The Religion of Festival

(Case Study on the Celebration of The Prophet's Birthday in East Lombok)

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Abstract - **Every religion has its own tradition of religious celebration as a ritual ceremony to remember a historical event or to worship God as an expresion of gratitude. Indonesian people is characterized by multi religious life which is rich by ceremony and religious festival. Lombok which is well known as "a thousand of mosque island" is a typical homogenous society belong to Sasak ethnic and the piety Islam followers. This could be found by the enthusiasm and religious spirit of the society in the celebration of Mawleed or the Mohammad prophet's birthday by organizing various contests and festivals. In this case, East Lombok society celebrate the mawleed not only for worship as a token of love and respect for Rasulullah peace be upon him but also for entertainment . Finally, the festivals which used to religious and sacred turned into profane activities. The most important here is teh festival instead of the religious values. This phenomenon was called as "festival reliogion" not "religious festival".**

Key Words : Festival, Religion, celebration and Prophet's Birthday

I. INTRODUCTION

Komaruddin Hidayat stated that "there are no religions without ceremony and festivalsl". Almost all main religions in the world have their own ceremony and religious festivals. Indonesian people who are characterized by multireligious ethnics and strong believers are rich of ceremony and sacred festivals. Islam, Hindu, Christian, Buddhist, Konghucu and other religious sects celebrate their traditions related to religion sacred days. Christmas day is celebrated cheerfully by adorning christmas tree at home of the Christians. Imlek or Chinese New Year is also higlighted with lion dance festival by the Chinese descent. Vesak is claimed as the most prominent sacred day by the Buddhist is highlighted by decorating temples. Furthermore, Hindu is the richest religion with ceremonies and religious festivals although they are held locally in Bali. Regarding that Indonesian society are majority moslems, so the celebration of Islamic sacred days are held lively in this country. Say for example the

celebration of Iedl al Fitr, Iedl Adha, the 1st Muharrum, Islamic Hijreea New Year, The prophet birthday and so forth. The sacred days are always celebarted lively by the moslems by holding ceremony and religious festival. Through the celebration and festivals, the spirit and religious tradition are perpetuated and inheritaged from one generation down to the next generation. Those phenomena also occur in Lombok which is well known as the "island of thousand mosques". East Lombok society who belongs to "Sasak" ethnic are popular as strong islamic believers are rich of ceremony and religious festival such as in the celebration of prophet Mohammad birthday. The people of East Lombok celebrate the birth of prophet Mohammad in unique way which is different from other islamic sacred days. In the celebration of prophet Mohammad's birthday, people enliven by organizing contests and festivals. However, whether it is realized or not, as the time passed by, the celebration of prophet mohammad's birthday in East Lombok has changed a lot, its culture nuisance was stronger and further than the religious messages. Based on the religious phemona above, the presenet researcher is interested in conducting a research.

II. MAWLEED FESTIVAL

East Lombok is an area in Lombok Island and administratively includes in a regency lies in West Nusa Tenggara province. East Lombok society who belong to Sasak ethnic is typically homogenous either culturally, East Lombok society who belong to "Sasak" ethnic is typically homogenous either cultural, social, or religious. Most of Sasak people are strong and piety Islamic followers. Their religiousity is proved by a high number of mosques with glorious and beautiful building architectures which can be found in every areas of this island. Therefore, the island is popular with "the island of a thousand mosque"..

Furthermore, as the majority islamic believers, their loyalty can be found by the people's enthusiasm to celebrate islamic sacred days like

Eidl al Fitr, Eidl Adha, Hijreea New Year of the 1st muharrum, the prophet Mohammad's birthday (p.b.uh) or mawleed and so on. To celebrate the prophet's birthday, people welcome it enthusiastically by organizing various contests and festivals. There are islamic contests such as contest of memorizing short surahs, adhan and qashidaa singing, some others hold cultural contests like hitting earthenware, sack race, climbing areca nut tree and so forth. Generally, prophet's birthday celebrations in any villages in East Lombok tend to be similar, in the case that people celebrate it by organizing various contests both islamic and cultural, but every corner has its own characteristics. As the time passes by, the contests and festivals in the prophet's birthday changed alot which can be found in any village. For example, in Rempung where the inhabitants are enthusiast in celebrating the prophet's birthday. In this village, the cultural touch of contests andfetsival in prophet's birthday or mawleed is stronger than the religious values. Adnan stated as follows:

"These years, there are a lot of contest hold in Rempung to celebrate the prophet Mohammad's birthday tend to be modernized like music carnaval, futsal match and dance for kids and teenagers. "

As an additional Munawar also said

" These days, some contests hold by the committee of Islamic sacred day lack of religious values, such as dance contests, singing, music carnival, futsal in which the contests have nothing to do with religion even cause problems for the society like quarrel among the players in futsal match, and the riot during music carnival because the organizer usually invite the youth to consume liquor"

In the celebration of prophet Mohammad;s birthday, there is a function which is waited most by Rempung people, that is "Kembuli" or carnival. "Kembuli" has been the unique characteristics of Rempung people in celebrating the prophet's birthday as well as the the culmination of sequence activities to the prophet's birthday celebration. Nowadays, "Kembuli" festival has changed and tend to contain cultural content instead of religious values such as decorating motorcycle, car or cattle, even the "Kembuli" festival is also followed by rock or dangdut music and drum as well. The following statement is also a confession from Usma Sarbini.

"Kembuli carnival is not interesting to see now because it is so common. There are some attendants who decorate motorcycle, some others decorate car then they place tape recorder and video compact disc then they will play loud rock music instead of qaseedah, in other word Kembuli is adorned with money since the jury will score the money"

Based on illustration above, it can be explained that contests and festivals of the prophet Mohammad's birthday merely show entertainment side, far from religious values as what happens in Rempung village, so it is in contrast with the noble purpose to celebrate the birthday of prophet Mohammad which should be done by having shalawat and dhikr. Even, kembuli" festival presents cultural values more than religious messages. Furthermore, "kembuli fetsival" also causes certain problems for the society such as riot and liquor consumption among the youth .

The similar phenomena also occurs in any village at Pohgading distric. From every corner of village, the preparation of the prophet's birthday can be found since seven days before the highlight activity. People's enthusiasm was so high to participate in the celebration of prophet Mohammad's birthday by following various contests held by the committee in each village. Even in the village of Gegurun, there is a kind of contest which is waited most by its inhabitants, that is dangdut ball match. This match becomes the characteristics of Gegurun village in the celebration of prophet Mohammad's birthday. In Ketangga village, Suela district , there is a dangdut singing which is so splendid and entertaining for the society.

Finally, based on the researcher's observation, in every Mawleed month, the people of Esat Lombok are very enthusiast to celebrate the birthday of prophet Mohammad by holding various contests and festivals, in which the types of contests and festivals among one village and the others are similar, namely religious contests and cultural contest as the cases occur in villages mentioned above.

III. THE RELIGION OF FESTIVAL

Based on the research result above, it could be explained that East Lombok people are very enthusiast to celebrate the prophet Mohammad's birthday. This is an expression of society's religiousity which has become a tradition and inherited from one generation down to the next generation. The birthday of prophet Mohammad's celebration is one of religious festivals which is celebrated lively and cheerfully as well as an entertainment in Mawleed month every year. In this context, the people celebrate the prophet's birthday do not only for worship purpose as the token of love to Rasulullah p.b.u.h but also for entertainment. This could be found out on the people's enthusiasm by organizing various and religious festivals, both islamic contests and cultural contests. However, contests and festivals which should be religious changed into cultural festivals which are far from the religious values, in which sacred and profane influence and mix each other. This religious festival

according to Komaruddin Hidayat (2010) is called "Festival religion". " not religious festival.

Religious causes cultural festival and at last festivals which used to religious changed into profane festivals.

Furthermore, sosiologically the celebration of prophet Mohammad's birthday could unite among people (in this case religion community). Through the celebration, there are togetherness, and unity or according to Durkheim, celebration may strenghten social solidarity . This could be seen when the society elements are united and do mutual work from paying fee, participatiing in contests and highlighting the mawleed celebration. According to Durkheim, unity was created from ritual and religion, thus making religion as mutual affair.

IV. CONCLUSION

East Lombok people constitute homogenous society typically either cultural, social or religion. In the case of religious matters, the majority people are piety believers of Islam and hold high spirit or religious values. The piety in religion is shown by the enthusiasm in celebrating the prophet of Mohammad's birthday. Every Mawleed month, the inhabitants of East Lombok from all villages welcome the celebration by organizing various contests and festivals. There are islamic contests such as memorizing short surahs of the holy qur'an, adhan, religious brain battle, qasheeda singing, and there are cultural contests such as hitting earthenware, sack race, climbing betel tree and so on. These religious festivals are preserved and

inherited from one generation down to other generation. Every village has its own characteristics and uniqueness in celebrating the prophet's birthday. In this context, people do celebrate the prophet's birthday not only as a worship and token of love for Rasulullah p.b.u.h (peace be upon him) but also as a form of entertainment. Finally, contests and festivals which should be religious changed into cultural festival which is far from religious values. In that point, values and religious belief mix with cultural aspects, in which sacred and profane affect each other. Religious values and cultural mix each other. This phenomena is called "festival religion" not "religious festival".

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Social Identity, Ethnicity and Internal Mobility in Indonesia

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Abstract— Indonesia is a multiethnic country with more than 1000 ethnics and sub-ethnics. This ethnicity phenomenon played an important part on internal population mobility. Moreover, transmigration, a type of Indonesian internal mobility, is believed as a cultural project and interpreted as "Javanization" processes carried out by migrants from Central and East Java to the other islands in Indonesia. This paper aims to qualitatively describe social identity and ethnicity phenomena and their relation to internal mobility in Indonesia. In general, this study showed that Indonesian migration pattern is stable with increasing trend. Regional autonomy is a reason for this phenomenon, which opened big opportunity for jobs and investments. However, rural urban gap is still a major problem. Therefore, shifting growth centers to rural areas to foster rural industrialization and "agropolitan" are needed. Similarly, as a national development program, transmigration should develop better social life to pursue national unity and ready to anticipate social identity and ethnicity potential problems in the society. Finally, Expectation to have a better life in a new place and high social bond among Javanese, for sure, have changed social space identity in transmigration location to be a new social space which is more heterogeneous.

Keywords— social identity; ethnicity; internal mobility

I. INTRODUCTION

Since the colonial period, Indonesian national development cannot be separated from internal population mobility. An increase in development program has resulted in an increase in population mobility leading to an increase in development process [1]. Moreover, Zelinsky stated that there is a strong relationship between technology change and population mobility, internally and externally [2].

Technology change in Indonesian national development can be reflected from the growth of industrial sectors, which needed a lot of workers. About 89% of Indonesian industrial companies lie in Java Island, the other 9% in Sumatera and 2% in Sulawesi [3]. Based on this data, the Island of Java is a migrant destination. About 60% of Indonesian population and unemployment living in Java, and the wave of migrant to Java has been increasing for years.

As an archipelago country, Indonesia is a multiethnic country, with more than 1000 ethnics and sub ethnics [4], and Javanese is a dominant ethnic. According to Indonesian Population Census in 2000, Javanese covered 41.71% of Indonesian total population. Due to a long standing population inequality between Java Island and other islands in Indonesia, as well as problem of land

ownership, the President Sukarno and Suharto administrations continued the Dutch colonial policy of population resettlement [5]. The policy was intended to spread population, consisting mostly of ethnic Javanese, more evenly over the region and to integrate the country's entire population through promulgating a homogenizing national culture. This process of integration was part of the Suharto government's "New Order" agenda for rural development.

Internal population mobility, such as internal migration, circulation and commutation has strong relationship with ethnicity phenomenon. Transmigration, as a type of internal migration, is a cultural project and is interpreted as "Javanization" processes, carried out by migrants from Central and East Java to the other islands (transmigration destinations) in Indonesia [6]. This paper aims to describe the social identities of internal mobility in Indonesia from the social space and ethnicity perspective.

II. TRANSMIGRATION AND ETHNICITY IN INDONESIA

Migration is a form of geographic, spatial, or territorial population movement among geographic units involving places of living change, which is from the origin to the destination. There are two types of migration, namely internal and international migrations. Internal migration is happened among geographic units in a country. A man doing migration is stated as in-migration based on destination place or stated as out-migration based on his origin place.

Though relatively understudied, as in [7] the transmigration program is globally recognized as one of the largest resettlement schemes ever implemented. There are other examples of large government-sponsored resettlement programs that were implemented with various goals, including population redistribution and agricultural development similar to transmigration.

Before discussing further about the transmigration, it helps us look at the background of lifetime migration in Indonesia based on the Central Bureau of Statistics data in Figure 1. In and out migration was important part of equitable development in Indonesia, and any mobility both outgoing and incoming population is the effect of various national development programs.

Along with population increase and technology progress through the growth of industries in several big cities, the in-migration and out migration have increased as well. Economic and political conditions and

transportation access are push factors for Indonesian population to doing a migration.
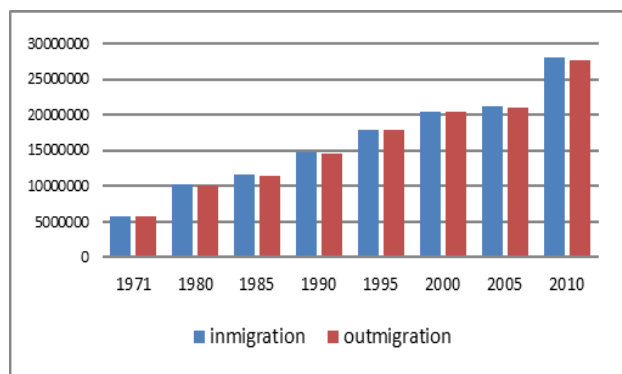

Fig. 1. Figure 1. Lifetime Migration 1971-2010

One of the internal migrations having important role in out-migration and in-migration is transmigration. Trasmigration is a type of spatial mobility or horizontal population migration, driven by Indonesian government, and distinctively Indonesian, and has been be a program implementing for years. No other country implemented this transmigration program [8]. According to reference [9], transmigration is Indonesian government policy to move population from densely Java Island to other rarely islands, outside of Java.

According to Figure 1, Lampung Province is a largest destination province for transmigration of Java population, namely one milion people in 1971, and 1,7 million people in 1980. In 1990 the number has decreased, because some of the transmigrants moving to Lampung returned to the Java Island. Even though, the transmigrants have leaved their origin place for years, culturally, transmigrants from Central and East Java have prevented and practiced Javanese values and norms, such as language and performing arts in their new home.

Javanese is a largest ethnic in Province of Lampung. According to Population Census 2000, it contributed 61.89% of Lampung population. As seen in Figure.2 this composition was determined by number of in-migrations to Province of Lampung, whether by transmigration program or through other mechanisms. Similarly in other provinces in Indonesia, Javanese are always exist and stayed permanently. Only in Provinces of Nusa Tenggara Barat and Nusa Tenggara Timur, the number of Javanese in these both provinces contributed less than 2%.

Javanese and Sundanese are two biggest ethnics in Indonesia. However, the difference between the two is very significant. Indonesian population census 2000 stated that the number of Javanese is 41.71% and Sundanese is 17.46% of Indonesian population. As these two ethnics are joined, then they covered 59.17% or more than a half of Indonesian population.

Transmigration as one of internal mobility type, divided into two types, the general transmigration and spontaneous transmigration, as in [10] general transmigration (*transmigrasi umum*), or sponsored transmigration, is the name given to the program where the government provides transportation to the settlement site, as well as infrastructure, a house, and a living allowance intended to support the people until the first harvest. This form of transmigration has been progressively replaced with partially assisted spontaneous transmigration in locations such as Sumatra, where a significant number of people from Java are willing to move with their own expense. In Irian Jaya, however, fully sponsored general transmigration has persisted.
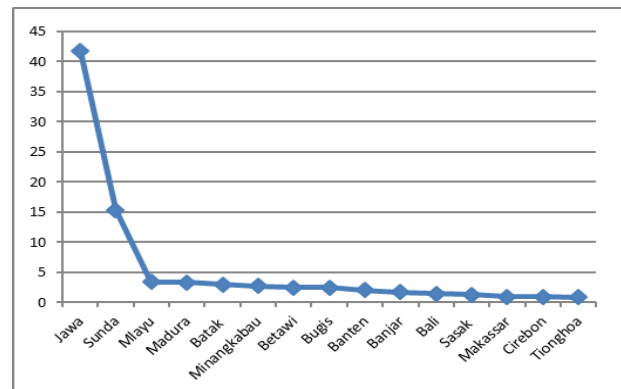

Figure 2. The percentage of the dominant ethnic group of Indonesian citizens based on Census 2000

Both types of above transmigration will not be discussed in depth. This article emphasizes the discussion on the general form of transmigration, which is reviewed in terms of ethnicity and Indonesian nationalism that raises a new identity in a space where to place migrants in the destination area.

III. DISCUSSION

Literature comparative approach is used in this article in order to describe internal mobility phenomenon, which is transmigration, by using social space and ethnic identity concepts. This approach is used based on population census 2000 and 2010, and transmigration settlement data 2013 from the Ministry of Workforce and Transmigration (*Kemenakertrans*), which is now become the Ministry of Rural Area and Transmigration.

According to transmigrant settlement data form Kemenakertrans (2013), domination of Javanese ethnic in transmigration location in South Sulawesi in 2012 and 2013 has covered three villages, among others are transmigrant location Mahalona SP.4 at Towuti District, Luwu Timur Regency, transmigrant location Rante Karua SP.2 at Rinding Allo District, Toraja Utara Regency, and transmigrant location Bekkae SP.1 at Gilireng District, Wajo Regency, showed that of 400 transmigrant head of family, 31.0% are Javanese ethnic, 66.5% local population and Sundanese are 2.5%. This previous case shows that transmigrants identity dominated by Javanese, not only in South Sulawesi, but also in other transmigration destination in Indonesia.

Several researches about the internal mobility or in this case transmigration program in Indonesia as in [11] have focused on specific aspects of the transmigration policy, the economic conditions of the settlers and the program's environmental impact (amongst others Hardjono 1977, Guiness 1977, Kebschull 1984, Fasbender and Erbe 1990, Fearnside 1997). In addition, research relating to the sociological and anthropological

perspectives on the transmigration program have started to be conducted in the early 1990s, such as the study of social spaces, adaptation, social integration, cultural acculturation, and so forth.

Transmigration population identity is in a social space, which according to Levfebre divided into three spaces, namely *spatial practice, representation of space and representational space* [12]. The existence of transmigrants play an important part in social, cultural, and economic developments, not only for transmigration actors, but also spacially, rooted in all people activities (*spatial practices*), and become a part of local people life, who formerly live in transmigration location (*representational spaces*). Role of government is important as *representation of space* through policies in the forms of regulations, laws and transmigration settlement studies. This is in line with Martanto opinion [13] that *spatial practice* is activities and interactions that define space, *representation of space* is space that has been conceptualized with goal to direct people actions. In the other hand, *representational spaces* are space where population and space users live.

Javanese as the biggest population ethnic in Indonesia, carried out their ethnic identity to transmigration destinations. Bourdieu stated that ethnic identity is a result and social construction developed between subject and object. Moreover, power of ethnic identity is power embodied on ethnic and become a mean of actors to organize and mobilize mass in living arena, such as social, economy and politic [14].

This state can be categorized as diaspora. Diaspora of Javanese at transmigration location indirectly forming their identity as Javanese. This situation according to reference [6] is called "diasporic project" or "Java-nization" process, or can be defined as "homogenizing force aimed at securing national unity through the resettlement of Javanese transmigrants in remote areas, intensifying the presence of a Javanese centre in the country's margins."

The ethnicity paradigm, as in [15] such as the 'race' paradigm which is often merged into, has tended to focus on processes within the nation state rather than at transnational level. One of the reasons of the use of the concept of diaspora in the concept of internal mobility is being able to explain the paradigm of ethnicity and race more broadly and not just talking the distribution of population alone.

The remaining diasporas can be understood as arising from a mixture of underlying causes (such as poverty, insecure land tenure and overpopulation), which are combined with a variety of more immediate precipitating factors that serve to accelerate the basic movement or give to a particular character and direction [16]. For example, transmigration was essentially due to the density of population (overpopulation) in Java, but there are also some cases due to agricultural land in the area of origin is used for development purposes, such as the transmigration program for citizens due to the construction of dams in Jatigede in West Java and Kedungombo in East Java. The welfare of the Indonesian population, in accordance with population distribution and agricultural land cause diasporas in the destination areas. The situation also shows failing agricultural

pursuits were given a renewed lease of life; family and kin were supported in their old age and in poverty, and sometimes more dramatic and far-reaching changes were initiated [16].

Transmigration is also directed to support national development and improving the welfare of the Indonesian people in general, so that development agencies such as government, NGO should: (a) secure the rights of migrants, (b) cut the cost of money transfers, (c) encourage migrants to invest in community initiatives in their home countries and (d) engage with pro-poor drivers of change at home [17]. Provision of living allowance for one year at the transmigration destination locations, facilities to support agricultural production, educational facilities and the access road to be part of the process of the placement of migrants into the goal area, so that at least resident migrants newly placed to adapt both socially and economically. However in reality, according to the case in South Sulawesi transmigration placement of the migrants get living allowance for one year, but the facilities and infrastructure such as houses, drainage and one hectare of land allocation is not fully adequate.

Diaspora approach that had been talked about ethnic in transactional setting is an interesting development in the internal cultural identity in a country. With ethnic and cultural diversity, Indonesia of course, can be approached with the concept of diasporas, so that the internal migration that occurred under Indonesia's transmigration program can explain better the identity of a place transmigration settlement seen from ethnicity and socio-economic changes and culture due to the arrival of migrants to a destination place.

Ethnic identity of migrants who came from the island of cannot be denied coloring Indonesian national identity. The transmigration program other than as a way to equalize the population and development is also a good tool for the spread of Javanese culture are brought to the transmigration both economic and social, although currently there is resistance to the transmigration program, but as the dominant ethnic, Javanese culture remains a common identity in Indonesia.

National identity continues to be understood and experienced in ways that sometimes make it a barrier for newcomers who do not share the ethnicity and religious background of the native-born. National identity has always been socially constructed; it revolves around history, symbols, heroes and the stories that a community tells about itself. This sense of attachment to a place and a history should not be rubbed out, but it should be made as open as possible to new citizens [18].

Openness to newcomers or migrants can actually increase the integration of the nation if properly managed. Conflict and rejection that occurs become materials to establish the identity of the nation of Indonesia as a multicultural nation tht has its own identity, as compared with other countries both in the region in particular and Asia in general.

Population mobility from Java Island to outside of Java through transmigration program has brought about a change of social space in transmigration destination. The previous spatial practice, formerly filled by local people has been change into heterogeneous

social space due to the arrival of trans migrants which are majority Javanese. These situations are conducting through government (local and national) roles in delivering socializations, studies, physical space management, which led to the impact on overall social space and everyday life, socially, culturally and economically. These social space changes are followed by the strengthening of Javanese ethnic identity, when it is seen from percentage of Javanese population as the largest participants of transmigration program.

IV. CONCLUSION

As diaspora, transmigration program is an unfinished and unstable process. Transmigration could be a "Java-nization" representation, which is conducted by the government, where Javanese culture practices are implemented in everyday life in a social space. On the other hand, economic factors dominate the reasons of migrants to move to the other promising places for having a better life, in addition to the idea that national development must be in line with population distribution in Indonesia. Expectation to have a better life in a new place and high social bond among Javanese, for sure, have changed social space identity in transmigration location to be a new social space which is more heterogenous.

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Coastal Community Treatment Patterns in Riau Province

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*Abstract –***The purpose of this research are to know: (1) What is being done by the fisherman's family to utilize health facilities to get medication? (2) Is there any relation between the economic condition of the fishermen's family with the utilization of health facilities behavior? (3) Is there any relation between the type of a patient's disease with the utilization of health facilities behavior? The research location is chosen purposefully in sub district Pasir Limau Kapas in Rokan hilir regency. This location is chosen with consideration that this sub district is a coastal area and far from city service facilities access. The capital of this sub district is Panipahan village. The number of sampling is 15%. From the number of existing data then from each village is obtained 65 householders sample from Papahan village and 45 householders sample from Teluk Pulai village. The total number of samples is 110 householders. The result of the study finds that there are no people in utilizing health facilities who feel suffer from disease by only doing medical treatment or non medical treatment by changing from more than one treatment. Some proposed suggestion specially: the need of evaluation and revision of policy regulation regarded with: (1) Skill improvement of health care in the socialization effort of healthy living including introducing indication and contraindication of traditional medicine (2) Improvement of health infrastructure and facilities in order to be able to diagnose disease more thoroughly so that it can give medication appropriately.**

Keywords – health belief; coastal communities; medical

I. INTRODUCTION

The findings of tinuk istiarti (1998) in the context of the utilization of village midwife showed that apparently people have not much made use of village midwife. Only 16% respondents who come to the village midwife for pregnancy care and only 16% respondent who deliver the baby with the help of village midwife. Most of village people still use traditional medication service (Tinuk Istiarti, 1998).

The same thing is also found in the findings of Mukti (1998) that there is still some difficulties to introduce modern health for most village people, in the context of this study is village midwife. They still consider that delivering babies by using traditional birth attendants can give a sense of steadiness and safety because accompanied by older person plus the presence of relatives. Furthermore, inviting traditional birth attendants means that the family can also do "babar pindah" at once, "babar pindah" means after delivering baby, traditional birth attendants can massagemother and her baby as well as do

ceremony that related to the birth such as making red-white porridge, shaving baby's hair and piercing baby's ear. The cost of traditional birth attendants is considered cheaper than the cost of midwife, although it is not always true. However, the service payment of traditional birth attendants can be repaid and not always in cash. (Mukti, 1998:26)

Another newest findings are done by Yenina Akmal, 2002, who did a study about the use of Sentani community health center in Jayapura-Papua. The conclusion of this study, that community health center as the government 's spearhead in health care has not been able to fulfill people's expectation especially for pregnant woman. The work pattern of midwife only considers patient (pregnant woman) as an object and the effort to maintain interpersonal relationship is less. Moreover the sensitivity to maintain local culture is also less and it makes the condition worse. This condition is aggravated by the lack of government award for midwife and the lack of operational funds. In addition, low average level of education of Sentani women makes pregnant women in Sentani is reluctant to come to community health center to check its womb or to give birth. (Yenina Akmal, 2002)

Therefore, it appears that from some referred illustrations and findings that the modern health development (community health center, nurse or midwife) to increase awareness, willingness and ability to live healthy for village people in terms of healthy attitudes and environment which is fair and equitable to increase the degree of optimal health is not completely successful especially for the lower layers of rural communities. This condition happens because people are still have many alternatives in finding their health care.

From problem background above, the problem statements of the study are: (1) What is being done by the fishermen's family to utilize health facilities to get medication?; (2) Is there any relation between the economic condition of the fishermen's family with the utilization of health facilities behavior?; (3) Is there any relation between the type of patient disease with the utilization of health facilities behavior?

II. LITERATURE REVIEW

Research about healthy life in the context of health care actually is not a new thing. Honestly, this problem hasattracted academics and health practitioners to study about it.

Besides that, social economic dinamics and culture also keep developing, moreover with the presence of demographic transition and epidemiology that keep changing especially in developing countries. The consequencesis that this study must keep being done to see the changing map and the direction in anticipation in handling community health problem. That is why this problem is always interesting and never worn. Apparently, the study about health behaviour of sociology and anthropology is still limited. This is caused by the lack of sociology and anthropology expert in Indonesia. If there are some experts, generally they have less interest in the context of health behavior study.

Nevertheless, in the literary study that has been done, there are some experts from academics and health practitioners particularly in Indonesia who have done studies in the context of health behavior, for example:

Slamet Soesilo, in the study of "The role of 'jamu' and traditional medicine in the community health care" (1992). The emphasis of the study by Slamet Soesilo is more in the aspect of traditional medicine (in this case 'jamu') in the effort to improve the community health degree to support community health system. In his study, soesilo (1992) did not write in detail and compare it with a modern medicine system.

Adrian s. Rienks and Poerwanta Iskandar, in the study of "Disease and treatment in Central Java, perception of village versus perception of government" (1985). This study is more comprehensive compared with other studies about health and illness behavior. In this study Rienks and Iskandar tried to explain a preference especially in illness behavior of people in Central Java in choosing medical treatment. However, in this study Rienks and Iskandar did not explain clearly about the difference of social economic status of rural people. The emphasis on healthy behavior aspect was also rather ignored.

Tinuk Istiarti, in the study of " The utilization of village midwife" (1998). Istiarti in her study was explained how the utilization of village midwife in rural area of java. Aspect that mostly studied was the introduction of village midwife to the village people. Perspective that used was how the response of the village people about the presence of village midwife. In this study, Istiarti did not explain how people preferences in health and illness behavior in the context of pregnancy and giving birth process comprehensively.

Ali Gufron Mukti, in the study of "Maintaining service quality of village midwife: the application of problem-based learning method", (1998). This study is different from the study of Istiarti. In this study, Mukti more emphasis on the aspect of problem solving in rural area. Therefore, in this study the aspect of people's behavior is the lack of touch holistically.

Yenina Akmal, in the study of "Social culture condition of Sentani tribe and its implication on the behavior of pregnant woman in using mother and child health program service (KIA) in community health center. Case study: in sub district Sentani, Jayapura, 2002". This study is actually similar to the study of Istiarti, however the emphasis aspect of Akmal is more on the people's social culture background that becomes the basic of illness behavior of pregnant woman in utilizing midwife in community health center. This study is done by taking only pregnant woman as sample while other community is not considered.

Sandra Imelda, in the study of "Social Culture factors that affect Health Behavior of People towards Healthy Paradigm: A study in Padang, 2003" the emphasis of this study was more on the social culture aspects and health behavior of city people in the context of health program. In this study, Imelda did not compare it with a traditional medication system.

Juanda Nawawi, in the study of "Sociological Study about The motivation of using shaman by people in Wajo, 1993". In this study, Nawawi did not discuss about healthy behavior and illness behavior of people comprehensively, but he discussed more on the motivation aspect of people in using shaman. The use of shaman that studied by Nawawi was not only in health behavior and illness behavior, but also wider, about many kinds of people's problems including carrier, mate, object loss, etc.

Agus Suprijono, in the study of "Agate in the life of people in Surabaya, 1998". In this study, Supriyono did not discuss about healthy behavior and illness behavior. The emphasis of his study was from the aspect of the magic-religion of city people, especially people of Surabaya. In his conclusion, Suprijono explained that the magic-religion aspect still exists in the community although the community is advanced and educated.

Srihati Joko Widodo, in the study of "People's demand toward Dental Health Service in sub district Tegal Sari, Surabaya, 1993". In this study, Widodo only explained the reason for people to go or not to go to community health center for medication especially a case in Surabaya.

From some previous research results seem that medication system problems (whether it is modern or traditional) are still interesting to be studied whether it is in the urban area or in rural areas. Both medication systems are really close with social economic and culture systems of the communities. However, actually there is relevance from some explanation of the studies that is both medication systems are still exist and functioning in the community. The relevance of the study has not been connected as a whole, therefore this study is intended to string up and combine those studies into one research that discuss about healthy behavior and illness behavior in the context of social economic and social culture systems of community by comparing modern medical system and traditional medical system.

III. RESEARCH METHOD

The location of the research is chosen purposefully in sub district Pasir Limau Kapas in Rokan Hilir regency. The

location is determined with consideration that this sub district is a coastal area and far from access to urban service facilities. The capital of this sub district is Panipahan village that consists of 4 sub villages, they are sub village Panipahan, sub village Teluk Pulai, sub village Pulau Kapas and sub village Sei Daun. From 4 sub villages, 2 sub villages are chosen to be research location, they are sub village Panipahan and sub village Teluk Pulai.

The population of this research is people who live in the chosen village. While the subject of this research is half of the population that is which is considered to represent the determined randomly so that later can be generalized to the original population.

To facilitate this research, normally from large populations should be sampled. Sampling is taking a portion or a part of the population that is considered to represent the population or the universe. The validity of sampling method will determine the objective validity evaluation of the result of the study. The ideal sampling method usually has characteristics as follows: (1) the sample can give reliable descriptions from all studied populations (universe), (2) the sample is simple and easy to implement, (3) the sample is efficient , it can give widest description that is needed with a relatively low cost, (4) the sample is saving time, cost and effort (Kerlinger, 1964).

Furthermore to get population and sample as expected, then the first thing to do is to find the total population. The total population can be obtained from village office which has monography data and householder. Then from the total population will be made list of all population (householder. The sample will be taken by simple random sampling from the total population of each village. The amount of sampling is 15 %. From the existing data, then from each sub village is obtained 65 householders for sub village Panipahan and 45 householders for sub village Teluk pulai. The total of the sample is 110 householders.

Unit of analysis in this study is family (not individual). Therefore, the chosen sample (householder) is the main informant in giving information that is related to object of the research, whether it is healthy-illness behavior or medication system that is often done by himself or by the member of the family (wife and children).

Techniques of data collection are using: (1) Guided interview. This kind of interview is used to search and to record the social economic status, many kinds of diseases that are experienced, illness frequency, demographic condition and characteristic, heeling pattern, and other information that relate to the research objectives; (2) In depth interview. This kind of interview is used to anticipate questions that are not covered from the interview result by questionnaire. In depth interview is also used to understand more qualitatively about many things that are related to people illness patterns and healing; (3) Documentation, this way is used to record secondary data and people's activities in health practice. Secondary data will be obtained from Health Department, Community Health Center, sub-district office, village office and other relevant agencies.

Data analyis is using mixing method between quantitative and qualitative approach. Qualitative approach is used to understand individual phenomena in terms of searching, finding and describing people's behavior related to health problems. Data obtained will be analyzed with interactive model. Through stages of data collection, data reduction, data presentation and result conclusion/verification cyclically or simultaneously.

Data reduction is selection process, it is focusing on simplification, abstraction and transformation of raw data that emerged from the data field. While data presentation is structured information that gives the possibility of drawing conclusions and taking action. In this research it will be presented in the form of narrative. Drawing conclusion in qualitative research is part of whole configuration activities which are continued by doing the verification. Verification is the review in order to test the truth, robustness and suitability as a valid.

IV. RESULT AND DISCUSSION

The reality shows that society have variety of health care facilities that are available. Because of this condition, people are free to choose the health care facilities. However, there are some alternatives for health care and they are categorized into: doing Self Medication (S), Utilizing medical facilities (M) and utilizing non medical facilities (N).

1. *Behavior Description of The Utilization of Health Facilities*

Behavior in utilizing health facilities by doing self medication (S) is generally done by drinking herbal mixture or herbal package that are sold freely in stores. The role of herb for people in Pasir Limau Kapas is very important for their health. Herb is a medicine that is usually used as a first step if they feel unwell.

The utilization of medical facilities (M) is generally done by family when self medication is not working and then they will ask for help from doctor, midwife or nurse. The utilization of non medical facilities (N) is generally in the form of the help of a shaman or an attendant who gives alternative aid besides medical. This is commonly done in order to strengthen effort to get healed.

The result of data tabulation shows that there is no family that only utilize one kind of medical facilities (doing Self Medication (S), Utilizing medical facilities (M) and utilizing non medical facilities (N)). It means that the family never utilize only one kind of medical facility from three choices of medical facilities that is admitted can give satisfaction in healing from disease.

On the contrary, family behavior in utilizing more than one medical facility thus forming behavioral variations. If this condition is grouped, the family tends to end up doing the treatment by using non-medical health facilities (N). This behavior consists of : there are 43,63 % that started from doing self medication, then continued to medical and non medical (S-M-N). 32,72 % that started from medical then continued to non medical (M-N). 10,90 % that started from self medication, then continued to non medical (S-N). This condition shows that the family has not felt recovery by only utilizing one kind of

health facility. It means that family still needs further medication or changes to non medical medication, in this case by using shaman or other alternative medications until finally recovers from illness. Table I shows result findings of health facilities utilization behavior.

