
		Skin Food	2%
		Laneige	3%

From the data above, we can see that the majority of consumer who buy Korean cosmetic product is 20- 30 years old. Most of them are high school graduates who are currently studying in university. Their income mostly lies between Rp. 1.000.000 – Rp. 5.000.000. From their experiences, most of them already bought Korean cosmetic products, mainly make up, more than twice. Major reason to buy Korean cosmetics product because they are K-Pop fans as well as the popularity of the brand itself. They often buy Etude brand, among all of other Korean cosmetics brands.

One of the objectives of this research is to describe country of origin from consumer's perception. In this case, there are three sub variables included; those are country beliefs, people affect, and desired interaction. The data is shown in table II.

From the data shown, it can be concluded that desired interaction has the highest score among other sub variables. This is related with country's image as an innovative country, high level of education and technology, and well known in product design and as a reputable country. People affect consists of employee's level in quality and creativity. Desired interaction involves with the country which is ideal to visit. To know about consumer perception on purchase

decision, 6 indicators were included. The result is shown in table III.

TABLE II. SCORE OF COUNTRY OF ORIGIN VARIABLE

No	Sub Variables	Items	Total Score	Average Score
1	Country Beliefs	4	3879	970
2	People Affect	2	1871	936
3	Desired Interaction	1	981	981
Total		7	6731	2887

TABLE III. SCORE OF PURCHASE DECISION

No	Indicators	Items	Total Score	AVR. Score
1	Product Choice	2	1955	978
2	Brand Choice	2	1916	958
3	Dealer Choice	3	2681	894
4	Purchase Amount	2	1555	778
5	Purchase Timing	2	1701	851
6	Payment Method	2	1576	788

From table III above, it can be inferred that indicator that has the highest score is product choice. This not related with the function of cosmetics product to care and maintain our face and moreover to do the make-up.

TABLE IV. CORRELATIONS OUTPUT

		Purchase Decision	Country Beliefs	People Affect	Desired Interaction
Pearson Correlation	Purchase Decision	1.000	.721	.662	.611
	Country Beliefs	.721	1.000	.804	.757
	People Affect	.662	.804	1.000	.693
	Desired Interaction	.611	.757	.693	1.000
Sig. (1-tailed)	Purchase Decision	.	.000	.000	.000
	Country Beliefs	.000	.	.000	.000
	People Affect	.000	.000	.	.000
	Desired Interaction	.000	.000	.000	.
N	Purchase Decision	261	261	261	261
	Country Beliefs	261	261	261	261
	People Affect	261	261	261	261
	Desired Interaction	261	261	261	261

Normality testing on regression model is data testing to analyze and to know whether or not dependent or independent variable data distributes normally. Data has a normal distribution if the spread follows the diagonal line from low left to up right. Using SPSS 22.0 for windows, it shows that data are scattered along the diagonal line. This means that this data distributes normally.

Correlation analysis is used to analyze the relationship of variables whether it has correlation between independent and dependent variables and how strong is the correlation. In this research, product moment correlations analysis is used with the help of software SPSS 22.0 for Windows. Before the analysis, ordinal data is transformed into interval data using Method of Successive Interval (MSI). Table IV show the result of correlations analysis.

Based on data above, coefficient correlation of country beliefs with purchase decision is 0,721, coefficient correlations of people affect with purchase decision is 0,662, and coefficient correlations of desired interaction with purchase decision is 0,611. These three coefficient correlations lie between coefficient intervals of 0,600 – 0,799. This shows that there is a high correlation between variables. Positive coefficient correlation means that the better country beliefs perceived by consumer, the more consumer will buy a product. This means, it is predicted that purchase decision will increase as the country beliefs going better. The table below summarized the multiple correlations output between country beliefs (X1), people affect (X2), desired interaction (X3) and purchase decision (Y), using multiple correlations analysis.

TABLE V. MULTIPLE CORRELATIONS OUTPUT

Model Summary <sup>b</sup>									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.738 <sup>a</sup>	.545	.539	5.421	.545	102.492	3	257	.000

a. Predictors: (Constant), Desired interaction, People\_Affect, Country\_Beliefs

b. Dependent Variable: Purchase\_Decision

\* Source: Research result, 2015

Based on table above, coefficient correlations between country beliefs, people affect, and desired interaction on purchase decision is 0,738, simultaneously. R Square or coefficient of determination is 0,545, meaning that purchase decision is influenced by country beliefs, people affect, and desired interaction by 54,5%. The rest, that is 45,5% is influenced by other factors which are not covered in this research. F test in this research used ANOVA output table, as follow.

TABLE VI. FTESTING SIGNIFICANCY

ANOVA <sup>b</sup>					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	9036.894	3	3012.298	102.492	.000 <sup>a</sup>
Residual	7553.371	257	29.391		
Total	16590.264	260			

a. Predictors: (Constant), Desired interaction, People\_Affect, Country\_Beliefs

b. Dependent Variable: Purchase\_Decision



From the above table, it is inferred that F count is 102,492 while F table with degree of freedom  $df = n - k - 1 = 259$  is 2,62. From the hypotheses testing, it is known that  $F_{count} > F_{table}$ , that is  $102,492 > 2,62$ . This shows that  $H_0$  is rejected and therefore  $H_1$  is accepted. This means that there is a positive influence of country beliefs, people affect, and desired interaction on purchase decision. T test is done by using coefficient output table, SPSS 22.0 for windows. The result is as follow in table VII.

TABLE VII. TTEST SIGNIFICANCE

Model	Coefficients <sup>a</sup>		Standardized Coefficients	t	Sig.
	Unstandardized Coefficients	Std. Error			
1 (Constant)	17.852	1.388		12.866	.000
Country_Beliefs	1.156	.196	.471	5.887	.000
People_Affect	.961	.340	.205	2.827	.005
Desired_interaction	.958	.562	.113	1.706	.089

a. Dependent Variable: Purchase\_Decision

<sup>b</sup> Source: Research result, 2015

Furthermore, T Test is used to know the influence of country beliefs (X1), people affect (X2), desired interaction (X3) on purchase decision (Y), partially. T Test shows score of 5,887 for country beliefs, 2,827 for people effect, and 1,706 for desired interaction. Using  $\alpha = 0,05$  and degree of freedom  $n-2 = 259$ , t table score is 1,654. By comparing t table with t table, result shows that t count for country beliefs of 5,887 is greater than t table. Therefore,  $H_0$  is rejected and  $H_1$  is accepted. This means that there is a positive influence of country beliefs on purchase decision. The t count for people affect is 2,827. This is also greater than the score of t table. It means that  $H_0$  is rejected and  $H_1$  is accepted. So it can be inferred that there is a positive influence of people effect on purchase decision. The same thing happens with desired interaction which has t table of 1,706. Although it is the smallest score compare with the others, but still it is greater than the score of t table. This also means that  $H_0$  is rejected and  $H_1$  is accepted, and thus, desired interaction has a positive influence on purchase decision.

### B. Discussion

Based on score of country of origin variable, the highest average score is on desired interaction sub variable. This means consumer perceived South Korean as an ideal country to visit. The lowest sub variable on country of origin variable is people affect. This is related with the quality and creativity of the employees who produced Korean cosmetics. This shows that most of the consumers don't care about the employees who made the product. For them, the country itself gives a very high

attractiveness compare with the employee itself. For purchase decision variable, indicator that has the highest score is product choice. Most of the respondent buys the product because of its function that is to maintain and take good care of their skin and face, as well as to do the makeup. Follow by the high demand of the consumer to Korean Pop. Because they love Korean Pop and Korean Drama, they try to imitate what is used or wore by the actress, including make-up. The lowest score goes to purchase amount. Since the price of Korean Cosmetics product is not cheap, most consumers only buy a few items. Mainly, they bought product more than three times but in a few amount each time they buy.

From this research, it can be concluded that country of origin, which consists of country beliefs, people affect and desired interaction, influence purchase decision of Korean cosmetics product, simultaneously and partially. This shows that most of respondent buy cosmetic product based on the popularity of the country. [3] It is also mentioned that country of origin influenced consumer decision in choosing and buying a product. [5] It is stated that country of origin perception influence consumer decision. [7] Consumers use cognitive factors, such as product knowledge, as a result of a rational behavior.

Managing country perception gives benefit for the company's marketing strategy. Therefore, it is concluded that South Korea has already managed their country image very well so that it become attractiveness for the consumer to buy their product.

## V. CONCLUSION

Country of origin, which consists of country beliefs, people affect, and desired interaction, has been perceived well by consumer of Korean cosmetics product. Purchase decision is categorized in a good rank, based on the perception of consumer of Korean cosmetics product. This research also examines the influence of country of origin on purchase decision. For further study, it is important to explore more on another product categories rather than cosmetics. Factors influencing purchase decision is also important to be studied, such as, promotional tools, pricing strategy or product quality.

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# Cultivating Agents of Social Media Literacy through Service Learning

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**Abstract**— Today's learning is focused on preparing students with characters and skills needed to pursue their career and to succeed in their future. Beyond those skills, there are various supporting proficiencies that are significant in preparing for the "wild" world out there. Among those new proficiencies is social media literacy, a set of skills that one's should have in order to communicate appropriately, responsibly, and to evaluate conversations critically within the realm of socially-based technologies. Regarding this, the paper described of how media and social media education can be designed as a method to prepare and engage undergraduate students to be agents of social media literacy. This paper focuses on a media literacy course that teaches how media users receive and interact with various types of media. The students of this course learned various topics for the first half of the even semester of 2015, then by the second half of the semester the course sent them to conduct a community service learning. The students were placed into teams and sent to share what they have already learned on campus to students in middle and high schools programs in rural areas. A participant action research (PAR) is used to evaluate, upgrade and finally improve the course for future reference.

**Keywords**— media literacy, social media, service learning.

## I. INTRODUCTION

Today, Social media has become a necessity for most people. Nowadays the Internet and social media are not just a fad, but they have been transformed into a social need. 40% of the world population have an Internet connection (Internet Live Stats, 2015). While In Indonesia, the number of Internet users increased rapidly to 30% of the total population or about 73 million users (APJII, 2014). A survey conducted APJII also showed that social media activities are the most frequently performed activities on the Internet and the average hours of logging in have reach more than five hours per day. Additionally the average user of social media are dominated by teens (13-18 years) and young adults (18-29 years) (Bennett, 2013).

There were no historical notes on how sharing information or simply posting various status in social media can be so addictive. However, the science behind the potentially addictive feeling while

using social media was analyzed by Paul J. Zak (in Rudin, 2010). The result of his study shows that 10 minutes of logging in to Facebook and Twitter can produce oxytocin hormone from our brain that can release feelings of affection and contentment. Besides, engaging in a digital interaction releases adrenalin. The hormone becomes the main reason of why people get really excited when they see a notification by someone else on their social media posting.

Concerning the facts above, social media can not be underestimated and a new literacy is needed in order to cope with the phenomenon.

## II. SOCIAL MEDIA LITERACY

In the beginning of the web 2.0 era, literacy means the capability to use the internet based tools. However, along with the vast advancement of technology, Knowing how to use social media such as Twitter, Facebook or Line is not demonstrating social media literacy. Knowing how to operate a social media or internet can be defined as digitally literate but not the same as social media literacy.

Social media literacy is the knowledge, skills, attitudes and self-efficacy of individuals to (appropriately) use social media applications and to analyze, evaluate, share and create social media content (EMSOC, 2015). In other words, media literacy is having the proficiency to communicate appropriately, responsibly, and to evaluate conversations critically within the realm of socially-based technologies.

This aptitude need to be embedded to social media users. In Indonesia media and social media literacy are not part of the primary and secondary schools' curriculum. The subject is only introduced in higher education and mostly in communication, information and technology based departments. Moreover, unlike broadcasting media, the internet and social media in Indonesia do not have a commission and a very comprehensive regulations to keep a check on the on line content traffic.

Given all the opportunities and threats of social media, the author introduces the concept of social media literacy agents as a part of media literacy subjects taught in the author's institution (UPI Communications department).

### III. CULTIVATING SOCIAL MEDIA LITERACY AGENTS

The main idea of this course is to prepare students knowledge and awareness toward social media literacy. The course structure is not merely in form of a traditional lecture about media literacy but it emphasizes more on "products" from what the students have learned that can be shared with the communities.

There are two steps in embedding social media literacy values to the students. First is the forging of their knowledge and mental awareness toward digital technology and social media. Secondly, The students are specially prepared to be immersed with the community to share their knowledge.

The first step was conducted by introducing six concepts of social media literacy based on the course teaching outline (adapted from Rachmiate, 2014; Tillman, 2010). The following are the six concepts that have been embedded to the students:

1. Ability to technically utilized social media – knowing how to operate social media applications.
2. All media messages are constructed - The media do not simply reflect external reality. Rather, they present carefully crafted constructions that reflect many decisions and are the result of many determining factors (cited from <http://medialit.org>, 2015)
3. Diverge audience means different understanding and acceptance of the same Message – One's must aware about the diversity of our audience and how our online content can easily travel beyond our intended audiences, even if we believe they are one-on-one, private communications.
4. Critical thinking content consumption – In the absence of traditional media fact-checking or with the presence of media agendas, always critically analyze content that is shared and published by others – whether from citizens, brands or governments. Consider the content before you share.
5. Responsible "posts" – Use common sense when communicating online since conversations become content that are frequently indexed, difficult to delete if replicated, and thus forever searchable
6. Impression management – Establish different social accounts or blogs to manage different personas and topics, or between professional and personal interests, and share them respectively with your targeted audiences.

The above concepts are introduced to the students and discuss them for the first half of the semester. The objectives of the lecture and the training are to make the students aware that While the media landscape has radically changed, the criteria for evaluating content has not. The lens of criticality that holds media creators and distributors responsible should be applied. to everyone ( in this sense teens and young adults user since they are the most frequently users).

### IV. SERVICE LEARNING AS A SHARING MEDIA

The second step of this course is to involved the students in developing an education program regarding social media literacy. At the second hal of the semester, the students need to design a non-directive counseling to the community, particularly teenagers in the community.

The program was conducted in form of service learning. Service learning is a process of involving students in community service activities combined with facilitated means for applying the experience to their academic and personal development. It is a form of experiential education aimed at enhancing and enriching student learning in course material (uncsfu, 2015). The service learning can be very beneficial for the community since they have lack of socialization about social media literacy. In addition, service learning can serve as a more practical evaluation in rating the students understanding of the course and give a valuable civic-engagement experience for the students.

In the media literacy course, the students were assigned to design a project-based service activities for students aged 13-17 years in suburb areas (students may choose the location between 10 – 80 km from the main campus).

In designing the social media literacy projects, the students were encouraged to create an innovative method of delivery. Thereby, instead of having a classic lecture (one or groups of students talking in a classroom and in front of the audience), the students shared their knowledge as a tutor in small groups. Each group consists of two tutors and 5-6 high school or junior high school students. By having small groups, the participants and the tutors can engage in a closer and more open discussion.

This activity gives the participant a mutual learning experience. All participants are engaged in relationships not only of reciprocity, in which all contribute and all benefit, but of mutual learning, growth, and change.

This kind of program gives interdependent learning outcomes and emphasizes the careful use of critical reflection and thoughtfully designed integration of service experiences with course content in order to generate learning and growth (Labhrain, 2007).

The outcomes of the program was satisfactory, all of the participants considered that the topic was very insightful. The participants perceived positively toward the method of delivery. Since there were less age gap between the tutors and participants, they consider the method was hit the mark.

### V. CONCLUSION

Media and social media literacy will provide the ability for internet users to shape the media through digital and social media. Due to its complexity, social media literacy should be introduced and socialized to all digital users. Social media literacy teaching can guide students how to harness the power of social media in a positive manner. Finally, by having social media literacy agents and service learning the message can serve as an alternative solution while waiting for media literacy to be occurred in Indonesia education curriculum. It is critical that we guide our students

how to be a wise digital citizens and how to habituate a positive digital behaviour.

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# A Typology of Father Parenting in The Migrant Workers Family and Effect on Character of Children

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**Abstract** Parenting is a model of interaction between parents and children, which aims to foster the child's character. In general, parenting is done by both parents, especially mothers. However, in families where the mother latches become foreign workers abroad, the responsibility and the implementation of the childcare switch entirely to the father. Typology of a father's parenting is different, thought to be an effect also on differences in the character of their children. This study aimed to get an overview of the typology of father parenting in the family Labor Women, and its influence on the character of their children. Because intends to reveal in depth the social situation, then selected a qualitative approach, in order to describe the reality of the situation at the site of the study. Participants of this study are the father, whose wife was into women workers in Saudi Arabia, along with their children. Data collection techniques, is through observation; deep interview; and literature studies. Data analysis techniques, beginning with data reduction, data display, and conclusion drawing / verification. Along with the data collection, performed triangulation of data sources, which is one component of credibility test data in qualitative research. According to the research there appears to be three types of parenting that is owned by the father in the family environment of the female labor force, i.e. Authoritarian parenting; Permissive; and Authoritative. Based on the results of the research can be stated, that the type of parenting a different father would produce children's character is different. It should be used as a reference by the parents in the choice of the typology of parenting that will be applied to children.

**Key Words:** *child character; family; the typology of father parenting*

## I. INTRODUCTION

This study examines the typology of father parenting in the family Women Labor, and its influence on the character of their children. The definition of parenting by Zubaedi is, "The pattern of interaction between children and parents that include physical needs, (such as eating and drinking) and psychological needs such as security and affection), and dissemination of the norms prevailing in the community for children can live in harmony with the environment ". [1]

*Parenting is one of the most relevant perspectives in the study of relationships between parents and children.* [2]

*Parenting style captures two important elements of parenting: parental responsiveness and parental demandingness (Maccoby & Martin, 1983). Parental*

*responsiveness refers to "the extent to which parents intentionally foster individuality, self-regulation, and self-assertion by being attuned, supportive, and acquiescent to children's special needs and demands" (Baumrind, 1991). Parental demandingness refers to "the claims parents make on children to become integrated into the family whole, by their maturity demands, supervision, disciplinary efforts and willingness to confront the child who disobeys" (Baumrind, 1991). [3]*

*Relying on these underlying dimensions, Baumrind (1991) distinguished four key parenting styles: authoritative, authoritarian, permissive, and uninvolved. Authoritative parents combine high levels of support and control; this is considered the most effective parenting style for promoting children's well-being (Baumrind, 1991; Marsiglio, Amato, Day, & Lamb, 2000; Simons, & Conger, 2007). Authoritarian parents provide high control and low control. [4]*

*Authoritarian parenting style suggested that children are expected to be submissive to their parent's demands, while parents were expected to be strict, direct, and emotionally detached. Permissive parenting style like the name implies connotes less parental restrictions or limits on the child. The implication of this is that children are expected to regulate their own activities. An authoritative parenting style similar to authoritarian parenting entailed clear and firm direction to the children. However, the difference between the two similar parenting styles lies in the moderating discipline with warmth, reason, and flexibility as ensued by authoritative parenting (Kawamura, Frost, & Marmatz, 2002; Pong, Hao, & Gardner, 2005). [5]*

Parenting parents believed to be influential on the formation of the character of the child, because the child first retain the basics of personality in a family environment. Understanding character, stated by Majid and Andayani as well:

Character is the nature, or things that are so fundamental that exist in a person. Often people call it a character or temperament. No matter what name this

character is the nature of the human mind that affect all of your thoughts and actions. The characters can be found in a person's attitudes, to himself, to others, to the tasks entrusted to it and in other situations. [6]

Supposedly, parenting in the family environment was conducted jointly by the father and mother. Although in reality, its implementation was done by more dominant mothers rather than the father in everyday life. This traditional picture of the role of men and women in family life, which tends to still showed an element of difference between men and women is assumed. As reflected in the statement Supartiningsih the following, "... The traditional gender division of Labor (the base of the gender division of labor) puts the Division of labor, women at home (domestic sector) and men worked outside the home (public sector)". [7]

However, such circumstances do not occur in the environment of the village of Sindangmulya sub-district of Karawang Kutawaluya, where a number of Moms who were their profession as the labor of women in Saudi Arabia. With a contract for two years, and afterward can be updated again. This of course makes the mother cannot carry out its obligations as a nanny in the period. By itself, the responsibility of parenting the children completely reverts to the father, which is in fact still working to meet the needs of his family.

Through this research is expected illustrated the importance of the application of the corresponding typology of parenting by fathers in caring for their children, because it will also affect their character.

## II. RESEARCH METHOD

This study intends to understand the typology of parenting and its influence on the character of the children in a family of migrant workers in the village of Sindangmulya the sub-District of Kutawaluya, Karawang , which later described with words that describe social reality by using a qualitative approach, the understanding expressed by Satori and Komariah as the following, "The qualitative research is a research approach that reveal certain social situations to describe reality correctly, formed by the words based on the techniques of collecting and analyzing relevant data obtained from the natural situation". [8]

This research subject is a family of migrant workers that are the focus of this study. Two primary data source used in this study is the respondent (husband whose wife becomes migrant workers, as well as their children); and informants base is the village chief, village officials, as well as RW and RT where respondents live); and the principal informant, that relatives are involved in the care of children in the family environment of the migrant workers. Secondary data were obtained from various sources, both governmental and non-governmental, ranging from village, sub-district to district, published or unpublished. The location of this research is a family Labor Woman in the village Sindangmulya District of Kutawaluya, Karawang, West Java.