TABLE I. HEALTH FACILITIES UTILIZATION BEHAVIOR

No	Health Facilities Utilization Behavior	Frequency	%
1.	Self medication continued to medical and non medical (S-M-N)	48	43,63
2.	Medical continued to non medical (M-N)	36	32,72
3.	Self medication continued to non medical (S-N)	12	10,90
4.	Non medical continued to medical (N-M)	7	6,36
5.	Self medication continued to non medical then to medical (S-N-M)	5	4,54
6.	Self medication continued to medical (S-M)	2	1,85
	Total	110	100

Source: Research result, 2012

There are only about 11% families (see total in number 4-6) that tend to utilize health facilities that end in Medical facilities (M). Behavior that is started from the non medical facility continued to a medical facility (N-M) is about 6,36%, behavior that is started from self medication continued to the medical facility then non medical facility (S-N-M) is about 4,54%, behavior that is started from self medication continued to the medical facility (S-M) is about 1,85%. This condition shows that the family has not felt recovery although has searched and found self medication or non medical. It means that the family still needs further medication or changes to medical medication through midwife, nurse, or doctor in the community health center to be finally recovered from illness.

The concept of social behavior theory by Parson explained that in achieving recovery from illness there is tool component (service facility) that can be chosen. From the findings show that apparently in searching medication can be seen from the way to get medication and utilization order behavior. As well as in applying rational choice concept to behave explains that people act because they have goals and the goals is determined by value or choice (Ritzer, 2004). The goal in this case is recovering from illness, therefore any kinds of ways that they choose are because they want to be recovering from illness.

If this effort to find recovery are grouped based on the last facilities that are utilized to recover, then they can be categorized into 2 categories, effort that end with non medical health facilities utilization behavior (total 1, 2 ,3) and effort that end with medical health facilities utilization behavior (total 4, 5, 6). This proves that non medical health facilities utilization behavior (the total is more than 85%) is social organizational in health term that are most dominated and most functioned by people in health care service. In social phenomenon where medication by looking at an aspect of the role of non medial health care service is still potential in giving role and function that are still needed in medical services.

This condition strengthens the assumption that from the point of view of health anthropologist according to Kalangie (1994) that 1) in holistic, traditional health care practitioner (non-medical) not only does therapy of individual cases, but relate it to the symptoms of social relationships, economic, religious experiences of the patients and their families. Even therapy interview between shaman and the patient happens without cognitive dissonance because both sides are in the cultural context that is familiar for each side. This is on the contrary to the medical which only cure disease without bothering social culture, psychology and economic background of the patient taht full of cognitive dissonance.; 2) non medical practitioners usually elderly and very respected by the rural community.; 3) people categorized disease into disease that only can be cured by doctors (medical) and disease that only can be cured by shaman (non medical).; 4) doctor does not respect traditional medication and doctor is difficult to communicate with patients.

The result of the research supports some references that are stated by Rienka and Iskandar (1985); Istiarti (1998); Mukti (1998) and Roemer (1991) as well as Yenina Akmal (2002) which agreed that primary health care especially in rural area is not run as well as the expectation. This is because some people are still believed and still have illness behavior that is oriented on traditional health care facility utilization behavior. The study of Widodo (1993), which discussed about the utilization of community health center in Surabaya, showed that nearby health facilities do not mean that high demand of primary health care this condition proves that there are factors that influence people's demand for that health care.

Meanwhile, traditional medical system and traditional medicine in Indonesia have been used widely by people since long time ago especially by people with low income. The traditional medication system is business sector service in the community that is mostly used. Although at a glance, the way of medication, which is done by shamans, seems illogical and irrational but the facts show that traditional medication can give recovery for the patients (Agus and Jacob, 1992). In fact, traditional medicine which is actually generally done through the use of services shaman is not easy to be eliminated. According to Soesilo (in Agus and Jacob, 1992) that traditional medication and traditional medicine have been fused in the community.

This traditional system is used to solve many kinds of health problem in the rural area and in the urban area. The consequence is that this system cannot be eliminated easily and replace it with a medical system that is still new for people. This condition proves that in making intervention of health facilities we do not have to make the fallacy of the empty vessels as explained by Polgar but by "pouring new wine" slowly; in this case does not have to eliminate the non-medical facilities totally. People need to get chance of health education.

This findings also support evolution theory of Comte (Koentjoroningrat, 1985)that is still used until now. The characteristic of theory of Comte is not pure progressive linear but unlinear. This is because for some people, although they have already entered positive-modern world (third stadium)

eventually there are still many people who believe and re-do practice of the stadium one or two. The reality is that in this modern world, many people who do shaman practice are still exist and needed. The users are not only from uneducated people but also many urban and educated people who use this non medical service. This condition is because human is still has primitive mental which is immortal. That is why the cultural value system usually functions as the highest guide for human behavior. Since childhood, an individual has impregnated with cultural value which live in the community so that the conception has been rooting for a long time in his soul. Which is why the cultural value is cannot easily replace with other cultural value in a relatively short time. The position of cultural value in each community is not same as well as the orientation of that value. In the relationship with the choice of medication, the role of cultural value becomes unique.

The preference to use shaman is always related to the social culture of his community. For example a study by Nawawi (1990) identified that in Wajo South Sulawesi, there are many community health centers established, but in fact the people who live there have not much used the community health centers. People are still interested to use shaman. From this illustration of the condition whether the Indonesian people still need the services of a shaman or other treatment alternatives in the future? Can drug industry and modern medical world which is very widely and advanced can urge traditional healer or shaman life that still exist today.

The finding related to the choice of medication alternative proves the theory of Kroger Model and HBM. The source of service can be in the form of traditional healers, modern healer, drug seller and self treatment or no treatment. This choice is based on the characteristic of the service, perception toward disease and predisposing factors including family characteristic and individual patient. The choice of medication can be combined alternately or simultaneously at once. Sociologically, the existence of health care facility has shown its function. The indication of this function is that each facility is utilized by people sequentially but the final domination is on the non medical or traditional.

From the analysis of health care utilization, there are many behavior variations. It means that the utilization of health care with many kinds of behavior shows that people always try to relieve their suffering and even recovery from illness. In the exchange theory through behavior variation of health care utilization, can be explained that:

a. If someone gets satisfaction from past behavior, then that behavior will be repeated at present. It means that if someone is not satisfied (not recovered) with medical treatment, he/she will change or continue it with non medical treatment and vice versa.

b. If someone's activity in certain time always gets rewarded (satisfaction), then the same activity will often be done by other people. It means that someone who has experience in getting non medical treatment and he/she recovers from illness, this experience will be referenced for other people.

c. If the activity gives value to someone, then that activity will always be done.

d. If in the certain range of time the activity always gets reward then the reward value will decrease so it will not attract people to do it again.

e. If in the certain range of time the activity that is done by someone for someone else gets unworthed reward, then that person will most likely show unpleasant behavior, in this case the person may not feel recovered from illness or dissapointed with the medical facility so that he/she do not want to utilize it again.

f. In the social exchange, besides receiving rewards, a person also expected from the possibility of being scolded or punished if she/he makes a mistake.

Besides that, consideration aspects of "goal" sociologically is rational in purpose (Zweck rational), official and traditional. Rational in purpose means that the means of objectives and consequently are considered one against the other (the purpose is to recover from illness any how). Next, affective behavior is done with conviction and does not consider the effect but only based on the emotion, while traditional behavior is because it is habitual (Siahaan, 1992).

Interaction dynamics of individual/family with the object (in this context is the source of medication treatment, medical and non medical) raises perception about the object itself. If the perception is in within optimal limits then an individual will be said on the condition of homeostatic. This condition is always balance in resulting satisfaction value, tranquility and etc. This condition is usually maintained because it induces feeling of fun. On the contrary, if the object (medical and non medical) is perceived in the outside of optimal limit (too great, too expensive, less hard, less cold, too strange, too far, too different, etc) then this individual will get stressed. The energy stress in his/her will increase so that he/she has to do coping to adapt and adjust the environment with his/her condition.

Social behavior theory of Weber more emphasizes on the subjective orientation which control choice and does not consider profit and loss aspects fully. The perspective of Parson that each behavior is considered rational in its purpose and has been considered. This option is regulated and controlled in normative by normative standard value. The basic components of social action are: purpose, tool, condition and norm.

This social behavior is only can be explained in the relation with the chance or obstacle that come from the condition and the situation. Human (actor) is a dynamic creature where each behavior always changes and learn to fulfill all needs and purpose that he/she wants to reach. Behavior change is controlled and stimulated by the internal and external environment as direction to reach and fulfill its needs. In this context, each health social institution has a social function. However, this social function from each institution not all has ability to be utilized by all people (because there is a dysfunction mechanism for certain people).

From health care utilization behavior aspect proves that there is behavior exchange. Homans (in Ritzer, 2004)developed it based on Skinner psychological theory to

economy exchange theory. For Homans, the purpose of human behavior is economic purpose, that is to increase profit or reward. In the position of human who interact with the society it has to be in balance. In the interaction process, a person expects to get rewarded in accordance with his/her sacrifices or the cost he/she spends. This comparison becomes basic to assess the fairness of a transaction.

Satisfaction is often very subjective and relative. In this case, if the reward is not in accordance with the sacrifice then there will be a problem. In social interaction that economic dimension does not work alone but there are other dimensions, that is social culture which is also accompany. Social culture and economic dimension which coverthe exchange process or social action as selection preference of healthy behavior through the selection of medical and non medical health care facilities. If we refer from this behavioral thought, it becomes logic if each person decides the place and the purpose of his/her medication. According to exchange theory that human has subjective profit and loss, meaning and satisfaction value.

If someone in making the transaction with medical treatment, but if the transaction is not balances, in this case has not recovered from illness then there will be dissatisfaction. This subjectivity is related to the selection of medical and non medical health care facilities, whether this medication is healing or not, how much is the benefit and satisfaction reward that they will get, etc. If it's considered profitable and the exchange process becomes balance (zero sum game), then people enthusiasm to utilize the health care will be higher. If it does not happen then the person will find another way of medication. For example, if someone does not satisfy with non medical health care then he/she will find medical health care and vice versa.

2. The Way in Utilizing Health Care Facilities: Cultural Perspective

Commonly, people come to the health care facilities to get treatment. But there is a unique thing that is done by people in utilizing health care facilities. People can call health care personnel (shaman, midwife or nurse) to come to their house to make examination and give medication at home. This condition is presented in the table below:

TABLE II. DESCRIPTION OF THE WAY IN UTILIZING HEALTH CARE FACILITIES IN PANIPAHAN VILLAGE & TELUK PULAI VILLAGE

the way in utilizing health care facilities	Panipahan village			Teluk Pulai village			Total	
	F			F			F	%
	Jv	My	%	Jv	My	%		
Come to health care facility	15	30	40,9	7	27	30,9	79	71,18
Call health care personnel	5	15	18,18	3	9	10	31	28,82
Total	65		59,08	45		40,9	110	100

Source: Research result, 2012

From above data shows that there are fisherman in this area who are Javanese, however, in general, there is no cultural difference in the pattern of health care utilization. From data tabulation shows that there are 71,18% families that come to health care facilities and there are 28,82% families that call heath care personnel to come to their house. Families that come to health care facilities usually pay Rp. 5.000-Rp. 10.000 if they go to Pasir Limau Kapas Heath Center by using motorcycles. As well as they go to the midwife, the average cost is Rp. 5000-Rp.20.000 including the medicine unless the medicine is not available, they have to go to Bagan Siapi-api to redeem the medicine in the drugstore. While the cost to call health care personnel to come to their houses is minimum for Rp. 25.000 and usually it has included the medicine.

Services that are considered affordable become family consideration in choosing how to use the health facilities. In this case family prefers to call health care personnel than to go to health care facility.

As a life of fisherman in general, evolutionary perspective of people life in this area seems earthy and simple that is developed in complex community. Indirectly, the effect of power structure and urban life cannot be avoided. One of the indicator is the presence of cell phone. The cell phone has proven itself as a tool which can closer the distance and shorten the time. This tool also can be used to call health care personnel (midwife, nurse or shaman) to come to the house, or there will be someone to pick him/her up.

There are some considerations why family prefers to call health care personnel than to bring the patient to health care facility, they are for practicality, shorten time, affordable cost and do not add to the suffering of patients because have to take travel to get to a health facility. Practicality reason for family because they do not have to bring baggage and to prepare means of transportation. While for time reasons, related to that the health care personnel can be called anytime, moreover time is really precious for fisherman family. Commonly, they prefer to pay Rp. 15.000 to call health care personnel than to lose work time because they have to deliver patient to health care facility. Besides that, by calling health care personal, family does not add the suffering of patients because have to take travel to get into a health facility especially for the elderly. This is related to the risk of shaking when the patient has to take the journey. Another reason is that when the health care personal come to house, another family member can also be examined, such as to check the blood pressure. Even if the neighbours know that there is health care personnel, they also utilize it by performing injection or just knowing their health condition. Another reason for families to call health care personnel is so the neighbors do not know that there are sick person in the house. There is an assumption that if they go to health care facility, it means that they have severe illness. If it so, it is possible that there will be more people who know the condition. This condition is generally avoided and unwanted by the fisherman family because it can be confirmed that they will participate to deliver patient to the health care facility.

3. Description of Characteristic Aspects of Patient: Demographic Perspective and Kind Of Disease

The utilization of health care facility by family is intended to find medication for patients. In this research, the identity of the characteristic aspects of patient can be seen from gender, age, kind of disease and immunity condition.

TABLE III. PATIENT IDENTITY BASED ON GENDER, AGE AND KIND OF DISEASE IN PANIPAHAN VILLAGE AND TELUK PUNAI VILLAGE

Patient identity	Panipahan village		Teluk Pulai village		Total	
	f	%	f	%	f	%
Gender						
a. female	34	30,90	23	20,90	57	51,81
b. male	31	28,18	22	20,00	53	48,19
Total	65	59,09	45	40,90	110	100
Age						
a. Less than 12 years old	4	3,63	3	2,72	7	6,36
b. 13 - 20 years old	29	26,36	20	18,18	49	44,54
c. More than 21 years old	32	29,09	22	20,00	54	49,10
Total	65	59,09	45	40,90	110	100
Kind of disease						
a. respiratory tract	23	20,90	11	10,00	34	30,90
b. digestive disorder	11	10,00	9	8,18	20	18,18
c. Degenerative disorder	4	3,63	5	4,54	9	8,18
d. neuromuscular disorder	4	3,63	6	5,45	10	9,09
e. skin disorder	23	20,90	14	12,72	37	33,63
Total	65	59,09	45	40,90	110	100

Source: Research result, 2012

Activity of fisherman needs more power than a farmer. So it is possible that from its activity there will be many kinds of disease. If it's seen from the percentage of the disease, 33,63% are diseases that related to skin and 30,90% are diseases that related to respiratory tract such as cough, asthma, etc.

4. Health Facility Utilization Behavior Based on Family Economic Condition

The utilization of health facility behavior based on family economic condition is related to family perception toward the sufficency of the income. If the income that is got from fisheries is considered not enough to fulfill the needs and to pay debts, so the option is not enough and in debts. For this case, the family is categorized into less economic conditions. But if the family has already felt enough, the family is categorized into established. The description of family economic is presented in table IV.

The kind of utilization of health facility that is mostly done by family is 40% started with self treatment then Medical treatment and non medical treatment (S-N-M). If it is seen from the econmic condition of the family, the utilization of health facility is tending to do self treatment first before looking for other treatment. It shows that there is effort from family that tries to "not involve" other people.

On the other side there are 24,54% with pattern M-N. The reason in choosing this behavior is because the family has used to with medical treatment. The family does not want to take a risk that is considered endangering by trying another kind of treatment especially with economic condition that is still in debts. On the contrary, for family with the established economic condition, medical treatment usually becomes the first thing to do because they think that health is as an asset that can not be replaced with money.

TABLE IV. HEALTH FACILITY UTILIZATION BEHAVIOR BASED ON ECONOMIC CONDITION OF FAMILY

Income	Health facility utilization behavior						Tot.
	S-M-N	M-N	S-N	N-M	S-N-M	S-M	
Less than 500.000	2	6	2	0	0	1	11
500.000- 1 million	23	7	18	2	2	2	54
above 1 million	19	14	6	2	3	1	45
Total F	44	27	26	4	5	4	110
Total %	40	24,54	23,63	3,63	4,54	3,63	100

Source: Research result, 2012

The concept of Green and HBM explains that the behavior in the utilization of health care is a behavior form that is based on predisposing factor in the context of this research. This factor can be seen from the economic condition Kroeger even added consideration of characteristic of the service. It means that the behavior option in utilizing health care is based on the consideration about the sufficiency of economic condition.

Related to the motivation of poor people to utilize medical and non medical treatment can be seen from the behavior reason that they choose as objective achievement direction to be recovered from illness. Meanwhile, the theory of social behavior from Weber is more subjective and more considering the social definition paradigm aspect. That is why according to Weber to understand the meaning behind someone's social behavior, the reason for that behavior needs to be understood first. That behavior is emotionally or even traditionally if it's related to other reasons that appear as subjectivity in determining its own option. Since human is inter-subjective creature, then it is impossible to be approached with an objective method. Therefore, the correct method to understand the meaning of someone's behavior is by doing research subjectively by understanding the reasons behind the action. This is based on the meaning and benefit as well as people's tradition in viewing the existed health care.

Meanwhile, sosial behavior theory from Parson stated that the means and the objectives are always be considered (Giddens, 1976). This social behavior can only be explained in the relation with chances or obstacle which come from the condition and the situation. It is including the economic condition when family needs medication. With limited economic condition, family still tries to find a way so that the

patient can be cured and the option of the service is usually from non medical treatment because the cost is more affordable. (economic calculation)

In simple community that happens in rural areas, the number of facilities in a community is also limited including the health facility. Meanwhile, the option of that behavior is controlled and stimulated by the internal and the external environment as direction to achieve and fulfill the medication need. Therefore, the limitation of facility (external environment) is also controlled by internal environment, which is one of them is economic condition.

From that explanation, it is clear that behavior in the selection to determine direction in looking for health care that is determined by the situational condition and norms. The selection of medication direction is comprehended voluntaristically, it means that: a) the behavior is directed to its objective, in this kind to find recovery; b) the behavior happens in a situation where some elements are already fixed, in this case is cost limitation and c) the behavior is regulated normatively related to meaning and objective determination, that non medical option has become people's choice hereditary.

Besides that, many things that become reasons for family to utulize the non medical health care facilities as the last options:

a. Generally, a medical health facility which is utilized is not a medical specialist for certain disease so the diagnose obtained from the service is less complete. The consequence is the therapy and the medication that is given to the patient is not maximized. In one side, the family does not come to medical specialist because of fund limitation.

b. Because of fund limitation to buy medicine, the medicine that bought is only a half of from the prescription (in the prescription it is written 5 kind of medicines, but the family only afford to buy 2 kinds of medicine, the medicine that is actually for 5 days, but the family only afford to buy for 3 days).

c. Because of fund limitation, the family does not do outpatient as it is advisable.

d. The consequences of this behavior are the disease becomes worse or needs longer time to recover, this condition makes the family dissatisfied.

e. The family run deliberately from medical treatment to avoid operation procedures that is offered.

f. The patient feels afraid with medical tools and the effect of medical treatment (such as hairfall after medical treatment)

g. the means of transportation to get to medical health care is difficult to get.

h. The administration requirement that is needed for medical action is difficult to be fulfilled by the family.

i. There is a pshycological obstacle when patient interaction with doctor based on the previous experience. The way the health care personnel treats the patient is not sympathetic, sometimes the patient feels scalded by the health care personnel. In this condition, the family that

already feels suffered become more suffering because of it.

The things that often happen is people utilize health care facility when they find medication (curative) not in the framework of health behavior to maintain so they do not become sick. Curative service has some lacks, (Kompas, 2002)they are:

a. The cost becomes very expensive. This is related to employment operational fund, equipment and other accomodation cost. Along with the increase of health care service operational burden that is very high becomes the burden of the customer. For poor people in rural areas, this condition makes them become more difficult to get proper health care

b. The number of healthy people is more than sick people. Health care facility tends to emphasize to the treatment of sick people to become healthy. This condition does not support the efficiency and the effectivity of human resources quality development. Expecting sick people becomes healthy becomes an obstacle moreover expecting productivity in his/her activity. Meanwhile, productivity becomes one of benchmark Human Development Indeks (HDI) of Indonesian.

c. That is why it needs preventive health service concept development by developing health behavior. People with their own awareness always maintain and monitor their health so they do not sick.

5. The Behavior in Utilizing Health Facility Based on Kind of Disease

The behavior in utilizing the health facility based on a kind of disease can be seen in table III there are 34 patients with category of disease is the respiratory tract. There are 40% of families with behavior pattern S-M-N and 24.54% of families with behavior patterns M-N (see table IV). The detail can be seen in the table V below.

There are 40% of family with behavior utilization of health facility based on kind of disease that is started with self medication continued to medical treatment and then non medical treatment (S-M-N), there are 24,54% family that utilize health facility by medical treatment continued with non medical treatment. The utilization of health facility that is done by family is clearly an effort to recover illness if it is seen from kind of disease including environment-based disease. But in this case family does not differentiate kind of disease in utilizing health facility. It means that any type of illness suffered by the patient, family will strive for the recovery of the patient, even if it is possible all kind of health facilities will be utilized toget recovered from illness.

Basically, kind of diseases is including behavioral disease in the fisherman's life. This is related to the condition of fisherman who always in the open space so their healths are influenced by weather and wind. However, fisherman often ignores it, even underestimate and do not worry about the illness.

Generally, those diseases in fact happen in fisherman in productive age. If it is related to the kind of disease that is categorized into a neuromuscular show that work of fisherman

cannot be separated from their activity which is lifting things. behaviors that are not ergonomically become the cause of low back pain. Besides that, commonly fisherman is smoking to seek warmth because of the cold weather. This behavior causes respiratory tract disease. Skin disease in sub district Pasir Limau Kaps is an indication that their environment is not clean.

TABEL V.
THE BEHAVIOR IN UTILIZING HEALTH FACILITY BASED ON KIND OF DISEASE

Kind of disease		The behavior in utilizing health facility based on kind of disease						Tot.
		S-M-N	M-N	S-N	N-M	S-N-M	S-M	
Respiratory tract	f	22	5	4	1	1	1	34
	%	20	4,54	3,63	0,9	0,9	0,90	30,9
Digestive disorder	f	6	4	6	1	1	2	20
	%	5,45	3,63	5,45	0,9	0,9	4,54	18,18
Degenerative disorder	f	3	2	3	1	0	0	9
	%	2,72	4,54	2,72	0,9	0	0	8,18
Neuromuscular disorder	f	1	4	3	1	1	0	10
	%	0,9	3,63	2,72	0,9	0,9	0	9,09
Skin disorder	f	12	12	10	0	2	1	37
	%	10,9	10,9	9,09	0	4,54	0,90	33,63
Total	f	44	27	26	4	5	4	110
	%	40	24,54	23,63	3,63	4,54	3,63	100

Source: Research result, 2012

V. CONCLUSIONS

1. There are no people who feel recovered from illness by only utilizing one kind of medication. The first health facility that is utilized is self medication then continued with Medical and non medical treatment. This condition proves that human always does an experiment. Mostly, people feel recovered from illness after they utilize non medical treatment.
2. Utilization by choosing many kinds alternatives of health care facilities prove and support Socio Behavioral Kroger theory (HBM), social exchange and rational option although not all concepts have been implemented intact in this research.
3. The economic condition of a family related to the pattern of health care and health facility utilization.
4. By utilizing health facilities, most characteristics of diseases tend to dominate in the orientation in choosing kind of health care.

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Character Education in Higher Education

An Example of Genre-based Approach Practice

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Abstract— **Effective character education is required in any level of education, including in higher education. This paper will discuss a literacy based teaching approach known as Genre-based approach under Halliday's theory of Systemic Functional Linguistics. The discussion will focus on the practice of Systemic Functional Linguistics Genre-based approach in three psychological dimensions of character education namely awareness, attitude, and action. Later on in this paper, Systemic Functional Linguistics Genre-based approach with its principles and teaching stages can maximize students' learning. This means Systemic Functional Linguistics Genre-based approach can be an effective way for character education through literacy. This paper is expected to be a technical guideline for lecturers in higher education to apply Systemic Functional Linguistics Genre-based approach in character development.**

Keywords—character building; character education; character development

I. INTRODUCTION

Learning is more than just developing one's intellectual, it is about developing or building one's character [1]. Character is realisation of a person's positive or good development, which enable the person to act intellectually, socially, emotionally, and ethically [2], [3]. Character deals with two essential and interconnected parts namely performance characters, such as diligent and work ethics, to reach excellence in any performance environment (e.g. academics) and moral character, such as respect and open-minded, which are important to have successful interpersonal relationship [4]–[6]. In order to reach these good characters, effective character education is needed.

In Indonesia, some papers have pointed out interesting ideas on character education. First, a holistic approach that integrates sustainable character building to every aspect of campus life. Promotion of moral practices should involve not only lecturers but also staffs and everyone in the campus [7]. Then, a paper proposed sustainable character education as integral part of "Tri Dharma" of higher education in Indonesia [8]. The last, integration of character education into teaching and learning activity in the classroom, by infusing character education to lesson plans, learning media, classroom activities, assessment, monitoring, and evaluation [9]. These papers have the same purpose that is to initiate a sustainable and good character education in higher education. However, the ideas described in those previous papers were too abstracts and have insufficient evidence as a consideration to implement those ideas.

This paper will discuss a literacy based teaching approach, which is known as Systemic Functional Linguistics Genre-based Approach (hereafter abbreviated to SFL GBA) in character development. Many studies have shown that SFL GBA enhanced academic writing and critical thinking in higher education ([10]–[12]. Recently, a study has shown that SFL GBA can develop students' characters [13]. Accordingly, this paper is different from the previous papers because of two reasons. First, this paper has research based reports that suggest SFL GBA can enhance literacy, critical thinking, and even character as the main topic of this paper. Second, this paper will focus on the practice of SFL GBA in three important psychological dimensions of character education namely awareness, attitude, and action, which have not been provided by the previous papers. The discussion will begin with a brief introduction to SFL GBA and character education followed with the practice of SFL GBA in character education, which include suggested teaching practice and assessment in details. This paper is expected to serve as a technical guideline for lecturer to apply SFL GBA in character development, which becomes a great demand these days for many academicians in Indonesian higher education context.

II. SYSTEMIC FUNCTIONAL LINGUISTICS GENRE-BASED APPROACH

This section will discuss a brief concept of Systemic Functional Linguistics Genre-based Approach (hereafter known as SFL GBA). The discussion will begin with brief history of SFL GBA followed with the principles and stages of SFL GBA which later on can be considered suitable for character education practice.

The genre-based approach that will be discussed is based on Halliday's theory of functional linguistics or known as Systemic Functional Linguistics (hereafter abbreviated as SFL), which is developed by Australian known as "Sydney school" [10], [14]. SFL GBA has been widely used in many countries, such as Singapore, South Africa, USA, Italy, Hongkong, Australia, UK, China, Canada, Sweden, and Thailand. It has been becoming the increasingly influential in the field of English language teaching [15] and also since 2004, it is also applied in Indonesia [10]. SFL GBA looks very promising especially for literacy-based teaching.

Literacy is more than just learning reading or writing. It is a technology that serves a certain purpose [16]. For example, critical literacy can be defined as an exercise power to enhance everyday life in schools and communities, and to question practices of privilege and injustice [17]. Then, moral literacy is about literacy as a moral orientation of what is right and what is wrong [18].

Besides Sydney school, the work of genre is also developed by North American under rhetorical theory, which tends to be ethnographic rather than text analysis [19]. Then, ESP movement, which is far more linguistic in orientation, views genre as a class of structured communicative events employed by specific discourse communities whose members share broad social purposes [20]. North American and ESP movements will not be elaborated any further in this paper as this paper focuses on the practice of SFL GBA with a brief underlying theories of SFL GBA.

A. Principles of SFL GBA

There are six important principles of SFL-GBA. First, explicit, i.e. making clear the learning objective. Second, systematic, i.e. providing a coherent framework for focusing on both language and contexts. Third, needs-based, i.e. ensuring that course objectives and content are derived from students' needs. Forth, supportive, i.e. giving teachers a central role in scaffolding students' learning and creativity. Fifth, empowering, i.e. providing access to the patterns and possibilities of variation in valued texts. Sixth, critical, i.e. providing the resources for students to understand and challenge valued discourses. The last, consciousness-raising, i.e. increasing teachers' awareness of texts to confidently advise students [21].

A teacher should support and empower the students through scaffolding or explicit teaching during the teaching and learning activities. The scaffolding processes "enable a child or a novice to solve a problem, carry out a task or achieve a goal which would be beyond his unassisted efforts" [22]. In order to do scaffolding, the teacher controls the elements of certain tasks, which are beyond the learner's capacity, and permits the learners to concentrate upon and complete only elements that are within the learner's capacity [22]. Therefore, the teacher should be able to provide proper texts and understand the structure, and meaning behind the texts related to a certain subject or topic.

Having guidance from a teacher is a must in SFL GBA which is suitable to character education where a teacher should act as a caregiver, model, and mentor [23] in appropriate ways for college students. This also implies that SFL GBA can foster character, for example, in academic writing subject. The application of explicit teaching in SFL GBA means that the teacher explicitly provides good example of a good academic writing and it will be much better if a teacher show his or her own writing. Besides the teacher, peers also have the power to affect other students where some peers have low level performance meanwhile others have medium or high level of performance. To handle that problem, providing explicit teaching in an equal manner is crucial even though explicit teaching gives more benefits to students with low-level performance [24].

B. A Model of SFL GBA

Last important thing is the model of SFL GBA. In Indonesia, SFL GBA model consists of four stages. Well, not really stages that one when finish in a particular stage can move to the next stage. Instead, it is more likely to be recurring stage where each stage is interdependence to each other. Students can go back and forth from one stage to the other in order to achieve better learning [25].

First stage is known as building knowledge of topic. The students gather information from various texts on a particular topic. Second, lecturer models the text. The lecturer gives various examples of a text type or genre that is appropriate to the purpose of the study. Third, cooperation between the students and their teacher during the joint construction of a text. The students learn with their friends, gather more information, and construct a text. The lecturer monitors the students' works and gives feedback and correction explicitly to ensure the students do their best. Lastly, independent construction of a text through recursive process-drafting, revising, editing, and proofreading. The students independently constructing a text. The lecturer can give a different topic from the joint construction stage to the students, which make them have to build their knowledge on the new topic [25]. The illustration of these stages is available in the next section.

III. SFL GBA AND CHARACTER EDUCATION

This section will discuss SFL GBA practice in three psychological dimensions of character education in order to give easiness to understand SFL GBA in character education. SFL GBA practice here will include the examples and assessments.

Character education has many definitions and one of them is "the deliberate use of all dimensions of school life to foster optimal character development" [2]. From this definition, character education involves every dimension that can bring positive character development of the students. Character has three psychological aspects or dimensions namely, cognitive (the head), emotional (the heart), and behavioural (the hand) [6], [23], [26], [27]. In relation to performance character and moral character, the term is also known as awareness, attitude, and action or 3 A's [6].

A. SFL GBA in Character Education

An example of SFL GBA practice [25] in academic writing subject will appear in the discussion of each aspect or dimension of character education. Nevertheless, this paper has no intention to separate the dimensions of character education [28]. Instead, every dimension should be encouraged in every stage of SFL GBA. However, to provide clear example of SFL GBA practice, this paper will limit each stage of SFL GBA to one dimension of character education.

The very first dimension of character education is cognitive. It means that bringing the students to be aware (awareness) of certain characters [6], in this case from various texts on a certain topic. Building knowledge of the given topic can support the cognitive dimension of character education.

For example, a lecturer can give some exposition texts about plagiarism in academic writing to the students. During

reading of the texts, the lecturer can ask the students to identify the negative things of plagiarism and its effect to their performance and moral in academic writing subject. At the same time, the lecturer can introduce certain characters that can develop the students' writing skills, such as diligence, which is related to performance character and honesty, which is related to moral character. Knowing these things do not imply the students understand expository writing, plagiarism, and good characters in academic writing.

The lecturer can move to the next stage, which is modelling where the lecturer can provide more exposition texts. By doing so, the students can identify the schematic structure of an exposition text and rules in academic writing which will be practised by them later in joint construction stage.

In joint construction stage, the lecturer can emphasize the attitude aspect of character education before the students move to independent construction. Students' works can reflect the attitude aspect of character education, in this case how they perceive and care about how to avoid plagiarism and the good characters of academic writers [6]. In higher education level, it is more suitable to ask the students to write an exposition text about what they have known about plagiarism. However, for students with low level of performance, it is better for the lecturer to demonstrate 'how to write'. By doing so, will help the students to understand about what to do even though it has already been explained before in building knowledge of topic and modelling stages.

The students will learn together with their friends in groups how to construct an exposition text. The lecturer can assign roles to each student or let them assigned the roles themselves, such as writer, editor, and reader [29], [30]. During the activity, the lecturer should monitor the students' work. If it is not finished yet, the lecturer can ask the students to finish it at home or simply let them work on it later on the next meeting.

After completion, the lecturer can ask every group to exchange papers with another group to give feedback. The feedback should cover about the structure of the text, organization of the ideas, and the rules of academic writing. To ease the reviewing process, the lecturer can give the students guidelines. The purpose of this review is to see their understanding about the characters of good academic writers and rules or ethics of academic writing to avoid plagiarism.

At the same time, the lecturer can start to find students who really work hard and practice good characters of academic writers during the joint construction stage, then prepare them to be reviewers for the independent construction stage later on. After the students' reviews are finished, the lecturer can ask their difficulties during the review sessions but still the lecturer should read their works to see how they get things done.

The lecturer can give feedback explicitly about the structure of their expository writing and the organisation of the ideas of their writing. The awareness of the lecturer to the students' mistake, including noticing their difficulties in writing the text are fundamental. The reviewing process itself can take one or two meetings. In joint construction stage, the lecturer should warn the students if they did plagiarism.

Warning the students about plagiarism is not an easy task. Being furious to the students surely will not help them to be better learners. A lecturer should be able to empower them to be better [21]. The aspect of attitude can be very difficult to achieve. Having the knowledge, for example plagiarism, does not mean the students will not be doing it. One way to do this by giving them illustration, let say, if the same thing happens to them, in this case, someone copies their writing without permission. Exploring about what they will feel will help them to care about others' feeling. Probably lecturers do not want to pay attention to this kind of problem. Yet, lecturers as educators must realize what will happen to their students in the future. The job of educators is to make sure the students can have the social skills to live in the societies later on. Ignoring this problem will leave more problems for the students in the future [31].

The last dimension of character education is action. It is about how the students' strive for excellence ethically and morally [6]. This dimension focuses in independent construction stage where the students independently practice what they have learned from previous stages. In this stage, the students read texts with different topic. By doing so, the students have to do their own building knowledge of the topic given. The lecturer reduces his or her and their friends' involvement during this stage. The reduction depends on the students' conditions because every student has different level of skills and characters to reach excellence. During this stage, the lecturer can monitor the students' works less frequently in order to provide comfortable space for them to write.

After the students finished their first drafts, perhaps not in one meeting, the lecturer can review it to see how they get things done. It will not be easy to do this especially when the lecturer handles a large class. That is why, it is important for the lecturer to finish the joint construction stage to ensure the students are able to write an exposition text and practice the good characters of academic writers because in the independent construction the lecturer will assign these kinds of students as reviewers. After the students review their friends' works, the lecturer can ask the reviewers what they have confronted during the review process. Again, the lecturer should also look the students' works. Before submission of the first drafts, the lecturer can remind the students to provide two copies of their first drafts. One draft is for the students' reviewers and the other copy is for the lecturer. By doing so can make more effective learning in a very limited time.

The lecturer can notice what went wrong from the student reviewers' reports. However, giving a huge responsibility to the students is not wise. Therefore, the lecturer still has to review the students' works. The lecturer probably will find that some students still did plagiarism that cannot be detected by the student reviewers especially when they used a very difficult expression on their own writing meanwhile they did not understand the expression. Here, the lecturer can give special notes to the students instead of giving warning like what have been done in joint construction. Still, the lecturer must give an indirect warning to the whole students, not to individual, that there will be consequences if the students still do plagiarism. By doing so, the lecturer can expect a sense of humility come from the students because of doing a mistake and hoped that

the students have learned the lesson of being good academic writers.