Data collection techniques used in this study were the observation; interviewing; and documentation. In order to collect data in this study, also conducted triangulation technique, which the researchers tried to combine all three sources of data in this study is the father; child; and

relatives are involved in the care of children in the family of the migrant workers. Triangulation is once again intended as well as to test the validity of the data, in particular the credibility of the data, so that the data obtained is consistent, thorough, and definitely

It is, in accordance with the opinion of Sugiyono in:

Triangulation is defined as data collection techniques that are combining various data collection techniques and data sources that already exist. When researchers collecting data with triangulation, then in fact the researchers collected data at the same time test the credibility of the data, IE checks the credibility of the data with a variety of data collection techniques and data sources. [9]

Patto expressed by triangulation,"can build on the strengths of each type of data collection while minimizing the weakness in any single approach". [10]

Form of triangulation that researchers do is reflected in the following picture:

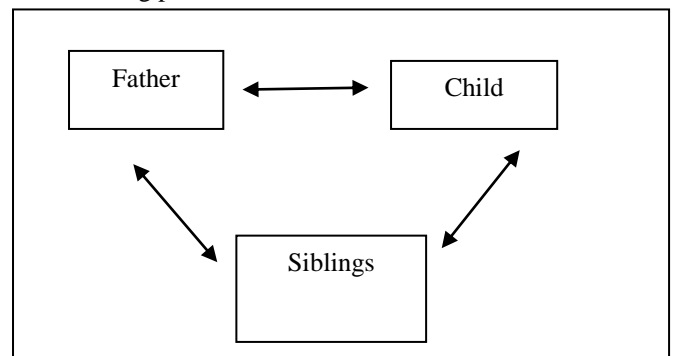


Fig. 1. Source: Modify from Sugiyono [11]

The technique of data analysis refers to the qualitative data analysis techniques according to Miles and Huberman (2007), which consists of three flow of activities that occur simultaneously, namely, "data reduction, data presentation, drawing conclusions / verification". [12]

## III. RESULT

Based on observations and interviews conducted, it can be stated that there are three different typologies of parenting fathers in the family of the migrant workers, namely:

- 1) *The first parenting, with characteristics such as:*
  - Giving freedom with certain limitations while parenting.
  - Parenting with great affection, warmth, tenderness, and familiarity.
  - Explain in detail the purpose of establishing a rule, and why children should obey him;
  - Contract for harmonious communication between father and children
  - Given the opportunity to the children to develop his independence
  - Respect the decisions, opinions, and the personality of the child, to the extent it is good for them; in order that the children gain confidence, feeling

valued and acknowledged his existence by his father.

2) *The second parenting, with characteristics such as:*

- Giving freedom to children in attitude and behavior.
- Very involved in the child's life
- Never demanded anything against children
- Never did control-control when caring for children;
- When children make mistakes, never punishing.
- Rarely participate interfering in the private lives of children.
- Relations with children are very close;
- All the desire and willingness of the child always obeyed.
- Neither control when caring for children
- The number of rules applied, and everything must be complied children without exception and compromise
- Never communicate clearly rules made for children

3) *The third parenting, with characteristics such as:*

- The child must comply with all rules set by the father
- Do not provide opportunities for children to ask the rules are applied.
- When a child in violation of existing regulations, father warned explicitly, even punished him physically.
- The father decides all decisions related to the needs of children.
- All decisions related to the child's life are determined solely by the father.

Baumrind (1971) has developed a model of parenting style, which is accepted and followed by most of the researchers. She proposed that parents fall into one of the four categories, but according to Buri (1991), within the model proposed by Baumrind three distinct prototypes of parental authority have been offered. According to Buri, they are as follows:

1) *Authoritarian: These parents value control and unquestioning obedience. They try to make children conform to a set standard of conduct, and punish them forcefully for acting contrary to that standard. They are more detached and less warm than other parents. Their children tend to be more discontented, withdrawn and distrustful. Authoritarian parenting also termed as dictatorial or harsh, is low on warmth/nurturance, strict on discipline, high in parent to child communication, but low in child to parent communication and high on expectation. This parent shows little affection and "seem aloof from their children" (Berger, 2001).*

2) *Authoritative: These parents respect child's individuality, while at the same time stress social reality. They direct their children's activities rationally, pay*

*attention to the issues rather than a child's fear of punishment or loss of love. They are loving, consistent, demanding and respectful of children's independent decisions, but they are firm in maintaining standards and willing to impose limited punishment. They explain to the reasoning behind the stands taken and encourage verbal give and take. They combine control with encouragement. Their children apparently feel secure in knowing that they are loved and what is expected of them. The preschool children of authoritative parents tend to be most self-reliant, self-controlled, self-assertive, exploratory and content.*

3) *Permissive: Permissive parents find it hard to set clear limits and provide structure. They are inconsistent disciplinarians (Huxley, 1998) and reward bad behavior regularly (Dworkin, 1997). Children are not pushed and enforced to obey guidelines or standards even when they do exist (Barakat and Clark, 1999). [13]*

Referring to the Baumrind opinion, based on their characteristic parenting unity belongs to the type of authoritative parenting. When connected with the attitude of the father in this study, among other things seemed out of respect for the presence of her children, then I will support all children's decisions, as long as the resulting good to them. Control, attention, guidance, and direction of the child's personal life was always done with great affection.

Furthermore, parenting both of the above results, including to the type of permissive parenting. It is apparent, from the attitude shown dad that never requires children to obey the rules which it adopted, even though the father communicating in detail to the child. The father seemed to let the child to follow what they want. According to the father, the child's desire must be made to be obeyed and the views of the child must always be heard. Although the relationship between father and son are very close, but at the time parenting, father never control them because they believe the children already know what they should do. Supervision is done, but in rudimentary only.

Meanwhile, the third parenting, can be categorized into the type of authoritarian parenting. Based on the results of the study seem, since the beginning of the father has set rules that must be implemented in everyday life. Children who have to obey all the wishes of parents. Children are taught to respond to the wishes of the father, and stick to it, without having to be explained at length, as the forms and respect his efforts in taking care of them. As the head of the family, father performs strict control when caring for children. Father never interfere in the private affairs of the child. They should be able to do all of their own affairs, not accustomed to relying on others.

Furthermore, each type of parenting that father used, it appears the image of the characters of her children as follows:

1) *Character produced by the father of authoritative parenting, is as follows:*

- Capable of aligning the expectations of parents and personal desire.
- Easy to get along with anyone.

- Be able to determine when to learn, and when it's time to play.
- Grow as a communicative and adoptive child.
- Appears as independent child and have the highest confidence.

2) *The character generated by the user's father Permissive parenting is as follows:*

- Less able to respect the opinions of others.
- Must constantly be obeyed her wishes.
- Including child personality freely, his behavior somewhat unruly / controlled, wants to behave as they please.
- Not including children timidly, like against anybody who displeased heart.
- Are less able to socialize with people.
- Difficult to associate
- Lazy learning, academic achievement is
- Less good less independent, tend to rely on others.

3) *The character generated by the user's father Authoritarian parenting is as follows:*

- Less responsible.
- Often behave aggressively, especially if his wishes were not obeyed.
- Less good at communicating with others.
- The child is not conforming, often seen as a rebellious son, and like to rebut parent command.
- Difficult to forgive the mistakes of others.
- Like it wants to win its own (selfish), all his wishes must be quickly met.
- Seeking attention by way of a sulk and denied counsel parents.
- Tend to withdraw from the Association

In general, the character generated by the three typologies of parenting fathers in the family of the migrant workers, consistent with the results Baumrind about style treatment of parents (parenting style) and its impact on children's behavior, the following:

TABLE I. THE INFLUENCE OF "PARENTING STYLE" ON THE CHILD BEHAVIOR

PARENTING STYLES	ATTITUDE OR BEHAVIOR OF PARENTS	CHILD BEHAVIOR PROFILE
1. Authoritarian	1. The attitude of 'acceptance' is low, but high control. 2. Physically punishing. 3. Being commanded (requires/rule the kid to do something no-compromise) 4. Be rigid (hard	1. Irritability 2. Cowards 3. Moody, unhappy 4. Easily to affected 5. Do not have a clear future direction 6. Unfriendly

	5. Emotional and tend to be rejected	
2. Permissive	1. The attitude of 'acceptance' high, but low control. 2. Give freedom to the child's expressed wishes	1. Being impulsive and aggressive. 2. Rebellious. 3. Lack of confidence and self-control. 4. Domineering. 5. No clear direction of his life. 6. Lower achievement
3. Authoritative	1. The attitude of acceptance and high control 2. Responsive to the needs of children 3. Encourage the child to express an opinion or question 4. Provides an explanation of the impact of the good deed and the bad.	1. Be friendly 2. Have the confidence 3. Being able to control themselves 4. Be polite 5. Cooperates 6. Have a sense of curiosity is high 7. Have goals/directions clear living 8. Oriented towards achievements

<sup>a</sup>. Source: Yusuf [14]

Based on the results of research conducted in the migrant family can be stated, that the father of the different typologies of parenting can produce different characters in the child.

#### IV. RESULT

One of the main goals of parenting for their children is the formation of good character. In a family of migrant workers, where the responsibility for the care of children is fully transferred to the father, because the mother is working abroad, the father should still be able to look after their children well too.

The findings stated that the different typology of father parenting a, will produce a different character of the child, should be used as a reference by parents to choose appropriate parenting typology, in order to influence the growth of good character in their children themselves.

In further research, is expected to be reviewed various typologies of parenting influence of fathers in the family of migrant workers, and their effects on the lives of children associated with the world of formal education, for example ideals pursue higher education; motivation to excel, and so on.

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# Study of Nonformal and Informal Education Policy Toward Professionalism Education Services for Community

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**Abstract**— Government responsibility in advancing education, was supported by policy and regulation to encourage professional work of education services that serve by formal and non-formal way. In reality capability to implement the policy or regulation still has problem which is become obstacle to enlarge education services to community. This research aims to analyze the supervisors, managers and institutional of nonformal education in every role, which relating with duties and their obligation in nonformal education units. Subject in this research are managers of Community Learning Center (CLC) and Smart House (SH) to get available data with open questionnaire and interview as a data collection tool. Results of the study are policies and regulations set by the government has been known by the managers of the units in community only in the implementation, the cultivated not been fully implemented due to limitations in the knowledge and ability of the institution. As to follow up we need a mechanism for dissemination policies and regulations set by the government with the involvement of stakeholders, namely inspector and local governments to be able to follow up the implementation of these rules in order to produce professional education services

**Keywords**—Policy; Units; Managers;

## I. INTRODUCTION

Nonformal education appears because implementation of formal education not been able to generate competent graduates in this era. Graduates school education does not guarantee someone to have a good job's. Graduates school education should try to get a good job, but most of them feel ashamed to work, which is not in accordance with the respective fields and its increase's unemployment.

Based on limited observation researchers showed that managers of Community Learning Center and Smart House should be able to implement their task and function but in the fact, they are not fully understood with their task and function to relate on policy and regulation of government. Actually, managers of Community Learning Center and Smart House can be the main facilitator to implement the policy and regulation of government.

Some of nonformal education units being an organizer of education, there are Community Learning Center, Institution Courses and Training, Early Childhood and Education and other similar units. That institution is place and media to society service-learning activities, which can be alternative as formal

education replacement. Currently, most of the nonformal education units with range of program relating the old units.

Focus of this research is managers of nonformal education in nonformal education institution, especially Community Learning Center, Smart House and Study Group. This research is relating task and function of managers, supervisor and institution of nonformal education as in policy and regulation of government. Because fact in the field the policy and regulation from Government haven't been running properly.

## II. LITERATURE REVIEW

### A. *Essence Of Nonformal Education Services*

It defines education services it begins with discussions of nonformal education basic concept. The terms of implementation of nonformal education have been addressed in Act number 20th of 2003 on the national education system. Implementation of non-formal education is conducted to provide educational services to society that might not get the service on school education and be lifelong education service access. The purpose of nonformal education itself is expanding, leveling, and improve the quality of early-childhood education services, basic education, education for society, educational skills for women and continuing education. In addition, nonformal education also aims to organize a quality workforce either manager or facilitator and enhance public participation as well as local governments.

The Organization of non formal education itself aims to build a nation, so that programs which implemented adapted to the needs of nation. The programs implemented to help development programs, including Early-Childhood Education, Program Equivalence, Program For Eradication Of Illiteracy, Program to raise community reading interest, Women's Education Programs, Continuing Education Programs, Program Development And Empowerment Community And Learning Activities Center.

### B. *Juridical Foundation In Organizing Nonformal Education*

The following researchers cite several juridical foundations relating to the organization of nonformal education including Act No. 20 of 2003 on the national education systems,

Government regulation number 17 in 2010 about management education and conducting education, Regulation of the Minister of education and culture number 81 2013 about establishment of nonformal education institution, Government Regulation No. 32 2013 About education standards.

### C. Community Based-Education

According to Ajat Sudrajat journal, education essentially has two objectives, namely helping people to be intelligent and smart (smart), and help them become better human beings (good). While Smucker in the journal Toto Suharto tried to approach education with the perspective of the community (community approach to education). He defines community as a collection of the population, lived in an adjacent region, integrated through a common experience, has a number of basic services institutions, aware of local unity, and able to act in his capacity as a corporation. The second is based on the above understanding of community-based education is one of the efforts to solve the problems of education.

Siombing in the Fasli Jalal and Dedi Supriadi (2001:183-188) confirmed there are five aspects, which became reference nonformal education in developing and implementing the concept of community-based education. First, technology that should be studied in accordance with the conditions and the real situation existing in society. The second is the institutional. The meaning is there should be a clear status container owned or borrowed, managed, developed by the community. Third is a social learning program, meaning that it must be a social value or must be meaningful to the lives of the learners or the citizens learn. Fourth are the ownership of the learning programs; institutional means should belong to the community, not the property of government agencies. Fifth are organization. The meaning is non-formal education authorities, meaning that it does not handle its own program, but rather a partner with society organizations.

### III. METHOD

This research uses descriptive study towards nonformal education institutions. Data collection techniques used in this study consist of the study of documentation, study literature, study of primary data, and focus group discussion (FGD). The sample of this research is focused to the nonformal education institutional in West Java on the four regency or city, namely Bandung, West Bandung Regency, Sumedang and Cimahi. The data and information collected are qualitative information, statistical data, data persepsional which consists of a structured questionnaire and interviews, as well as open discussion groups focused.

### IV. RESULT AND DISCUSSION

Based on the results of question form from the agency managers say that they know the policy and regulation related to the conducting nonformal education program. The majority of them know one policy and regulation on the organization of nonformal education program, but they don't know how to implement the policy or regulation.

Edwards suggested in Haedar Akib's journal that without an effective implementation of policy decision makers will not

succeed. Then the implementation of policy is an important part in policy decisions.

Non formal and informal education adopted by the Central Government from local governments had a wide range of regulations and policies to support the organization of education. However, in implementing the non formal education program experiencing various obstacles such as rules and regulations that are made merely noticed by the manager but not understood completely by the manager. This makes the non formal education program not organized like as appropriate. Supervisor as functional on duty to perform quality control and evaluation of non-formal and informal education services by monitoring non formal education programs so mentorship and coaching to educators and educational personnel in non formal education units of the individually. Based on the results now, the supervisor has been monitoring the non formal education programs in various of non formal education units but not done monitoring results are reported in the form of reports, and further construction is not done because of the limitations of their knowledge.

The majority belonged to non formal education institution's individuals who privately run group. Non formal education programmed itself has its diversity, ranging from Community Learning Center, A course of training institutions and Early-childhood education. Goal of nonformal education programs itself is a society from the middle to the bottom that has constraints specific to the following activities in formal education. The nonformal education agency was designed from, by and for the community so that the program is implemented based on the needs of the community. The presence of this fact, non formal education institutions can help mask the shortcomings of formal education, but many people who do not even know the existence of the non-formal education. This is a problem of its own because the conduct of non formal education that relies on citizen his study.

PNFI institution is an institution founded on the basis of education in society. Certainly PNFI agency referring to the five concept of administering education in community-based program proposed by SIH in Fasli Jalal and Dedi Supriadi (2001: 183-188). It is intended that the objectives of non-formal programs is getting more focused and have a clear reference to non-formal programs have a clear direction and systematic as in formal education.

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# *Baitul Maal Wat Tamwil* as an Islamic Financial Inclusion Institution Model Towards a Sustainable Development

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**Abstract** - This research is based on the issues of many informal sector businesses that do not have access towards capital from formal financial institutions, especially Islamic ones that are still considered to be excluded and hard to reach. The research aims to find the best model in empowering informal sector businesses based on sharia principles conducted by *Baitul Maal Wat Tamwil* (BMT), in which equivalent to the sharia micro finance institution. It adopted a qualitative descriptive approach and employed SWOT analysis of the ten BMTs which actively have given funding and empowered informal sector business in Bandung Raya. The model of empowerment implemented by BMT, is divided into three clusters with the following indicators such as: the utilization of productive economic, mentoring and training. The general results of this research indicate that the majority of BMTs is in the second cluster, with characteristic activities only productive economic empowerment through Islamic micro financing and still not contribute to the social function in running mentoring and training to informal sector businesses. Additionally, based on the results of the SWOT analysis, it is found that in general BMT has the potential to develop due to the principle of justice and its closeness to the micro business in which has not been accessed or touched by other financial institutions. On the other hand, the potential is still constrained by the inadequacy capacity of Human Resources in providing business advisory services at the same time. The implication of the research shows the urgent needs for competent human resources in developing BMTs members to be professional entrepreneurs who have good spirituality in empowering informal sector business community.

**Keywords:** *Baitul Maal Wat Tamwil, Financial Inclusion, Empowerment, and Informal Sector*

## I. INTRODUCTION

Informal sector businesses have the potentials to develop their businesses if they supported by better financial sources. Based on the research results, the informal sector entrepreneurs have limited access to financial institutions due to strict administrative requirements (1).

This data can be seen in Figure 1 below:

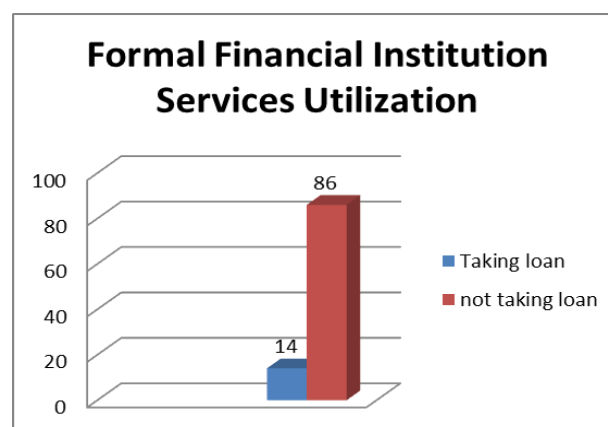


Fig. 1. Access of Informal Sector Entrepreneur to Formal Financial Institution

It is found that when asked about the Islamic financial knowledge, the majority of them do not know the answer and can only distinguish that Islamic financial one do not use the interest. These results are put into a material evaluation for the development of Islamic finance in general to notice Shariah compliance of products and services that can be provided for the benefit of the people entirely. In accordance with the study of (2), it is discovered that the efficiency or performance indicators of the success of Islamic banking is no longer shown by the ROA or ROE, but by the extent to which the institution of Islamic banking can reach out and give access to the public especially the marginalized economically. The informal sector businesses do not have collateral and come from poor communities. This is the general purpose of Islamic banking, but its implementation is often missing from the components Islamic Bank (3).

Some literature reviews and empirical studies mention that the financial system will contribute to the growth and development because it would channel between the owner of the funds with the funds. Due to this connection, increasing investment, employment opportunities will be created and ultimately drive the real sector (4). Thus, it becomes very important for the growing economy countries develop a financial system that can provide access to all levels of society and contribute positively in reducing the level of poverty and income inequality. This is the basic concept of financial inclusion.

This paper aims to describe how the BMT as a model for Islamic Financial Institution Inclusion of social and economic function in the form of activities undertaken. In addition, this paper would like to reveal the potentials and problems faced by BMT internally and externally in the form of a SWOT analysis.

## II. LITERATURE REVIEW

### A. Islamic Financial Inclusion

The idea of financial inclusion in contemporary life comes from some theory of political economy, including the theory of modernization, investment theory, human capital theory and the theory of behavior. Basically, the fourth theory explains that the problem of poverty as a major problem in the construction due to the lack of capital invested. Therefore, according to this theory the poor should get the funds to be injected or capital to be invested. In addition, the poor must be given access to financial services in the form of micro credit that will boost productivity and opening of new jobs (5) (6).