Character development is surely a complex process and more likely unseen from the lecturer's observations as character is about "doing the right thing when no one is looking" [32]. Giving warning and punishment at the end do not always work properly [33]. Some students might see the lecturer as not-so-wise person. Before that happen, take some times with these students and see what their problems are. Some students will try to do their best, some of them will just do what they can do, and some will do nothing. What ever happen, character development of one student is different from the other [28].

B. Assessments of Students' Character Development

Assessments of the students' character development should use more than one tool to get more valid results. From the illustration provided here, the students' writings are not sufficient for an assessment. The lecturer can ask the students to fill questionnaires or journals after each stage of SFL GBA practice. The questionnaires or journal can be about what have they learned and developed from the academic writing subject [23].

Then, the students also need to point out how did their friends' learning progress, including what is missing from their learning and what they did to help other students to achieve excellence in academic writing subject. Other important thing is the students should assess the lecturer's characters in order to see how good the efforts of the lecturer to the students in character development [32].

In order to see the effectiveness of SFL GBA in character development, five indicators can be used. First, the teaching and learning activity implements accepted principles in character education, such as students have opportunities for moral action. Second, the teaching and learning activity produces greater gains in students who experience the program, compared to students who do not. In this case, students who are absence or never come to the class will gain nothing. Third, it strengthens a school's sense of community. For example, the students learn to share their thoughts, give feedback, and critics ethically and morally in every academic activity in the campus. Forth, it employs practices that are research-based. For example, the practice of cooperative learning by assigning students in-group and everyone in the group has his or her own role. Fifth, classroom or school wide behaviour improves even if there is no control group. For example, a reduction of the number of the students who did plagiarism from join construction stage to independent construction stage can show there is a change of the students' behaviour [34].

C. Important Notes in SFL GBA practice and Character Education

Three points need to be taken into account by the lecturer in the practice of SFL GBA and character education. First, a lecturer must work hard to find good texts for the students in order to raise their interest on a certain topic discussed and to reduce boredom in the teaching and learning activity. Then, it takes more time for the students to build their knowledge on a certain topic and a certain text type or genre because some students probably are not motivated enough to read or even to write especially related to a lengthy text.

Second, character education is more than just a teaching and learning activity in the classroom. In order to have effective character education, everyone in a school or campus should give positive influence to the students. If not, character education will not be so effective because the students think that it is just a condition that they have to deal with in the classroom [32].

Third, character education can be regarded as a form of indoctrination [35]. This assumption needs to be taken seriously because it can change the whole concept of character education. Lecturers need to understand that character education is about developing the students the good values or virtues that are beneficial and positive for them to be good citizens. Then, it is not appropriate for lecturers to model a negative character or even ignore students' character development [32].

It is not exaggerating to say that SFL GBA can cope with character education. Implementing SFL GBA can bring effective character education in Indonesia. It is an approach that has been widely used, including in Indonesia. What lecturers need to do now is to get in touch further with SFL GBA and character education, and practice it in the classroom. Avoid any sense of ignorance that may lead to pessimistic because lecturers are the one who hold the key to a successful application of SFL GBA and character education in the classroom. There will be a time for everyone in the campus and surrounding environment to be involved in order to initiate an effective character education.

IV. CONCLUSION

Character education is about developing good characters of students in any level of education, including in higher education. Being university students do not change the reality that they do not need character development. Instead, character education is a must in higher education. One way to do it is by using SFL GBA.

The whole process of teaching and learning activity in SFL GBA can be very complex because every class, student, and lecturer is unique. There is no telling that the illustration given on this paper can be implemented to other settings. Therefore, to reach a successful teaching and learning activity is to understand and practice SFL GBA that is relevant to character education. Trial and error need to be conducted appropriately without losing the fundamental concept of SFL GBA and character education.

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Investigating Social Differentiations of Student

(A case of Special Education Student in Universitas Negeri Makasar)

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Abstract. **Mapping of the social differentiations of student at any educational institution is very important in order to have a comprehensive data on them. The comprehensive data would be beneficial for the institution concerned to formulate policies related to solve student problems and needs. Three main questions to be answered in this study, namely (1) are student identities in the department of Special Education (PLB) FIP UNM (Depart of Special Needs Education, Faculty of Educational Sciences, State University of Makassar) related to their social differentiations, (2) are social differentiations picturised in the educational data of the students in the department of PLB FIP UNM, and (3) are social differentiations related to social economic conditions of the students in the department of PLB FIP UNM? The aim of the study is to explore students social differentiations which are limited to self-identity, educational data, and social economic conditions of the students concerned. The study applied simple survey technique. The population is the students enrolled in the Department PLB FIP UNM in 2011, 2012, and 2013 academic year. A sample was taken purposefully and data collected by using questionnaire and documentation as the instruments. Data were organized in table frequencies of which analysis was done. The findings are (1) number of female students tend to increase quantitatively, but not necessarily increase in quality, (2) study program at senior high school gives significant contribution towards academic performance at tertiary education, from choosing the study program to the learning process and educational achievement, and (3) involvement of students in a student organization is still low due to the social differentiation they have. Implications, the foundation of decision-making and policy.**

Keywords: mapping, comprehensive data, social differentiation, academic performance.

I. INTRODUCTION

Empirically, students come from different backgrounds. The differences can be seen horizontally such as school of origin, ethnics, parents' occupation, and other variables.

The research was designed as preliminary study or exploratory research by which further studies can be drawn analyzing the impacts of the different background towards their academic performances. The research was applied to the Department of Special Needs Education of the State University of Makassar (Jurusan Pendidikan Luar Biasa, Universitas Negeri Makassar – Jurusan PLB FIP UNM) as a unit of analysis.

Mapping of the students' social differences is assumed to be of some benefit data for the institution concerned in formulating any policy directed to solve students' problem

and meet their needs. In the modern age, as suggested by Luhmann [1], differentiation has been a phenomena in human life since people tend to be grouped into specific professions making them have different function to each other. Luhmann points out, for example the field of economy, law, education, politics, and science as new system, making the modern time as the era of differentiation.

Knowing the differences does not mean to group the students into specific system as suggested by Luhmann, rather as a tool in establishing social solidarity among them. Even, the various social backgrounds can be functioning as a tool in preventing violence among the students that usually happens at UNM. As experience by Shaw and Kristjanson [11] in agriculture field, differentiation has a positive impact and contribution to the sustainable development. It is hoped that by knowing the students differentiation, the running of education in the Department of PLB-FIP UNM would be sustained and successful.

Principally, in a social interaction a man tends to adjust his reaction that compatible with the purpose of others' action. The recursive model of action-reaction between people is based on the willingness of people to live harmoniously with both his fellows and his environment. As a result, grouping of people happens.

 [10] According to Slavastoga two sociological processes affect the group behavior, deeply and universally. First, social integration, in which people tend to attract, depend, and adjust to each other, second, social differentiation, in which people tend to put themselves in opposite way based on different biological identities or religion, sex, and profession.

Social structure in every society is divided into vertical and horizontal patterns. [10] Vertical social structure characterized by differences in social class and social polarization. According to that kind of social structure is called social stratification. On the other hand, the horizontal social structure is characterized by differences in ethnical group, religion, profession, race, tradition, and place of origin. This kind of social structure is called social differentiation. Proponent social differentiation are, among others:

A. Racial differentiation

In general, physical anthropologists differ race, according to geographical location, physical condition of people such as color of eyes, color of skin, color of hairs, shape of face, and shape of head. Due to the continuing social changes and globalization which makes people are more frequent and

easy to migrate beyond their home races, race differentiation becomes complex and unidentified. Intermarriage, cultural assimilation and acculturation, and transparency are some factors making difficult to identify the original race of people. However, as said by Carlos *et al* [3] race is just "as an idea of difference, will persist as long as historical conditions and people allow it".

B. Ethnical differentiation.

If racial differentiation is characterized by physical traits, the concept of ethnic group refers to cultural similarity. The term ethnic is not only dealing with racial group, but also involves other groups coming from the same origin and having connection to each other in terms of religion, language, nationality, or a combination of two or more of above mentioned factors.

The ethnic group does not exist permanently even to some extent completely demolished due to assimilation and amalgamation processes that tend to be more intensive and effective due to globalization and transparency processes. That groups composed of people from collectivist cultural traditions would display more cooperative behavior than groups composed of people from individualistic cultural traditions.

C. Sex differentiation

Sex differentiation is sometimes contacted with differentiation in rights and obligations in which woman's position is treated inferior to the men. However, such discrimative polarization seems to no longer exist as a result of progressive women's movement and human rights development. Roles of woman as potential human resources in almost all sectors, particularly in the family economy tend to increase.

D. Religious differentiation

Indonesia accommodates and recognizes many different religious groups. This phenomena entitle Indonesia as a country of pluralism. Heterogeneity of faith can be treated both as a source of conflict and social capital for development. The extent to which religious conflict erupts depends on the intolerance to each other, but if harmony among them occurs, such a pluralism becomes a great potential for the development of the country.

Based on the social differentiation concept discussed above, the research was designed to explore the differentiation of students on campus from the point of view of learning process, student activities, and social economic life

To simplify, the students' differentiation is identified through three variables, namely:

a) Personal data

The variable consists of sex, age, number of brother and sister, and student position in the family.

b) Educational data

The variable consists of year of graduation at senior high school, the identities of the school, year of starting as a student of PLB, number of credits earned, and the reason of choosing PLB department.

c) Socio-economic data

It consists of parents' economic resources, financial support to study, and place of living during studying at PLB. Other data are involment of student either in intra or extra campus organization as well as his/her function, status and roles in the organization. Student opinion concerning the future need for PLB teacher was also investigated.

The three variables are used to analyze the social differentiation of the students of which map of social differentiation of the PLB students at UNM can be drawn. The benefit of the mapping will be a reference in, among other, making policies in the department of PLB.

II. RESEARCH METHOD

In drawing the social differentiation profile of the students, this research applied quantitative approach by using survey technique. [9] As pointed out by Marvasti, "Quantitative research involves the use of methodological techniques that represent the human experience" in numerical categories, sometimes referred to as statistics". All active students in the Department of PLB-FIP, UNM is treated as the population. In this study.

In order to get representative sample, the respondents were choosen with purposive technique sampling. The respondents are those who started studying in the department in 2011 till 2013. The reasons are they still involve in face-to-face learning process, campus acitivities and more importantly, they are assumed to be more able to understand the questions in the survey.The size of the sample is 50% of the population of each batch making the total is 125 respondents.

A simple questionnaire was designed in both open-ended and close-ended questions to collect data concerning their senior high school, ethnic group, sex, religion, and place to stay in Makassar. The structure of the questionnaire is divided into three mayor variables namely personal identities, educational background, and socio-economic conditions of the respondents. Documents are used as the secondary data resources.

Five respondents did not fill in the questionnaire but it does not affect the research processes since the number is too small. Accordingly, 120 questionnaires are eligible to be analyzed. A simple analysis technique was applied to find the picture of students' differences.

III. RESULTS AND DESCRIPTIVE ANALYSIS

A. *Personal identities*

a) *Sex*

Number of female students in the Department of PLB-FIP, UNM is bigger than male students as found in the survey, in which 61,67% of the respondents are female. This figure is compatible with secondary data showing female students is always dominant in quantity every new academic year. This finding indicates an increasing interest and opportunity for women to play important roles and education that in turn may place women in proporsional genderism perspective in the family and siciety as whole.

[3] as concluded by the International Conference on Population and Development in Cairo in 1994, the objective of empowering woman is to promote gender equality in all aspects of family and social life by which man is encouraged to be responsible in his sexual behavior and reproduction and social roles in the family.Unfortunately, increase in number does not always parallel with increase of roles of woman. [5] From the study of Coulibaly *et al* in Malawi, they come to a conclusion that the limit access to have productive facilities for women has made their welfare cannot be improved.

b) *Place of birth*

Place of birth of the students is devided into two categories: in South Sulawesi province and other provinces. Majority (84,17%) of the students were born in South Sulawesi and the rest (15,83%) outside this province.

c) *Age*

Students age is grouped into three categories namely above 21 years, 19-20 years, and 17-18 years old. Students of group 19-20 years old are dominant (62,50%). This is related to the secondary data saying in 2012 new studentsare mostly of 17-18 years old group. Students of 21 years old group at the second, followed by those of 17-18 tears old group.The grouping of the students age is in line with that made by Montessori. Montessori says that higher educational program is designed for those of 18 years old and above who are interested and willing to dedicate their life for the benefit of the world.

Moreover, Motessori suggests that every student has to prevent himself from any temptation dealing with bad conduct and the university has to train him to behave properly as student. The suggestion of Montessori is compatible with the opinion of Bucler and Rousseau saying every person in this phase is developing his self identity, character, and establishment.

d) *Number of sister and brother*

Majority of the students has more than 3 sisters and brothers followed by one and two brothers/sisters. Only one respondent does not have either brother or sister. Number of brother and sister the students have is averagely three persons. According to population policy applied in Indonesia, this number is not too big. Meaning, the parents

of the students tend to have practiced the family planning scheme.

e) *Position in the family*

The survey indicates that majority of the students are of first and third children rank in the family structure. 7[6] The oldest children is usually responsible to his/her young sister till the latter gets married and to his/her brother till the boy gets mature age.Goode concludes that prosperity, family reputation, and responsibility is in the hand of the oldest children. In some areas in Indonesia, the mother and the father of the children are not called according to their own name in the society rather mother or father of the first children. However, such habit does not reflect the role of first children as stated by Goode but indicates the important position of the oldest one.

B. *Educational History*

a) *Year graduated from Senior High School*

It is not automaticcally that a student commence the tertiary education in the same year of his graduation from Senior High SchoolHowever, in the case of PLB students, majority of them commenced the PLB Department in 2012, straight after graduated from senior high in the same year.

b) *Study program at Senior High School*

There are two groups of Senior High School in Indonesia, namely General Senior High School (SMA) and Occupational Senior High School (SMK). Each group has several kind of specialization. However, since SMK has many specialization and for practical reason, students graduated from this school are not grouped according to their specialization rather just labelled as SMK in the survey.

On the other hand, students graduated from SMA are grouped into science, social, and art specialization. Majority (51,67%) of PLB FIP UNM graduated from science followed by social (21,67%) and art (7,5%) specialization at SMA. The rest (19,16%) is graduated from SMK.

It is not surprising if many PLB students have science bacground because some subjects at PLB are related to science such as anatomy, physiology and genetics, brain anatomy, neurology, and audiology. For those from science specialization are familiar to these subject.

c) *Commencing year at PLB*

The commencing year of the respondents is 2011, 2012, and 2013. Number of new students at PLB department in 2012 is the bigger ever since. In this year, 116 new students were registered making them splitted into three classroom. On the other hand, new students registered in 2011 and 2013 only splitted into two classroom.

Interest to study at PLB department seems increases. Unfortunately, due to the limited room facility the management of UNM regulates to accomodate new students for two classes only. Such policy has been applied since 2013 till present.

SMA or SMK alumni is accepted to be a student at PLB department through three types of acceptance namely by invitation, national examination (SMPTN), and independent scheme. Those who have higher qualification at SMA or SMK are invited by university to be the students at PLB without test and tuition fees while those who do not pass the national examination can enroll as new students as long as they pass a special examination and ready to pay all costs that beyond of that paid by those passing the national examination.

d) Ever study in other tertiary education

The variable deals with experience as student at other tertiary institution before commencing PLB-FIP UNM. The survey indicates that only small portion (2,5%) of the students used to study at other faculty or department before being PLB students at UNM. Majority (97,5%) of respondents never study in other department or faculty before they enrolled at PLB-FIP UNM.

High interest to study at PLB department indicated in interview with some informants who are not accepted either through invitation or national examination or even both but tried through independent scheme.

e) Cummulative Qualivication Index

GPA result in the second semester of 2012-2013 academic year.Since the research is designed only for students of 2011, 2012, and 2013 batch then the GPA only accounted for the second semester of 2013/2014 academic year because the GPA for 2014/2015 is unknown yet. The survey indicates that majority of the students has GPA 3 and above while only small number (10,83%) has less than 3. The figure demonstrates the academic achievement of PLB students is averagely at good level.

f) The Number of Credit Semester (SKS) obtained per batch.

Number of SKS accounted for in the research is that gained by student till the end of second semester 2013/2014 academic year. Students commenced in the year 2011 number of SKS they had collected varies between 94-119, students enrolled in 2012 had collected 70-94 SKS while students of the last batch, 2013, obtained 45-69 SKS. These figures indicate that the students had passed all subjects they programmed on due time.

To conclude, all students of PLB have successfully collected the number of SKS according to the number of subjects they programmed in every semester concerned. Number of subjects programmed by student depends on the IPK obtained in previous semesters. For example, if a student gained IPK of 3,5 – 4,0 he/she can program subjects with the total 0f 24 SKS in the coming semester.

g) The Reasons for choosing PLB

The survey indicates that majority (76,67%) of the students chose PLB as field of study on the basis of self interest, around 20% was motivated by their parents and other relatives, while only 2,5% does not give any reason.

It can be assumed that majority of the students used what Weber called rational choise in choosing PLB as field of study that may compatible with the increasing need for PLB expertise [8].Those who chose the PLB program that influenced by parents or without any reference performed traditional action.

C. Social Economy Differentiation)

a) The parents

The survey was designed to indicate as to whether parents of the sudent still alive or one of the couple has passed away or both of them have died on the date the research was conducted. The survey results indicate that parents of 68,33% of the the students still alive, 14,19% is single parents, and 17,5% have lost their father and mother.

b) Financial resource

Financial resource from which students get money to pay all costs while studying at PLB department is indicated. Tuition fees and other related costs paid by the students mostly paid by the parents as indicated by 88,33% of respondents. The rest paid by relatives, of scholarship scheme, of by the students own effort.

Some but small portion of the students paid all expenses from two resources: relatives and own effort. It can be noted that students who do not depend on parents money have high motivation in studying. They manage the time in such a way to do two different jobs: working and studying.

c) Resindence

There are four types of recincence where student stays during study at PLB UNM, namely parents' house, dormitory, relative's house, and boarding house.Majority of students prefers to stay in boarding house particularly that located closely to university for practical reasons.

d) Involvement in internal student organization.

Internal student organizations are that established within university such as Community of Department Students (HMJ), Students Executive Board (BEM), and other student groups either at department or faculty or university level.

Only small portion (30,83%) of students involves in any kind of student organzation. Meaning, interest of student to participate in any kind of organization is low. There variety of organization established within the campus to accomodate students hobby and interest such as study clubs, religious group, tracking and mountain lovers, and sport and arts groups. [6]low participation of students in any organization indicates they are less idealistics as student.

e) Involvement in external organization

Any organization which is established outside campus and does not affiliate to university management is called external organization. Such organization usually has connection with non-academic business such as political party, ethnic group, religious group, and alike. The survey shows that only small portion (13, 33%) of the respondents involves in external organization mostlyin the ethnical

group. About 50% of them are in the management structure and the rest as members. The figure indicates that students are likely to pay more attention to their study rather than to non-academic activities.

f) Future PLB profession

The respondents were asked to give opinion on the future perspective of either teacher or theurapist in inclusion education. Almost all respondents indicate optimisticcally thatthose profession would be an important need of the society in the future.

IV. CONCLUSIONS

The conclusions can be drawn from the study are as follows:

- Female tends to be more interested on PLB study program though it is not necessary indicates that female is more qualified than male student.

- It is found that study program at senior high school has positive influence on the performance of the student in tertiary education.

- The students are more interested in studying instead of involving in any organization although opportunity to participate in either internal or external or both organizations is provided.

Based on the abovementioned conclusion it is suggested to motivate the students to participate in internal organizations so that they can get managerial and leadership experience for their future career. As an initial research, its findings can be further elaborated in more advance study for the making of proper study program policies in the future.

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Space and Students Classroom Behavior in Elementary School

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Abstract—**This research aim to analyze theoretically the impact of distance to student's nonverbal behavior in learning situations. In recent years, it is believed that the method of collaborative learning is the best choice for learning and teaching process. This raises the different seating arrangement in many classrooms. This study used ethnographic methods of communication to observe these velar classrooms with different eating arrangements. Expectancy Violation Theory (EVT) used to underpin the understanding of differences in student behavior as a reaction to seating arrangement. The distance between teacher and student who are physically and psychologically closed would show a more favorable student behavior, but not the otherwise.**

Keywords—space; students behavior; classroom seating arrangements;

I. INTRODUCTION

Learning activity is a transfer of knowledge activity. In this activity, not only the ability of teachers in subject matter and pedagogy should be mastered, but also deal with how doing it effectively. To perform these activities, the ability of communication also becomes a necessity. Communication skills are the ability to utilize verbal and nonverbal aspects appropriately.

Verbal communication not only with regard to the selection of the right words to avoid misconceptions, but also relates to made simplified sentences, clear and understandable, also the use of words that motivate students. Likewise, the nonverbal aspects. Each teacher nonverbal behavior will also affect the learning climate. Students can be enthusiastic and motivated to continue to engage in any learning activity. Verbal and nonverbal behavior of the teacher will affect the participation of student learning. Teachers who used short sentences and do not able to paraphrase a sentence that provides the best explanation of the subject, and also show unfavorable nonverbal behavior would not be responded enthusiasm. [1]

Teachers perceived 'close' by the students would be more acceptable than the teachers who do not 'close'. This is known as teacher immediacy. Mehrabian (1971) was the first introduced the concept of teacher immediacy. He defined immediacy as behaviors which "enhance closeness to and nonverbal interaction with another". [2]

Since introducing by Mehrabian some research conducted related to the immediacy and student learning. Some prior research result are: (a) Immediacy will attract students' attention, and in turn can improve the cognitive learning [3]; (b) Immediacy can increase student motivation, which in turn can improve learning [4]; (c) Immediacy increase the effect of teachers and content, which may improve cognitive learning [5] ;(d) Teacher immediacy can enhance positive emotional response, which then can improve learning [6]. Briefly, teacher immediacy improves process and outcome of learning.

Immediacy does not only have an effect on students, but also for teachers. Students who are motivated and attracted to learning will make teachers more motivated in sharing information. This is called student immediacy. Students who perceived close by the teacher will increase the motivation of teachers to teach. So, immediacy is also a positive impact on improving the performance of teachers [7].

The concept of teacher immediacy associated with the teacher's verbal and nonverbal behavior. If such behavior perceived by students as supportive act, then the teacher considered has psychological closeness by the students. According to Richmond, immediacy is a perception of physical or psychological closeness [8].

Immediacy can be verbal and nonverbal symbols. Verbal immediacy can be demonstrated by using the student's name to call, inclusive language (we, us), using humor, use of the phrase that increase participation. And the nonverbal aspect may include appearance, gesture and movement, facial behavior, eye behavior, vocal behavior, space, touch and the environment.

In a classroom setting, there was a shift trend in learning activities. Curriculum-2013 has a different approach, which is a collaborative learning. This approach provides opportunities for students to learn in groups to accomplish tasks. Although this approach gives a wider opportunity for student to learn collaboratively, but teacher as a primary role still remains. Teacher developed a lesson plan that determined what and how students should behave in the classroom. The teacher determines which learning activity will be conducted, including when the students have to collaborate or work alone, when allowed to ask questions or express opinions. In every students' learning activity, teacher has a different role. When teacher act as a tutor, student should listen, when

student work in group, the teacher acts as facilitator. In this case, the presence of teachers remains a key role in learning process.

In the collaborative learning required student seats that face each other. There are two models of seating arrangement as the implications for collaborative learning: the conventional model and the cluster model. This study aims to reveal how the nonverbal aspects of teachers, namely space as the implications of different seating arrangements will elicit a response in the form of different behaviors. The theoretical analysis is performed to find the explanations of student behavior.

II. METHOD

This study used ethnography methods of communication, the study of the speech community, but not in the mean of verbal communication, but rather focuses on nonverbal communication. Observation as the primary method to get the data. For data collection needs, learning activities recorded in the form of video. With video makes it possible to watch again to get the accurate data and used it for further discussion. This study was conducted in nine elementary schools, grade 2 until 5. Researcher act as a passive participant, involved in class passively as an observer. Most schools were accustomed to the presence of observers from outside their school, so they are not disturbed by the presence of others in the class. Classes which are unfamiliar with the observer will be distracted, but this happens at the initial stage only. Once the learning activities start, students are more focused on teaching and learning activities. The object of observation was the teacher in terms of relative position (distance) to students in the classroom, and student responses in the form of the behavior exhibited. The theoretical analysis is used to provide an explanation about the relation of the distance between teacher-student and the reaction of the students.

III. DATA FINDING

In this study, there are two types of classroom seating arrangements: the conventional model and the cluster model. First, conventional model takes the form of a seat arrangement of the direct instruction model. Direct instruction emphasizes the teacher as the main actors are active while the students passively listening. Discussion and questions remain exist, but it's happening in the control of the teacher. Teachers who give students a turn to ask questions, to answer or silently.

The conventional model is a model of student seating arrangement that composed of four columns by five/six rows back (see figure 1). All students facing the blackboard. Facing to the location where the teacher does most of the teaching activities. For the purpose of collaborative learning, some students turned their chair, so they can face with each other into groups. No changes in the composition of the student seats, but only rotate the seat. Teachers in collaborative learning act as a facilitator, which is involved in each group to provide guidance to improve student achievement.

Area movement of teacher in a conventional model is through the aisle that separates rows of seats. From the front area, teachers who want to involve in the group as facilitator must be walked down the aisle that separate students' seat. For example, if a teacher want to a group on the left-rear of the class, the teacher must be walked through the left aisle and go to the farthest area in the rear of the class. And, if the teacher wants to involve into group in the right-rear, side, then teachers must walk-through the front of the class, then walk to the right-rear.
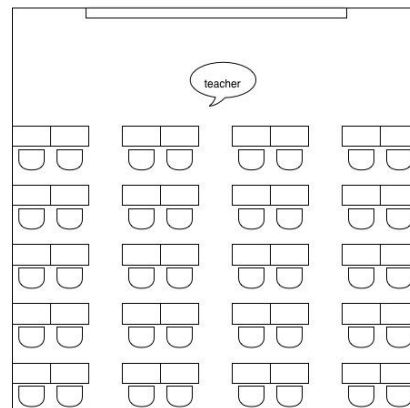

Fig. 1. Conventional Model of Seating Arrangement

Data from conventional model shows that students perform unfavorable behavior when they have distance that far from the teacher. Distance could mean two things, physically and psychologically. Physical distance is the distance that has length of space between teacher and students. For example: teacher stand in front of the class has close physically distant (to students sitting in the front row). Conversely, the distance of student sat in rear corner of the class is far.

Psychological distance is the students' perception of the presence of the teacher. A teacher who stands in left-rear aisle physically are close to student seated at the right-rear aisle. But, because teachers could not reach student seated on the opposite side of class straight away, and should walk around through in front of the class, then students' perception would consider the teacher are far.

Second, cluster model. This model is to arrange the student's seat into groups that always face each other (see figure 2). Every cluster consist of 5-6 students. Cluster model design for collaborative learning. If teacher need to give a classical information or explanation, students will turn their chair to face the teacher. The teacher position could be in front the class, near the whiteboard, or in the middle of class. The teacher could easily move from in front the class to the middle. Using space in the middle of the class, teacher could maintain to the same distant among students. These distances would perceive as near in both physical and psychological.

The result of observation shows that the cluster model to bring out more conducive behavior than conventional models. Conducive because students would more focus and increase the participation in collaborative learning. Otherwise in conventional model. If teacher were on the left side, students in the right side tend to behave negatively. Students started to ignore and passive in collaborative work, sometimes they started to bother other member of groups, made some noises. This unfavorable behavior would gradually become favorable if teacher starts to approach and give support to the student or groups. The teacher moved to the other side of the class would make the students' behavior positive, otherwise, students which just left behind would start became negative behavior.
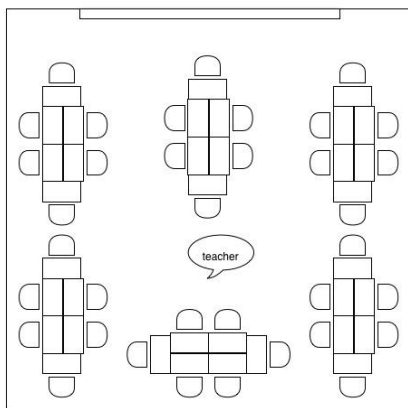

Fig. 2. Cluster Model of Seating Arrangement

The different behavior of the two models was related to psychological distance between teacher and students (see Table I). In the conventional model, teacher movement to reduce distant blocked with the classroom seating arrangement. Different physically distant would show different behavior. Favorable behavior if near, but unfavorable if far. But this condition was different from cluster model. Relatively, distance between teacher and students were near. So, students show the same behavior, which is favorable to learning.

TABLE I.   TEACHER POSITION AND STUDENTS BEHAVIOR IN CONVENTIONAL AND CLUSTER MODEL

	Conventional Model	Cluster Model
Teacher movement	Aisle between rows	Space between seat cluster
Physical distance (meter)	1 - 12 meter	1 – 4 meter
Psychological distance	Close (1-4 meter); Far (8-12 meter)	Close
Students' behavior	Close: focus and increase participation; Far: ignorance and passively in collaborative work	Focus and increase participation

Walk around to reach the other side of the class would take time. An effort to help the students' needs became a problem. In the conventional model, delayed to serve students need would be perceived as psychologically far. In turn, this would bring out unfavorable behavior.

IV. DISCUSSION

In the context of this study, immediacy is more emphasis on the distance between teachers and students. And seating arrangements in the classroom affect the teachers' efforts to position themselves among the students.

Judee Burgoon provides a theoretical framework that can provide an explanation of how distance can bring different behaviors. Borgoon analyze the expectancy violation theory (EVT). According to Burgoon, each individual has a personal space, which is defined as "the invisible, variable volume of space surrounding an individual that defines that individual's preferred distance from others [9]". Houser is using EVT to analyze the learning activities. That expectation towards the trainer will affect cognitive learning and increase motivation [10].

The idea of personal space preceded by Edward Hall with his thoughts about proxemics, as the study of people use of space as a special elaboration of culture [11]. According to hall, every individual has proxemics zone: intimate distance; personal distance; social distance; and public distance. This proxemics zone differs in every culture. For the American who appreciate privacy, the physical distance desirable for people he knew would be different from the Arabs who have a different culture. Hall suggested to be effective, we have to adjust the behavior of nonverbal communication rules according to other desires. In this case the teacher must adapt nonverbal behavior (distance) to establish effective communication with students.

The core concept of the EVT is expected. Everyone has expectations of what others are doing. This expectation is influenced by the context of the communication, the type of relationship, and characteristics of other people. The context of the communication relating to the setting of ongoing communication. In a situation of learning the relationship between teachers - students if it is in a different context, such as recreation. Nonverbal behavior of teachers - students currently in the class would be different if they are in a park.

Type of relationship with regard to the similarity, familiarity, liking and relative status. We allow people who are known to have a shorter distance, compared with a stranger. The teacher is a status that allows a student as someone close. So that students will receive the closeness of teachers, especially for purposes of understanding the learning materials.

Last, the expectations with regard to the characteristics of others. People who tend to be rough were undesirable to close. Likewise, the characteristics of the killer teacher, funny teacher, a good teacher will determine their closeness to us.

The next key concepts of EVT are a violation, which refers to "the perceived positive or negative value assigned to a breach of expectation, Regardless of who the Violator is"[12]. Not all the distance that we expect will be fulfilled, then there is a violation of expectations. If this happens, we begin to evaluate whether this act will be accepted or not, depending on who makes a violation. The next decision will determine that the communications will be passed or stopped. Decisions are taken based on the evaluation that we did during the communication process takes place. If the evaluation results indicate a positive result then communication will continue, if not the focus of the communication participant will change.

EVT can be used to analyze the behavior of communication in relation to the distance. In elementary school, the teacher can be interpreted to have psychological closeness to the students. Even teachers can act as parents for students to be in school. This closeness condition will dwindle along with the development of age. This suggests that teachers occupy a position as part of the circle of personal zone.

In a learning situation, the teacher is expected to be a person who can show caring attitude, pay attention, warm, and helpful. This expectancy will be achieved if teachers were perceived within personal distance. Thus, teachers should take a position in personal distance to be functioning as expected of students. If so, students will exhibit behaviors that are favorable, such as paying attention, not to interfere with his acting, and focus on the learning process.

However, these conditions can be implemented as expected. Ideally, teachers always perceived positively by managing the 'closing'. In the cluster models, the teacher attempts to regulate the closeness can be carried out more freely. Teachers can move, closer to each student. However, the ease not found in conventional models. To reach the other side of the class are separated by distance and also takes time to be able to serve all. Longer distances will cause the students' perception of teacher to be negative. As a result, students show unfavorable behavior.

V. CONCLUSION

Classroom seating arrangements have an impact on student behavior. Conventional models provide difficulties for teachers to reach students personally, while the cluster models are relatively easy to maintain physical and psychological distance that is perceived positively by the students. And this will be a positive perception of the students responded by showing favorable behavior.

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The Aspect of Social, Economic, Cultural and Public Health after Ten Years of Mining Closure Activities

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Abstract— **Buyat Bay is a small bay located Minahasa, North Sulawesi, Indonesia. The bay was famous due to the mining activities of Newmont Minahasa Raya Ltd (NMR) since 1996, where NMR utilizes this bay as the flow of the disposal of tailings (mining waste) for its gold mining activity. The aim of this study is to know clearly the result of the gold mining activities, since the closure of the NMR. Studies have been conducted for 10 years to the impacts caused by the gold mining activities in Buyat Bay. The purpose of the survey of the social, economic, cultural and public health is to know the public perception by spreading questionnaire to residents who reside around Buyat Bay.**
The socio-cultural and emotional bond people in Buyat Bay are still very strong. The communities around Buyat Bay area very much agree with the monitoring of Buyat Bay. People around Buyat Bay has the aspect of good health as evidenced by building walls, floor and roof are already fairly good for health. Indeed, there are still some that did not meet health, this is because their earnings slightly.
The pollution issue was arised in the media, causing the onset of diseases like Minamata evidently was not true. It can be seen that the environment and waters of Buyat Bay is getting better.

Keywords— Buyat Bay; social; economic; public health.

I. INTRODUCTION

Buyat Bay is a small bay located on the south coast of the peninsula Minahasa, North Sulawesi, Indonesia. Administratively, the bay is in Southeast Minahasa Regency. [1] The bay was famous due to the mining activities of Newmont Minahasa Raya Ltd (NMR) since 1996, where Newmont Mining Corporation under its subsidiary NMR utilize this bay as the flow of the disposal of tailings (mining waste) for its gold mining

activity after going through the process or treatment. [3][5][6][7][8] Disposal of tailings on the seabed (Sub Marine Disposal) in Buyat Bay safely predicted from dispersion to water turns an impact on the marine environment and ecosystems, due to the influence of ocean dynamics of the existence of these tailings. Seabed conditions are ideal as a tailings disposal and landfilling is the deep sea that are not affected by the dynamics of the ocean and isolated, hence that the tailings do not have an impact on the ecosystem.

When viewed economically, the presence of NMR has helped many people around Buyat in every way and can be seen in the area of economic growth increased rapidly, it does the number of residents increased by increments of migrants from various regions of Sulawesi and others to work in companies NMR.

Indication of the rapid growth of population in Buyat Bay along the Southeast Minahasa Regency in various villages and districts of Ratatotok from west to east at has a variety of great impact on the social, economic, cultural and public health in the district of Ratatotok. Various problems arise both from the public and the environment of Buyat Bay.

In 2004, there were health case unusual is known as the case of Minamata and many people experience itching all over his body caused by the quality of the water has been polluted due to discharge of tailings hail cleaning process gold ore directly into water bodies or to sea without prior treatment. It is then raised by environmentalists (NGO) that leads to the suspicion that NMR violate regulations disposal of mining waste levels above permissible that pollute the environment and in particular the waters of Buyat Bay. WALHI, the

Indonesian environmental activist, claiming Newmont stockpiled 2,000 tons of tailings into the bay every day.