The concept of Islamic finance related " Financial Inclusion " aims at two things, namely to promote risk-sharing contract as an alternative to debt-based financing in the conventional financial and the second, related to specific instruments used to redistribute wealth among the people. The use of risk-sharing contract in accordance with the principles of Islamic microfinance aimed at the micro, small and medium-sized businesses and micro-insurance to expand access to finance. In addition, the mechanism of redistribution of wealth carried out through instruments such as zakat, Sadaqah, Wakaf and Qardul Hasan to help the poor improving their socioeconomic capacity (4).

### B. Baitul Maal Wat Tamwil

Baitul Maal Wat Tamwil (BMT) is an Islamic economic institution which are a modification of existing Baitul Maal during the period of the Prophet Muhammad. Unlike Baitul Maal, BMT is not merely having a social role as a non – profit institution, but also playing an important role in the commercial with the profit motive through economic functions. There are four activities undertaken by BMT (8), which collect and distribute zakat, infaq, shodaqoh and wakaf, financing activities, financing and services. In financing activities, BMT is generally employed *wadiah* and *mudharabah* agreement. For financing activities *mudharabah* and *musharakah* are used while the activity in BMT services using *kafalah*, *Ijarah*, *Hiwalah*, *wakalah* and *Rahn* contract.

In regards to(9), BMT main characteristics are:

- Providing services to the poorest people and lift them to be actively involved in the economy
- Creating a sustainable microfinance and not dependent on donations which provide micro finance
- increase the accountability of institutions reported as zakat and other Islamic charity and as Islamic micro finance institutions
- Creating a sustainable microfinance with low failure rate and reduce the level of bad debts, when the micro-credit given to members who have the skills or expertise in generating revenues

- As an institution that is able to overcome problems in the community by presenting the goals and values simultaneously.

Thus, the Baitul Maal Wat Tamwil based on the characteristics of Islamic financial institutions that have the potential to give very wide access to people, especially people who have had limited access to finance at a formal financial institution. This concept is intended that the BMT as an Islamic Financial Institution that contribute socially and economically to empower communities.

### C. The Concept of Economic Development and Inclusion in Islam

Development concept in Islam has three dimensions, namely the development of individual or human as themselves, physical development and social development of society (10). In Islam, the happiness of a person's life can not only be achieved by increasing revenue, but also by building a three-dimensional person in them. At the same time, economic capacity building in Islam gives the meaning that humans can obtain materially satisfaction by eliminating various forms of barriers to gain spiritual elevation (11).

Economic institutions play an important role in operationalizing the goal in achieving social justice that will distribute the rule in Islam. Islam aims to distribute resources between rich and poor to achieve a balance. In essence, the wealth belongs to Allah for the welfare of the entire universe, therefore, to avoid a gap between rich and poor, Islam has rules not to do excessive spending (*israf*), show exaggerated-luxuries while it suggests a simple living. On the other hand, Islam also pays attention to the poor who cannot attain work due to a wide range of reasons to get relief from income which is owned by the rich. Thus, the rights of private (property) do not mean exclusive, but inclusive, because the rights of the poor can be redeemed by the income of the rich. This will create a balance of economic and sustainable development without a high disparity between the rich and poor (4).

## III. METHODOLOGY

Research methodology of this research used a qualitative descriptive approach to determine how the Baitul Maal Wat Tamwil (BMT) has been engaged in social and economic function in society. Qualitative analysis is conducted by using the model of Research & Development (R & D). According to (12) method of research and development is the research methods used to produce a particular product, and to test the effectiveness of it. To be able to produce specific products, research analysis is needed (survey or qualitative methods are used) as well to test the effectiveness of these products in order to function well in society at large. For this purpose, it is necessary to study to test the effectiveness product (used in experimental method). Which then, the test is used in a study on how to develop sharia-based model of financial inclusion through the mechanism of research and development to produce the best model and effective in improving the welfare of informal sector businesses.

The necessary data in this study were collected through direct observation in the field, i.e. To visit the BMTs in the city of Bandung and its surroundings, using in-depth interviews (depth interview) with the managers of BMT

and members of BMT, and distribute the questionnaire to members of BMT which is an informal sector business. In addition, to identify the various problems faced by BMT, SWOT analysis (Strength, Weakness, Opportunities and Threat) was performed.

The population in this research was all BMT in Bandung Raya. The sampling technique used purposive sampling, namely choosing BMT that will be the object of research based on the amount of assets and a member of the most active participation in providing financing to informal sector businesses. Based on this parameters 10 BMTs selected as the object of research, namely: BMT Itqan (IT); BMT Baituraahim (BM); BMT Mitra Sadaya (MS); BMT Dana Ukhuwah (DU); BMT Barrah (BR); BMT Dinar Cipta Madani (DM); BMT Daarut Tauhid (DT); BMT Nurul Ummah (NU); BMT Mitass (MT) and BMT El Dana Manfaat (EL). Then the necessary data in this research collected through direct observation in the field, i.e. A visit to the BMT in Bandung and surrounding region through the conclusion depth interviews (depth interview) with the managers of BMT.

#### Research Design:

##### 1. Work Activities

- Preliminary Studies

Author conducted preliminary studies in the first year of the study and the results show an overview of informal sector entrepreneurial in Bandung. Afterwards, observation of Sharia-based model of financial inclusion that is characterized by financing products provided by BMT.

- Developing instruments (questionnaires) and interviews to determine the model of financial inclusion which is owned by BMT.
- Designing Validation

##### 2. Achieve Results

- The Resulting Product

The resulting product of this research is described of sharia-based owned by BMT, R & D model by analyzing the opportunities and challenges of financial inclusion models owned by BMT and by demonstrating the impact of the BMT model against the economic capacity of informal sector entrepreneur.

- Development of financial inclusion sharia-based models owned by BMT which affect the economic capacity of informal sector entrepreneur
- Product

R & D Model Financial Inclusion sharia-based owned by BMT

## IV. FINDING AND DISCUSSION

### A. Description of Function Activity of Baitul Maal Wat Tamwil

Based on descriptive research on the activities carried out ten BMTs as the research objects, functionally, not all of them optimally carry out their activities in terms of economic and social function. There are four BMTs have run activities and functions optimally, namely BMT Itqan, BMT Mitra Sadaya, BMT Barrah and BMT Daarut Tauhid. Activities that have been performed by the four BMTs including collection and distribution of funds of Zakat, Infaq, Shodaqoh and Wakaf (ZISWAF), financing or loans with a free - interest loan (Qardhul Hasan) for the poor, training and assistance to small businesses that obtain financing (social function). In addition to that, the economic function being operated includes funding activities, financial and service activities are patterned on profits.

Six out of ten BMTs as an object of research, namely BMT Baiturrahim, BMT Dana Ukhuwah, BMT Dinar Cipta Madani, BMT Nurul Ummah, BMT Mitass and BMT El Dana Manfaat have yet not fully run the activities of BMT according to the function. There are several background reasons, among them are still in their early stages of development so that the management system developed in modest with the value of assets and human resources numbers/ capabilities are limited, so they have not been able to carry out the activities undertaken in accordance with the function of BMT. In general, a function that has not run optimally, namely social function, including ZISWAF fund management. There is an interesting fact that people are more accustomed to channel funds to the specific ZISWAF institution's management to perform these functions, such as BAZ or Zakat Management Organization. Therefore, those developing BMTs have not been able to raise funds ZISWAF optimally. In addition, fundraising ZISWAF by BMT is limited due to the ability of its members in channeling ZISWAF funds. On the other hand it is perceived by the members of the small community that BMT is generally bridging informal businesses, so the ability to channel its ZISWAF funds are still limited.

Other activities, namely financing agreement *Qardhul Hasan* or free-interest loan is still rare to be carried out by BMT, in which the given loan, has not meant to be given any results/profit or any enhancement. This contract is imposed on the poor people who need urgent or emergency funds for education and other needs. Furthermore, the activity of which has not run optimally by BMT are the activity assistance and training to members of the BMT. In fact, this activity is considered important because apart from being the responsibility of BMT in empowering the community, training and mentoring are also used as one of the strategies for BMT to grow and develop in line with the increased economic capacity of its members.

Based on the results of interviews with the managers of BMT whose assets and a large number of members, such as BMT Itqan showing that their assets can grow quickly. It is mainly caused by its capacity building with its members and assistance of its members who run micro-enterprises, either as merchants or small farmers to succeed in business. In addition, they also give a briefing

spiritual or religious knowledge with the expectations of their members to religious observance, the better. As a result, when the BMT with foster resilient members in running their business, then members can also develop economically and have a higher loyalty to BMT as well a good spirituality and implications towards the better behavior.

The BMT have not able to run training programs and mentoring due to Human Resources (HR) limitation in terms of number and competence. This situation becomes the barriers for them to provide training and business mentoring regularly. That is why HR is limited only to provide financing and reassemble the return of members on a regular basis. Another main problem faced by BMT managers is difficult to find employees who are willing to work at low wages despite quite tiring and time consuming work especially the need to go directly to the community.

Based on the research of descriptive associated with the activities carried out by the BMT's in the city of Bandung and its surroundings, then a classification or grouping the BMT's is made into three clusters, with the following conditions: Cluster I (BMT which only carrying out its activities on the social dimension), cluster II (BMT only which run its activities in economic dimension), and cluster III (BMT which carrying out its activities on the social and economic dimensions simultaneously). With this, the ten BMTs who becomes the object of the research, none of any BMT included in cluster I, six BMTs included in cluster II (Baiturrahim, Dinar Cipta Madani, Nurul Ummah, Dana Ukhuwahm Mitrass, El Dana Manfaat) and four BMT (Itqan, Mitra Sadaya, Barrah and Daarut Tauhid) included in Cluster III.

**B. SWOT Analysis Baitul Maal Wat Tamwil**

In assessing the potential and the problems encountered, the following described force (Strength), weakness (Weakness), opportunities (Opportunity) and challenges (Threat) at BMT based on field studies in Table 1.

TABLE I. ANALYSIS, SWOT BAITUL MAAL WAT TAMWIL

<b>Strength</b>	<b>Weakness</b>
<ul style="list-style-type: none"> <li>• Loyalty members</li> <li>• Strategic location</li> <li>• Methods of marketing " proactive " (Service Pick Up)</li> <li>• Uphold the sense of kinship</li> <li>• Having a variety of products that can be offered</li> <li>• Conduct training and assistance to micro businesses</li> </ul>	<ul style="list-style-type: none"> <li>• Difficulty in search for competent human resources and has a high missionary zeal</li> <li>• Limitations in training and increased knowledge of Islamic financial BMT Human Resources</li> <li>• Limitations of capital owned BMT</li> <li>• Financing procedure felt still less practical</li> <li>• The absence of economic and financial literacy program for prospective members</li> </ul>

<ul style="list-style-type: none"> <li>• The system profit, sharing partner or prospective members</li> </ul>	<ul style="list-style-type: none"> <li>• of Islamic Infrastructure BMT is still modest, so make members uncomfortable</li> </ul>
<b>Opportunity</b>	<b>Threat</b>
<ul style="list-style-type: none"> <li>• Islamic society Environment</li> <li>• A lot of informal sector businesses</li> <li>• Public access to Islamic financial institutions is still limited</li> <li>• The cooperation with Islamic banks in the form of " Linkage Program"</li> </ul>	<ul style="list-style-type: none"> <li>• The establishment of a bank nearby BMT.</li> <li>• The number of loan sharks surrounding community is considered to be more practical in the financing operation</li> <li>• Wrong interpretation of the BMT function, which is considered simply as a social institution that does not pay attention to the value of profit.</li> </ul>

Several strategies are being made to develop the strength of BMT from within and potential BMT from outside, such as literacy of Islamic finance and economics, socialization and promotion of BMT, building a network of cooperation with Islamic banks and universities, improving the quality of human resources, actively involved in the organization of associations BMT, commitment in providing training and mentoring to members. Socialization and literacy of Islamic economics and finance into the first part is important because BMT as Islamic financial institutions must introduce the first basic concept is, to all parties' pliers involved in the BMT, so in the end there will be no interpretation misunderstood any measures BMT performed. In addition, a more mainstream of Economics and Islamic finance literacy is done so that the parties involved in BMT can keep Shariah Compliance of the BMT.

At a later stage, the necessary dissemination and promotion of BMT to the strategic community groups, such as housewives through *Ta'lim* Assembly group, the small businesses (traders) and teachers. This needs to be done to make them more familiar with the concept of BMT and advantages compared to other financial institutions. The network of cooperation with the Islamic Bank performed to obtain supporting funds in increasing the capacity of capital owned by BMT. It is very possible to do because Islamic banks have an interest in channeling funds to the community, but in real practice, it becomes too risky and high cost when Islamic banks should channel funds directly in small quantities to the community grass root level. Therefore, today, many programs are carried out by the Islamic Bank to provide supporting funds to BMT

Other forms of cooperation that need to be carried out by BMT is with universities, especially universities organizers of Economic and Islamic Finance study programs. It is given that the majority of BMT still has problems with the availability of competent human resources and has a high missionary zeal in developing the BMT. Among the Program is to be executed by the college



is an opportunity for students to do an internship at the same devotion in BMT, make a cooperate with employees/new employee recruitment and engage employees into training BMT organized by universities or bring academicians to provide training and guidance to employees, administrators and members of the BMT.

In addition, active involvement with the organization, association of BMT has also become a necessity. This is to determine any regulatory developments, voicing opinions on fixing regulations or rules BMT, and to conduct a comparative research to other BMTs that have been successful as an input for improving the performance of BMT. The last strategy is very important to note is owned by a BMT commitment to coaching/mentoring and advising the members in developing their economic capacity. This activity is considered still too difficult for most BMT, whereas if BMT able to do this, then goodness will have a major impact on the development and advancement of BMT it. The logic is very simple, when members of the BMT empowered economically through a mentoring process, then the members of BMT will have better economic conditions. ultimately the loyalty of the members can be built which is good for better BMT.

Thus, BMT as Islamic financial institutions can operate inclusively, could be a solution of various problems of development in Indonesia and the world at large. BMT as an institution that focuses on community empowerment program for small and medium-sized groups through the roles and functions carried out by BMT scheme itself. BMT plays an important role in reducing poverty and it appears to the activities undertaken, namely social activities (Baitul Maal) and economic activity (at-Tamwil) (14).

## V. CONCLUSION

BMT is the Islamic financial institutions that perform the function of social and economic. However, in its real implementation, there are some BMTs have not been able to carry out both functions. There are several underlying reasons, including limitation of capital, human resources and the ability to understand the functions and programs that can be run by BMT. Therefore, the dimension of the activities that can be carried out by BMT covered only the narrow scope and perceived has not been practically effective. Such conditions can be described in the SWOT analysis, in assessing the potential and constraints faced by BMT both internally and externally. Therefore, we need some strategies to do, ranging from the basic foundation that must be built in setting up BMT as Islamic financial institutions, namely an understanding of the concept of Islamic economics and finance for all parties involved in the BMT until the formation of networks of cooperation with various institutions will support the development of BMT performance. This being the case, is expected BMT able to prove that as an Islamic financial institution, BMT could be a solution to the problems of development and become an important part of the realization of sustainable development.

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# Transformational Leadership for School Productivity in Vocational Education

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**Abstract**— The problem arose in Vocational School graduates shown that the schools need to enhance its productivity. School productivity becomes the principal's responsibility by adapting the transformational leadership style. This research aimed at describing and analyzing the impact of the transformational leadership on school productivity. This present study used correlation research method to 286 Vocational School teachers in Bandung Regency. The research finding indicates that there is a positive and significant impact of transformational leadership on the school productivity.

**Keywords**— *Transformational Leadership, School Productivity, Vocational School*

## I. INTRODUCTION

Productivity at vocational school is a part of very attractive educational administration study. It is not only because at vocational school, it is known the productive learning, but it also relates to the big cost spent compared to the graduation quality enabling to be absorb by the work world. This big cost relates to the cost required for the learning with higher practical proportion than the theory. The practical learning at vocational school requires many and expensive tools as well as special cost for not few field practices. However, the school selection at vocational school with bigger cost has benefits than the students have to drop out and become total unemployment. Hoxby said that, Although productivity is rarely mentioned and productivity calculations are never made, however, it is very influential on student performance compared to calculate the cost of risk in school. An improvement in the education productivity is needed related from the last problem. (Hoxby, 2003)

The Problems from the low productivity cannot be tolerated or allowed to drag on because it concerns all the education purpose, which is reflected from the output from the education as stated by Mulyasa. (2011:92) That productivity throughout the education world is related with the whole regulation process and the use of resources to fulfill the education purpose effectively and efficiently. It relates to this, it is necessary for the educational productivity improvement and increase. An improvement in the education productivity is needed related from the last problem. The effort to increase the productivity is

conducted at some countries by giving voucher program trusted to be able to help the school to improve its productivity. (McMillan, 2005).

Some of the studies showed that productivity will be experiencing an increase when it is supported with an appropriate style of leadership and the skills that are optimal as well as a great work motivation. In addition, there has to pursue improvement on some factors to realize the productivity. Rois (2008:10) shows the factor which is lowering the productivity, namely: 1) The Headmaster performances that aren't followed by an unclear structure of vision and mission; 2) School organization culture that isn't conducive yet; and 3) the unoptimal teacher competence, as well as lack of facilities and infrastructure in school.

Rois's studies emphasize, that the school productivity will be increasing when it's paying attention on the increasing school capacity on some of the factors like leadership, organization culture, and the teacher performance. Saparudin (2012:18) concludes the studies results that the Headmaster's performance, school culture, teacher competence and the need of school facilities contribute as significantly towards the school productivity. Likewise, with the study results from Rahmat (2012:272) which concludes that the Headmaster leadership, school funding, school culture, and the teacher's teaching performance simultaneously effected significantly towards the academic service quality.

A viewpoint that pushes the needs for school to have a leadership that orientated towards productivity was given by Tracy and Hinkin (Gill and co, 2010). They stated that the focus on productivity leadership is leadership and assumptions that affect the attitude of members of the organization in building organizational commitment. Such leadership called transformational leadership (TFL). TFL as a form of leadership intended to motivate and inspire followers to pursue higher-order goals through the transformation of followers' attitudes, beliefs, values, and behaviors (To, Tse, & Ashkanasy, 2015).

Study results from Gentillucci & Muto (2007:232) shows that Headmaster's leadership behavior to execute his role as the instructional leader have a significant impact on the creation of effective school and student achievements. Some of the other studies are done to prove the presence of direct and indirect transformational leadership towards the student achievements

(Leithwood, Day, Sammons, Harros, & Hopkins, 2006; Leithwood, Seashore Louis, Anderson, & Wahlstrom, 2004). Headmaster's leadership quality is a key to improve and develop the organization learning. Although leadership explains only about three to five percent of the variation in student learning across schools, this effect is actually nearly one-quarter of the total effect of all school factors. (Stewart, 2006).

The transformational leadership is not a new concept, at least, Bryman (1992) has said when he stated new study in 1992. But in Indonesia, the study on transformational leadership is relatively new. The previous study results state that the transformational leadership approach is very fundamental to reach the leadership goals wanting to support the capacity development led at higher level. By the transformational leadership, the individual and organizational capacity are increasing and growing the commitment to reach the bigger school productivity ( Burns, 1978; Bass , 1985). Kenneth Leithwood Doris Jantzi, (2000). Not only as the new approach, is the transformational leadership also the universal phenomena among the complexity of leader's and follower's roles in increasing the school productivity. The transformational leaders focus on restructuring the school by improving school conditions. (Stewart, 2006).

Bass (1998) explains 4 dimensions of Transformational leadership, namely: Charismatic Leadership or Idealized Influence, Inspirational Motivation, Intellectual Stimulation and Individualized Consideration. (Stewart, 2006). While, the study conducted by Leithwood and Steinbach (1995) has put the transformational aspect on six dimensions, namely: building school vision and goals; providing intellectual stimulation; offering individualized support; symbolizing professional practices and values; demonstrating high performance expectations; and developing structures to foster participation in school. Leithwood, 1994; Leithwood et al., 1999; Kenneth Leithwood Doris Jantzi, 2000). While Kouzes & Posner, (2007) shows the five components of leader behaviour, namely challenging the process, inspiring a shared vision, enabling others to act, modelling the way, and encouraging the heart. (Dunn, Dastoor, & Sims, 2012).

Related from the statement above then this studies asked what is the effect of the transformational leadership toward the Vocational High School productivity in Bandung Regency. In general, this studies aim to find out how big is the effect from the transformational leadership towards the Vocational High School productivity in Bandung Regency.

The scope of these studies is limited on the two variables, namely school productivity and the transformational leadership. According to the theoretical basis, the variable of the forming factors for each variable studies are the following: 1) The Variable of the transformational leadership (X1) formed through 4 variable factors: a) idealized influence b) inspirational motivation c) intellectual stimulation, and d) individualized consideration. The variable of school productivity (Y2), formed through 3 variable factors: a) administrative, b) economical, and c) psychological.

This study expresses the facts on the transformational leadership and productivity at vocational school, so that it is

very appropriate to the survey method. The correlation analysis is a data processing technique used in this study based on the goals to know the extent of the variations in one or more other factors based on the correlation coefficient. This study is conducted at Vocational High School in Bandung Regency with the study targets are the teachers as the population. This study is conducted at 286 people, by the sample selection is by proportional random sampling at productive teachers and minimally has worked for 5 years. This study uses primary data collected by survey with the questionnaires as the study instruments.