The case was then stuck in the 2004's along with the endless production of gold and NMR had to undergo several trials to prove whether this company had polluted the waters of Buyat Bay and the end of this trial was the closure of operations of NMR.

[2] Post-closing of NMR since 10 years ago, the company is required to monitor the development of environmental conditions especially water in Buyat Bay which aims to determine how far the environmental conditions and the waters of Buyat Bay after left by NMR, is getting worse or vice versa is getting better. Similarly, the changes that occur in society in terms of social, economic, culture and health. The case continues until the year 2013 and of the results of the monitoring can be concluded that there were no environmental pollution and waters of Buyat Bay by NMR and indicated that pollution that occurred due to the practice of illegal mining by residents or migrants who do not process waste leaching of gold ore directly to the waters.

II. METHODS

A. Objective and Targets

The purpose of the survey of the social, economic, cultural and public health is to know the public perception of the post-10-year closure of mining activities of NMR in Buyat Bay District of Ratatotok, Southeast Minahasa Regency.

The objective of this activity is the public informed of the plans, objectives and benefits of the NMR post-closure plan. Surrounding people are expected to support the plan of government activities in the future on the management of Buyat Bay.

B. Survey and Distribution of Questionnaire

To know clearly the result of the gold mining activities, since the closure of the NMR activities studies have been conducted for 10 years to the impacts caused by the gold mining activities in Buyat Bay. [2][4]Monitoring activities have been conducted on the environmental conditions and water quality in Buyat Bay. Similarly, the aspect of social, economic, cultural and health of the people around Buyat Bay. Socio-Economic condition monitoring is done by spreading questionnaire to residents who reside around Buyat Bay. Questionnaires were distributed to as many as 53 respondents representing the population and randomly distributed in several places of the resident in Ratatotok Village, where the village is located along the Buyat Bay. The number of variables in the questionnaire are 43 variables and is divided into several sections, namely: Identity Respondents, Economic Social and Cultural (Cultural Social and Public Perception), and Public Health.

III. ANALYSIS AND DISCUSSION

The questionnaire was made mostly with closed questions (closed-ended questions) and small open questions. Measurement scale used is the scale nominal and ordinal scale. The questionnaire contains 43 (forty-three) questions the grouping as follows: The identity of the respondent, public perception of the quality of Buyat Bay, meeting the needs of clean water and sanitation systems, public perception of coastal management program at Buyat, The system of institutional and community participation.

The survey results have been obtained using the data tabulation of data processing with SPSS (Statistical Product and Service Solution) Ver. 21.

A. Identity of Respondents

In the distribution of questionnaires to the respondents is not determined to be male or female. From the survey, found that the number of men (68%) more than women (32%).
For the age of the respondents ranged from 23 years to 60 years. Therefore in determining the group then divided into 4 sections or boundaries between the age of the age group 21-30 (15%), 31-40 (42%), 41-50 (34%), 51-60 (9%).

Most respondents had already lived in Buyat more than 5 years and already an adult and already married, so that in answering the questions in the questionnaire may be justified. Respondents who have over 5 years living in Buyat Bay by 98.1% occupy the home or residence with self-owned (94.3%). They know once the condition of Buyat Bay from beginning until companies NMR left Buyat Bay.

Muslim majority of respondents (73.6%) and Protestants (26.4%). Position in the community are ordinary people with the highest education level is elementary school (39.6%) and junior (34%) and high school (26.4%). It can be assumed that the level of education in Buyat Bay is largely lacking and in particular to the respondents is very less. This is due to the majority of respondents in their everyday fishermen with a value of 67.9% and the remainder as employees (15.1%), farmers (1.9%), labor (9.4%), own businesses (1.9%), and services / drivers (3.8%). The fishermen work has been passed down from parents and families with income that is not fixed and the highest is between Rp. 1,500,000 - Rp. 2,000,000 (62.3%). However, this income is very little when compared with the costs they incur for the survival of between Rp. 750,000 - Rp. 1,500,000, it can be concluded that the revenue and expenditure of the respondents as fishermen are very less.

B. Economic Social and Cultural Rights

This section discusses the socio-economic and cultural conditions of the people residing in Buyat Bay, chiefly social and cultural issues. At the time the company of NMR still operates in Buyat Bay, many immigrants from different regions who try their luck in this area by becoming employees of NMR or trade and cooperation with the indigenous people of Buyat Bay. With the newcomers, the possibility of intermingling between the natives and the migrants might happen. But it is not just assimilation, the possibility of dispute could occur which could cause in many ways. These possibilities will be discussed in this section.

Residents of Buyat Bay since long time have the shape of activities that continue to be made either routine or religious events or worship. In the routine, many people

still do the activities undertaken by women gathering (52.8%), the activities of worship (26.4%) and teaching (9.4%) and the remaining other activities. Again different religion is not a barrier in doing activities together. Here we can see that although the majority of the Islamic religion, but not as a barrier in joint activities with other residents or immigrants of different religions. Cultural activities are still carried out, namely religious celebrations (81.1%). From interviews with respondents, religious activities are often carried ie one week after the Eid al-Fitr or Eid known as 'Ketupatan'. All citizens together contribute food to be eaten with all the residents in the neighborhood and not the exception of other faiths. Similarly, in another case that is traditional marriage ceremonies, community mutual aid (11.3%). In addition to traditional activities, other activities are often carried out as voluntary work or activities of mutual cooperation by local residents. This shows that the people of Buyat Bay have a very close emotional relationship. Not just a fun activity, but other activities are activities that are closely procession of death (9.4%). All residents in the neighborhood intervened mutual help in organizing the funeral ceremonies.

In connection with the Buyat Bay native settlers does not seem problematic. It looks mutual voluntary work or mutual aid together in their neighborhoods (75.5%). To the Islamic religion, often carried out teaching activities (5.7%), similarly, in the activities of mutual help is in case of death (5.7%).

Familiarity or good relations between natives and immigrants due to intermingling among them and they do not discriminate or keep a distance from one another. This blurring can occur in many ways and the most common is mixing in the form of marriages between natives and the migrants (64.2%), then kinship in helping various terms (18.8%) as well as the cooperation of business / trade (17 %).

In social life, discord is a natural thing. Similarly, the people of Buyat Bay might have been a dispute between local people and migrants. But the results of the questionnaire showed that stating once and never disputes have the same value that is 43.3% and the remaining states do not know (13.2%). In this case ignorance of respondents can be interpreted together with never a dispute. So this shows that never happened dispute is 56.5%.

In case of dispute, the biggest problem is a land acquisition (24.5%) and the second largest is overlapping land ownership (9.4%). While other issues equally with relatively small value. Buyat Bay community is still strong with customary manners. This can be seen when there is a dispute, and then they will conduct consultations with the authorities or to delegate to the traditional leaders to solve these problems. It appears that the bonds between the population very closely and people are still holding tightly the local customs through traditional head.

Overall it can be concluded that the socio-cultural and emotional bond people in Buyat Bay is still very strong. This can be seen with the familiarity between the natives and the migrants in various things and they still respect the local customs, namely the completion of all things through elders or traditional leaders

C. Public Perception

At the time of NMR still operating in the Buyat Bay gold mine excavation effort, a lot of information stating that the company had polluted environment and waters in Buyat Bay, in the end the company was closed. With the departure of Buyat Bay NMR company which has been running for approximately 10 years, it is necessary need to know how far the public perception of the environment and waters of Buyat Bay, whether the pollution issue in Buyat Bay in advance to make the condition gets worse or getting better.

To determine the extent of the changes that occurred in Buyat bay over the last 10 years, it is necessary to interview directly to the people who reside in the area of Buyat Bay. From the results of the questionnaire, obtained information that the communities around Buyat Bay know exactly the condition of Buyat Bay (69.8%) and they get information about the condition of Buyat Bay from neighbors or communities around Buyat Bay (35%). Information obtained through informal meetings between the communities or from officials / village officials who regularly met local residents to exchange information (5%).

Overall, communities around Buyat Bay area very much agree with the monitoring of Buyat Bay (98.1%). This shows that people are eager to know the real condition of the environment and waters of Buyat Bay after being abandoned by NMR 10 years ago. In addition, the monitoring results to increase their knowledge about the waters of Buyat Bay where such information can be used for life and work, mostly fishermen. With the information that the waters of Buyat Bay is polluted with waste tailings disposal proceeds from NMR, it is feared that such waste also pollute water sources are commonly used by residents for their daily lives. Communities around Buyat Bay are still many who rely on the source of their water from wells although there is also a gain of tap water. The water they use an average of the wells was brackish because of its location close to the sea so that seawater intrusion affects the quality of water on land. The water is usually used for bathing, washing and toilet, while for cooking and drinking normally they buy or use tap water.

Most people already have water wells, where respondents who have wells as much as 79.2% while the remaining 20.8% do not have piped water wells and use tap water. In more detail the problem of water needs to be discussed at the Public Health.

Monitoring conducted after the closing of NMR, will be seen to what extent the impact that occurred in Buyat Bay community and the environment as well as the waters of Buyat Bay. When viewed from the questionnaire, it turns out after the closing of NMR showed significant changes in the condition of Buyat Bay waters which are getting better (92.5%). This shows that the waters of Buyat Bay are getting better due to the reduction of waste into waterways. But whether the incoming waste into Buyat Bay waters coming from the exhaust tailing NMR or from illegal excavations that much going on around Buyat Bay.

Based on information from the respondents, until recently illegal excavation is still ongoing and disposed waste cannot be controlled. People agreed with

monitoring that it can be known the Buyat Bay pollution that occurs at this time due to what. Besides the monitoring results can also be used as a reference by the public on the condition of Buyat Bay development (37.7%) as well as add knowledge of Buyat Bay neighborhood conditions (39.6%). Facilities and infrastructure for the community turns out there is a change after being abandoned by NMR, especially for the improvement of rural infrastructure (69.8%) and general social development (18.9%). Costs incurred in the repair and construction of infrastructure facilities were provided by NMR. The economic condition of society has declined and revenue (income) communities declined considerably. To find out more detail to how big the downturn, should do more in-depth study of the economic problem of society in particular.

D. Public Health

Public health cannot be separated from the monitoring associated with the environment and waters of Buyat Bay, because a lot of things related to health and lifestyle of the people. For example to clean water which is used for cooking, drinking, bathing, washing if it is polluted or not polluted. Similarly, with their regular garbage problem waste, whether carelessly or coordinated.

Problems housing conditions also affect public health. If we look at the condition of residential communities around Buyat Bay, then not all the conditions of their homes qualify as healthy house so there are still many shortcomings. It still needs to be improved. This relates to the income of the society where most are fishermen with a mediocre income.

From the survey results shows that most public housing is made of walls (60.4%), then from the board / wood (26.4%), half-timber walls (9.4%) and from woven bamboo (3.8%). It appears that there are houses made of woven bamboo small percentage and they are usually located on the coast, while those made from the wall are located somewhat in city.

The floor of the public house mostly made of plaster cement (47.2%), tiles (28.3%) and ceramics (17%), there was even made of the soil (1.9%) and wood (5.7 %). For wood floors, usually in the form of houses on stilts those are still many in Buyat Bay. From these data it can be concluded that the majority of people are already aware of the importance of good and healthy home. Similarly to the roof of the house, the biggest made of zinc (88.7%) and then of thatch (9.4%) and asbestos (1.9%).

Overall for a residence or home, the communities around Buyat Bay has the aspect of good health as evidenced by building walls, floor and roof are already fairly good for health. Indeed, there are still some that did not meet health, this is because their earnings slightly.

As discussed above, water is one of the sources for the life of the community. Especially for the communities around Buyat Bay, the water is good for health including somewhat difficult to obtain because of the position which is not far from the sea so that the intrusion of seawater has a major effect which causes the water becomes brackish taste. For people who live a bit away from the coast or the center of activity, already use tap water for cooking (49.1%) and for sewage (32.1%). But there are those who use the water wells for cooking

(30.2%) but the biggest for 'bath-wash-toilet' (47.2%). As for the people who live in coastal areas, more use of water from wells drilled (11%) for cooking and for 'bath-wash-toilet' (11.3%). Difficult to get tap water or wells / drill prefer to buy from water vendors or protected springs and rivers. It is used for sewage water obtained from wells or boreholes with a depth not too deep, only about 2-4 m (35.8%) and 4-6 m (20.8%). Nothing has wells <2 m, this means that when the dry season, wells will be dry. From discussions with respondents, the water they use mainly for toilets. It is evident that they never feel itchy or other diseases and means that the water is not polluted as ever on the issue.

A healthy home is a home that is equipped with latrines and septic tanks. It has a big impact on health due to the source of the disease comes from the dirt. From the survey results showed that the house is equipped with a toilet with a septic tank at 75.5%, which means that the community is aware of health and hygiene. Indeed, there are those who do defecate in the river (9.4%) or in the pond (3.8%) and public toilets (7.5%). From this data it can be concluded that most people are already aware of health. In addition, the traditional chief or village officials must often complete socialization of the importance of latrines with septic tanks to health.

Talking about toilets, it cannot be separated from liquid waste discharged from cleaning the toilets. It is necessary to note Wastewater Disposal System (WDS) of residence community is already equipped or not. From the survey results showed that most people already have a building equipped with waste water reservoirs (58.5%), through gutter (32.1%), the channel to the yard (1.9%) and the channel to the river (7.5%). When viewed from the health and WDS are correct, they should not waste water discharged into the yard or into water bodies. This will greatly pollute mainly directly discharged into the river. It is still done by the people due to lack of information or information problems of WDS and also because of the lack of land as the location of the waste water reservoir.

The waste problem is also important as well as waste water because the waste is also a source of disease. Handling and good waste management does require a huge cost, but it could be a little but there is awareness of the community to handle it together. A healthy home should be equipped with a landfill, but not all can provide due to hit land there. From the survey results, the Buyat Bay communities dispose of waste in a manner inserted into a plastic bag (56.6%) or collected into cans / bins (20.8%) and made trash by digging holes in the yard (22.6%). Usually from the local village board there that take from house to house and then dumped into landfill (49.1%). In addition there are burnt (45.3%) but it is advised not to do because the smoke of burning very distracting environment and those who have respiratory disease would be very disturbing. Indeed, there are those who throw garbage into the river (1.9%) but it is very small and this is the task of village officials to notify a result of these actions.

Buyat community in general can maintain their own health is well proven with a disease that is often suffered by the largest community of Buyat Bay is cough (77.4%). This is evidenced by the low percentage rate of other

diseases that attack the Buyat society. Issue stating that in Buyat Bay never infected hives as Minamata caused contamination in Buyat Bay waters, it is not true because the disease is relatively small (5.7%). The second highest was asthma (7.5%). Asthma can be caused by the default of a family or environmental conditions that are not clean, especially the air. But when viewed from the environmental conditions, it is highly unlikely that the air pollution in Buyat Bay. It can be concluded that asthma suffered by the respondent is inherited from family.

IV. CONCLUSIONS

Strata respondents consisted of public figures, ordinary people and people around the coastal waters of Buyat Bay from east to west in the District Ratatotok, District and Sub-District Kotabunan Belano and 9 Village / Village. Generally, people around the coastal waters of Buyat Bay concerned or very concerned about the condition of Buyat Bay waters because most of the community is the District Ratatotok Fisherman. Even in some villages have formed groups of environmentalists, who clearly had a stake and a considerable role for the maintenance or conservation of coastal Buyat Bay. The carrying capacity of Buyat Bay can be maintained or even improved.

The District community Ratatotok know and declare that the conditions of the waters of Buyat Bay is still within reasonable limits. Because of their helplessness in terms of quality of human resources, funding issues and still less intensive coordination with government and private institutions, the majority of people living in around the waters of Buyat Bay cannot do much to tackle environmental problems that are directly related to social, economic, cultural and public health.

Generally, people around the coastal waters of Buyat Bay strongly supports the existence of NMR to exist in Sub Ratatotok, because during the closure of NMR very considered burdensome life of the local community, especially in terms of economic needs of diminishing. Although, only a small fraction that can meet their needs economically well.

Habits and culture around the coastal waters of Buyat Bay is still showing on the condition that it accepts the state of the situation and often recur despite its negative effects are perceived detrimental to society itself. This situation reveals the passive role of the community.

The benefits desired by the community will be the implementation of water quality monitoring technology i.e information about pollution (water quality) and management plans and the development of Buyat Bay.

Furthermore the hopes is the possibility that the ease of obtaining information and knowledge on disaster prevention, and environmental pollution that endanger water.

The pollution which has raised up in the media that cause diseases like Minamata was not true. It can be seen that the environment and waters of Buyat Bay is getting better and the results are very good fishing.

Public health related skin diseases caused by contaminated water, is not true. Since water is consumed by people who obtained from wells or boreholes are still good and not polluted.

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Reflective Teaching Practice
Teachers' Perspectives in an Indonesia Context

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Abstract---This paper, which focuses on teachers' perspectives on their reflections about their teaching, discusses teachers' understanding of reflection as it relates to the context of teacher standards in Indonesia. The research uses a qualitative interpretive approach in which the teachers were the subjects. Classroom observations and interviews were the major data. These experienced teachers did not recognize reflective teaching practices, although they are stated in teacher standards and that teachers are expected to be aware of them. The teachers' use of reflection was mostly limited to their reflection of students' work in lessons, not on their teaching practice. Nine dimensions of reflective teaching practice were used as a tool to analyze the teachers' responses about reflective practice and a typology of reflection categorized these teachers into three types: descriptive, comparative and critical teachers. Only one teacher conducted reflections and was considered a critical reflective teacher. This study has implications for dissemination to teachers in other regions in the future.

Key words: reflective teaching practice; nine dimensions; descriptive; comparative and critical teacher

I. INTRODUCTION

In professional education, the practice of reflection is a main tendency in considering good teaching and learning practices. Most studies in this area show that reflection can increase the teachers' ability to deliver learning material, have better teacher-student relationships and develop classroom management skills [1]. Furthermore, the habit of reflection by teachers also aims to develop a critical reflection, dialog and meaningful storage of knowledge [2]. Reflection on teaching practice is part of the teacher standards or competence in Indonesia [3]. It is strongly recommended that reflection should be based on teachers' teaching and learning documents, including student test results, and conduct classroom action research in order to improve teaching learning quality. Reflective practice is also suggested as a way to develop continuing professional development [4, 3].

As a professional teacher in-service instructor, the first researcher was informally aware that most Indonesian teachers know little about reflective teaching and do not seem to understand that this is part of the intended policy of implementing Indonesian teacher standards or competence. Even government provided several programs to encourage educators to do reflection such as School Self-Evaluation (*Evaluasi Diri Sekolah*) and Better Education through Reformed Management and Universal Teacher Upgrading (BERMUTU) which were implicitly as models of reflective teaching practice. This issue raises a question that guided the research: what are teachers' perceptions of reflective teaching in Indonesia? The research addresses this question by assisting teachers to improve the education quality in one Indonesian province, that is, West Java Province. This study can also provide suggestions for the education ministry to solve several issues regarding teachers' professional development. This study can be expanded to become a model of reflection that can be applied in the future for other teachers in other provinces.

II. REFLECTIVE TEACHING PRACTICE

Reflective practice has become a significant aspect in determining good teaching and learning practice as an important part of professional practice and professional growth [5, 6, and 7]. Schon's writings on the reflective practitioner, extended from Dewey's thinking, introduced the concept of reflective practitioner which involved two processes, namely, reflection on action and reflection in action [6]. O'Donnel et al. (2005) [4] developed anotin process, that is, reflection for action. While reflection on and in action applies during and after teaching practice, reflection for action is concerned with using reflection as a basis for planning future action for further benefits of self-continuous improvement for teachers. Zwodiak-Myer presents nine dimensions of reflective teaching practice as key features of this process: (1) study your own teaching for personal improvement; (2) systematically evaluate your own teaching through classroom research procedures; (3) link theory with your own practice; (4) question your own personal theories and beliefs; (5) consider alternative perspectives and possibilities; (6) try out new

strategies and idea maximize aximise the learning potential of all your pupils; (8) enhance the quality of your own teaching; and (9) continue to improve your own teaching [19]. These key features guide teachers to a definition of reflective practice as:

> A disposition to inquiry incorporating the process through which students, early career and experienced teachers structure or restructure actions, beliefs, knowledge and theories that inform teaching for the purpose of professional development. (p. 5)

Reflective teaching practice or reflection was not a popular term in Indonesia until 2007 when the government centered those criteria to new teaching competencies or teacher standards, namely: pedagogical skills, having good personalities, having social awareness and engaging in professional practice [3]. The reason behind this is because, in 2005, the government issued an act of teacher qualifications and standards leading to an upgrade of teachers' academic backgrounds, teacher quality and also their incentives for professional progression. This was followed by another act, in 2007, which stated explicitly that good teachers can be appraised or given incentives by passing a certification program where teachers should present their portfolios showing their teaching experiences, teaching workload, and subject matching qualification including professional development [8, 9]. These acts are meant to improve education quality by upgrading the teachers' quality and their incentives with the assumption that teachers understand and apply the standards.

Most references to being a teacher always include consideration as part of teacher practice to improve and refine teaching skills [10, 11, and 12]. Dewey, in the first place, put this as an aim or conclusion of doing professional development activities, leading to a better application of thought and also goals to be reached [5]. In this way, reflective practice becomes an important indicator of professional competence of teachers [13, 14, and 15] and should be used for in-service education in Indonesia in relation to teacher standards. Teachers have already applied reflection in and on action [6] during their teaching practice. Unfortunately, most teachers do not document the ways in which they develop reflective thought to analyze and interpret problems happening in their teaching practice [5]. Whereas, when completed, these documents can be their supporting documents for their professional development in the future [9]. Teachers will benefit from their reflection by having better teaching performance, meaningful teaching and learning processes and opportunities, improve their continued professional development [4] as the government focuses on classroom action research and scientific publication to obtain teachers' appraisal and career development [9]. Shortly, most teachers deal with students' disruption and off-task behavior only and figure out strategies to solve these [14], eager to have students gain minimal achievement criteria (*Kriteria Ketuntasan Minimal/KKM*), and reflect only from students' test result.

III. METHODOLOGY

In this case study, teachers are the main focus as the unit of analysis [16, 17, and 18]. Focused dimensions of reflective practice [19] was used as interview guidelines. The research sources are teacher interviews and records (videotaping) on classroom observations of their teaching and teachers' documents on lesson plans and other probes of reflections (journals/diaries, classroom action research reports, etc.).

Eight teachers were involved in the study that took place in secondary schools in a small urban center in Indonesia and included senior teachers. All teachers were volunteers and comprised a convenient sampling to capture the general picture of teachers' real conditions on reflective teaching. In this paper, eight teachers from one school, with more than ten years' experience, were interviewed and videotaped. The interviews were an interchange of views about reflection [20] and helped stimulate teach eanalyzedking on how they analysed events to solve classroom problems [21]. Each teacher was interviewed three times and produced four video tapes. The teachers expressed their perceptions when they talked about their activities on practice in the first interviews. After being recorded, teachers were interviewed for the second time and focused on their reflection on their videos. The third interview was a closure talk on their impression of the study. The researcher tried to obtain their new perspective on reflective practice and intended to use the activities as a potential way to help the teachers reflect on their teaching practice and student learning, promote reflection through various resources and enhance reflective discourse with their colleagues [22].

A. Dimensions of Reflective Practice

As described above, by ZwoMyer, whoer who promotes nine dthe key features key features of reflective practice, the first researcher only focused on certain dimensions that were related to the questions that arose [19]. Dimension 1: study your own teaching for personal improvement covered self-study, reflection in and on action; dimension 2: evaluate your own teaching covered action research for improving personal practice and students' test result; dimension 3: link theory with your own practice covered knowledge of learners and their characteristics; dimension 4: question your personal theories and beliefs covered teaching self-efficacy, disciplinary self-efficacy and efficacy to create positive school climate; dimension 6: try out new strategies and ideas covered active engagement technique; and dimension 7: maximize the learning potential of all your pupils were organize to become interview questions that fit to teachers and their cultural background (see Table 1). It was a little bit difficult at first to connect and get suitable responses for the activities. The teachers presumed that they had to answer correct or incorrect questions while the researcher intended to explore their understanding of reflective teaching which required them to be extrovert or open minded in answering the

questions. Slowly, they began to express freely in expressing their experiences.

B. Teachers' Typology of reflection

McKenna (1999) [23] agreed that any practitioner called 'reflective' would be able to focus on some dimension of their pedagogy, see that dimension from a variety of perspectives using techniques of reframing and reflective listening, and engage in dialogue with their peers in order to illuminate the boundaries and frames of thought which limited their current perspective with the goal being to take action based on a thorough and reflective understanding of events, alternatives, and ethics. These criteria reflect and form the basis of typology described below (see Table 2):

- Descriptive reflection involves describing a matter such as a classroom concern, a recognized bias, an interesting theory or a feeling [23]. Basically, this type involves answering the question, "What's happening?" However, it is more than just reporting facts, but implicates the finding's significance to extract and study the causes and consequences, recontextualize them, and envision a change in the future.

- Comparative reflection involves imposing other frames on a situation to gain new insights or better understandings which are called "frame experiment" [6]. This process requires open-mindedness and wholeheartedness [5] and seeks to understand others' points of view.

- Critical reflection describes the result of carefully considering a problem that has been set in light of multiple perspectives [23]. Brookefield (1998) suggested using multiple lenses in reflecting on one's own practices such as self-autobiography as a learner practice, learners' perception, colleagues' experiences and examining the theoretical literature. These could advise teachers to stand outside their practices and see what they do from a wider perspective [24].

C. Findings

In interviews, it was found out that teachers did not recognize reflective teaching due to their lack of knowledge of it. Three of the teacher participants assumed that reflective teaching is reflective activities before closing the lesson. This activity involved only students who reflected or reviewed what they already got during the lessons, and to the extent of their understanding of the lesson. One teacher was performing reflection in action [6, 25] that is spontaneous performance is interrupted by surprise which triggers reflection directed to both the outcome and the action that made her modified her teaching strategy. Three teachers performed reflection on action [6] that in reflected on their practices, actions and thoughts. They undertook the reflection after the lesson completed. Only one teacher just heard about reflective teaching term.

From these findings, the researcher assumed that teachers' perceptions are limited to reflection before closing the lesson [26] and took account from the word reflection, to look back, conclude or review of students' understanding. Teachers also put reflection as an aim or conclusion of doing professional development activities and leading to a better application of thought [5]. They did not recognize that they are already conducting reflection in and on action and doing it just so that their teaching makes more sense to students. Most teacher likely conducted reflection for action [27] that is the desired outcomes taken from the past eguidee as a guidance to make better actions as implicit in each teacher's the interview of interviews.

Based on this typology of reflection, five teachers are considered descriptive which involves the intellectual process of "setting the problem" [6]. They described the matter for reflection based on, mostly, students' tests, and dealt with students' disruption and off-task behavior [5]. One teacher was considered comparative based on being shown a number of different frames or perspectives of her reflection [6]. She reframed the matter by looking at alternative views such as reading certain resources, applying certain treatment to students and looking at other perspectives. The last two teachers are considered critical teachers which involved careful consideration of the problem and examined the process as being the ability to find new meaning in a situation, use it to reframe the question and then further inquire into a situation to be able to understand better and move to action [6]. It can be seen that these two teachers think beyond learning processes by designing a lesson plan because students need not only gain better scores, but also have the benefit of developing learning skills so that they would achieve for the future. These teachers seldom tried out new strategies and ideas and know how to maximize students' potential.

IV. CONCLUSION

There is no support for the teachers such as guidelines or a handbook for reflective practice; neither are provided by the Ministry of National Education, nor are they included in the pre-service teacher curriculum in universities that could explain further about reflective teaching practice. Consequently, some teachers do not notice that they should apply reflection in their teaching. Nevertheless, some teachers practiced this way, even though they do not recognize it as reflective teaching while others not even think to do it. Their understandings are limited by the assumption of Government Regulation no. 74 in 2008 (about Teachers) that Classroom Action Research is the only and formal way of reflection as a scientific paper [28] and students' test and examination scores are the exact measure as the successfulness of their lesson. Moreover, this action research becomes a compulsory requirement for teachers to gain their teachers' appraisal and higher teacher stratification according to rank.

Reflective teaching practice should be introduced earlier in pre-service teacher education and in teachers'

professional development activities for in-service teachers. It is shown that teachers' perspectives are limited to reviewing students' understanding in everyday practice and doing classroom action research. By giving in-depth understanding, it is expected that teachers can practice self-reflection and improve their teaching skills lead to continuous professional development.

A. Figures and Tables

TABLE 1: DIMENSION OF REFLECTIVE TEACHING PRACTICE

No.	Dimensions	Components
1	1: Study your own teaching for personal improvement	Self-study (reflection), reflection in action and reflection on action
2	2: Evaluate your own teaching	Action research, students' test result, surveys
3	4: Questions your personal theories and beliefs	Teaching self-efficacy and efficacy to create a positive school climate
4	6: try out new strategies and ideas	Active engagement techniques
5	7: Maximize the learning potential of all your pupils	Providing feedback, involving students in their own learning, adjusting teaching to take account of the result of the assessment, recognizing the influence assessment has on students' motivation and self-esteem, considering the students' need to be able to assess themselves and how to improve.

Source: Zwozdiak-Myer, 2012

TABLE 2: TYPOLOGY OF REFLECTION

Types	Definition	Typical questions
Descriptive	Describe the matter for reflection	What is happening? Is this working and for whom? How do I know? How am I feeling? What do I not understand?
Comparative	Reframe the matter for reflection in light of alternative views, others' perspectives, research, etc.	What are alternative views of what is happening? How do other people who are directly or indirectly involved describe and explain what's happening? How can I improve what's not working?
Critical	Having considered the implications of the matter, established a renewed perspective	What is the implication of the matter when viewed from these alternative perspectives? Given these various alternatives, their implications, and my own morals and ethics, which is best for this particular matter? What is the deeper meaning of what is happening, in terms of public democratic purposes of schooling? What does this matter reveal about the moral and political dimension of schooling? How does this reflective process inform and renew my perspectives?

Adapted from Jay & Johnson (2000)

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Small Scale Mining in Belinyu District

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Abstract---Small scale mining has given positive contribution to Bangka Belitung Province and its people, particularly in Belinyu Subdistrict. As the consequence, local government issued certain policy for illegal Small scale mining. It is aimed to stop all activities of Small scale mining. However, the effort made by government and police do not reduce significantly tin mining activities. Moreover, the illegal tin mining is still running and even increased up until now. The aim of this research is to describe the form of resistance strategies of Small scale miners in facing local government and police officers inspections in Belinyu Subdistrict, Bangka District, Bangka Belitung Province. Qualitative research method was used to answer research questions particularly for gathering and analyzing data. Research instrument used in this study was the researcher herself aided by recording device and fieldnote. Informants of the research were selected by using purposive sampling. Data gathering technique used was in depth-interview and documentation study. The result of this stuides are Small scale miner seen as skillful and knowledgeable subject in choosing resistance strategy. Meanwhile, macro perspective states how Small scale miners make use the structure e.i. resources such as network and social organization in their social system. The research finding shows that tin miners choose illegal tin mining with several strategies; first, by using organization, second, by monitoring local government and police officer inspection, third by avoiding the inspection and the last by concentrating the tin mining activities in one mining region

Keywords: Small Scale Minning, Social Movement, Resistance Strategy

I. INTRODUCTION

In Indonesia, the area includes Tin reserves, Kundur, Karimun island of Singkep, and partly in the Mainland of Sumatra (Bangkinang) North continues South towards the island of Bangka, Belitung and Kari Mata Islands up to the area west of Borneo. Tin mining in Bangka has started in 1711, in Singkep in 1812, and in Belitung in 1852. (3)

The resource wealth of Tin mines can be seen from Indonesia ranked Indonesia as the world's largest Tin producer. In 2006, according to data of the International Tin Research Institute (ITR), the two companies lead in

Indonesia included in ten of the world's largest Tin producer. PT Timah Tbk was ranked second with production of 44.689 tones and PT Koba Tin is ranked seventh with production of 20.930 tons. (13, p45)

While the first stage was occupied by the Yunan Tin, a Tin company in China with production amounted to 52.399 tones. Before the autonomy areas, resource management Tin mines in Indonesia is carried out based on the implementation of law No. 11 of 1967 concerning Basic provisions of mining. There are two companies were given

permission by the Central Government, namely PT Timah and PT Koba Tin. The only two companies that can have access to the tin mining in Bangka Belitung Islands Province.

The changes that occur as a result of the publication of the Minister's decision Industrial and trade no. 443/2002 on changes to the Annex of decision Industry and the Minister of Trade No. 558/MPP/KEP/12/1998 on general provisions in the field of exports, Trade Minister Regulation No. 07/M-DAG/PERI4/2005 about the changes to the decision of the Minister of Industry and Trade No. 558/MPP/KEP/12/1998 on general provisions in the field of exports, last modified by decision of the Minister of Industry and Trade no. 385/MPP/KEP/6/2004, the provincial government is understood as the freedom to manage and set the tin mining in Bangka Belitung.

The Central Government policy changes the Government responded by giving the Bangka district business license smelters of Tin (tin ore smelting company became the metal lead), Published local regulations Bangka District No. 6 of 2001 about the management of the Public Mining, applicable local Bangka District No. 20 of 2001 About the determination and arrangement of Strategic Goods Trade, as well as applicable local Bangka District No. 21 of 2001 concerning the taxation of Public Mining and minerals, as a follow-up to the implementation of decisions of the Minister of Industrial and trade of the previous export. (13, p99-100)

The growth was also accompanied by the expansion of the smelter mines run by local people. Rampant mining folk, in addition to associated with Tin prices are quite high, also because of the existence of many smelters in need of raw materials is quite a lot. This is because almost all of the existing smelters in Bangka do not have its own mine site so they are subject to the miners of the people. (18, p119)

In addition to the effected by regulation as described previously, the development of the tin mining also stimulated by two other factors. First, a decision at the beginning PT. Timah-1990s to download subcontracting tin mining project portion of land to local businessmen due to the crisis lead the world in 1985. On the pattern of subcontracting is the first time the term people's Tin mining was introduced, namely the mining cooperation forms with the ability to move the soil less than $30m^3/h$, the lowest capacity in modern mining system. Second, the fall of the major agricultural commodity prices Bangka i.e. Pepper at the end of the 1990's caused decrease the income of local communities. Third, at the same time, the separation of Bangka Belitung off South Sumatra Province as a result of implementing policies of

the autonomous region led to the weak system of Government on the island of Bangka Belitung. (18, p8)

The rise of tin mining people positively impact on the economy of Bangka Belitung Islands province and residents of the community. Tin mining people give a huge financial benefits. Thousands of homes on the edge of the road that was once made of wood or bamboo have now been on the renovation the owners become like home in urban with a complete electronic devices and vehicles.

However, the negative impact arising out of tin mining people anyway. (14) Tin mining people cause pollution of the sea. Fisherman's marine pollution losing livelihood because they can no longer catch fish in the sea that has been contaminated by tailings. In addition to it, at the village Air Anyut, Bangka Regency, its own pollution and damage has occurred the river water. Local drinking water companycomplained their water supplies from polluted. Water pollution also occurs in the rice paddies of rice production decreased thus affecting in Bangka Regency. Palm oil plantations have complained of the same things as their plantation riddled with small holes the former tin mining minerals. The forest in the Bangka Belitung along with reduced because after dwindling pepper plantation was replaced with tin mining. (4, p17)

Tin mining developments that negatively affect people's as mentioned earlier made the Government reacts by issuing policies regulate people's Tin mining which does not have permission. As confirmed by the Chief of Police Region of Bangka Belitung at that time, the Commissioner of police Imam Sudjarwo, that Tin minesare secured Tin mines that are unlicensed and prohibited strikes in place.

Bangka district itself is an area that was first issued local regulations the response to the Minister's decision No. 443/2002 concerning the export of Tin as a strategic commodity. The promulgation of the regulation of this area as an attempt to raise revenue (PAD) areas of the original. Bangka Regency Government then makes the Regulation of this area as a juridical basis for conducting surveillance and management of minerals of Tin with regulate. However, the efforts made by the Government and police did not reduce people's Tin mining significantly.

II. THE PURPOSE OF THE RESEARCH

Bangka Regency Government banned lead mining activity of decisive people who do not have permits mining by reason of its development is considered to have been unsettling, especially has resulted in environmental damage was very severe. In addition, as a consequence of mining business license he had not, then citizens did mine without any obligation to perform reclamation andpay royalties, and little regard for the safety and occupational health. Finally the Government banning the activities of tin mining against curbing the people who do not have permissions as an attempt to stop the tin mining activities of the people. However, in reality the activity action carried out by the Government with the juridical basis i.e. local regulations does not show the results as expected, even up to this moment the people's lead mining without permission of the mining business is still running and growing.

Developing and persistence of small scale mining in a situation of Government interdiction is related to strategies used by the Tin miners of the people, the purpose of this research was: describe the forms of Tin miners resistance people's strategy in curbing the activities of the strategy by the local government and police in district Belinyu, Bangka Regency, Bangka Belitung Islands province.

III. A STUDY OF THE LITERATURE

A. The Artisanal Tin Mining

Artisanal mining are mines that are managed by the general public, and those who perform mining activities commonly known as artisanal miners. Artisanal miners mining generally in locations that have a mineral content but not managed by large companies. Perceptions of tin mining as mining folk (non PT. Timah Tbk and PT. Koba Tin) originally done in a simple, but now most have been operating with systems and tools resembling or nearly resembling systems and tools that are used by PT. Timah Tbk and PT. Koba Tin. There are a licensed Mining Authority but mostly without permission Authorization for Quarry, some operating without permission in Mining Authorization PT. Timah Tbk and PT. Koba Tin. Definition and characteristics of the people is actually a tin mining classification used by PT. Timah Tbk for a mining operation to mine the material removal capability under $30m^3$/jam. However, this notion is now shifted into tin sand mining activities conducted by the society in general does not have a mining business license from the government. As a consequence of this condition is not licensed, then the mining community without any obligation to reclaiming and pay royalties. Tin mining folk character reflects a mining activity that is less and less attention to environmental health and safety aspects. (18, p8-10)

B. The Roots of The Conflicts with the Government's Mining

Conflicts in mining area is essentially an asymmetric conflicts where the parties in conflict are not on the same position of power. Mining companies that have a legal aspect in the form of Mining Authority; legally entitled to make the exploitation of natural resources. Instead, locals or newcomers who made their living as miners (usually without the legal aspects) also feel entitled to get their livelihood from these natural resources.

This situation is exacerbated by lack of local government roles in bridging the differences in perceptions and behavior of those involved in the conflict. When viewed in a macro, in the area of mining conflicts caused by differences of interest between Central Government and local governments. The role of Central Government through its policies which directly regulate the company's presence in the area, often do not pay attention to the interests of the region. (16, p4-5)

In General, the conflict that developed in the area of mining in Indonesia rise to the surface due to the nature that is typical of the mining area. The mining area is usually located in a relatively remote area and have not been so developed including the community around it. Meanwhile, the mining activities which do require advanced technology and facilities. As a result, appeared bottomless gap between the mining company and the local community that gave rise to conflict between the company and the community. (15, p5)

Meanwhile, the conflict in the area of tin mining in Bangka Belitung Islands province was born as driven by the policy changes in Commerce national lead coincides with the fall of the price of pepper mainstay source of livelihood of the local population. This condition occurs because of heightened euphoria of reform which makes people more willing to express their aspirations, while on the other side of the security forces hesitate to act tough because often cornered by the issue of human rights violations. (18, p17)

If seen from the actor's conflicted between the miners and the company, the conflict in the area of tin mining in Bangka Belitung indicated that the actors involved have not experienced a loss, even mutual benefit. The company allows people to mine the miners in the Mining Authority his so that companies can buy the Tin miners of folk production to meet sales quotas. However its development, the conflict finally comes as miners' people sold some results of his rope to the other party, namely the smelters or smuggle it abroad because of the price difference significant. (18, p15)

C. Strategies of Resistance

In a general sense, the strategy is a way to get a win or achieve goals and strategy is essentially the art and science of using and developing power of ideological, political, economic, social, cultural and defence security, to achieve the goals that have been set previously. Therefore, the strategy can be used as art and science as well as the way in the form of actions against to get a victory, so to win a resistance, a planned strategy and required careful consideration by using the forces as well as existing resources.

Roger M. Keesing in concept (7) of culture examines knowledge and strategies associated with the environment and ways of gaining life. Knowledge and strategies (such as creating a tool to form working groups) is part of the realm of the ideational he termed culture. The ideational patterns for living, the patterns of meaning and knowledge systems and the trust which is owned jointly by the subsystem is very important regarding "a way of life in the environment". How to live in the environment by experts cultural adaptation is named as "the socio cultural system-environment" that is adaptive and maladaptive and depends on the process of natural selection. (7)

Related to the strategies of resistance, then Scott (11) defines the resistance as any act committed by a subordinate Group devoted to reducing the or reject the claim (such as rents or taxes) made by a group of superordinate against them He split the opposition into two parts, namely: public resistance or open (public transcript) and resistance is hidden or closed (hidden transcript). Both of those categories, differentiated articulation of resistance; forms, social characteristic and cultural areas. Resistance has been characterized by the presence of open interaction between the subordinate classes with classes superordinate. While resistance to surreptitious has been characterized by the existence of reclusive, indirect interaction between the subordinate classes with classes superordinate. (11, p35-36)

If it refers to a thought-provoking Dahrendorf, resistance is a class struggle (class struggle) conducted by the class that does not hold the authority as a resistance against the authorities in organizational systems between groups that have control over the means of production or management positions with authorities and labor is not holding the authority. (6, p46-47)

According to Marx, while what is championed by the individuals and social groups as a form of resistance based on the social nature of man who is always fighting for the basic necessities of life. Marx believed that the basic needs as a foundation structure refers to the materialistic needs by creating tools and production systems so that the material needs can be met. However, despite the fulfillment of basic human needs can be done by creating tools and production systems in the process of struggle, the fulfillment of the basic needs of social groups will always have conflict with other social groups due to the difference of power that is specified by the power of capital owned in order to create the tools and the production system. (Susan, Novri 2009, p. 36)

According to the strategy, Afrizal (1) resistance refers to the ways or methods used as joint action or collective action. Joint actions (collectively) are the actions undertaken by the community's understanding of the situation and is a creative response to the actions of companies and Government agencies, not just a response the response without any reflection on the actions of companies and Government agencies. (1, p42) Social movements are one of the main forms of collective behavior which is a collective ways to support or reject the changes.

The study of Sociology emphasizes relative deprivation, i.e., situations where the expectations of the people or groups do not correspond to the reality of that happening, also emphasized the role of the mobilization of resources (resources mobilization who gave me) that an effective organization, tactics, and the leaders of the movement.

D. Strategic Forms of Resistance

According to McAdam, McCharty and Zald Moodie (8), strategies of resistance also residents or local communities such as Tin miners were done by the people, is part of a discussion of the theory of the structure of the mobilization in the social movement studies politics. McAdam, McCharty and Zald (8) also mentioned that good organization form of informal and formal as well; available for mobilizing resistance to the term structure. This theory is used to analize the emergence and development of a social movement or revolution. McCharty (8) revealed that the structure of the mobilization are a number of ways the Group social movements are fused in a collective action, including movement tactics and form of organization of social movements. The structure of the mobilization include a series of social positions in everyday life within the structure of mobilization, the aim is to find a micro locations in society to be mobilized. Social sites are among other things is one's family units, friendship networks, associations, volunteers units work, and elements of the State. (7, p7)

According to Heyzer, there are three patterns of social networks developed by the Homesteader and labor factories, namely (1) a social network based on the system of kinship and family; This network was created deliberately to overcome poverty and sustaining life, (2) social network adjacency or friendship; This network was formed to meet the needs at the level of the groupbecause of the similarity of

religion, ethnicity, and others, (3) social network witha vertical relationship patterns; the pattern of this relationship is usually formed based on patron- client relationships for farmers and labor for foreman. These social networks are formed as a manifestation of unsafe conditions andvulnerable to the crisis so that the much needed social network support. (2, p118)

In the case of peasant social movements by Wahyudi, a support network of people who wield political power is in dispensable. Socio- political power holders into thenetwork of social movements, so that they can create political opportunities. with this endorsement makes social movements actors and participants can move freely without any fear of legal or political. If the thought of Marx, refers to the Organization's strategy will be effective if the struggle is done through the revolution, and will succeed if the following two factors are met i.e., first; realize himself or his group as people who are oppressed by the second objective, class consciousness; classify themselves in a container such as labor organizations, because if it is done on an individual basis, it will be difficult to fight for his claim. (9, p77)

Organizational conditions should be expanded and organized, the more the number, the more concentrated so that they are more powerful, struggle into a political movement and becomes a struggle with a longeffort. While according to Dahrendorf, the resistance as a class struggle is only possibleif the group does not hold the authority to have an awareness of the interests against the occurrence of a change and formed interest groups. Requirements that are owned by the class struggle through awareness classes and interest groups are: the technical condition is characterized by the presence of leadersand ideologies or beliefs, namely freedom of political conditions to form groups or organizations and action groups, social conditions, namely the level of communication between all members of the group, in addition to the consistency of membership in a class or group in a class or group, and the existence of political affiliations.

IV. RESEARCH METHODS

Research methods used are qualitative research methods with types of descriptive research. Research instrument used is the researcher himself, aided by the recording device, and a note field. Selected research informants by using purposive sampling techniques and data collection techniques used are in-depth interviews with miners lead 7 persons interviewed people and study documentation with secondary data be gathered newspaper, government agencies report, tin mining activity related articles, correspondence, documents, maps, mining areas and other documents. This research was carried out during the six months since February until July 2012, with research location in district Belinyu, Bangka Regency, Bangka Belitung Islands province, where the Belinyu is one of the districts most contributed in producing metal Tin and tin ore.

V. RESULTS AND DISCUSSION

A. The causes of people's Resistance of Tin Miners

Mining activities lead into solution work to meet the needs of citizens living, because employment options in other areas considered not giving satisfactory results because the tin mining more promising instant results with capital and skills set. Residents initially worked as farmers pepper and rubber, fishermen, merchants, switch into the Tin miners because of the tantalizing results. People's licences in Act No. 4 of 2009 2009 about mineral and coal mining are termed people's Mining Permit. After regional autonomy, natural resources management, such as licensing of lead were under the authority of the Government of Bangka district according to Perda No. 6 of 2001on the management of General mining. Bangka Regency, for Governments that become the basis of people's Tin miners are unlicensed mining, in addition to the emergence ofimpacts that ecologically the more severe and alarming. Therefore, the Government was finally able to stop all forms of tin mining activities of the people who do not have the people's licences. Meanwhile, according to the Tin miners of the people, the Government is not aspirational and accommodating to their interests, so that this condition was used as the basis for conducting resistance.As for the matter of resistance carried out by miners lead the people against government policies especially regional government regulations on setting up common rule regarding mining licences. Insubstance, the people's Licences considered trouble some because they have limitations that are too narrow. For example, mining activities conducted byindividuals can only use simple non mechanical or equipment with 2 (two) machines consisting of a maximum of 20 PK (based on Perda No. 6 of 2001, article 24). If using a machine with the power miners was only able to move a little amount of land. While the current lead is the more difficult it gets for having to dig into the soil to a depth of 12 meters. According to the tool in accordance with the miners the legislation is unlikely to be used. Another option which is owned by the citizens of the community to performmining activities is to take care of Licences exploration and mining business license exploitation. However, it is envisaged that the terms and procedures that must be met are quite complicated. The problems are difficult to be faced by citizens when taking care of permits is had to deal with the bureaucratic and governmental agencies in related procedures, which already is known for its culture of corruption. Residents must eventually provide some funds or money to be used to take care of some requirements such as letters of recommendation from the local government as the head of the village and also head of relevant agencies. Imagine how many funds should be provided by the miners. Not to mention the question of document of environmental impact assessment or list of experts as well as a must- have. Because of that, miners did not take care of licensing.

B. The Tin Miners Resistance people's Strategy

Miners lead the people chose a number of ways or methods for conducting resistance against the Government and its policies by means of careful and well-planned. Ways or methods is carried out using powers or resources that it owns. Related thinking Giddens (5), how miners decided the choices about the right strategy is inseparable from the ability possessed

by the tin miners of the resistance against the Government. The strategies chosen by the people of tin miners struggle to realize the goal consists of using the organization, monitor the activities of law enforcement officials, avoiding demolition activities, and concentrate mining activities in the region. First, miners use the organization by becoming a member or trust of the organization at the sub-district and district levels. Tin miners active people to pay dues and contribute to the organization, following the activities such as meetings, meetings held by the organization. Organization makes "dark pact" with the smelter where miners would only sell the mine to the designated collector. Secondly, miners monitor enforcement activities undertaken by the authorities. The miners have speakers in the bureaucracy implementing monitoring. Miners have to know which of these elements can be used as a resource for information. The relationship between the miners with sources previously been established and built a network of friends that is based, therefore sometimes there is no reward given to the informant. The miners active contact elements of the police and government departments to find out plans demolition activities. This monitoring effort only managed to anticipate enforcement activities that have been scheduled on a regular basis or will be done. As for the forms or types of activities that are not scheduled demolition or demolition activities undertaken sudden or inspection, needed another strategy more effective. Third, avoid enforcement officers who perform enforcement activities to avoid unscheduled or impromptu conducted previously unnoticed. Evasive action performed by the miner is by way of utilizing the existing circumstances around miners. The circumstances are, among others; ground conditions in the mining area that is open and spacious, also the condition of the soil surface with holes as a result of excavation of mining activities, and social situation of the people that are around the area who still know each other mining systems are still strong social ties. In addition, miners also perform other actions that are deemed effective escape when officers will conduct enforcement activities was nearing the location of mining activities. This avoidance strategy has drawbacks. The drawback is that the mining area is open and spacious, and the condition of the soil surface with holes can not always be used to help miners escape from the mine site when the officers approached the mine site. Mining area is also wide open as well and still could be an opportunity for officers who perform an audit to see the miners who run and mengerjarnya though not easy. Hollow underfoot conditions it can be a scourge for miners, because of the fragile soil structure in the surface soil can cause landslides that buried miners are hiding and could actually cause death to miners. By karen it needed another strategy that is more effective as it will be described below. Fourth, the concentration of mining activities in the mining area to fight the government's policy is not related to its mining business license so that they are disciplined by the authorities and with the efforts of many miners also avoid illegal levies in the form of a donation request. Done in ways that are coordinating and mobilizing miners to join a mining region, then the people tin miners also appoint a designated manager is so that miners can manage and protect mining mining activities performed by unlicensed miners. The role of the manager to manage mining activities that regulate the distribution of mining sites scramble to avoid conflicts among fellow miners mine site, set up costs such as the cost of mining management that aside from the mining results are submitted to the head of the village, the management fee as compensation for managers, the cost to the security, the cost for donation requests from certain parties (thugs, remaj mosques, youth clubs or local youth, and so on). While the protective role that is performed by the manager arranged for miners activity is not disturbed by the consequences that may result from mining activities without permission they are doing. Consequences include demolition activities are affected by agents and illegal fees that are often experienced by miners. Effectiveness of actions concentrating miners mining activities in the mining area can be seen from the extent to which miners successfully against government policies, especially related to the control of mining activities without permission. By concentrating the mining activities in the area of mining, the miners more coordinated and stronger to perform collective actions.

VI. CONCLUSION

Enforcement efforts undertaken by the local government to stop mining activities lead people who do not have a mining business license by way of enforcement activities are scheduled, as well as controlling the activities carried out by the surprise inspection (inspection). Enforcement activities conducted by the Civil Service Police Unit in coordination with relevant agencies such as the Police of Bangka District, Ranger, Army Police Water, and the Department of Mines and Energy Bangka Regency. Enforcement efforts by the government circumvented by miners in a way that is first; using organization to fight against the local government policy, second; monitoring activities conducted by law enforcement officials to develop a strategy that miners face recana enforcement officials, third; evade law enforcement officers who carry out activities that miners are not caught when officers carry out enforcement activities, and the fourth; mining activities concentrate in the tin mining area so miners can be coordinated and mobilized together to oppose government policies and overcome illegal levies. Actions of the people that deal with tin miners enforcement activities carried out by officers against government policies deemed to be aspirational and accommodating to the interests of miners. The policy in question is the rule both artisanal mining activities listed in Law and Local Regulations have narrow bounds with the terms and procedures convoluted make miners became reluctant to take care of the mining permit does. Therefore, people tin miners maintained resistance in ways or strategies as outlined above so that they can fight for the chance to manage the resources available tin mine so that it can continue to carry out mining activities.

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Listening to Marginalized Women's Expressions of Anger

(A Communication Study on the Use of Women's Language for Resistance in the Prostitution Boarding Quarter at Sunan Kuning, Semarang)

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Abstract—**The study deliberately observes the anger expressions of the neglected marginal group, the female sex workers of *Sunan Kuning*, a prostitution boarding quarters in Semarang, Indonesia. The marginal nature of the group is also revealed by the fact that there are interests of surrounding parties trying to exert some control over the group. Thus the focal goal is to *explain the potency of female sex workers' expressions of anger for communicating their resistances*. The logic the theoretical framework of this research drew on Bourdieu's thought of masculine domination, and the feminist postmodern of language. A critical ethnography method was employed to reveal the use of anger expression in daily life of marginalized women. The result indicates that women from the marginalized groups are indeed speaking through their anger. As members of the groups, however, their voices are barely heard. So, in terms of theoretical implication, this study underpin the notion of how anger is an important expression in women's language. It also suggests that appreciating women's language, particularly those among the marginalized group, should be conducted to sensibly listen to them as we learn their numerous expressions that are commonly neglected because of the fact that those expressions are beyond the dominant languages.**

Keywords— Women's Language; Anger; Resistance, Marginalized Women

I. INTRODUCTION

Language is an essential tool for women to participate in power. The women's language in this regard is not merely considered as verbal speech, but also the various arrays of expression, including women's expression of anger. This paper explores how women's communication within a distinctive community signifies their power-relations in the social structure. In Indonesia, one form of the sex business is a community-based prostitution boarding quarters or known as localization. A localization is a sex business activity in which the female sex workers living in the middle of a local community area.

Prostitution is a profession that has a long history. The profession signifies the unbalanced relationships between men and women in society [1]. The rapid development of the sex business is indicated by the emergence of diverse forms of prostitution business. Although the commercial sex workers are the group that determine the economic welfare of the community, but the sex workers are not necessarily enjoy the freedom to speak out and in the name of moral and social normality they tend to be muted.

Many Indonesians use particular labels to perceive the existence of the prostitution community. They usually use the dominant religious discourse to condemn the female sex workers who live and work in the boarding quarters. Being labelled as sinners has made the female sex workers lost their voices. Many parties (religious organization, government, etc.) Speak on their behalf without taking account the perspectives of the female sex workers. In other words, the existence of female sex workers is judged by using the dominant stereotypes so that their voices are barely heard.

There are about 500 female sex workers who work in the *Sunan Kuning* prostitution boarding quarters. The negative stereotypes embedded in the group of female sex workers has made many surrounding interests parties exerting control over the group, including religious authorities, the department of health, and the boarding quarter committee. The department of health, for example, has the interest of controlling female sex workers' bodies and sexualities. It is a compulsory for the female workers to have a routine health examination to prevent sexual transmission diseases (STD) and HIV/AIDS. Furthermore, the female sex workers also have to deal with the work pressure given by their pimps. With that many controls and pressures, the female sex workers have to incorporate their expressions of anger to share their feelings and emotions.

Theoretically, this study argues that women can challenge the patriarchal naturalization of domination by taking a different political position to the dominant gender construction. Traditionally, the social construction of women is divided into two opposite poles, good women (mother/wife materials) and bad women (lovers/leisure companions). Women must be non-desiring and non-sexual as mothers or wives, but the opposite as lovers. Socially a woman is constructed to understand that it is her responsibility to make her daughter becoming a "good" woman – a prospective mother. In relation to the mother-lover dichotomy, many media discourses valorise motherhood, while in the reality it continuously shows its flaws [2]. Moreover, if a woman publicly expresses her anger by using sexually rough language, for example, she will be perceived as a loose woman and will not have the opportunity to become a "good" Indonesian woman who

accepts her traditional roles as mother and wife. In the context of female sexual workers, most of them realize that their position is outside the social discourses of good women.

Some postmodern feminists attempt to formulate a new language that omits the male oriented language. They propose a language that liberating women. The language of women should be able to get out of the language of men that is using the logic of binary opposition (good/bad, active/passive, high/low and etc.) [3]. The binary opposition language tends to position women as the other. In other words, the language of women should be explored: sexuality, eroticism and femininity. Women language is the language that liberating women and getting out from the male authoritarian language [4]. The scope of this study is specifically looking at the way in which women's expressions of anger are useful for exercising their power.

The research will further explain the potency of female sex workers' expressions of anger for communicating their resistances. There were several previous studies that focused on the emergence of marginalized women's language or voices. A research conducted by Zakia Salime in 2008, for example, suggested that the veil can be used as a way to communicate the resistance to materialistic values and the objectification of women's bodies [5]. Ziba Mir-Hosseini's research, on the other hand, focused on Muslim women's quest for equality of power. The study discussed the emergence of feminist voices in Iran that effectively challenges the interpretation of sharia and questioned the legitimacy of the people who claimed the authority in interpreting the position of women in Islam [6]. In Indonesia, there are not many researches that focus on women's power and language. One of the studies that employed the perspectives of women's power is a research conducted by Dinnuriyah in 2007 that focus on woman's writing and the representation of woman power in chic lit fiction genre in Indonesia. The study looked at the concept of women's writing as a medium to 'reveal' the way women interpret their life by employing the concept of woman's power [7]. The result of the research failed to show the power of women's language because almost all chic lit in Indonesia are still using the logic of patriarchal (dominant patriarchal language). Although written by women, chic lit is part of the dominant media, which oblique to remain in the dominant patriarchal ideology for reaching the market. In other words, the genre of chic lit writing in Indonesia is primarily still using the male perspective of language. By looking at previous researches, it can be argued that this research on marginalized women's language of anger is contributing in evoking a better understanding of neglected expressions of women, particularly the language of female sex workers who live in prostitution boarding quarters in Indonesia.

II. RESEARCH METHOD

The study employs a critical constructionist paradigm of research. So, it does not refer to the uniformity of values as well as a major effort to change the structure. Theoretical statements contained in this study refer to the specific local context and show the diversity of subordinated women's experiences. The core research methods used in this research are critical ethnography. A critical ethnographic traditionally begins with the assumption that contemporary society has a systemic inequalities which maintained and reproduced by culture [8]. Ethnographic research has a deep commitment to promoting equality in society and also a desire to create a better understanding of local knowledge of a specific community. The prime subject of this research is a female sex worker in *Sunan Kuning* prostitution boarding quarters. Four collaborative data collection techniques were used in this study: observation, participation, Dialogic or conversational interview, testimonial subalternity, and intertextuality [9]. Whereas the stages of data analysis were transcriptions of primary data, field notes, coding, primary data coding, constructing the meaning of main themes, and constructing the narrative of female anger [10, 11].

III. THE NATURE OF FEMALE SEX WORKERS' SPEAKING

The dominant social construction of women mainly uses the dualistic patriarchal logic of thinking. What is considered normal as women's expression is regulated by the patriarchal way of thinking. When women use expressions that are considered not within the construction of "normal feminine" then the woman would be considered as immodest or not feminine. Hysterical and irrational are labels that are often imposed on women who communicate their anger bluntly, and use the choice of words that are socially constructed as masculine words. Unlike women, men have more freedom to express their point of views.

Thematic analysis is used to see the way in which the community of female sex worker develops the logic of their utterances. By using an ethnological approach, the utterances in the prostitution boarding, quarter (localization) are analyzed in order to find the key words that are commonly used in the community. Desire is a theme that is interpreted differently for female sex workers who are working in the localization. They are interpreting desire as "ejaculation." This kind of libidinal binary opposition is of course not the logic of women desire. The nature of women's embodiment has made their sexuality not merely a singular act that can be explained simply as "ejaculation." Several key words indicate codes of speaking applied in the observed community.

TABLE I.   CODES OF SPEAKING

Themes	Words
Desire	Hurry, ejaculation, Tissue, Guess (Customer)
Love	Husband, boyfriend, male concubines, male whore
Body	Screening, rubber, make up
Spirituality	Prayer, ritual for the spirit

Desire is an important theme in the prostitution boarding quarters. The logic of desire in a community is closely related to basic norms applicable in the social arena. Speeches that occurs among the research subjects signify that the logic of desire is mainly related to money. Such linkage emerges because they work in the field of desire so that money inevitably become an important part in the expression of desire. The number of male costumers the female sex workers have sex with every day has also contributed in the internalization of the logic of male ejaculations are equal to money. Also, the logic of male desire has made the female sex workers unable to express their feelings freely. Consequently, they use anger as a

form of expressing in order to channel their feeling and emotion.

Socially, women are made to continuously anxious, so that women tend to be called as hysterical when they are expressing their anger [12]. Women who are very angry often considered as emotionally defected or as uncontrollable hysterical women. Hysterical women are considered as abnormal or irrational. Hysterical label itself signifies the notion of women who need to be socially controlled. In particular cases, women who are in the marginal position have the chance to adapt the masculine, dominant language, especially when they are angry. In the context of this study, some female sex workers use masculine words in high-pitched feminine voices when they are angry. In other words, the anger is expressed by using masculine rough words in feminine hysteria tone.

A. Anger Expressions as Communication

There are certain anger expression of the prostitute group: straight forward, blatant, and using the harsh tendency of northern-Java-coastal dialect. The harsh talking, which mostly associate to masculine nature, is mainly used to express anger.

TABLE II.   VERBAL COMMUNICATION OF ANGER

Verbal Expressions of Anger	Words of Anger
Using Label	Lonthe, park, ngrebut lanangan (*Slut*), Lonthe Lennon/Lola (*A man prostitute*), Gemblekan (*concubine*), tukiman (*male concubine*), Grak-Greek (*trouble maker*).
Sexual Connotation	Gathel (*rough word for intercourse*), tempik (*vagina*), konthol (*penis*), kenthu (*intercourse*), laki (*intercourse*).
Money	Kere (*poor*), rak duwiti (*give no money*).
Swearing	Bajingan (bastard), Asu (*dog*), raimu (*in your face*), resek (*trouble maker*), tai (fesses).

The glossary above shows the words used by female sex workers to express anger. It can not be said of all female sex workers in Sunan Kuning use all those words. However, when they are angry with those kind of words are used quite often. The words are usually applied when the sex workers engaged in arguments/quarrels either with the costumers, music operator, or with fellow sex workers. Another interesting point indicating in the table is the use of the label slut or in Javanese language, *lonthe*. One of female sex workers said that although her work as a prostitute, nevertheless she does not like to be called as a slut or a whore. This shows how those kind of labels are mentally and socially burdensome for the female sex workers. In addition to the use of labels, another category of words that often appear in the argument are sexually related words. The words with sexual connotation are considered as the lowest caste in the context of the Java language. The sexual connotation words are usually used by men who are originated from marginalized communities and living the "hard" life. Those words are not acceptable by most people.

The limited verbal expressions available for women to express their anger make them using another alternative form of expressions. The masculine structure of the dominant language makes women rely more on non-verbal

expressions. Female facial expressions (emotional expressions) have a wider array than men. The non verbal cues communicate both positive and negative expressions [13]. In a masculine dominated society, the diversity of feminine expressions is used as mockery materials. Expressive women are usually judged as unstable emotionally. The specific environment surrounding the marginalized women has made them more comfortable to channeling their emotions through non-verbal expressions.

TABLE III. NON VERBAL EXPRESSION OF ANGER

Non Verbal Expressions of Anger	• Slamming phone • Slamming bottle • Hitting / slapping • Scratching clothes • Scratching her own arm

For people from outside the prostitution boarding, quarter such non-verbal expressions of anger may be considered as extreme. But those expressions must be understood by considering that their everyday life experiences have indeed too extreme compared to those of most people's. The sacrifices they have made to their significant other, for example, are sometimes not properly valued and often their trusts are betrayed. The assumption that they are not fit in the good woman category has made them unfairly treated. In despair one of the female sex workers said that "Because I work as a sex worker, people assume that I will never be raped." The common assumption that sexual violences are inherent in the job of female sex workers has made the notion of violence regarded as natural to them. In other words, similar to the assumption that a husband will never rape his wife, many people still assume that it is very unlikely for sex workers being raped by their guests.

B. The Codes of Women's Anger

Every culture, no matter how small, has a specific code that is used by its members to communicate with each other. The cultural code is a rule that determines what to say and how to speak in a particular community. The action of speech is a part of cultural activities that are practiced and defined by a specific community. Codes of speaking, refer to the system of speech that includes various terms, specific meanings, premises, as well as rules related to communicative actions [14].

Every community has specific speech codes, for those who are living in it, the speech codes are something that they perceive as natural (taken for granted) figure of speech. The pronunciation and the choice of words used in the *Sunan Kuning* community reflects that they use the coastal Javanese language. Coastal Javanese language is not the language that is considered as "classy" or "smooth." Coastal language is the language predominantly used by the marginal Javanese community and mainly articulated by the people who are living in the coastal area. The characteristic of Coastal communities tends to be more open and less strict in applying language rules [15]. The characteristic of the speech that is not paying attention to the social hierarchy in the Javanese language signifies that coastal communities are open minded and tend not to hide their feelings. In addition to the influence of coastal culture, the "hard" social condition in the prostitution boarding,

quarter itself has created a favorable environment for "rough" speech language. Those kind of "rough" language is usually identified as the language of low class working men (men who are working in the informal sectors). The coastal suburb coarse words are usually used by female sex workers, particularly when they want to be heard or to attract attention. The use of such language is often intended to show the power inherent in the language that is predominantly masculine oriented. Female sex workers adopt the masculine language as a tool for catharsis to the feelings that are neglected in the name of social decency.

Dominant construction of women and negative stigmas attached to the female sex workers has made feminine expression of anger, not sufficient enough to communicate their point of views. Therefore, they are trying to attract attention by using language commonly used by men. However, the way they express the words are usually identified as "female hysteria." Hysteria is usually associated with conditions in which women are very angry, so frustrated, and out of control.

Choice of words the female sex workers used when they are angry in the Javanese language ranked as the lowest utterance. Javanese language has at least four levels in which each level reflects the social ranks or level of respect. The first level is the level of the finest, the language used to refer to or talk with people who are respected and called "*kromo inggil*". Level two is the language that is intended to refer the activities conducted by ourselves as we are talking to a respected person or the language we use to people who are casually respected (less formal than the first language), the language is called as "*kromo madyo*." The third level is "*ngoko*," the language used to talk with peers or people who have a lower social status. The lowest level is coarse language in which the language is only used by marginal groups who usually live in the harsh social environment. The verbal anger expressions of female sex worker mostly are fitted in the lowest level of language. For example "*nyekek*" word meaning "eat" is a rude word that not everyone understands the meaning. The word is only used by particular marginal groups. In a way, their marginal posisition has enabling female sex workers to use masculine langguage in expressing their feeling and emotion.

In other words, for particular female sex workers, expressing anger is a strategy for uttering resistance. Through anger female sex workers are able to speak up by utilizing modality, adopting masculine dialect, and exaggerating women's sexualities that hardly understandable to men. The interpretation of the speaking actions relies on speech codes that are used by the speaker and the listener in creating mutual meanings. To understand the utterance in a particular community, we must listen to how people talk and the way they give responses - their speaking practices in establishing meaning. Including listen to their expression of anger.

IV. CONCLUSIONS

The study indicates that the existence of a prostitution boarding quarters (localization) that accommodate female sex workers is a naturalization form of male domination. The existence of female sex workers also signifies the logic of male libido. Social structure in the localization indicates the power imbalance in the social arena. Many parties (government, pimps, localization committee) who have particular interests of female sex workers feel that they have the right to speak on behalf of them. Understanding the expression of anger in *Sunan Kuning* signifies how the women's language is a tool for expressing women's ideas and feelings. As the member of a subordinate group, the voices of female sex workers were barely heard. Their subjectivities are mostly interpreted based on negative social constructions that are embedded in their profession as sex workers. So, listening to their voices, particularly in the context of their subordinate positions, should be conducted with sensibly listen to them as we learn their numerous expressions that are commonly neglected because of the fact that those expressions are beyond the dominant patriarchal values. Socially, female sex workers are considered as outcasts (outside the social standard of normal women). Therefore, sexual violence toward them is considered as normal or as a part of their job. This circumstance indicates that women's experiences of violence tend to be interpreted in a male oriented language. The dominant language is often omitted women's chances in expressing their feelings and emotions.

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"Share What and How You Cook at Home!": Uncovering Social Identity

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Abstract— the passion for food and cooking establishes new social identity. There is a trend in social media usage where people share how and what they cook at home. There are also some applications that enable people to develop, experience and innovate their cooking skills. The aim of this study is to present how, why and what people's cooking activities are being shared through applications (apps), and its marketing implication. The investigation conducted through qualitative exploratory method. The findings are food and cooking could bring social cohesion and create social images that refer to certain groups or cultures and to certain extend create new groups and culture within the society. This study also finds that the extensive usage of apps by social groups creates opportunities for new marketing strategies to emerge, namely mobile advertising.

Keywords—food; cook; home; social identity; apps; marketing strategies

I. INTRODUCTION

Recently there has been an increased interest in food and cooking in the global world. Both food and cooking are keywords that we could easily find links to and information on and that are widely used on the social media: food blogs, TV programmes, articles, and coloumns. This was discussed at the conference [1]. Other researches found domestic cooking has been the subject of foundational feminist work on gender inequality, as mentioned by Szabo [2], Buscemi [3] and Meah [4]; the risk associated with unsafe food safety practices and control domestic food hazards [5]; food not only as an important part of a balanced diet but also one of our main routes to pleasure [6]; and genetically modified food, culture, politics, and policy developments [7].

Some cultures prepare food and do cooking in a closed environment where only family members could enter the cooking area. While other cultures, such as the Torajans of South Sulawesi, Indonesia, are so embedded in the culture of food and cooking so much so that when Torajans greet each other they would say *"Manasu mo raka?"*, literal translation means is it cooked. People also have different motives related to food and cooking, among others are the pursuant of healhty lifestyle, dietary needs, as advertising tools, marketing strategies, social identity, and social cohesion.

In this paper, we argue that using food and cooking applications (apps) available on smartphones or tablets could determine social identity. Food preferences and choices always reflect simultaneously social contexts, cultural influences, and environmental parameters [8]. Nowadays, recipes and cookbooks have come to be a major sector of the publishing industry [9]. However, Cox and Blake [10]; Tarulevicz [11]; Hewer and Brownlie [12] in the fields of food and cooking have not adequately addressed why people allow others to see their constructed social identities through cooking at home and sharing those activities through these apps.

II. LITERATURE REVIEW

A. Social Identity, Food and Cooking

'Tell me what you eat and I will tell you who you are' was famous gastronomic essay *La Physiologie du gout* (1826) by Brillat-Savarin, as discussed by Caplan [13]. We are identified by what we eat or consume. Geographical knowledges of food constructed 'selves', 'communities' and 'regions', since human subjects are just as knowable and known through their spatiality and temporality as the 'places' and the foods they consume [14]. '...People identify themselves primarily with their locality. Territorial identity is a fundamental anchor of belonging that is not even lost in the rapid process of generalized urbanization we are now experiencing...'[15].

'The act of eating is an active social practice that is related to term "edible identity", which refers to the complex of culturally significant activities surrounding the preparation and ingestion of food...Individuals act out their self-conceptions as members of a group and their public identifications with a group to form distinct identities: namely, those with whom "We" can eat ("Us") and those with whom "We" cannot eat ("Them")' [16].