The measurement uses the Multifactor Leadership Questionnaire (MLQ) adapted from Avolio, et al (2004), Bass (1998), (Ghafoor, Qureshi, Khan, & Hijazi, 2011), (Stewart, 2006) and the school productivity criteria from Alan Thomas (Komariah, 2014) with the statement is as the behaviour scale at undesired situation. The answer alternative used in the instrument selected is by five alternatives, namely ranging from very agree, agree, sometimes, less agree, and very disagree. The instrument used previously has been through the calibration process and instrument trial.

The data analysis is conducted to know the relationship between the X1 variable as the independent variable and variable Y as the dependent variable, by the correlation coefficient calculation. The determination coefficient analysis is a analysis to know the contribution of independent variable effect on the dependent variable in percentage. The high and low of relationship level between the study variables can be seen from the amount of correlation coefficient value (r) obtained from the study data analysis results by using SPSS 16.0 software. To know the functional relationship between the independent variable and dependent variable is conducted the regression analysis symbolized by  $Y = f(X)$ , which the average change of Y value is set by the decrease and increase of each X unit value.

## II. THE EFFECT OF THE TRANSFORMATIONAL LEADERSHIP TO THE PRODUCTIVE SCHOOL

Transformational leadership has a positive and significant effect on productive school. Temuan pertama ini sejalan dengan teori Transformational Leadership with Factors

The 4 "I's" dari Bass dkk yang menjelaskan bahwa The 4 "I's" ini dapat menstimulasi bawahan/pengikut untuk bergerak menjalankan misinya masing-masing secara produktif dengan cara pemimpin transformasional mengartikulasikan visi masa depan organisasi yang realistis, menstimulasi bawahan dengan cara yang intelektual, dan menaruh perhatian pada perbedaan-perbedaan yang dimiliki oleh bawahannya. The first conclusion is parallel with the theory of Transformational Leadership with Factors. The 4 "I's" from Bass and co. which described or explained that These 4 "I's" can stimulate followers to move running each mission as productively with how the transformational leaders articulate the organization's vision of the future realistically, stimulate followers with a intellectual way, and place an attention on the differences which owned by their followers. The four factors are very interesting and important to be implemented on to the headmaster leadership

to realize the school mission as a learning organization which is in inside there are many efforts to transforms their behavior.

The first "I" is to idealized influence charisma, that is explained as a behaviour which generates respect and trust from the person who lead them. An example from these first "I" is a headmaster who makes the teacher and his employee respect, believe, and trusted him. A charismatic leader can be recognized from his behavior which shows understanding and maintaining the vision and mission of the organization, has a strong stance or establishment, committed, and always consistent towards each decision that already been taken.

The second T is the inspirational motivation, reflected in the behaviour which always provides challanges for the staff or the employee and showing as well the meaning of their jobs for the staff or the employee. A leader shows or demonstrates commitment for the organization through a behavior that are observed by the staff. A leader is a motivator that always trying to raise the enthusiasm and optimism of the staff. In this second dimation, the transformational leader is described as a leader that can articulate hopes clearly to his followers, demonstrate his commitment to all of the organization goals, and wake the team spirit in the organization with enthusiasm and optimism.. In other words, a transformational leader is giving always inspiration and motivation to his followers.

The third "I" is intellectual stimulation, namely a leader that actualize inovations. Attitude and behaviour of the leadership is based on his devolving knowledge and as intellectually he can translate it on his productive performance. A leader often explores a new idea and solution to approach and enlighten his staff. As discussed by Bass and Avolio (1994) intellectual stimulation is the enhancement of the followers ability to think own his own related to his work tasks. Intellectual stimulation is defined as the ability of an individual to be logical, rational and able to intelligently adopt from certain situations (Dionne et al., 2003). (Ghafoor et al., 2011). On this third dimension the transformational leader have to create and generate new ideas, giving a creative solution towards the problems that his followers faced, and giving a motivation for that his followers can seek a new approach to do their works in the organization. In other words, the transformational leader can stimulate his followers to be creative and innovative to do their tasks.

The fourth "I" is the individualized consideration. A leader reflected himself as a person who has an affection on responding and following up the staff's problems, ideas, hopes, and other feedbacks. On this last stage, the transformational leader is described as a leader who wants to give his affection towards his followers and specifically wants to care the followers need on his career development. Individualized consideration as the consideration of employee's individuality. Transformational leaders link priorities of every follower's with the development of the organization (Bass and Avolio, 1994). Leaders focus on the development and training of employees that create promotion opportunities Avolio et al., 2004). The outcomes of these characteristics depend on the ability of the leader to stimulate and direct followers in order to achieve desired outcomes (Bass, 1994; Bass and Avolio, 1994; Avolio et al., 2004. (Ghafoor et al., 2011). In other words, the

transformational leader can notice and appreciate followers on their needs in achievement, career development, and their performance.

It is very clear that the position of a leader brings a strategic role on empowering the teachers to perform professionally. This statement isin line with the theory Good Strategic Leader from Hill and Jones (2009) which described that there are 5 main keys to guide the leader's followers, namely yaitu (1) Vision, eloquence and consistency; (2) Articulation of a business model; (3) Commitment; (4) Being well informed; (5) Willingness to delegate and empower; (6) Astute use of power; and Emotional intelligence.To be a good leader, headmaster needs to have and implement some leading skill on:, (1) solid on motivating the teachers (motivating power); (2) having an empathy that can be seen and felt from the followers (empathy); (3) showing often his whole personality from his words and action (integrity), and (4) being a creator to find solution to solve problems (intuitive ability). (Lunenburg and Ornstein (2004).

The study findings about leadership and performance indicates that the leader needs to realize his leadership authentically because of his strategic role to guide the behavior of his followers to reach the organization vision together. The institutional failure in maintaining the progress or even the decline of an organization, often makes the leader as the first person taking the responsibility, "When goals are not met, people lose confidence in, and tend to blame those people believed to be responsible for leadership". (Stewart, 2006). So, it is necessary for the leader to improve the self capacity in the leadership by trying to be authentic.

This contain authentically means to the followers that they can really feel the presence of their leaders. It is in line with the theory of Authentic Leadership from Bill George (2003:76) the theory explains that authentic leadership is a type of leadership that prioritize self-awareness on other dimension, which on the reality have to notice the 5 authentic leader dimensions, namely purpose, values, hear, relationships, and self-discipline. Avolio, Gardner & Walumbwa (2005:243) stated 4 other dimension namely self awareness, Transparency, Ethical/Moral, and Balanced Processing.

Avolio et al. (2004:56) defined the authentic leader as a leader which is very aware how they think and behave and be considered from the other person as a leader who has moral strength, confidence, full of hopes, optimistic, tough, as well as a high moral characteristic. With the following characteristics a leader should build 4CS that makes his value shown to be a role models,Komariah says(2006:29).This 4CS is an identity of a leaderwhich is built on Casing, Communicating, Competencies, Contributing, and Sample.

Bernard Bernard Bass (Gill et al, 2010:65) interpreted the transformational leadership as the "leadership and performance beyond expectations", which place quality always on the top from service including the service towards the teacher performance implementation on an effort to create academic climate which enhance the value of learning organization in school. A transformative headmastes is a headmaster who has a leadership quality that often to attempt transform the value on himself an his follower to be united to the reach the

organization vision and mission through a emphatic relation and a climate creation which is delightful so that mutual trust can be created. This statement refers to Komariah's opinion (2004:77) that through a transformational leadership various initiative is expected to appear in the followers which can generate various policy, knowledge, even a developing skills.

### III. CONCLUSION

There is a positive and significant transformational leadership towards school productivity. The productivity can be measured from the change of the student's behavior as a result of learning process to meet the needs of the student according to the characteristic and the task of the students as well as improving the student's potential overall. School is a learning place which give a quality learning service through a various learning strategy, continuous valuation with a quick and exact follow-up, participate the students into the learning as well as observing the student's presence, implement the student tasks and the sustainability of their tasks.

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# Islamic Financial Inclusion Contribution to The Empowerment and Development of Informal Sector

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**Abstract** - The background of this research is the issue of doubt or skepticism of the majority of the society's contribution towards the development of Islamic financial community, especially in the over-marginalized community including the informal sector entrepreneurs. Therefore, the aim of this research was to verify the contributions made by *Baitul Maal Wat Tamwil* (BMT) as an Islamic financial institution that is inclusive of the development of informal sector entrepreneurs. The method of research used descriptive qualitative and quantitative approach through different statistical tests. The samples are members of BMT Daarut Tauhid, BMT Baiturrahim and BMT Nurul Ummah. Thus, these samples are active members as part of informal sector entrepreneurs, who obtain financing and mentoring from the BMT. Based on a comparative research between the pre and post condition of members of BMT of informal sector entrepreneurs have increased the quality of life in terms of economy, social and spiritual. The results of implementation of the movement need to be more structured and massive in empowering society through the informal sector entrepreneurs through Islamic model of financial inclusion supported by government policy regulations which is pro-economic development for sustainable development.

**Keywords:** *Islamic Financial Inclusion, Informal Sector and Empowerment*

## I. INTRODUCTION

Islamic banking as an Islamic financial institution which is more popular in the community have limitations in reaching the grass root of society because of the assumption that the financing for the informal sector (small traders) requires high cost and risk. In fact, the informal sector is a strategic sector that comes from self-reliance in entrepreneurship should be empowered to improve the welfare of the society or the poor economy. *Baitul Maal Wat Tamwil* (BMT) as an Islamic Financial Inclusion allows performing its role to empower informal sector entrepreneur where Islamic banks are not able to access efficiently.

BMT has empowered most of its members in which included into group of small and medium-sized community through financing and mentoring programs [1]. The research concludes that there is a difference between the average income of informal sector entrepreneurs that have access with those who have no access to formal financial institutions [2] [3] [4]. Thus, the informal sector must acquire a major concern to gain access to financial institutions which are sharia-based inclusive.

This paper attempts to explain how the BMT as an Islamic financial institution that is inclusive is able to play a role in social and economic life of its members who work as informal sector entrepreneurs. In contrast with the previous studies, the role of BMT in this case can be seen in particular to the informal sector entrepreneurs that are strategic community groups. In addition, the approach used wants to compare how changes in social and economic life before and after the informal sector entrepreneurs join the membership of BMT.

## II. LITERATURE REVIEW

Islam emphasizes the Financial Inclusion explicitly distinguished the two characteristics, namely the concept of risk-sharing and redistribution of wealth. The impact of the concept of inclusive finance for development will differ significantly from the conventional financial industry (5). BMT offers products and services that are similar to Islamic banks and Islamic Rural Banks (BPRS).. However, it has a different market segment, since the Islamic banks serve mainly for the middle class and white-collar Muslims. Islamic Rural Banks or known as BPRS on the other hand, provides services primarily for the Muslims of the group of middle and lower income people. While BMTs usually serve Muslim customers who run small and medium enterprises and have access to Islamic banks are relatively limited.

Islamic approach to alleviate poverty as a major issue of development should ideally involve a comprehensive approach include (a) pro-poor programs, (b) achieve equitable distribution of income and (c) provide equal opportunities for all social segments (6). The most important constraints that poor people face to get out of poverty is due to the lack of access to credit to run their own business. Meanwhile it is the main requirement for them to take advantage of economic opportunities and escape from the poverty threat itself [7].

The effectiveness of BMT financing (as measured by paired sample t-test) in developing MEs has been evaluated by pointing out the change of business performance i.e. business income and profit by comparing the mean of these indicators at the first time the MEs joint BMTs (first condition) and when the research was conducted (second condition) [8].

Focuses the informal sector development on the assets, talents, and skill of individuals and channel them into small business ownership. The previous concepts indicate that informal sector development is not only enough by

providing financial services, but also needs the wider range of other services (non-financial) which is useful for improving the effectiveness of financing (9). In other words, in terms of informal sector development (as a means of poverty alleviation), the availability a wider range of non-financial services to improve the effectiveness of financing is necessary.

The improving effectiveness of financing is not only useful for informal sector development and poverty alleviation, but also gives benefit to BMTs by reducing the risk of business and sustainability of the program. In Islamic perspective, for the perfection purpose of the previous concepts, the spiritual development especially via internalizing Islamic moral value in entrepreneur's consciousness (akhlaq) is also necessary. It is aimed to build up honesty, discipline, spirit, diligence, patience, piety, social responsibility, and arouse awareness, or to change the bad to good behavior. For the purpose of poverty alleviation, it is needed. Since, poverty not only is an economic issue, but also has moral, social and political dimensions [10].

### III. METHODOLOGY

The research uses qualitative and quantitative approaches. A qualitative approach with descriptive statistics to illustrate how changes in social life perceived by informal sector entrepreneurs as members of BMT and their level of satisfaction with life. This descriptive research used a questionnaire employing an instrument that outline some of the statements to be answered by the respondents in response to the statement by the choice of using a Likert scale (very dissatisfied, dissatisfied, medium / neutral, satisfied and very satisfied).

In addition, to compare the difference in average income earned by informal sector entrepreneurs before and after joining the BMT, Paired t – test is also used. Data collected by distributing questionnaires and interviews to members of BMTs. The population used in this research is the informal sector entrepreneurs who receive financing from the BMTs in the city of Bandung and its surroundings. The sampling method used is purposive random as well snowball sampling. With these provisions, it is obtained that there were 72 active members BMT Daarut Tauhid BMT , BMT Baiturrahim, and BMT Nurul Ummah who work as informal sector entrepreneurs.

The hypotheses of this research are as follows:

$H_0 : \mu_D = 0$ , It means that there are no differences in average income of informal sector entrepreneurs between before and after joining the BMT

$H_0 : \mu_D \neq 0$ , It means that there are differences in average income of informal sector entrepreneurs between before and after joining the BMT

The determination of the results of the hypothesis is to refuse  $H_0$ , if  $t_{stat} > t_{table}$  and to receive  $H_0$ , if  $t_{stat} < t_{table}$ .

### IV. FINDINGS AND DISCUSSION

#### A. Demography and Membership of BMT

Based on descriptive studies to members of BMT is an informal sector entrepreneurs, can be described that in general the BMT members with members age between 31-

40 years old and have an education level of junior high school (SMP) in average. Related to BMT, most members joined in BMT since five years ago with the first loan amount range from IDR 1.000.000 , - up to IDR 2.000.000,

As for the reason to join in the BMT, the members claimed that the requirements given by the BMT to obtain financing or loan is very easy. Therefore they feel attracted to join the BMT. In addition, the reason why they propose financing to BMT is generally to improve the business or existing business with the first loan amount average of IDR 500,000 , up to IDR 2.000.000,-. Most of them had already had a permanent business location for their shop or stall.

#### B. The Role of BMT for Improving Socio-Economic Status Members

BMT role contributes to the socio-economic status of members can be viewed using several indicators, namely changes in the level of average income of a member, the perception of socio-economic changes and a comparison between the present life condition with the earlier life one. Based on the results of field studies using questionnaires and interviews as an instrument, it can be observed that there are differences in average income of respondents as informal sector entrepreneurs between before and after joining the BMT. In more detail, this result can be seen in Table 1.

TABLE I. THE AVERAGE DIFFERENCE RESPONDENTS INCOME BEFORE AND AFTER JOIN THE BMT

No.	Income	Before Join		Afer Join	
		Respon dents	(%)	Respon dents	(%)
1.	≤ 1.000.000	8	11.11	4	5.55
2.	>1.000.000 to 2.000.000	30	41.67	19	26.3 8
3	>2.000.000 to 3.000.000	18	26.38	16	22.2 2
4	> 3.000.000 to 5.000.000	9	13.88	20	27.7 7
5	> 5.000.000 to 8.000.000	3	5.55	5	9.72
6	> 8.000.000	1	1.38	5	8.33
	<b>Amount</b>	<b>72</b>	<b>100 %</b>	<b>72</b>	<b>100</b>

Source: The Results (Data Processed)

In addition, by using a statistical test Paired t -test, it can be seen that the difference in average earnings before and after joining the BMT significantly different. These results can be seen from the results of SPSS output that with  $N = 72$   $t_{stat}(7,23)$  and  $t_{table}$  and with  $df = 71$  is 1.666 ,  $t_{stat} > t_{table}$  . (7,23 > 1,666) , in addition to the significance value shows the value of 0.000 , meaning that the average income of respondents differed significantly.

The average income levels of the respondents are showing significant difference in relation with the situation between the prior and after their membership in the related BMT. These results proved that micro financing given by BMT giving positive energy and impacts towards the business development of its members.

In addition, respondents' perception of changes in socioeconomic conditions improved. By using a Likert

scale with ranges of 1-5 and category 1 (very dissatisfied), 2 (not satisfied), 3 (neutral /medium) , 4 (satisfied) to 5 (very satisfied). In general, respondents' perceptions of changes in the socio-economic conditions can be observed in Table 2.

TABLE II. SOCIO-ECONOMIC CONDTIONS CHANGES IN THE PERCEPTION OF RESPONDENTS

No	Indicator	BEFORE becoming a member of BMT	AFTER becoming a member of BMT
1	Overall Living Conditions	Medium	Satisfied
2	Adequacy of Food /nutrition	Medium	Satisfied
3	Adequacy Clothing	Medium	Satisfied
4	State of Health	Satisfied	Satisfied
5	State of Income	Medium	Satisfied
6	State of Education	Satisfied	Satisfied
7	The Environmental and safety situation	Satisfied	Satisfied
8	Peace of Mind and Muslim Spiritual	Medium	Satisfied
9	The Level of Progress of The Business	Medium	Satisfied
10	The State of Home/Residence	Satisfied	Satisfied

Source : The Results (Data Processed)

Before joining the BMT, the average of respondents do not obtain financing from other parties and some of them are also stuck with a loan shark loans. It is found that the benefit of the initial capital they received are in many cases interrupted and used for the household needs due to their inability to manage finances for the business well. Especially for those who are trapped with loanshark loans, business profits they earned are completely unable to be utilized. Even the initial capital was depleted to pay interest on the loan.. An economic indicator on average which has not changed is the state of the house or residence. This is caused by the short period of their membership with the BMTs i.e 5 years in average. On the other hand, the cost to renovate or buy a new home today is very costly, so they have not yet have the ability to repair or replace their residence to a more comfortable one.

In social aspects, such as education, health and safety, the perception of respondents remained unchanged in the category "satisfied" before and after becoming members of BMT. This is due to the availability of government program that cover the basic education and health care for the poor. With the nine -year free education program, targeting mission and Indonesian Social Security or known as BPJS suffice to help the society, so that the condition that the respondents had been satisfied before joining members of BMT. Similarly, the level of environmental safety they experienced is also constant.

Another interesting result is the perception of respondents who perceived that their spirituality have experienced improvement. Satisfaction levels were at first medium/ neutral turn into satisfied. Islamic environment atmosphere is attempted to be created by BMT, in hope that its members have the same spirit in increasing devotion to Allah SWT such as giving routine Islamic teaching activities arranged by the organization on regular basis . Peace of mind felt by respondents after joining the BMT also because they had not too much bothered by the need

for capital and their daily lives. Spiritual formation carried out by BMT to its members is the main characteristic of empowerment that may not done by many other financial institutions.

Another conclusion of the respondent businesses of the informal sector is members of BMT who were respondents in this research experienced/ that their current living conditions compared to the five years earlier was no change (6.94%), to be good (69.44%) and became very good (23.61%). These results prove how BMT has been an effective instrument in socio-economic life of its members, not only empowering economically, but also playing an important role in the improvement of social life members. These results are consistent with the previous studies that BMTs contribute to income, education and business enhancement, but the results show that the role of BMT not significant to the health improvement level (8). BMT financing is effective in reducing poverty. Most respondents can increase their revenue after receiving financing from the institution. BMT products mainly on *mudharabah* scheme have been able to empower the poor in various productive activities. BMT as an Islamic Financial Institution Inclusion has been instrumental in reducing financial bondage and poverty in the Muslim community(11)(10). These results are all in accordance with what is expected from BMT as a model of Islamic Financial Inclusion which plays an important role in improving economic conditions and other social factors of the members involved.

## V. CONCLUSION

Based on the results of this research, it is concluded that the *Baitul Maal Wat Tamwil* (BMT) as a model of Islamic Financial Inclusion Institution has played an important role in the economy to members of informal sector entrepreneurs with an indicator of a significant change in income before and after joining the BMT. In addition, the descriptive research illustrated that on average they experienced a change in their socio-economic life to be better than before. This result is evidence that the financial inclusion model run by BMT may be a solution in empowering informal sector entrepreneurs to get out of poverty, as the major problem in development. These results can be improved by increasing the effectiveness of Islamic solidarity networking built between BMT and members involved (internal) and BMT with Islamic Bank, the government and other players in the industry (external). In addition, the necessary diversification of products, the provision of education and training for members, integrating social products such as *Zakat*, *Infuq*, *Shodaqoh* and *Wakaf* in providing financing to poor informal sector entrepreneurs are also needed.

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