There are three forms and origins of identity building: '(1) *Legitimizing identity*: introduced by the dominant institutions of society to extend and rationalize their domination *vis à vis* social authors. People grew up in family(s) or institutions that taught them what to eat, why, where, who, when and how to eat the food. Generally speaking, the instructions rooted from norms, ideas, and values that operated by dominant institutions of society, as religions or the elites did. There are also rituals related to food and cooking that have to be respected. (2) *Resistance identity*: generated by those actors who are in positions/conditions devalued and/or stigmatized by the logic of domination, thus building trenches of resistance

and survival on the basis of principles different from, or opposed to, those permeating the institutions of society. We could found resistence identity on motives of eating: refuse to consume local, according to Starr [17] and preference for organic food, and choose food-produce-by-local farmers. Slow Food Movement [http://www.slowfood.com/] is a response to the "threats" of globalized and Americanized fast food on local culinary cultures and traditions, has been noted by Bell and Hollows [18]; Sassatelli and Davolio [19]. '...food quality as a (battle) field of social practices consists in a given coordination of human and non-human resources in a particular place and time that is open to a change according to the mobilization of such resources due to the power relations that emerge from this coordination' [20]; (3) *Project identity*: when social actors, on the basis of whatever cultural materials are available to them, build a new identity that redefines their position in society and, by so doing, seek the transformation of overall social structure [21]. Communities mobilizing more people to join and do action related to sustainability and equality issues; and politicizing more people on awareness of public policy related to food chains. Identities related to how individuals ascribe, take-up and perpetuate food, and expressions of the way people conceptualise their own self-image and rationalise their food behaviours' [22].

B. Apps for Food and Cooking and Marketing Strategy

Apps available on smartphones and tablets as tools to promote healthy eating behaviors [23]. Platforms, as Android, iOS, Windows, Nook or Kindle celebrated nostalgic and authenticity of domestic and local culinary practices. 'The lure of exotic food and its ephemeral pleasures is differently productive of groups along the food supply chain...The taste and smell of food as well as the aesthetics of its making are central to embodied racial identities...'[24].

Advertising through apps on smartphones and tablets are an increasingly growing segment in the advertising industry [25] known as mobile marketing. While the transition of advertising expenditure from traditional media to digital channels has not kept up with the changes in consumer behaviour, the direction of the development is clear. The unique targeting possibilities and new creative advertising units suitable for mobile devices will spur mobile ad spend to increase several fold in the medium-term [26]. Apps for food and cooking are certainly venues for marketers to promote related products. Consumers love food. Therefore, marketers have a wealth of consumer enthusiasm to tap into and many ways—particularly in digital channels—to spark conversations around their products and services [27].

Platforms where the apps can be found ensured interests of consumers through sum of reviews, ratings and download of apps. Issues on sustainable, back to traditional recipes and nature, share to more people, also healthier lifestyle are rooted on apps' timelines. Apps platforms operated in acculturalization process by using food technology and created virtual communities. Some apps are free but some must be purchased.

TABLE I.   FOOD AND COOKING APPS

Apps (Platforms)	Apps Features	
	Contents	Social Identity Created
Epicurious (iOS, Android, Windows, Nook, Kindle)	The best of Epicurious recipes and includes a shopping list app.	Virtual community who could post and share what they cook. Members could vote whether they like posts
Fooducate (Ios, Android)	Recipes; daily tips related to diet, healths and fitness goals; scan a food product barcode to what is really in your food and it will also offer healthier alternatives. Not just counting calories.	Virtual community who could post any technics of cooking at home
BigOven (Ios, Kindle, Android, Nook, Windows)	350.000 free recipes and grocery list used by millions of cooks.	Virtual members are sharing any food and cooking at home through Twitter, Facebook, Instagram, Pinterest, and Google+
Allthecooks (Android, iOS, Windows)	Help many people to start cooking at home by free recipes, and to live healthier and discover the taste of real food	Forums with emphasis in recipes, food and health; sharing of recipes to: email, sms, twitter, Facebook and others
Foodily (iOS)	"Share what you cook with your friends and followers"; recipes by ingredient or diet type, like gluten-free or paleo. "Food Friends": Discover people with similar tastes by following celebrity chefs, bloggers and cookbook authors.	Virtual community who connected by Google+ and Facebook
Cookit-allergyfree (iOS)	Hundred of classic recipes to fit allergy need	Interactive community through Facebook

Adapted from various sources, September 2015.

III. USING APPS TO CREATE SOCIAL IDENTITY AND SOCIAL NETWORKS

Smartphones software applications are programs able to run on mobile devices [28]. Through these apps, individuals tend to look for shared interest and similarities in other users. In this case, common mission(s) on food and cooking have been the uniting factor for people not only to use food and cooking apps, but also to manifest the missions or actions in the name of equality and humanity. These actions could create *new socio-cultural commonalities* that had been able to form social movements and citizens' groups as reaction toward modernization risks and risk situations, as mentioned by Beck [29] '...Risk brings people together as publics. For Beck, this is risks' essential feature, what it actually does; it creates 'a public by promoting public awareness of risk'' [30].

'Learning communities' was institutional networks that have a common purpose and provide their members with cohesion and benefits as being learning and exchange, common business activity, and community building [31]. Food involves senses of taste and touch, which constructed by self and culture [32].

Smartphones apps connected to Facebook, Twitter, Pinterest and other social networks, which to certain extend create new groups and culture within the society. People are familiar to term 'foodies' that refers to amateur and professional lovers of food with an investment in knowing about all aspects of food [33]. Foodies extended their social networks by sharing and caring healthier and easy cooking. Social identity that raised up from apps users had crystallized into virtual communities who came from any traditions of cookings, countries, gender, age, and ethnics. There is vegan or '...vegetarian could be one of autonomous female identity as a rebellion against dominant culture whether or not it is stated to be a rebellion against male structures, which resists the structure of the absent referent, which renders both women and animals as objects...'[34].

Food industries not only expanded to food tour, cooking demonstration, cooking clubs, photography food, and food classes, but also made fetish on food. This strategies became a food related new ritual. Smartphones apps are being used as tools for these rituals, as identified by: meetings scheduled by cooking clubs; made more pictures and videos on cooking before shared to social networks; and educated more people to engage in food campaigns as supported by The Jamie Oliver Food Foundation (UK and US) who expected "...create a strong sustainable movement to educate every child about food, inspire families to cook again and empower people everywhere to fight obesity" [http://www.foodrevolutionday.com/]. Media has opened public domain for food and cooking informations which consist of words, images and symbolic content that compete for attention as individuals and organizations seek to make themselves seen and heard [35].

IV. CONCLUSION

Smartphones not only used as communication tools but also spread social networks where social identity could be traced by food behaviors of food and cooking apps users. Social identities included gender, food allergic communities, cooking at home lovers, and the most are foodies who expected healthier and tastier homemade food. There are new ways of thinking to give good marks to food related behaviors: consume and cultivate organically owned food resources; share the photos and videos; and inspire more people to do the same way.

Food and cooking apps could create new social identities that expanded to wider social networks, political actions and policies on food consciousness. Furthermore, apps platforms open new ways for advertising and create new possibilities for marketing strategies to emerge, e.g. mobile marketing.

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Women Agency and the Ambiguity of Their Role in Disaster Management

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Abstract— **Women found their momentum to engage in new forms of participation, accumulate economic and social capital in disaster management. However, it is important to highlight that the types of women agency remain emanates from the periphery of social relations. The significant of economic contributions of their work were perceived as residual, incident and secondary to male income. The purposes of the study is to discuss the support networks alimented by women during disaster which wasn't recognized as a source of power or status they constructed. The method use in this research was qualitative approach with case study design. The result of the research show that women agency serves the political position of the husband that can refer to and benefit from her knowledge about community members and issues. Agency practices, even though can incubate openly political and recognized forms of participation. They produce new clusters of action that coexist, intersect and negotiate along with legitimate structures.**

Keywords—women agency; disasaster management; flood

I. INTRODUCTION

The sociological approach to disaster often addresses issues of social solidarity and conflict that escalate in case of disasters. Hazards and natural events are not controllable by human societies however risks and impacts are distributed in ways that reflect the power relations and social divisions that already exist in a collectivity. Disaster research considers class, ethnic and more recently gender inequalities can exacerbate its effects and expose certain groups to a higher degree of vulnerability.

Feminist scholars had a great influence criticizing mainstream disaster research as male-oriented, bringing visibility to qualitative differences in the way men, women and children are affected by such happenings. Available data from the World Health Organization (WHO) suggests that gender differentiation at all levels of the disaster process related to perception and exposure to risk; preparedness; response; physical and psychological impact; recovery and reconstruction. Women and girls are particularly exposed to violence and adverse health effects in the chaos that might follow the aftermaths of a disaster. Moreover, lack of participation in the decision-making process within the community suggests their specific needs might be insufficiently met.

Gender as a process of collective construction created on sexual differences. By the term of process refer to the never ending social process which not simply given by social and cultural contexts, but they are both challenged and reinforced in everyday life. As an organizing principle of social life, gender relations is the constitutive part of economic, cultural and social processes. Gender relations is a part of the human experience of disaster since it cannot be lived outside gendered bodies and minds.

The intersecting gender and disaster enquiry usually focus on the idea of vulnerability which demonstrating how gender inequalities exponentially increases as the impact of catastrophes on women or generates specific gendered impacts as well. However, we intended to examine the different types of women agency that emerges from this kind of situation.

Agency focused research approaches individuals, groups and institutions as agents capable of originate social actions and produce impact in social phenomena. This article aims to addresses for the different kinds of female agency that emerges in the event of flooding and landslides in Southern Area of Malang. In this sense, we consider women not only as victims, but as social actors with creative capacity to deal with the aftermaths and to manage their situation of vulnerability. We consider disaster situations might enhance gender inequalities and oppression. Nevertheless, it also offers opportunities for women to engage in new forms of social structure within their families and communities.

This lead to the question: what is specific role of women in disaster preparedness? Are there qualitative differences in the way men and women perceive such events? How women respond to disaster in the households and organizations they participate? How women participate in community leadership and development activity?

II. DISASTER AND FEMALE AGENCY

Disaster studies have been recognized as *a strategic field* to examine social phenomena once it unveils processes in the core of the making of social relations. Though regarded as extraordinary events, disasters are embedded in social structures and manifest issues related to how social, economic and symbolic resources are allocated in society. In other words, impact of hazards and disasters are not equally distributed, nonetheless reflect relations of power and processes of social differentiation that operates in everyday life [1].

A vulnerability approach to disaster suggests that people's exposure and sensitivity to risk, so as the capacity of resilience, vary greatly across the social spectrum, depending on functions such as ethnicity, class,

education, and so on [2]. Gender is a particularly important category to understand this process given its transversal mechanism that permeates every sector of social life. Available data reveals patterns of gender differentiation persistently disadvantageous for women and girls at all levels of the disaster process [3].

Greater female vulnerability is strongly associated to low socio-economic status, gender discrimination and cultural norms that existed before the coup and became exacerbated in its aftermaths. Neumayer and Plümper [4] uncovered a pattern of persistent gender gap in disaster mortality rates, especially when the (temporary) disrupt of social order exposes women to specific health care issues and gender-based violence. The research show that how corporal dispositions and education might prevent women to acquire physical and emotional equipment to survival. Sexual division of labor very likely restricts female access to information, decision-making processes and spatial mobility; also burdening women with the responsibility of assuring basic survival resources (such as water and food) and nurturing the family in a context of extreme adversity.

Fothergill (1998) argues this approach tends to overemphasize women as victims, even though bringing visibility to their vulnerabilities involves recognizing the specificity of their experience. However, recent study moves towards to comparative approach which searching ways in which gender issues intersects with other patterns of inequalities, echoing in staggered situations of adversity.

The notion of female agency has been brought by feminist scholars to draw attention to the passivity and immobility attributed to women in sociological analysis. According to this point of view, women are often perceived as supporting figures to men's actions and subordinated to male-dominated cultures. Agency was incorporated to the feminist literature steaming the political statement that women are able to resist male domination through everyday practices, mobilizing different forms of capital and strategies to cope and surpass structural disadvantages.

Agency itself is a complex and ambiguous concept in sociological theory, usually formulated in the terms of a theory of action. Are we able to act by ourselves, or are we conditioned by social and cultural backgrounds? Feminist theory implies agency as a synonymous of resistance, i.e., as the capacity of social actors to overcome social constrains and limiting cultural patterns. Elaborating agency through the by names structure–individual or submission–resistance, however, impoverishes the debate by simplifying the mechanism of human action.

Sociological theory developed to overcome approaches that consider agency and structure as separated monolithic blocks, consequently dichotomizing individual action and socio-cultural substrata. Giddens's [5] Structuration Theory considers structure and agency under a reflexive perspective, engaging in an ever-evolving transformative dialectical process. According to the sociologist, structure provides common frames of meaning that enable agency, and human actions might impact social structures in ways that lead to change. Bourdieu [6], through a different theoretical framework, also addresses the two-way causality between agency and structure. Agents are in constant negotiation with the social fields in which they are embedded, internalizing roles, relations and expectations (i.e., structure) as habitus. By externalizing actions, agents impact these roles and relations.

In disaster studies, female agency has been elaborated in terms of women participation before, during and after the contingence of a disaster. Since 1990, feminists, disaster practitioners and international agencies have been mobilized major conferences in search to attempt gender-sensitive data and methodologies to approach disaster management research, risk reduction and community development by stressing the "key role" of women and children in disaster prevention and the necessity to meet with their specific demands. Even though the literature identifies sexual division of labor as a function of vulnerability, the domestic sphere – where women's responsibilities, time and routine are condensed – can become a strategic site to build practices if risk prevention and resilience development. Female leadership and gendered environmental knowledge, among other gender mainstreaming initiatives, turned into the flagship of sustainable development discourse and community development.

Far from being static, gender patterns comprehend processes of social construction, constantly lived in, reinforced and challenged in everyday life. Victims, disaster practitioners, volunteers and policy-makers are not neutral; their gender identities, values and subjectivities are embodied, shaping perceptions and practices. The contingence of disaster, in this sense, does not simply reproduce negative impacts on underprivileged groups, but provided an opportunity to review gender norms and empower men and women through new forms of economic, political and family insertion.

III. WOMEN AGENCY IN DISASTER MANAGEMENT

In order to investigate the gender relations in disaster in East Java, We choose Sidoasri as the research location to justify our findings. Sidoasri is the area which suffered by annual flood around November to December. Researchers require quantitative and qualitative data as a means to gather information about the impact, perception and experience of the recovery of women and how it relates to gender patterns and expectations. For analysis purposes, we chose four interviews that propose enrich information to discuss the different types of institutionalization of women before, during and after the floods. Information on disaster response is focused on a fairly large flood that occurred in 2012 and effected their everydayness. Although flooding come about every year and considered a normal condition and almost tolerable, but the disaster in 2012 brought relatively large losses in agriculture and personal properties. Even though there were no human fatalities, but the economic activities of the people paralyzed and created a temporary stagnation condition in the daily routine of the locals.

A. *Women and Men Agency in Economics Role during Disaster*

Being a farmer in small scale agriculture activities is a main economic life in the village Sidoasri, disastrous events tend to happened simultaneously to their home and work environments. This description can be seen from

personal experience that even though there is no rigid division of work between productive and reproductive sphere, men usually perform heavy tasks that require physical strength and women organize cooking, cleaning the interior of the house and taking care of children and the old. Both activities of women and men rarely occur simultaneously and interchangeably.

Men combine work with other activities such as chopping wood and coconut plucking. Families who do not possess their own land to work on the farmland owners and get a percentage of the harvest. Women also worked as a farmer and collect clover leaf oil. Gains derived by women seem to be incidental and are considered complementary male wages, which is consistent with the perception of men as breadwinners and women as helpers. Economic scarcity, however, may create conditions that the women's position more permanent practice.

Moreover, the interconnectedness of livelihood in Sidoasri showed the lack of preparation before the flood. Food shortage is likely to occur and villager's food consumption pattern apparently became a way of live which not eligible when their experienced disaster. Such features can be explained by the lack of preparedness culture that produced by type of solidarity among the locals. Thus, delivered from this situation, the household doesn't have the economic resources to maintain food supplies, clothing, gasoline or drugs beyond daily needs.

A disaster is a situation that exacerbates the shortage of resources and recover from the circumstances the women improvisation emerge as a female intelligence especially when the donations was distributed, utilizing family rice stocks or seeking donations. The activities of women in making visible economics fulfillment needs, including the harvesting of coffee and immigrate to the cities are more likely to be chosen by women as a domestic helper during Eid (Eid al-Fitr) holiday. Although there is no evidence that the men do not engage in activities that generated complementary to the extra wages, such practices were not mentioned by the informant. In conclusion, scarcity and lack of monetary resources requires flexibility, creativity and ability to compromise of the household.

Flooding and lack of money appears to be main difficulties for women in the search for alternative and restore the balance of the fragile domestic economy. Women's economic activity was also supported by an enhanced knowledge through daily experience to finance the needs of their families. This behavior may be conditioned by their responsibility to manage the household budget.

B. Division of Labour in Disaster Circumstances

Departing from the experience of the flood disaster that hit villagers Sidoasri in 2011, the results of in-depth interviews appear a configuration of division of labor by sex with a patterned shape based on the role. Although they assume that the flooding impact were insignificants for their families, especially for food consumption because it prepared themselves from the disaster situation but in fact when the bigger disaster struck, they face serious challenges to fulfill they daily need.

They must engage in activities to culvert together such as cleaning the village roads of fallen trees and others. Primarily, in post-disaster condition, women domain remains were placed in the domestic work such as cleaning house of mud, cleaning the home furnishings and to prepare the daily food consumption. Husband's role relatively changed since also involved in re-arrange their filthy condition of the house after the flood.

In the structure of rural communities, the households were heavily influenced by the spatial aspect. Houses, as individual dwellings oriented sphere while if there are communal activities to express social cohesion. The nature of solidarity on Sidoasri thus can be modeled based on the scale handling of the interests of an individual and communal. On social assistance, the villagers Sidoasri never obtain any help form of basic needs. However, relief is patterned by an agent who is close to the power control nets assistance. They need knowledge of social networks as a safety valve which is less developed by the community.

C. Women Social Standing and Disaster

During the disaster occurred, households organize themselves in the logic of sexual division of labor. Men act masculine stereotypes to venture out of the house when the flood started to happen, save livestock (chicken and pork) to a safer place, keeping the house and helping neighbors. Women tend to stay inside with the children and their parents or evacuate to higher ground or to a place to stay close to home. Cleaning work starts after the water level decreases. Not much can be done when the water is high, and because family members gathered in the house (also paralyzed school activities), there may be an increase in women's domestic workload becoming increasingly to take care of kids, cooking and so forth.

Both men and women cleaning the house and its surroundings, and men tend to perform tasks such as carrying heavier tree branches and other materials carried by the water. Women focus on the house, cleaning the mud off the floor, closet, clothes and other objects. Both men and women visiting relatives and neighbors to check their condition and offering material assistance.

Female institutions when disasters seem oriented to the human element. Protect and ensure the safety of others, visiting relatives, listening and ultimately provide material assistance. This action is considered important both for objective and subjective recovery from flooding. Oversee neighbors and relatives is socially motivated actions to maintain social solidarity and contribute to the maintenance of social networks among villagers.

Lack of clear or rigid separation between private and public affairs shows that interpersonal relationships and acquaintances are the main mechanism for collective mobilization. Data shown the wife clearly more assertive in articulating the victim such as name and more information about the household and flood victims in 2012. It is interesting that while women had a capability to articulate their opinions which suggests that the tasks and knowledge of the position of the man's social status, in fact, it occurred together.

The role of women more in terms of how to organize the equipment or goods at home to the safer, in the event of women considered more agile and skilled. While to

organize the items that physical demanding, men are considered better to perform these activities. It is also seen, when there is a joint activity of society for the prevention of flooding in conducting mutual cooperation together, and in this case the role of the man very large for cleaning the drains around their villages while women, usually only prepare drinking water and cake or meal to be distributed to the working men and women participate if cleaning drains, just be around the house and a small-scale work. At the time, men and women work together to prevent or remove the water entering the home, usually men will work extra to make a small channel for the water to smooth out or otherwise made a mound of earth so that water does not enter the home, while women will little need to go the extra mile to take care of belongings inside the house to dry when it flooded or put in a place that is not affected by flooding in or around the house. If there is a village meeting on development planning or the provision of facilities in flood risk reduction measures such as making embankments or drainage, usually involved men while women do not. It is more due to the understanding of the men could be representative of a member of the family, including the women. In terms of disaster risk reduction, the role of women is greater than man.

If a child Get sick to the health center, an activity which is mostly done by women, men only help women with female usher bring the child to place the health center is located. Male role here only as a means of transportation alone. Likewise, by bringing the child to the health center is only done by women, men just want to help if the child is seriously ill condition, whereas if only mild illness, then it becomes the responsibility of the mother. Likewise, if a child is fussy because of illness role women are more dominant this is caused by the nature of the mother instinct (nature of motherhood; grindstones, custody) while men are more to alert only, when the woman (wife) overwhelmed to handle it and to take other alternatives like hospital. In contrast, visible role due to local customs placed the men to provide for his wife and children as well as a trustee, who is responsible for her younger siblings, especially the women and also the parents, especially the mother, while the wife is not an obligation to make a living in the household and on the family of his parents, but if it is done merely the willingness, because this is the basic one, the men gained access to the legacy or the major sources owned by the family or other resources.

D. Does Women Could Reclaim The Domestic Domain?

Men act masculine stereotypes to venture out of the house when the flood started to happen, save livestock (chicken and pork) to a safer place, keeping the house and helping neighbors. Women tend to stay inside with the children and their parents or evacuate to higher ground or to a place to stay close to home. It is important to emphasize that this type of institution designated by the analysis showed that the protagonist of women still come from the periphery of social relationships. Significant economic contribution of their work is still regarded as the rest of the incident and secondary to male income. Network support and recognize women through visiting neighbors are not recognized as a source of power or status - on the contrary, it serves the political position of the husband as head of RT, which can be consulted and

benefit from the knowledge of community members and issues.

The emancipation of women is also quite important. Nevertheless the acknowledgement of the involvement of women in disaster management is marginalized. For example, only about his role at the level of domestic activity, which is not far from the role of mothers when at home, is cooking. The involvement in policy-making meetings on disaster management as well as involvement in activities of training on disaster not seem real. As a result, the handling of aid for women, which of course has different needs to men, yet completely untouched. Indeed, there is help that is specific to the needs of women, however this kind of assistance transmitted indirectly to the women.

Conditions are also quite alarming in times of disaster is the lack of toilets for the citizens, so the need for a bath, and small bowel is done directly in the flood water, which would also greatly impair their health, especially for women and children. One informant said that after the occurrence of floods usually spread the disease are diarrhea and itching. The nature of the disaster may also increase the vulnerability of women. Reproductive health and sexual health, which was never monitored by the health department. Post-flood many women experience itching on his cock. Mothers feel shame and taboo to tell the problem related to reproductive health and sexual health in the medical team. They only show the disease in the body itching, diarrhea and vomiting, without mentioning the issue of reproductive health and reproductive health.

In response to the flood disaster in the village has not been widely Sidoasri involve women, especially in making policy and a strategy for disaster management. In the event of a disaster, women involved in the handling out the disaster impacts. However only those who serving in government services involved in a variety of emergency response training though. Women at all excluded, that to meet the needs of women such as sanitary that have been provided because there are donors who also contributed pads. Whereas if you are pregnant or giving birth to the existing health center midwife on duty at each post. In addition, many medical personnel from outside. If there are women involved in disaster management, involvement only in case of floods that served as the manager of groceries, while others are done by men.

Women play an important role in times of disaster, because in addition to still carry out their duties and functions in the family care giver, they also often act as heads of households and the main breadwinner, the backbone of the family, especially when he had to be a single parent since her husband lost their jobs. Rice plants float and fish in ponds were lost, then the husband has no job at all. Not infrequently women are also involved in social activities such as helping at a soup kitchen and health posts. In disaster situations, as well as the burden of women's roles and actually increased. Women not only as an object that must be protected, but also became the subject of an active role as an agent of change.

Giddens (1984) established that the actions of individuals or institutions, enabled by a common framework of meaning given by the structural position of

the individual. Therefore, the female protagonist could have a domestic position and subordination as its habitat. Women would leave the outskirts of action and reclaim the public? The practice of the institution, although it can hatch open forms of political participation and recognized, does not claim the relationship was ousted from power in the workplace. Instead, they generate new cluster actions coexist, intersect and negotiate with the legitimate structure.

The most important factor in the long term, in the form of social relations, articulated by the opinions such as: *"I have helped"*. This expression is an essential grounding in assessing the role of women because it describes the emerging understanding of social empathy through social relationships. Nor can it be forgotten that there is a dimension of self-governance or self-help in building solidarity as the key to developing a closer relationship.

Regarding social relations, the society able to organize themselves and expressed solidarity is a key indicator that they have undergone full restoration conditions. In the short term, the handling mechanism to the various issue due to disaster such as income shortage, physical and psychological health, should be perceived as the perception of the informant's point of view. On the other hand, facilitate and strengthen social bonds that meaningful action for the recovery efforts. It can thus be emphasized that the social bond capital for community empowerment to rebuild their lives.

The importance of social ties were reflected in the lives of women in East Java since thereby strengthen social capital and open social networks. Social capital is associated with the theories related to human capability to enhance the relationship that is built up between the individual-social in a social network and the norms of reciprocity and trustworthiness that arise from them. Setting rural community characteristics inherent in the female selfhood in Sidoarjo seems to be important to understand the context of women's agency within the framework of life post-disaster recovery. Their social networks are close to the family (children, parents, relatives, and neighbors) showed that there was no trouble when they ask for help during an emergency occurs. In emergency conditions, the husband and wife when asked for help from their close relatives are not facing a problem because there has been an intensive social contact between societies.

Social relations between neighbors relatively strong so that women can count on the presence of other people currently have to survive. Here is seen the importance of mutual aid between neighbors. Social networks among neighbors assists as social capital essential to the life of victims of post-disaster recovery.

In addition to the education, mobility factors also affect the vulnerability of women. In a society with a strong patriarchal culture, women's mobility is very limited, because women are bound by the obligation to perform the function of reproduction and domestic work. The isolated conditions that often put women in unsafe conditions. It could be when a disaster occurs, women remain at home, but it threatens the safety of his life,
[7]

following the safety of their children. While the man, which is constructed as breadwinner, breadwinner, in daily more are in the public spaces that have greater access to disaster information, as well as being disadvantaged due to occupational segregation and flexible mobility. On the other hand, it refers to the internalizing values of masculinity.

IV. CONCLUSION

This study shows that the positioning of women in disaster events classified on the essential factors, namely: a) Social Networking b) the vulnerability of Psychological and Health c) Economic and Financial Situation. When examined more in detail then there is a strategic and pragmatic nature of the above factors in shaping women as part of an important agency in the event of a disaster.

The women involvement in the prevention of disaster showed insensitivity to gender issues. Nevertheless, women gender role condition is causing injustice against women (including children and the elderly) the opportunity to gain access, as well as the benefits of participation and control of policies, programs, and disaster relief.

Policy makers and implementing disaster management often understand disaster management does not take sides or the so-called gender-neutral. Executing disaster affected communities generally seen as a homogeneous group, whereas women and men are different, not only biologically, but also differ in needs, roles and gender status. This has an impact on the responsibilities, rights, obligations, experience, including in gaining access to and benefit from development programs, and to promote women's participation in any rehabilitation and reconstruction efforts.

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Transformation of Fishermen Community: From Deterministic to Rational-Instrumental Culture

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Abstract – Generally, the fishermen community has characteristics in 'Deterministic' culture particularly in South Sulawesi. The main characteristic of 'Deterministic' culture is a believer that God is a determinant of all processes of human life, and man only 'Surrender' (fatalist) in accepting all the provisions of the Lord to him and do not even have the wellness at all. This culture is 'accused' as a ringleader 'backwardness' of the fishermen communities, especially in South Sulawesi. In that context, this paper intends to reveal the workings of 'Deterministic' culture in fishermen communities with its socio-cultural implications. At the same time it is theoretically described strategic efforts by policy makers to create the social conditions for the fishermen communities in order creating a 'Rational-instrumental' culture as the antithesis of the 'Deterministic' culture. 'Rational-instrumental' culture in question believed that Nothing Impossible 'in this world as long as people continue to strive and struggle by relying on reasoning and thought.This paper is based on research on fishermen communities in South Sulawesi. Using a case study approach, the data collected with the depth-interviews, technique with 5 fishermen as an informant. The results showed that in the deterministic culture of fishermen communities is the result of the historical construction of local beliefs with the teachings of the Sufi in Islam. As compensation, it takes the intervention of all parties in strengthening the condition of 'Rational-instrumental' culture as a means of improving the welfare of the fishermen community.

Keywords: fishermen community, deterministic, rational-instrumental, transformation.

I. INTRODUCTION

Poverty and social-economic inequality of fishermen community caused by the actions of exploitation of capital owners to fishermen of workers and also caused by the impact of the blue revolution structurally as the main course, while at the fisherman workers caused by underdevelopment of instrumental values culturally as the second case. [1]

Less the development of instrumental values to part of fishermen working as one of the causes result in low productivity, dependence, and consumerism of the fishermen. Moreover, underdevelopment of instrumental values for some fishermen workers formed through a long historical process, derived from the teachings of Sufiism which in its development organized in the form of institutes, namely the Khalawatiyah Order, among others: (1) dependence on the absolute will of God is done by constructing an attitude of *'tawakkal'* or resignation (surrender to fate and destiny) and

pleasure (willingly accept *'qadha'* and *'qadhar'*; (2) waiver of world affairs conducted by prioritizing the fulfillment of *'Nafs Mutmainnah'* and control the *'nafs ammarah'* and *'lawwamah'* and constructing attitudes: the *'zuhud'* or ascetic (distance themselves from the affairs of the world), *'qanaah'* (limiting love of the world), *'uzlah'* or solitude (avoid the crowds); and (3) *'dzikir'* or remembrance as only the most effective way than the effort or activity in the fulfillment of the purposes of life.[2] This aspect of cultural impact on individual workers in the form of weak fishermen instrumental values undermined attitudes and behavior that is characterized by a strong feeling of marginality such as: the attitude of apathist; fatalism or resignation to fate, depending wasteful because sufiisme growing influence since medieval times. [3]

Based on the above, it is important and urgent to transform into social and cultural in the fishing community. One of the actions that can be done is conditioning a cultural shift from deterministic toward rational-instrumental culture.

II. CONDITIONS OF SOCIAL TRANSFORMATION OF FISHERMEN

As a community, fishermen community should be convinced that poverty is not a fate, it can be improved through hard work. [4] Work is worship [5], the Prophet said in between people who doing work, God loves those who care, and the work must be done in a professional manner: if any work not given to the expert, then wait for its demise. Work must be done systematically and ina short time. [6] Work must be based on the profit motive and achievement motive of *'Lillahi Taala'*. This is accompanied by the assurance of God that he has set fortune every creature he created.

A good Muslim is that take into account in a balanced world and the hereafter. It is not a good Muslim, they were leaving for the sake of world affairs hereafter, also left hereafter to world affairs. Work and prayer are equal, if not pray is a sin, then it does not work too is a sin, if prayer should *'khusyu'*, then work must also be qualified. [7]

Balancing the aspects of the world and the hereafter is a unique characteristic of the Islamic economic system. A blend of material and spiritual element is not found in any other economic system, whether capitalist or socialist. There is no doubting the role of the capitalist system in production efficiency. The role of the socialist system in an effort economic equalization is very valuable. However, both

systems have ignored the spiritual fulfillment of the indispensable man.

In addition to developing strategies that can improve the work ethic of the poor through the religious motivation in the cultural dimension at the individual level, it is also necessary to increase the education at the family level in order to have the quality and mindset that look to the future. Actually, the Government has tried to reorganize and prepare a wide variety of educational policies which is expected to spur the development of human resources. Wisdom includes efforts to improve the technical skills through vocational education and skill enhancement (professionalism). The increase was among others by expanding the approach of facilities and quality of education in all sectors, as well as increased labor productivity. But unfortunately, schools and colleges are not affordable to the general public and especially the families of workers fishing communities while fulfilling their basic needs only to be in debt. Our educational universe still looked like luxury goods packaging, too fancy.

At the community level, the poverty of fishermen communities, especially fishermen, workers indicated no integration with community institutions effectively, also marginalisation from political decision making. [8] They often get treated as objects that need to be rather than as subjects who were given a chance to develop. In the relief program launched in the new order of government and other programs is expected to be a moral movement that allows the participation of all parties, especially the poor themselves. Poor people who are members of non-governmental groups, including the fishing communities to obtain funds as working capital to drive economic activity. Specifically, these two programs are aimed at improving the socioeconomic welfare of the poor through improvement of human resources, improving the ability of capital, business development and institutional strengthening joint efforts with the poor group.

Reality in the field of both programs can be said to be successful as evidenced by conditions of poverty that still prevails in the research location ever received funding from both programs. It is also associated with the structural dimensions of poverty that is a function of economic institutions set up to manage the funds cannot provide optimal facilities at all levels of society. So poverty is not merely dividing the aid money that involved government apparatus. More than that there should be a "realignment of economic institutions" which binds the lives of the poor in order to put the needs and aspirations of the poor, which is based on the values of the Islamic economic system.

III. DIRECTIONS OF SOCIO-CULTURAL TRANSFORMATION OF FISHERMEN COMMUNITY

Starting from the social position of the fishermen community who have clearly described above, where "social position" is under the influence of Sufiisme and Capitalism. Each of them gave a negative effect to the mental attitude of the people, then the only way transformation in healing the

mental attitude of society is towards Islamic Rational - borrowing a phrase of Nasution [9] or by the term "freedom in complete submissiveness" or box Prophet Muhammad [10], which is an idealism (intellectual vision) that is not only concerned with spiritual aspects or *'uhrawi'* but also the material aspects, precisely '*Hasanah'* or Perfection Life.

The question that may arise is why the healing of the mental attitude of the people mentioned above isn't directed towards Sufiisme or toward capitalism? The answer, that rationally, they don't have a strong normative foundation. In contrast to the idealistic-Islam Rational or irrational that normatively well grounded

In Islam, the exploitation is the responsibility of the entire community, including groups involved in the exploitative practices. In reaching social change, the Qur'an itself does not raise class consciousness, but consciousness humanistic stand on egalitarianism. That is why both the exploiters and the exploited are equally responsible for the practices of an unfair system. Exploiters guilty of arrogance and power. Otherwise exploited also be guilty if they are just silent no effort to remove it from the system of exploitation. If this happens, it is feared exploiting status quo will continue and the exploited will be brought into the engineering of the exploiters. This is seen in fishing communities studied.

Meanwhile Sufism emerged in classical antiquity, the Middle Ages developed into the Order. Sufism congregation is an organization founded disciples and followers of the great Sufi certain to preserve the teachings of Sufi concerned. If Sufism in classical times patterned individually, then in the Middle Ages - through orders - Sufism turns into patterned mass. Because it's not just that the teachings of Sufi mysticism, but also ordinary people trying to run it.

The Sufis goal is to get closer to God, then they prefer the spiritual life rather than material life. In close to God, they did fast and as far as possible to leave the material pleasures. The world is left to be able to meet the Lord. This attitude is emulated by a layman, then developed in community life orientation are more inclined to the afterlife. They are not concerned with earthly life.

In addition to the hereafter orientation, the closer to God, the Sufis patiently waits and trust God's grace to be accepted come close to him. They merely reproduce the work of worship, Recitation and remember God. Such an attitude affects people in general, then among them are more concerned with the attitude of the spiritual life and the attitude of trust and wait patiently for the arrival of the grace of God. This attitude is reinforced by the lay among schools of theology of fatalism with the absolute will of God. The attitude of trust in the congregation and a fatalistic attitude in the theology of the absolute will of God made people to be static in the face of life on earth. They waited with resignation and patiently wait for God's fate is determined for them. They had little activity in the face of life in this world.

IV. CONCLUSION

For that, priority on the dimensions of cultural poverty in an attempt socio-cultural transformation of fishermen community towards the interests of the development is a strategy that can improve the work ethic of the poor through the "religious motivation" that is based on the Theology of the laws with rational thinking, philosophical, and scientific or *'Qadariyah'* missing from the Islamic world to replace the will of the Absolute God Theology (*khalawatiyah* or fatalism) that develops in the fishing communities. Now the religious impulses of the increased productivity of society through "the defendant development" should be improved in order to establish the intellectual vision of society that besides uhrawi affairs, the affairs of the world also have similar interests.

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Analysis of Livelihoods Security of Three Farmer Communities at Nickel Mining Area

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Abstract— the study aims to investigate the impact of nickel mining activities on the livelihood security of farmers in three farmer communities at South Konawe, and the implications of the policy on their livelihood security. This case study was done in two villages in South Konawe involving three farmer communities. The population of this study was divided into three farmer communities with each focusing on paddy rice, fish and seaweed farming. The sample was drawn using stratified random sampling resulting in 30 samples, with the smallest sample size considerations as widely used in similar studies. This study uses sustainable livelihoods approach as the framework for data analysis. Five indexes were calculated based on the standardized method which consists of economic security, food security, health security, educational security and empowerment security. The result shows that in terms of economic security, seaweed farmer has a higher index compared to the others while fish farmer's index is higher than the others in terms of food security.

Keywords— livelihood security; farmer community; nickel mining

I. INTRODUCTION

Mining sector has been growing rapidly in South East Sulawesi over the last ten years. The increase lends itself to the government's aim to establish this province as Special Economic Area and due to the province's appointment as one of the centers of development of nickel mining. The shift of economic development towards mining sector has significant contribution to GDP since 2008 until 2012 with 3.3% increase. On the contrary, the contribution on agricultural sector within the same period decreased by 5.93%, from 36.44% in 2008 to 30.51% in 2012 [1]. However, the contribution of this sector to GDP is still the highest among other sectors.

Based on the abovementioned illustration, it is clearly seen that mining sector is very promising in pushing forward the economic growth in South East Sulawesi. However, such a rapid growth has influenced the performance in agriculture sector which is continually decreasing since 2008 despite the fact that most of people in this province, i.e. 40.93% make this sector as their main source of income compared to those who work in mining sector (3.24%). On the other hand, labor transformation from agriculture to mining and many other sectors has been going slowly which affects productivity in South East Sulawesi.

South Konawe Regency is one of the parts in South East Sulawesi where nickel minings are established. Agriculturally, it positions itself as the third biggest rice production in South East Sulawesi with planting area as much as 28,789 hectares and productivity level 4.048 tonnes/hectare. Moreover, its fish pond fishery produces 4,580.78 tonnes in 2012 [2]. It is also famous as one of the centers of seaweed production in South East Sulawesi.

On local community level, mining industry has influenced the community's livelihood, especially farmers. Some farmer communities in District of Tinanggea, for example, reported to have crop loss within the last two years due to mining activities. Not only paddy field farmers, but also fish pond farmers and seaweed farmers are anxious because of the water they use in their activities is polluted. Besides impacting the farmers' production aspect, mining activities also pollute the air which potentially lead to respiratory infection as reported by some residents. On the infrastructre side, their villages are the main access for the machinery which load the mining products. If this condition is not addressed properly, it will trigger problem between the mining companies and the farmers, which to some extent has existed in Tinanggea District.

There is need to study the impact of mining activities on communities around the area, especially farmers who are immediately affected by the activities. The study is important to gain a better understanding about mining activities in that area and how it affects farmer livelihood. This information can be used to minimize the negative impact of mining activities on communities, as well as designing programs for community development as an implementation of corporate social responsibility by mining companies. To this day, however, less is known what extent the Corporate Social Responsibility done by mining companies increase communities' livelihood.

This study applies sustainable livelihood approach considering that it could give firm understanding about diversity and complexity of community livelihood in a

certain context [3], as evidenced in some community development programs conducted by international institutions in some developing countries [4] [5]. In the context of change due to nickel mining activities in South Konawe Regency, the impacts on paddy field farming, fish pond, and seaweed farming communities respectively could vary one another, and their livelihood security would be significantly influenced by the extent to what the impact affect their livelihood assets. Therefore, this study aims to: 1) investigate the livelihood security of three communities adversely affected by nickel mining activities; and 2) explore the status of the implications of related policy on the communities' livelihood security.

II. LITERATURE REVIEW

A. Sustainable Livelihood Approach

Concept of livelihood is most widely used when discussing about rural area development and poverty. Chambers dan Conway [6] state that livelihood comprises of ability, assets (saving, sources, claims, and access), and activities needed to survive. Livelihood can be said sustainable when it can overcome and recover the community from stress and shock, maintain and enhance the community's ability and assets, by providing them with sustainable livelihood chance to the next generations. Based on this definition the concept of livelihood is widely developed by some other researchers, for example Schoones [7], Carney [8], and Ellis [9]. Sustainable livelihoods approach (SLA) offers conceptual framework which relates the vulnerability and poverty with environmental resources management [10]. Ellis [9] argues that the significance of SLA is its concern on the relationship between assets and the choices people possess in order to choose alternative activities which could help improve their level of earnings needed for survival.

Assets, which is categorized into five types, i.e. nature, physical, human, finance, and social [7] [8], by Bebbington [11] are not only considered as resources for people to develop their livelihood, but also assets which give them way to power of being and power of doing. In search for comprehensive understanding on the role of the assests, Sen [12] notes three roles, i.e. (a) the direct relationship with human welfare and freedom; (b) the indirect relationship towards economic production; and (c) the indirect role in influencing social change.

From the above elaboration, study on the impact of nickel mining activities towards the farmer communities in South Konawe Regency is considered relevant regarding the information released by some of local publications that mining activities have influenced the community's livelihood assets leading to the fall of their livelihood quality. This study comes with the information on the community's livelihood, especially the farmers, which could be used as the basis for framing the community development programs in the mining areas.

B. Livelihoods Security

The development of the concept of SLA documented by Hussein [5] and one examples was household livelihoods security (HLS) approach which was used by CARE for community development projects. This approach stemmed from food security perspective but based on the observation that food is only one of the basic primary needs and sufficient food consumption might be sacrificed for the other needs.

CARE defines HLS as sufficient and sustainable access to income and resources for fulfilling the basic needs (including access to sufficient food, clean water, health facilities, school, housing, and time for community participation and social integration) [13]. In short, livelihood security comprises the ability for households to fulfill their basic needs.

The adverse impact of the present nickel mining activities in South Konawe Regency towards the local communities in terms of crop loss or at least the decreasing of the agricultural production could risk their livelihood and prevent them from having safe and better life. Preliminary research in the field have evidenced that the mining activities have made some of the farmer communities vulnerable by decreasing their production to the level that could weaken their livelihood security. This is due to the determinant factor of vulnerability level of household towards risks on income, food, health, and nutrients. The more the resources spent to get food and health service, the higher the household vulnerability level to food and nutrients' vulnerability. Therefore, livelihood will be achieved when the households have secure ownership of or access to tangible or intangible sources and income [14].

The research conducted by CARE was done to formulate community development programs in many developing countries. This approach is holistic by using RRA and PRA methods accompanied by data on household survey on five dimensions of livelihood security, i.e. economic security, food security, health security, educational security, dan empowerment security, which then used to determine livelihood security index [15]. However, the qualitative method could not represent wider communities and cannot be generalized because the sample chosen was not representative of the population as a whole [13]. Similar studies were also conducted by Chinnadurai, et. al. [16] and Rahman and Akter [13] using different analytical framework.

Rahman and Akter [13] measure the livelihood security index using a balanced weighted average approach with some indicators, where each indicator contributes equally to the overall index. The indicators are categorized into different domain representing security areas such as economy, food, nutrients, health, education, etc. Considering that each indicator is measured by different method, the indicators are therefore standardised using "Life Expectancy" approach from Human Development Report adapted with livelihood vulnerability index approach by Hahn, et al. [17].

Similar empirical studies aimed at measuring the livelihood security index have also been conducted in some countries using different indicators. Bhandari and Grant [18], for example, measure the livelihood security index based on the ecological security, while Singh and Hiremath [19] measure the same index using the indicators of economic efficiency, social equality, and ecological security. Based on the aforementioned discussion, this study used the indicators suggested by

CARE [15], i.e. economic security, food security, health security, educational security, and empowerment security.

III. METHODOLOGY

This study was conducted at Wadonggo Village and Lakara Village in South Konawe Regency. This study combined quantitative and qualitative method in which the quantitative method was used to systematically measure the household food security status in order to get representative description of the communities and households in a certain period of time (during the study took place). This study used household survey. Meanwhile, the qualitative method was used to capture the risk process of social, economy, and political interaction which contribute to the farmer households' vulnerability towards food risk. This method was done through observation, Focus Group Discussion, and in-depth interview with the key informants.

There were five variables being analyzed in structuring the livelihood security index, i.e. economic security index (4 indicators), food security index (2 indicators), educational security index (2 indicators), health security index (3 indicators), and empowerment security index (3 indicators).

Each indicator of livelihood security was measured based on the following equation, as used by Rahman and Akter [13]:

$$zind_j = \frac{indicator_j - \min j}{\max j - \min j} \quad (1)$$

where z represents types of indicator and indicator j is respondents' value in the given indicator, while the minimum and maximum values of the indicators are from the same community within which the household belongs.

After each indicator representing livelihood security domains has been calculated, HLS index was constructed based on the averaging standardised indicator as in the following equation.

$$HLS_i = \frac{\sum_{j=1}^{J} zind_j}{J} \quad (2)$$

where J is the number of indicators used to construct the index. In this study, HLS was used to measure each indicator of economic, food, education, health and empowerment security.

IV. RESULT AND DISCUSSION

The following is the general description on the place where this study took place.

A. Setting

1) Wodonggo Village

Wodunggu Village, which is located in District of Tinanggea, comprises of four small villages, with 216 households and total 772 population. The primary works of its community are fish pond farmer, paddy field farmer, and plantation farmer. Its primary products are milkfish, shrimp, paddy, and oranges. The fish pond is run with traditional technique by making conduit from the sea. Normally, fish pond can be harvested 3 to 4 times in a year where each hectare yields 3 to 4 tonnes with total price of 40 million rupiahs. The production range of the fish pond is about three months, depending on the distributed seeds. There are also residents who process after-harvest products in form of boneless milkfish. The paddy fields are cultivated with non-irrigation system, depending their watering system on the pouring rain. There are only two public schools, i.e. a kindergarten and an elementary school. Youth association and farmer association (both fish pond farmer and paddy field farmer) are the types of its community-based association. As much as 90 households are listed in the rice-for-poor program, but in fact the rice is distributed to all households with no exception due to complaints from some of the residents. Most of the community use artesian well in fulfilling their need on clean water.

In 2013, there was a dispute with the mining company due to mining activities which adversely affected the community's work. Based on the interview, the effect of the mining activities to the community was the result of the activities of ore transportation from the exploitation field to the stock field. In general, the fish pond farmers reported that they were affected in terms of air pollution—dusts were everywhere, noise pollution—rumbling sound and the movement of the machinery, and too much lights at night. Especially for the fish ponds located adjacent to the stock field, they got direct impact in form of mud during the rain. The pollution had caused problem to the community's fish pond production, such as smaller harvested fish and late harvesting season which even took seven months instead of the three-month period. The companies compensated the land owner Rp 100,000 per hectare per shipment, while those who do not own land were compensated Rp 200,000 per household per shipment. Apart from that, the companies also donated 30 million rupiahs for the mosque building.

Based on the interview, the community basically did not get any direct nor indirect significant benefit of the mining activities in their village. The benefit was only felt by two residents who were recruited as the workers in the mining company. They worked as machinery supervisor and security respectively but were fired once the mining was closed. Ever since the mining activities were stopped in early 2014, the community acknowledged that there were significant changes in their production which back to normal as before the mining activities occupied their village.

2) Lakara Village

Lakara Village is located in District of Palangga in South Konawe. There are 780 population with 220 households. Compared to Wadonggo Village, access to clean water is limited in this village. Most of the residents fulfill their need for clean water from artesian well.

The main source of income in this village are farmer and fisherman. Its primary products are cashew nut, tamarind, mango, cacao, teak wood, and seaweed. On average, the fishermen own boat and traditional fishing tools such as *panja'* (basket fish trap), fishing rod, *bubu'* (portable shrimp/fish trap), and fishing net. The fishermen's earnings were about Rp 200,000 per day

(with net earnings about Rp 40,000 per day). Some farmers may harvest their seaweed four times in a year. The women are involved in blue crab production with Rp 1,000 pay per kilogram or reaching about Rp 150,000 per week.

Due to the mining activities, sea water pollution which caused harm to seaweed culture and smaller catching area to the fishermen were the direct impact to the community. The pollution was caused by ore spill on the sea when the ships were loaded up. Similar compensation scheme with the one in Wadonggo Village also applied in this village.

B. Findings and Discussion

The findings and analysis of this study will be discussed under five indicators, i.e. economic, food, education, health, empowerment. It is then ended with the implication of policy on livelihoods security.

1) Economic Indicator

The economic indicator measurement does not involve the width of the farming area and the productivity sub-components due to difference in farming types requiring different size in order to get maximum result. Based on the economic security index measurement, the highest index is shown by the seaweed farming.

TABLE I.   ECONOMIC SECURITY INDEX

Indicator Components	Economic Indicator		
	Paddy Field Farming	Fish Pond Farming	Seaweed Farming
Income	0.18	0.26	0.14
Side income	0.15	0.04	0.65
Saving	0.66	0.86	0.96
Credit usage	0.13	0.03	0.52
Index	0.28	0.30	0.57

Based on the Table I, paddy field farming has lower economic security index than fish pond farming and seaweed farming, where the income of the paddy field farmers are the lowest. Regarding the distribution ownership of the cultivating field, about 47% of the respondents have less than 1 hectare, 15% have between 1-2 hectares, and only 1% of them has 3 hectares. In terms of seaweed culture, most respondents only own less than 1 hectare. Fish pond farmers, on the contrary, are on the highest ownership rate. Only 11% of the respondents' own less than 2 hectares, 15% own between 2-3 hectares, and 10% have more than 3 hectares. Therefore, the wider ownership of the fish pond farming contributes to the bigger income compared to the other works. The seaweed farmers' side-income which are bigger than the other two farmer communities might help the economic security of the community in general.

The low index shown by the farming sub-indicator indicates the high range of the respondents' household income and proofs the range income variety. Although the farming income reveal that fish pond farming contribute to bigger seasonal income compared to the other two famings, but in general, the highest economic security index applies to seaweed farming. The highest index shown in the seaweed farmers' side-income is

because on average the respondents are also fishermen with income about Rp 800,000 to Rp 2,000,000 per month.

Based on in-depth interview, the seaweed farmers were the most adversely affected by the nickel mining activities. It is because the oil waste and the ore spill polluted the surrounding coast causing crop loss in the seaweed culture. The impact on the paddy field farmers and the fish pond farmers were the decrease of production as previously mentioned, but not as severe as the impact on the seaweed farmers. Moreover, the pollution stopped the women in Coastal Lakara Village getting side income from seeking blue crab.

2) Food Indicator

The food indicator in this study is the meal time in a day with the variety of food measured by the amount of food consumed within the last 24 hours, and the food crisis experience within the last one year. Based on the interview with the household mothers, there are 10 groups of food consumed by the households within the last 24 hours, i.e. cereal, edible roots, fish, green vegetable, fruit, bread, meat, noodle, beverage, and snack. However, only three of the groups, i.e. rice, vegetable, and fish, were consumed by 50% of the respondents. As for the experience on food crisis sub-component, positive response (ever been through such crisis) reveals low food security with 0 index value. On the contrary, negative response (never been through food crisis within a year) shows high food security rate with 1 index value. Compared to paddy field farming and seaweed farming, the food security index of fish pond farming is bigger than the other communities. It is shown by some of the respondents' average meal time 5 times a day (3 times meal and 2 times snack), with more varieties than the other farming communities, which indicate different index for each sub-components but revealing similar security index value.

TABLE II.   FOOD SECURITY INDEX

Indicator Components	Food Indicator		
	Paddy Field Farming	Fish Pond Farming	Seaweed Farming
Meal time frequency in a day	0.27	0.35	0.23
DDI (Dietary Diversity Index)	0.13	0.20	0.17
Food crisis experience	1.00	1.00	1.00
Index	0.20	0.28	0.20

3) Education Indicator

The education indicator is measured based on the household fathers' education and the household mothers' education sub-indicators. Based on the survey it is found out that in general, educational security index is better on the seaweed farmer households. Based on Table III, the participation rate of female in education is better than male. It is measured by the presentation of female in every level of education out of the total population of the household mothers in each farming community resulting in only 8% of the fish pond farmer with no educational background. Meanwhile, the male presentation, which is measured by the households' education, reveals those with no educational background as much as 6%, 4%, and

7% for paddy field farmer, fish pond farmer, and seaweed farmer respectively. However, overall education rate of both household fathers and mothers is considered low, since it is still dominated by 44% to 77% elementary level graduates.

TABLE III.   EDUCATIONAL SECURITY INDEX

Indicator Components	Education Indicator		
	Paddy Field Farming	*Fish Pond Farming*	*Seaweed Farming*
Household education	0.47	0.44	0.68
Women education	0.58	0.53	0.60
Index	0.58	0.49	0.64

4) Health Indicator

The health security indicator is measured based on the amount of family member with chronic disease within the last one month, the amount of family member who cannot work due to sickness, and the amount of family member with diarrhoea within the last one month sub-components. Regarding that the trace of three sub-components represents the decrease of health security in the certain households, higher number (1) is given to negative response or no report of incident at all, and lower number (0) is given to positive response of each sub-component. The result of the measurement is illustrated in Table IV which states that all three farmer communities have good health security with minimum incidents experienced by the family member of the respondents.

TABLE IV.   HEALTH SECURITY INDEX

Indicator Components	Health Indicator		
	Paddy Field Farming	*Fish Pond Farming*	*Seaweed Farming*
Chronic disease	0.91	0.96	0.96
Not working due to sickness	1.00	0.96	1.00
Diarrhoea	0.97	1.00	1.00
Index	0.96	0.97	0.99

5) Empowerment Indicator

Community participation is the main factor in determining the community's development process since without community's participation and empowerment, development goal cannot be reached [20]. In this study, the empowerment security index is measured based on the presentation of respondents' involvement in the village planning and in the farmer association ranging from 0 to 100.

Findings on survey reveal that the low empowerment security index indicates the low participation rate of the community in the village planning and other development activities. Out of the three farming communities, the seaweed farmer community shows 0% in each of measured empowerment indicator.

6) Livelihoods Security and Policy Implication

South Konawe Regency is one of the centers of mining activities in South East Sulawesi. Since 2008 nickel mining has been one of the primary sources of governmental revenue. However, when the study was conducted, the mining activities were temporarily stopped because the regulation issued by the government prohibits the export of unprocessed product such as ore. Therefore, the information on the impact of the mining activities towards the community's livelihood was gathered through historical data based on in-depth interview with some key informants and Focused Group Discussion.

Based on the interview and the discussion, it is revealed that the previous nickel mining activities had effect on the decreasing paddy production. The transportation process of the ore to the loading port which passed by the paddy field areas caused the plants covered by thick dust making them grew in severe condition. Some of the fish pond farmers complained that the muddy water in the conduit, due to the mining activities in the upstream, had adversely affected their production though not as severe as those in paddy field. The adverse effect of the mining activities was heavily experienced by the seaweed farmers because the ore spill and oil waste polluted the coastal area around the loading port where they cultivated their seaweed. Also, the crashing sea waves caused by the loading ship took part in destroying the seaweed culture. Some of the farmers even had to move to farther location so that they could still keep cultivating their seaweed. As regards these conditions, of the three farmer communities, seaweed culture tends to at most risk. Therefore, the vulnerability experienced by the communities due to the mining activities should be highly considered.

Among the three farmer communities, their health security index is the highest, while empowerment security is the lowest, indexing 0 on the seaweed farmers. The low rate of community participation, especially the seaweed farmer community, was also confirmed thorugh in-depth interview, that they acknowledged of having no organized seaweed farmer association. Empowerment security index indicating the community participation rate measured by their participation in the village planning and membership in farmer association should be considered by the stakeholders. In line with Mosher [21], the farmer activities involved in such association is one of the requirements in the success of agricultural development. In a similar vein, Wahyuni [22] argues that one of the social problems preventing the success of the technology adoption on the farmer level is lack of institutional role, in this case farmer association. On the other side, the low rate of farmer participation in the village planning process could result in their interests not being represented and covered in the village development programs. Regarding with the prospective nickel mining activities in the future after the establishment of smelter in this regency, the funding from the companies' corporate social responsibility and community development could be more appropriate and targeted to the right community and could be more sustainable when the community participation in the village program planning is better.

V. Conclusion

This study aimed at analyzing the status of livelihood security of three farmer communities in the area of nickel mining at South Konawe Regency and its implication on the related policy. The findings revealed that in general the communities' health security index is high, while the empowerment security index, on the contrary, is very low, even reaching 0 for the seaweed farmer community. This should be of our great concern because the community involvement, individually or collectively, is one of the key success factor in the agricultural development which will ease the adoption of technology in order to improve their production and welfare.

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Analysis on the Positioning of Private Higher Education Institutions based on Fields of Science

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Abstract - **The growth of colleges in Indonesia increases every year, especially private Higher Education Institution (PTS). The higher the number of PTS is, the more intense the competition in getting prospective students is. The purposes of this study are: 1) to determine the position of each PTS among competitors' positions; 2) to determine the variability of the fields of science that are favored by students; 3) to determine the characteristics of each PTS based on the fields of science. This research was conducted by analyzing secondary data from PDDIKTI (Higher Education Data Base) reports. The analysis technique was bi-plot analysis. The results show that PTS in the form of an academy is in a specific position of a group of certain fields of science, but PTS in the form of a university is in a quite various position of a group of fields of science. Based on the observations on eight fields of science, the analysis result shows that the most demanded fields are health science and computer science. The least interested field is social study, whereas the interest of students to the fields of Jurisprudence, Agriculture science, Economics, Engineering, and Education is relatively balanced. The characteristics of each PTS are shown by the closeness to the fields of science. The results could be used by the PTS for collecting information on market segment and as consideration for determining an effective marketing strategy in gaining prospective students.**

Keywords— private colleges, positioning, biplot analysis

I. INTRODUCTION

Choosing a higher education institution is different from choosing a product; it involves considerations on values in the future. Yet, there are some similarities in choosing such institutions, particularly for the private ones. Prospective students will determine several preferences before selecting the college based on their interests. There are several factors in determining students' preferences for choosing a higher education institution; one of which is the institution's reputation, which is reflected by its brand equity. An established brand reflects the credibility of the product. It also helps a company to expand its market in dealing with intense competition. Brand equity is also a prominent aspect for a company in improving its competitiveness and marketing strategy [1].

The market competition in providing educational service among private higher education institution (PTS) is relatively stiff as their performances are based on their finance, which is from their students [2]. Currently there are 4.219 colleges and universities in Indonesia which consist of 121 public universities and colleges and 3.098 PTSs, with 22.847 majors and departments [3]. All PTSs

face the impact of the competition in gaining students to study at their institutions. It can be seen from the report that 30-40% of private colleges and universities are about to bankrupt. This condition is also faced by PTSs in Palembang, particularly for bachelor and diploma degree. In fact, none of the institutions conduct student admission test because the number of applicants is less than the student quota.

Until now, there have been assessments on college performance, for instance those from *Badan Akreditasi Nasional Perguruan Tinggi/*National Agency of Higher Education Institutions Accreditation *(BAN-PT)* and *Lembaga Akreditasi Mandiri/*Independent Accreditation Institution (LAM-PT), not to mention those from other institutions in Asian and international level. Yet, they are not the only basis for the society in choosing colleges to study. It can be seen in the fact that many students choose majors or colleges with accreditation rate C [4]. This particular condition shows that there are several other factors contributing to the selection of the colleges; one of which is the interest on a field of study. This study is aimed at identifying which higher education institutions and fields of study that invite prospective students better. Hence, colleges and universities could specify their target markets and select appropriate marketing strategies in gaining students to study in the institutions [5].

The position in the market has been long known as an important factor in dealing with the pressures of competition. A company that has particular position in particular market relatively has more advantages. The positioning of company in the framework of general segmentation-targeting-positioning plays an important role in marketing strategy. The positioning strategy could improve the performance of the company [6].

The effective position in a market is a process of having mutual benefit between producer and consumer. It is based on the understanding of consumers' unique needs. Effective positioning offers consumers benefits that meet the needs [1]. To be able to apply appropriate marketing strategy, it is necessary to know the position of a product among its competitors in order to be able to determine the product's market segment. The position in the market reflects how consumers perceive the product's attributes or performance compared to those of its competitors. Positioning is about managing offers to market in order to set a specific, different and desired place in the minds of target consumers compared to the competitors' [7]. It is shown that the position of schools

is unique as it shapes the school images-in that one is better than the others [8]. In facing competition among private colleges and universities, new strategies should be employed [9]. In this case, the strategy is positioning in which a college or university attempts to make a unique differentiation within consumers' mind to create an image that it is better than its competitors.

As well as in products, private universities and colleges need to have an effective marketing strategy in increasing the number of their students through market segmentation, targeting and positioning. Focused on higher education institutions in Palembang, this study is aimed at identifying 1) the position of each college, 2) the fields of science that are favored by students, and 3) the characteristics of each private college and university based on particular fields of science.

II. METHODOLOGY

The data used in this study is secondary data from PDPT report in odd semester 2014, which was gathered from *Kopertis Wilayah II*. The population of the study is all private higher education institutions in Palembang: 68 institutions and 267 programs. The samples selected in the study were based on biplot analysis: 29 institutions were selected through purposive sampling with the criteria that the institutions have more than 300 students. The institutions were UMP, UNPAL, UIGM, UNISTI, UIBA, UPGRI, UBD, UTAMSIS, UNANTI, UKB, STMIK GIMDP, STT MUSI, STIE MUSI, STIE APRIN, STIK BINHUS, STIK SKHD, STIE MDP, STISIPOL, STIAPADS, STIKESMAS WD, STIM AMKOP, AKBID BM, AKPER KESDAM, AKBID PONDOK, AKBID AISIYAH, AMIK Sigma, AMIK BINAS, and STMIK PALC.

The observed variables were the 29 institutions and the observed attributes were eight fields of science: 1) Economics, 2) Jurisprudence, 3) Education, 4) Health Science, 5) Computer Science, 6) Agriculture Science, 7) Social study, and 8) Technical Engineering. The data was analyzed by *SPSS for Windows* software [4].

The biplot analysis is shown in charts with the following interpretations:

1. **The location of the institutions.** The closer the institution with another is, the more similar they are.
2. **The length of the vectors.** The longer the vector of the attributes is, the more various the data is, and vice versa.
3. **The angles of two attribute vectors.** The angles show the correlation of the attributes. The lower the angles (almost 0°) are, the more positive the correlation is. In contrast, the higher they are, the more negative the correlation is. The attribute vector angles that are 90^0 show that the attributes do not correlate.
4. **The closeness between the private higher education institutions and their attributes.** A group of private colleges or universities that are close and in line with their attributes shows that the group has high attribute score. The further it

is, the higher its attribute score is. It is vice versa if the group is in the opposite direction with its attribute vector.

III. RESULT AND ANALYSIS

A. Descriptive Analysis

The number of private higher education institutions that are supervised by *Kemenristekdikti* (The Higher Education Directorate of Ministry of Research and Technology) is 68, ranging from academy, polytechnic, college and university. The detailed data is shown in Table 1.

TABLE I. DATA PTS AND SUM OF STUDENT IN PALEMBANG CITY

Number	Types of PTS	Sum of PTS	Sum of Study Programs	Sum of Students	Sum of Lecturers
1	Academy	26	31	5.990	210
2	Polytechnic	4	13	1.002	54
3	College	28	73	24.160	524
4	University	10	150	47.576	1.304
	Sum	**68**	**267**	**78.728**	**2.092**

Source: PDPT Data, 2015

From table 1, it can be seen that most students are registered at universities due to their variety of majors. The average number of active students is 1.175 per institutions and 295 per each major with the average of lecturer for each major is 8 lecturers. The lecturer-student ratio for each major is 1:31. The ratio shows that most majors do not meet the standard ratio of good higher education institution, which was set at 1:25 by The Higher Education Directorate [10].

B. Biplot Analysis

There are five types of PTS: polytechnic, academy, college, institute and university. Each institution has different characteristics from each other. From their fields of science, academy and college have homogenous subjects while polytechnic, institute and university have more varied subjects. There are eight fields of science which were observed in this study: 1) economics, 2) jurisprudence, 3) education, 4) health science, 5) computer science, 6) agriculture, 7) social science and 8) engineering. The result of biplot analysis of the 29 private higher education institutions in Palembang, which were selected as samples, is shown in Figure 1.

Figure 1 shows that the distribution of the institutions and the eight fields of science. The bi-plot analysis in Figure 1 shows that the data diversity is 53,41% with two dimensions, which should be explained in 8 dimensions, to show the positioning of each institution.

Based on the closeness among institutions, it is found that 29 institutions can be classified into 10 groups based on their similar conditions:

a) Group 1 : UIGM and UNPAL;
b) Group 2 : UMP;
c) Group 3 : UNISTI;
d) Group 4 : STIK BINHUS, AKBID BM, AKPER Kesdam, STIK SKHD, AKBID COTTAGE, AKBID Aisiyah, UKB,

STIKESMAS WD, STISIPOL and
STIAPADS;
e) Group 5 : STIE MDP and STIM AMKOP;
f) Group 6 : STT MUSI and AMIK Sigma;
g) Group 7: STMIK GIMDP, AMIK BINAS and
STMIK PALC;
h) Group 8 : UBD;
i) Group 9 : UPGRI;
j) Group 10 : UIBA, STIE MUSI, STIE Aprin,
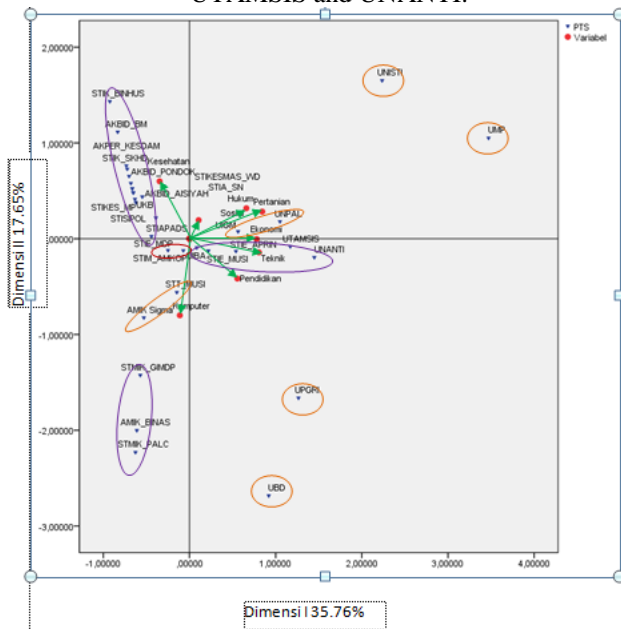UTAMSIS and UNANTI.

Figure 1. Private higher education institutions' subjects mapping

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j) Group 10 : UIBA, STIE MUSI, STIE Aprin,
UTAMSIS and UNANTI.

In Group 1, UIGM and UNPAL are similar in that both of them compete to attract students to study at them. Both of them also have similar subjects. UMP in Group 2 is the only private higher education institution that has medical science subject, which makes it a solitary group.

UNISTI in Group 3 is a university which is prominent with its jurisprudence study. In group 4, there are ten institutions which mostly emphasize on health science, with exception for STISIPOL and STIAPADS which focus on social study. STT MUSI and AMIK Sigma are in group six for their similarities in their subjects. The institutions in group 7 are similar in that they all focus on computer science. The only institution in group 8, UBD, has different characteristics which make it different from other institutions. Similarly, group 9 only has one institution, UPGRI, for its particular characteristic: it focuses on education. Group 10 consists of institutions whose concerns are on economics and engineering.

The length of the vectors of each field of study shows the data variation of the field. The vectors of the eight fields of science are shown by arrows from the center point to the observed fields. The longer the vector is, the more the students registered in the field. The longest vectors are those of health science and computer science, which means that the number of students of those subjects is higher than that of any other subjects. The number of students studying jurisprudence, agriculture, economics, engineering and education is relatively medium. The shortest vector is that of social study. From the correlation of the vectors, it can be concluded that social study, jurisprudence, agriculture and economics have relatively similar variations. Similar finding is also found in engineering and education. On the other hand, health science and computer science create their own group. This mapping shows value proposition that focuses on customers [3].

From the closeness of the groups of higher education institutions and the observed fields of science, the correlation between the institutions and the fields of science can be analyzed. The institutions that are close to particular vector direction reflect that they are closely associated to those fields of science. From Figure 1, the institutions can be categorized into four groups:

a) Group 1, which consists of STIA SN, UNISTI, UIGM, UNPAL and UMP is close to social study, jurisprudence, agriculture, and economics.

b) Group 2, consisting of UIBA, STIE MUSI, STIE APRIN, UTAMSIS, UNANTI, UPGRI and UBD, is close to engineering and education. The institution emphasizing on education with highest number of students is UPGRI. Similarly, UBD is the institution focusing on education and computer science with most number of students.

c) Group 3, with STIE MDP, STIM AMKOP, STT MUSI, AMIK Sigma, STMIK GIMDP, AMIK BINAS and STMIK PALC as its group members, is the group of institutions concerning on computer science. STMIK PALC is the institution of this group with the highest number of students.

d) Group 4 which consists of STIK BINHUS, AKBID BM, AKPER KESDAM, STIK SKHD, AKBID PONDOK, AKBID AISIYAH, STIKES, UKB, STIKESMAS WD, STISIPOL dan STIAPADS, is the group of institutions that emphasize on health science, with an exception

for STISIPOL and STIAPADS as they focus on social study.

IV. CONCLUSION

The results of the analysis show that institutions such as academies and colleges focus on particular fields of study but universities have more various subjects. Health and computer science are the most attractive subjects in students' perspective while social study is the least attractive subject. Other subjects, such as jurisprudence, agriculture, economics, engineering and education, are the relatively balanced in terms of students' preference. The characteristics of the institutions are determined by the association between the institutions and particular fields of science. This study can be used by private higher education institutions as information to know the market segment and as consideration to determine effective marketing strategy to be used in gaining prospective students.

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Bringing Back *Kasada* Ceremony Identity in The Middle of State Religious Penetration at Tengger Community

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Abstract–**Kasada ceremony is an important tradition about how Tengger community interacts with natural mountain environment and social interactions among them. Beside provide an identity and protection for commonality and togetherness preservation, this ceremony also maintain Tengger culture's existence. The aim of this study: (1) to describe Kasada ceremony tradition background as a form of ecological adaptation, also as a form of local knowledge and life skills education in their youth; (2) to describe Kasada ceremony tradition implementation with ethnographic background; (3) to describe and analyze the effect of state religion penetration in Tengger with Kasada ceremony tradition existence. This research method is a qualitative ethnography of Spradley models with exploratory research. The result showed: (1) Kasada ceremony background related to ecological adaptation, local knowledge and life skills education in youth; (2) Kasada ceremony is held once a year, needs various instruments and rituals, with an ethnographic background as mountain communities; (3) state religion penetration to Tengger has significant influence on Kasada ceremony existence. The implication of this study is Kasada ceremony must be protected from the state religious leaders' ambitions with restoring the identity of this ceremony in natural form.**

Keywords-Identity;Kasada Ceremony; State Religious Penetration; Tengger Community

I. INTRODUCTION

Study on Tengger community post-independence has been done by Hefner, especially with a focus on the political economy aspect, which raises an important funding problem about egalitarianism of Tengger community into farm life[1]. An ethnic group is informal interest groups whose members are distinct from the members of other ethnic groups within the larger society because they share a kinship, religious and linguistic ties[2]. The assessment of religious life tolerance in Tengger, or the study of traits Tengger ethnic and the relationship with other ethnics in East Java has been done[3]. However, about *Kasada* ceremony tradition in particular has not been peeled frequently. The ceremony is related to character and life skills education that is another form of local wisdom Tengger community with all its uniqueness.

Religion is the substance of culture and culture is the form of religion[4]. Religion is not just a set of beliefs and rituals, but also an ethical code of conduct providing guidance for the constituents of the society. It teaches both the old and young on what is good for society and positive contribution for the advancement and preservation of the society[5].Found an interesting fact that the Tengger community has embraced some state religion (i.e., Islam, Hindu, Buddhist and Christian). Tengger community in the villages of Pasuruan and Probolinggo district predominantly has religion, Hindu, in Lumajang district (Ranupani) has religion, Muslim, Hindu and Christian, while in the Malang district (Ngadas) have religion Buddhist, Muslim and Hindu. In some Tengger villages there is also still a religious follower of the original Budo (not Islam). The mention of Budoterm is to show the resistance to Islam, which is considered the fiercer hostile to their faith. The presence of these religions has an impact on the existence and continuity of *Kasada* ceremony. The followers of that religion still practice various Tengger traditional rituals, such as *Entas-Entas*, *Unan-Unan*, *Wologoro*, and many monthly rituals, such as *Kasa, Karo, Kapat, Kapitu, Kasodo*, and others. However, there are some parts of that religion followers began to leave some big ceremony, such as *Kasada* and *Karo*[6].

A very prominent feature of the Tengger community in carrying out social activities and customs is the attitude of togetherness that is based on the feeling of harmony and peace. Various sacred ceremonies are always conducted in a spirit of togetherness. Especially in the implementation of *Kasada* ceremony, they run with full sincerity, joy, mutual cooperation, sacrifice, and a wide range of attitudes and behaviors that indicate an altitude of dignity as social beings. It shows that they run Java ethics[7]. The ceremony was conducted by the whole community, from elders, to children. Likewise, men and women are totally involved in its implementation. *Kasada* ceremony is believed as the remains of ancestors, in

which there are many important and useful values to fuse with of daily social life aspects, in particular intertwine with their original religion[6].

The state is a human community that successfully claims the monopoly of the legitimate use of physical force within a given region[8]. A post PKI coup in 1965, the New Order regime tried to homogenize not only Tengger community, but also most of the other Indonesian ethnic groups[9]. Central to its policy was to categorize people into just five state religious groups (Hinduism, Buddhism, Christianity, Islam) [10]. There were massif efforts from community outside Tengger to penetrate the state religion into Tengger community that was deemed "not" religious. It resulted this communities which already have Budo religious forced doing religious conversion. The phenomenon caused syncretism between Budo indigenous religion with any state religion and its all consequences[6]. This condition for a few things needs to get attention, associated with changes in traditional rituals mountain community with all local wisdom in it.

II. METHODOLOGY

The method used is a qualitative ethnographic approach with Spradley model groove gradually, which include the establishment of research subjects or informants, interview, ethnographic notes, descriptive question, interview, analysis, domain analysis, structural question, taxonomic analysis, contrast question, component analysis, and cultural theme findings[11].This research explored the phenomenon deeply with limited theoretical support to raise completely new theoretical approach. The data collection process was done by observation and in-depth interviews, study and documentation about the beginning penetration and development of state religion in Tengger. Data was analyzed with Spradley model and an interaction analysis model that was developed by Miles and Huberman, which includes data reduction, data presentation, and conclusions drawing[11, 12].

Research subjects or informants are formal and informal leaders in Tengger (i.e.,*Shaman*, *Wong Sepuh*, *Pak Legen*, village chief) and some people, which were selected based on purposive sampling. Generally their characteristics are seen closed to newcomers, but among themselves they trust and help each other. They will be silent and wait, but they will be very open when they already know and trust us. It takes a long time to understand the real problem naturally, through some triangulation techniques.

III. RESULT AND DISCUSSION

A. Kasada Ceremony Background

Kasada ceremony has been done for a very long time. Tengger community is known as the descendant of Majapahit Kingdom and having Hindu religion[9]. Because of Islam followers attack from Demak Islamic kingdom which newly established, they run away from their original place around Mojokerto, East Java, to go to the east. Tengger community is some of the escapees which travel through Panarukan and Malang town. They colonize at Bromo and Semeru Mount slopes. In the course of time they developed their own calendar system based on month trip. Just like Java community in general, they developed a calendar system within one year consists of 12 months and once in every five years that month will be back one month, which be conducted by *Unan-Unan* ceremony[6].

The biggest ceremony in Tengger social life is Karo ceremony (at 2nd month) and Kasada ceremony (at 12thmonth). Especially for Kasada ceremony, it involves various community aspects of life in an integrated manner. Their legend is about universe formation with a focus on Bromo and Semeru Mount, and also their origin as mountain community, such as mentioned in sacred story: Roro Anteng and Joko Se**ger**[9]. Kasada ceremony is part of sacred story series, about the loss of their youngest child in the Mount Bromo crater. Their ancestor memorial performed by reading the legend of their origins at Kasada ceremony culmination, and throwing offerings into Mount Bromo crater. It was done for generations as a moral education to their youth[6].

The Kasada ceremony background was associated with ceremonies for maintaining their community integrity. Kasada ceremony also has socioeconomic proximity to the mountain community. Kasada ceremony is associated with ecological adaptation, local knowledge and life skills education for the younger generation. The purpose of the ceremony is to remain grounded in the values of ancestral cultural traditions, by doing historical continuity and social integration[3].

B. Kasada Ceremony Implementation

There are several activities by Tengger people to perform *Kasada* ceremony, which is conducted annually by the entire population of all villages in Tengger. Philosophically, the main purpose of this ceremony is to remain grounded and always remember the values of cultural tradition ancestor (by remembering and applying back of their collective memory as descendants of Mount Lord/Bromo), charitable and generous (by throwing ritual offerings), and important efforts to doing the historical continuity and social integration (held in conjunction with *Dhiksa Widi* exam ceremonies and the inauguration of the new Shaman) were carried out totally. *Kasada* ceremony has formed the spirit of togetherness. The fading spirit in the course of time will always be revitalized through the implementation of a ceremony that is always repeated every year. The values of compassion, harmony and peace are the hope and desired goal of Tengger community[6].

Trips made by each family when departing *larung* (throwing ritual offerings into the crater), starting with preparing the offerings that will be floated and food that will be consumed in the course. The owner of offerings

gives prayer at the house, after that with all family members they go to the crater. On the way there is a stop called *Watu* Shaman, where the offerings are given a mantra by the Shaman, some food are opened to be eaten with family members and some are given to the Shaman and his aides. The journey continues towards *Poten* Temple for again offerings brought are treated with charms by the Shaman who has the duty at the Temple. The end of the individually procession ceremony is performed by incorporating offerings into the crater of Mount Bromo. The offerings will be contested by some people who have been ready for the slopes of the crater[13].

The peak of *Kasada* ceremony conducted on the 14th night 15th *Kasada* months (the twelfth month of Tengger calendar), with throwing their crops and livestock. Every person from each family had thrown ritual offerings in the days ahead *Kasada*. At the peak of event the most things that was thrown is Ongkek (offerings of the earth that shaped like animals). Tengger villages are totaling about 30 villages, which is each of them make a Ongkek, except village where there are citizens who died in *Kasada* month. Along with the peak Kasada ceremony there is also held the *Dhiksa Widi* ceremony (exam and at the same time inauguration of new Shaman). Unless leaders of Tengger Shaman, each Tengger village has Shaman, and *Wong Sepuh* and *Pak Legen* (helper Shaman) are appointed for life. If in a village there is a Shaman who died, then in that year *Kasada* ceremony from villages concerned, there will be Shaman candidates who will follow *Dhiksa Widi*[6].

C. Impact of State Religion Penetration To Kasada Ceremony

1) State Religion Penetration and Religion Conversion in Tengger

During a very long time, Tengger people were isolated physically and culturally from the great tradition of Majapahit, have developed a unique cultural tradition, such as holding tight *Wa-Lima* lesson that consists of *Waras* (sound of body and mind), *Wareg* (satiety), *Wastra* (clothing), *Wismo* (home), and *Wasis* (ability). There was also developed the high values concerning the Seven Elements of Love (*Welas Asih Pepitu*), consisting of loving on *Hong Pokulun*the Great, Mother Earth (ground), the elderly, physically and mentally, fellow beings, pets and the useful plants. Tengger people also recognize various restrictions contained in *Tujuh Wewaler* lesson, include a ban for being in *Sadranan* place (cemetery) and *Punden* (worship place under big tree); entering *sanggar pamujan* (holy place for *Budo* followers) without Shaman permission; saying dirty and rough, especially around Mount Bromo potent; moving the stones bounds yard or limit agricultural land; holding a puppet show (as it is believed Tengger as the place of the Gods); breaking *pagarayu* (love affairs); and doing *Mo-Limo*[6].

Manners lessons which they have virtually complete. With variety of that customs Tengger people can live in harmony and peace for centuries. At isolated place for a long time they developed *Budo* as local religious beliefs, nuanced *Animism*. With that, local religion they survive for a long time. After going through a political tragedy G.30.S/PKI, everything changed. Some state religion from outside Tengger did penetration, so many Tengger people perform religious conversion of *Budo*, into a state religion. In some places like Pasuruan and Probolinggo it was happened dramatic and massive, but in some other places like Malang and Lumajang happened gradually[6].

People in some villages in Pasuruan and Lumajang, do conversion into the Hindu religion, according to the motion of Tengger leaders, who think historically that they are descendants of Majapahit Hindu adherents; Tengger community in villages on Lumajang converts into Christianity, Hinduism and Islam; while the teenager community in the villages on Malang has entered into Buddhism, Islam and Hinduism. Especially, penetration of Islam into Malang has entered heavily, even there is a village where is one hundred percent of the population was Muslim[8]. What a pity that inadvertent in does syi'ar Islam has led various religious Tengger symbols that we're distantly related to preservation of the natural environment being vanish. There are many large trees that have been felled because it is considered as a place of idols and make people commit shirk. This condition is even more alarming when it was realized that the large trees on sloping land as in Tengger is a catchment and water sources. Now the ecological problems arise when large trees have been felled[6].

Problems about the entering of Buddhism into Tengger through Malang contain uniqueness. Terminology *Budo* in Tengger community which is a form of resistance to Islam, has been justified by the head panel of Buddhism in Malang to integrate Tengger religion to Buddhism, although in fact historically and based on belief systems and rites that performed is not the same. The similarity of names cause *Budo* followers is considered part of Buddhists by inviting and facilitating them in various celebrations held Buddhists, particularly in the implementation of Waisyak ceremony. Similarly, Buddhists have followed Tengger people praying in *sanggar pamujan*. That s*anggarpamujan* has turned into a Buddhist monastery now[6].

2) State Religion Penetration and Religious Conversion in Tengger

After G.30.S/PKI event there were massive arrests of the Tengger people who were considered not to have a religion and a "just" wing beliefs. The horror happened forced Tengger community leaders did religious conversion, some of the Hindu, and some expressed religious Budo. The use of Budo terminology (not Buddha) is a resistance to Islam, which in the event of

post-coup it became more interested in rooting out those who are considered "no religion". In the New Order several places of Hindus, Buddhists, Muslims and Christians worship also have much adorn the Tengger with all its consequences[6].

The entering of some state religion has a diverse impact of the *Kasada* ceremony. Christians followers in Ranupan ivillage are not willing to undergo the ceremony, likewise some Islam followers in Ngadas village (Malang). Buddhists still run *Kasada* ceremony, but now they put more emphasis on Tengger community to have a certain place for Waisyak ceremony that they know recently to get more of their attention and respect. Tengger community seems to follow that advice. Especially many Tengger young men and women are given scholarship to be educated by Buddhist leaders in Surabaya, and later be returned to the Tengger for Buddhism developing[6]. An Even Budo holy place which was *Sanggar Pamujan* just before, has turned into a Buddhist monastery now.

In contrast, Hindu Tengger seems to have a different strategy in facing Tengger traditional ceremonies, especially *Kasada*. A strategy that they run is by entering heart lessons of Tengger. Budo traditional religion has completely changed. They established some temple in new places, even some of them are on the way up towards Mount Bromo trap, and now there is a temple which is considered as a central and most sacred place, called *Pura Poten* (Central Temple) [9]. On past trips to pull over offerings at *Kasada* peak was done by forming procession that starts from Cemoro Lawang Hamlet, Ngadisari Village, going down sea of sand and then going up to the crater of Mount Bromo. Now, almost all activities related to *Kasada* ceremony always begin and concentrate on *Pura Poten*. Even the exams and graduation ceremony of new Shaman are always held in this temple. In those who lied will easily declare that *Kasada* ceremony is a ceremony of Hindu, but not substantially so.

Everyone has freedom to choose his religion[14]. Tengger community has right to implement their religion lessons, include if they want to have religion converted. It is also related to the right to education, knowledge and following rapid science and technology progress during their limited geographical situation. Likewise, as citizens they properly deserve protection, security and prosperity from country in obtaining and retaining their rights as the local community. These include the right to maintain their identity as custom peoples with their original religion *Budo* and *Kasada* ceremony as part of their religion that nuance *Animism* mountains.

Prohibit the spread of religions States in Tengger is impossible, but allowing them to enter by destroying and replacing noble traditions must be resisted. Especially there should be East Java Province government policy for the leaders of religious State to respect each other in Tengger, by providing the widest opportunities to Tengger community about making a wise choice, in accordance with their ecological and sociological condition. *Kasada* ceremony is full of local genius and wisdom for the survival of the community and preserving togetherness spirit of Tengger community. Their identity as mountain community that concerned about the environment should be restored, by keeping the existence and continuity of ceremony.

The existence of Tengger people should be protected from the possibility of imposition from interests outside Tengger that not understand their local wisdom, and only concerned ego to impose their will in Tengger. Durkheim interesting note speech:

"Humans depend on religion, not only in charge of their knowledge, but also in the form of a place where the knowledge can be extracted. Deep in our judgment, there are fundamental concepts that dominate our entire intellectual life. Concepts of time, space, number, cause, substance and personality directly relate to the most universal properties of every creature"[15].

That is highly relevant context with *Budo* religion on Tengger people. As an open society, Tengger community has rights to access information, included absorbing culture and religion from the outside should be supported. But their desire to maintain a tradition that brings benefit for their life exists in a unique space should be supported and protected.

The strength of Asian countries is the growth witnessed in foreign exchange reserve[16]. Although modern society is shared with pluralistic culture, however, important differences should always be an integral element of cultural development[17]. It probably will not be back as the time when the *Kasada*ceremony was initially conducted by the ancestral Tengger community, but do not make Tengger as a struggle arena for hegemony between different religions, State, with resulted that disunity and discord among the followers of religions state from the outside brought in to Tengger. The community living options to have a past history of identity must be respected, as well as their desire to absorb modernity should get high appreciation. All followers of religions state in Tengger should respect their native traditions, not to force followers, which are also Tengger people, to leave custom ceremonies, especially *Kasada*. The ceremony must be protected from: (1) followers of religions state that manipulate *Budo* traditional religious dogma; (2) prohibition from religious State leaders to Tengger people who perform this ceremony diligently; (3) activities of religious State leaders who perform removal and replacement Tengger holy sites with new buildings that damage the identity of Tengger. Maybe it is the time for *Kasada* traditional ceremony, along with all tools and accessories in which full of local knowledge and genius to be submitted to UNESCO as a world cultural heritage.

IV. Conclusions

The Kasada ceremony background was associated with efforts to maintain the integrity of Tengger community and related to ecological adaptation, local knowledge and life skills education in their youth. Kasada ceremony is held once a year, needs various instruments and rituals, with an ethnographic background as mountain communities. There are several activities conducted by Tengger people in Kasada ceremony, started by preparing offerings that will be floated and food that will be consumed in the course, *melarung* trip and asking the blessing from Shaman, then continued with throwing offering into the crater. At the peak of the event, Ongkek is floated and at the same time DhiksaWidi takes place. State religion penetration to Tengger has significant influence on Kasada ceremony existence. Some state religions asked the followers to leave Kasada ceremony and others changed the ceremony tradition by adapting to state religion teachings. The implication of this study is Kasada ceremony must be protected from the state religious leaders' ambitions with restoring the identity of this ceremony in natural form.

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Prostitute's Adolescent Clients' Understanding of Local Wisdom on Social Relations

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Abstract-**Prostitution has become a global phenomenon. One contributing factor is the increasing number of clients. It is because prostitution will not exist without a request from the clients. From previous studies it is known that there are prostitutes' adolescent clients'. The objective of the research was to identify the prostitute's adolescent client age interval, social-economic background, Playgroup as a peer group, and understanding of local wisdom values in social relationships. This research was important to do, because the sexual relation developed during adolescence will be more risky to reproductive health. To understand the behavior of prostitutes' adolescent clients, Robert K Merton's membership group theory was used. Meanwhile, the research method employed was descriptive qualitative one, to understand the phenomenon in-depth. The sample was taken using purposive sampling (9 prostitutions adolescence client), data collection was carried out using observation and in-depth interview. The result of research found that the users formerly adults, now are also adolescents. They come from lower to upper economic classes. Using membership group theory, it could be concluded that the prostitute's client adolescents is in social group permissive to norm. In addition, the fun obtained from sexual relation makes adolescents ignore noble character, decency tenets, and even try to forget God.**

Keywords: prostitute's client adolescents, local wisdom, membership group.

I. INTRODUCTION

Prostitution will not develop without a user. However, only a few out of so many reports written about women trafficking and prostitution to consider who buys sex and who peddles it [2]. From some studies available about that topic, it can be found that sex trading only involves poor women and a series of criminal elements within. Meanwhile, prostitution will not exist without customer demand. Commercial sex itself is an industry, and just like a successful industry, there should be substantial actors to be the consumers.

Sexual relation should only make by adults, so that prostitute's client should be adult. However, according to Brown (2005) all of classes, religions, ages, and ethnic groups are represented among the customers of sex workers. Humsona et al (2010) also found some adolescents using prostitution in

Surakarta City. Meanwhile, sexual relation made by adolescents will be more risky psychologically and physiologically. They are vulnerable to sexual infectious diseases and HIV/AID.

Prostitution is one of deviating behaviors that is pathological in nature. The increasing number of adolescent clients' shows that there has been a deviation from the local wisdom value and norm, particularly social relation [5]. For that reason, this study is important to study the characteristics of prostitute's client-adolescents. The result of research can be utilized to develop an internalization model of local wisdom value to reduce adolescents' interest in establishing a sexual relation.

II. LITERATURE REVIEW

a) Concept of Adolescence

Adolescence derives from the word adolescere meaning growing, growing to be an adult. Meanwhile, the definition of adolescence is an age when individual integrates with adult society, the age when the child no longer falls below the level of older people, but at the equal one at least in the term of right [6].

World Health Organization (WHO, 1974) provided a more conceptual definition with three criteria: physical, social-psychological, and economic. Physically, individual has been developed for the first time he/she shows his/her secondary sexual signs until the time when he/she achieves sexual maturity. Social-psychologically he/she experiences mental development and identification pattern from childhood to adulthood. The adolescent's identification pattern will be affected by membership group, the group in which adolescents become their members [9] [7]. It is noteworthy that recently group not only utilizes physical meeting, but also social media. Thus, social media also affect identification pattern, value and norm on which the adolescents hold. And economically the adolescents experience development process from dependency to more independence.

b) Prostitute's Adolescent Client

The prostitute's client is anyone establishing sexual relationships with rewarding. The adolescent becoming prostitute's client is affected by its membership group. It is because, the group to which adolescent belongs becomes the main reference source for the adolescent of the term of perception and attitude related to lifestyle [3]. Membership group also becomes the learning source of using internet firstly for them, either to be able to undertake certain internet activity or for fun, for example visiting pornographic sites [14].

Brown (2005) mentioned that, the men with thicker pocket more frequently come to clubs and buys high-class call-girl, while those with thinner pocket tends to subscribe to the inexpensive brothel sector. Considering that adolescents still have economic dependency, the location they come to be dependent on the amount of money they have.

c) Prostitute's adolescent client and Local Wisdom, Values

Local wisdom is defined by Naritoom (2010) as knowledge accumulated from life experiences, learnt from various situations surrounding human life in an area. Local wisdom is knowledge developed from ancestors in dealing with life environment around them, making the knowledge a part of culture and introducing as well as forwarding it from one generation to another. Such the traditional knowledge forms arise through stories, legends, songs, rituals, and local rule or law [1]. Citing Naritoom (2010), Anamofa agrees that local wisdom is an identity issue. As a local knowledge system, it distinguishes a local community from another. Such the difference can be seen from local wisdom types that can be traced back from: local wisdom in relation to food, medication, production system, housing, clothing, and social relations between fellow human beings.

For Indonesian people, local wisdom is a product (idea, practice and work) of its stakeholder's culture concerning the environment and human being based on divinity, humanity and environment integrated in such a way that ensures harmony between human being and nature surrounding [12]. In the context of prostitution-user adolescent, deviating behavior seems to occur. Such deviation can be affected by membership group to which adolescents belong. Prostitute's adolescent clients deviate from social relation values. It's because in prostitution, men become users more than women, so that what is relevant to discuss here is social relation value about how the men should develop his relationship with women. For many examples suggested by Lestari (2013), the local values relevant here concerns self-guidelines, remembering God, noble character tenet, alertness, independence.

III. METHOD

The research was taken place in Surakarta City. This study employed a qualitative method with phenomenological strategy. The data were collected directly from its source (9 prostitutions adolescence client), using in-depth interview technique. To validate the data, source triangulation [11] was used, through female commercial sex workers. The data analysis was conducted using an interactive model with three components: data reduction, data display, conclusion drawing (Miles and Huberman, 1992). Analysis was also conducted along with the informants involved in data collection.

IV. RESULT AND DISCUSSION

a) Prostitution Location in Surakarta City

In Surakarta called tourist city, there are some proliferating prostitution locations. If categorized by place, it can be called: opened, semi-opened, and closed. The opened location is on the street edge, semi-opened in café, beauty salon, massage house, telecommunication stall, mall (shopping center). Meanwhile, the closed location is in hotel and brothel.

Some prostitution locations developed after the closing of Silir localization. In the place formerly known as 'clean' from prostitution, new network grows continuously with new devotees, new terms and vehicle and media. Procurers, pimps, and new users come with various backgrounds.

Some years ago, procurers were generally those aged above 30 years, but now some of them are teens [2]. Women usually still serve as sex commercial workers. The clients (users) formerly largely adults, now have younger age, even some of them are still in Junior High Schools. Junior High School users also know prostitution from their schoolmates or peers.

Hidangan istimewa Kampung (HIK = special kampong meal) stall, or called *angkringan*, is one of locations proliferating in the street edge. HIK formerly identical with man's world now provides escort girls. They usually bring the girls to the closest inn. The one of informant said:

"I could meet with female prostituted in HIK around RRI (Radio Republic Indonesia). I do sexual intercourse in the inns around there."

Another new location is an illegal motor racing arena in highway starting when the public traffic begins to be quiet. The racers bet on a certain amount of money agreed. The winner of the race will be rewarded with a night with a young girl on whom their bet. As soon as he is stated as the winner, the racer will immediately go bringing the girl with him to the hotel. The young girl will reward with betted money. Several bets can occur with different groups overnight.

b) The Characteristics of Prostitute's Adolescent clients

Prostitute's clients now tend to be younger. This study found that the users have made sexual relation commercially since they were 15 years old. However, some informant stated that actually some elementary school children have known prostitution. Their status is generally student and college students. They come from inside or outside Surakarta City. Viewed from marriage status, they are all not married. They stated confidently that they will cease their habit after they have gotten married later.

Viewed from social class, it can be found that users come from lower to upper classes. The lower-class users come to prostitution in opened location, for example, in RRI (Republic of Indonesia's Radio) area, around Tirtonadi Bus Terminal, or former Bale Kambang tourist location. Here the location is opened enough, so that everyone may enter into easily. Meanwhile the middle-upper class user may follow motor racing, utilizing pimp or procurer, and some of them use social media.

c) The Prostitute's Adolescent Clients' Conception on Local Wisdom Value

From this research, it can be found that all of users agree that making sexual relation out of marriage is prohibited. They got this value from family and school. Family always implants kindness value and norm to be obeyed by its members. Without regarding child age, family, particularly parents, has explained about sexual relation that may be developed by an individual who has gotten married.

However, when growing adolescent, membership group also affects (Merton, 1965). In addition to family and school, further knowledge is acquired from the social environment like playmates either inside or outside school. For adolescents, interaction with the social environment, this social environment is very important,

even is considered as more important from family. Moreover, when knowledge and advice given without concrete examples from parents and teachers or parents' or teachers' practice in contradiction with their advice. Therefore, the value and norm implanted in family or school can be replaced by the group value. If the group has freedom value in sexual relation, this permissive value can encourage adolescent to establish sexual relations in prostitution to get group recognition. In addition, the fun obtained from sexual relation makes adolescents ignore noble character, decency tenets, and even try to forget God.

V. CONCLUSION

Adolescence is the age vulnerable to negative effect. The membership group to which the adolescent belongs can be an important factor. The desire to be accepted in a group and experience of getting fun, can make adolescents ignore local wisdom value the formerly understand. The result of current research recommends the local wisdom, values to be explored and redistributed in social relation, particularly among adolescents.

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Political Participations of Rural Communities

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Abstract - **Political participation is one of the salient aspects in a development. This research was conducted to rural communities in Sukabumi, West Java, with the purpose of investigating how rural communities' political participations were and the affecting factors of the participations. The research employed qualitative approach with descriptive method. The result gained from the research was that rural communities' political participation in election was still low and it was because their political awareness was still lacking. In addition, other factors influencing the communities' political participations were encouragement from formal leaders or informal leaders, facilities and infrastructures in political events, political education, interest in certain political aspects.**

Keywords: rural communities; political participations

I. BACKGROUND

Political participations in a society are a function from priorities which are given to variables and purposes and from development strategies as a whole. Political involvement is good for society in making more meaningful development and stimulating government to be more responsive, and that is good for individual because it can make individual more civilized and more responsible citizen in a society.

Political participation is divided in two aspects, they are: first, conventional political participation, which is a form of political participation that is general in modern democracy such as voting, political discussion, campaign, joining groups' importance. Second, non-conventional political participation, which is a form of unusual political participation in a normal condition, and even it can be illegal events, full of violence, and revolutionary such as petition submission, demonstration, confrontation, political harassment behavior, revolution, and any other forms [1].

This research is more specific to observe forms of political participations of rural communities in terms of voting. Voting in the national level is conducted through General Election (Pemilu) and in the local level is conducted through Local General Election (Pilkada). General election in the national level is means of electing the president, the vice president, and the house of representative members. While for Local General Election, it is means of electing governors, vice governors, mayors/regents, vice mayors/vice regents, and local members of the local house of representative.

Society's political participation is not separated from the conditions or political systems that are being undergone. Political systems in Indonesia, until now, have been changed several times, starting from the New Order to the Reformation Era. It is realized that reformation is always thought as a more democratic era. Political participation level in Indonesia during General Election in 1955 was about 91.4%, 1971 General Election was 96.6%, 1977 and 1982 General Elections were 96.5%, 1987 General Election was 96.4%, 1992 General Election was 95.1%, 1997 General Election was 93.6%, 1999 General Election was 92.6%, 2004 General Election was 84.1%, and the 2009 General Election was 70.9%. Meanwhile, in Nagrak Regency, Sukabumi, West Java, the level of the society's political participation in the President General Election reached 78.2% [2].

In 2010, Sukabumi society, West Java, had administered local general election to elect the regent and the vice regent for the period of 2010-2015. Then, the West Java governor election in 2013. From the result, the observed facts from the field was gained that the level of political participations of Nagrak society, West Java, in local general election in 2010 was only 62.9%. Otherwise, in governor election, it was only 68.4%, meaning that more than 30% of the society in Nagrak Regency, West Java, did not participate in the process of both regent and governor election.

The lacking indicator of the low political participation of the traditional society is seen from the small initiative empowerment of the society towards phenomena and changes, and even changes that are related to their own future. If we talk about Indonesian's backward, it surely comes from the rural communities. The issue can be tolerated since most of Indonesian citizens reside in rural areas [3]. If we look closer, previous administration of the developments placed the government as if they were single agents of development, while rural communities were placed as unable groups and were underdeveloped [4].

All aspects related to policies of the development directions for rural communities need important roles of vital people in the society. Surely, it is ironical when local autonomy, in fact, requires high participation level of the society. As a result, if this condition is regarded as an obstacle to local autonomy administration and the development of rural communities, then it is the time for vital people in the society to act to improve and make changes towards political culture of traditional communities.

Political behavior can be understood as a readiness to react towards certain political objects, as a result of that object appreciation. In political life, it is seen several phenomena. The issued policies by authorized parties arouse many reactions, some may accept, some may refuse, some make soft protest, demonstration, and some even choose to be silent without reacting anything [5].

Those kinds of reactions are always shown by rural communities in facing a phenomenon. It is appreciated when "silent majority" movement as a form of their

political participation. Although, what is worried from that silent movement is solely the people do not appreciate objects of certain conditions in their surroundings. This condition becomes bigger worry occurred in rural communities along with their traditional characteristics.

The problem is not from their traditional culture values, but the effect of their less care and less attention towards social and political life. Thus, changes or alternatives of society's social tradition will not become taboo. On the contrary, changes are needed to improve the society's life.

Departing from the background aforementioned, how are rural communities' political participations in Sukabumi, West Java?

II. METHODS

This research employed qualitative approach. The reasons of employing qualitative approach were: (1) Qualitative research possesses more attention to process that results or products; (2) Qualitative research is drawn towards meanings, that is how people strive to understand life, experience, and their structure of environment; (3) Qualitative researcher is the main instrument in collecting and analyzing data; (4) Qualitative research is closely related to fieldwork. It means that, researcher physically involves with people, settings, places, or institutions to observe or write down behaviors in their scientific background; (5) Qualitative research has descriptive characteristics, it means that researcher is interested in processes, meanings, and understandings that are gained from words or pictures [6].

III. DISCUSSIONS

Approaching general election moment, many promises are conveyed to society by all leader candidates. Realizing that sometimes realities are not in line with what is expected is a form of simple critical society. Critical society is a dream of a mature, developed, and big nation. In the middle of riots and euphoria of democracy party, the urgency of making critical society is becoming intense, and one of the ways is through political education.

A society is said to be politically literate meaning that they are the society that is able to be actively involved in government. While political education is the learning process and understanding about rights, obligations, and responsibilities of every citizen in nation and state life.

In terms of political education, it is not only about spreading the ways to elect properly and accepted, but also a political education should become wider than only explanation of normativeand systematic aspects. For instance, from all local general election events, governor election, and president election, the abundant breaches during election were not realized by the society, from bringing up children during campaign to money politics are the examples that general election has become a procedural momentum to enliven the so-called democracy. The reflection of critical society that is developing for the country should have been seen from the society responses towards political campaigns of the candidates.

The obstacles that are faced by rural communities are very complex, such as the quality of human resources that is still inadequate due to inequality of education, the low education of society's political life, unstable economic condition, the high level of working people that are not yet accepted due to limited vacancies, the condition of unrecovered social-political life, and mentally behavior of the society that is ignorant about development policies and any other aspects.

From those obstacles, if we explain more detail, first from the level of education, the low level of education in rural areas can be caused by such factors as the expensive rate of education, the lack of parents' attention to their children's education, antipathy behavior that regards education is a waste of money, assumption that education is not important than making money (working), and limited economy to afford proper education. Second, from the income level of the society that is still low. In fact, to develop human resources, widen job vacancies have been put as the foundation of rural development planning.

Then, some aspects causing the society to be reluctant to participate in politics are influenced by several things. First, political reasons, the society did not want to participate in electing future leaders because of the lack of trust to the organizers of the nation that are probably corrupt. Second, because of technical factor, that was the lack of socialization factor from the election committee. Third, apathy factor, the society did not really care of election because they were bored of broken promises by the leaders as well as the unexpected behaviors.

The role of vital people is really needed. They should massively interact or create good communication to develop society's awareness of politics. This aspect is important since there are many elements that should be involved together.

Ideally, rural communities behave in accordance with the roles of symbols in social environment. In this process, the symbolic interactionism is very dominant. This is because the process of political participation of rural society is not separated from roles of symbols. It can be seen from communication process that is built by the vital people to the society, as well as to the environment. This interaction can develop distinct image for the society and the image will support the society to participate in politics.

In relation to the concept of symbolic interactionism, it is explained that assumptions that become the sources and bases of the study of symbolic interactionism communication occurred in the world as follows. First, symbol exchange that is interrelated. Second, self is made from communication. Third, social activity is possible through the process of others' role overtaking [7].

Those three assumptions, according to him, put the view that in every communication, one does not pay attention to individual behavior in communication, but he or she observes the individual in the middle of togetherness in their communication. Human communication personally occurs not only because of the personal actions but also because of their membership in the society.

In that condition, an individual can be understood because they interact, relate to, and transact with others.

The actions appearing in the form of communication acts occurred not only because of independent actions but also their position and influence in the membership and the presence in the society. Human, in this perspective, takes others' roles as though they were in a drama in communicating. The aspects of symbolic interactionism are self, society, symbol relationship, meanings division, orientation, and roles taking.

Those aspects are outside this perspective, that is, every human not only has one self. Human that has one self, is only in a psychological condition from psychological perspective. In this perspective, the existing self is more than one. It shows that each person, their selves and personalities are many. Due to many influencing environments, an individual tends to choose the environment that suits them in terms of the communication acts.

An individual acts in the sense of abstract things or can be said as unobserved ideas. Inside the brain, mental learning process is closed prior to commencing real actions that are concrete in the form of seen behaviors. The meaning of mind is a process where an individual interacts with themselves and their environment using meaningful symbols [8].

The meanings are from social processes and results from interactional processes with themselves. An individual firstly will select one of or some between stimuli that are addressed to them that will be responded. In other words, the coming stimuli are not directly responded without meaning processes or prior thinking. In relation to that, based on Mead, there are four steps of actions that are related to each other and are dialectic unity. Humans and animals have similar actions as well as their dissimilarities. Those four elements differentiate humans from animals covering the impulse, perceptions, manipulations, and consumption (termination).

In symbolic interactionism perspective, it can be summarized as follows: (1) Society can be understood as a system that has certain meaning and interpretation it occurs because each individual in dividing their intention is related to using symbols, such as language in interpersonal communication activity. The activity is expected to form together understanding that can be a behavior guide towards permanent behavioral patterns. (2) Certain views of behavior showing social realities, both physically and naturally, that are actually formed from the process of meanings arrangement. This happens because each person, personally or as a whole, get involved in symbolic interactions. The interaction towards realities generally occurs conventionally and internalized. (3) Agreement between individuals about ideas they own, both as a whole with others or the trust in them, it is a meaning construction that is formed though the process of symbolic interactionism. The trust owned by someone towards others is very important in social life realities. (4) Personal norms appearing in an action in certain situations, basically, are guided by one's characteristics in relating their understanding to the situations. Behavior is not automatically said as responding every external stimulus, but is a result of subjective construction about oneself and others because of the need of social situation [9].

The key aspect in accomplishing self-awareness is the symbol of all interactions between individual that then involves a symbol exchange. The core message from Mead's postulate in symbolic interactionism is that humans have their own self, they are able to become the subject as well as the object of themselves, so that they are able to do actions in relation to their own needs.

IV. CONCLUSIONS

From the research, it is concluded that political participation of the society in general election is still low, it is due to low political awareness, insufficient quality of human resources because of inequality of education, the low political education level, unstable economic condition, the high level of working batches due to limited job vacancies, unrecovered condition of social and politics, and mental behavior of the society that is ignorant about development policies and others. In addition, other factors influencing political participation of the society are supports from formal or informal leaders, facilities and infrastructures in political events, political education, have interest in certain political aspects.

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Democracy Value Based Inquiry Model Development to Enrichment of Critical Thinking in Civics Education

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Abstract - The teaching process of civics education at schools which tends to be teacher centered that without our knowing it may put an end to students' courage to take initiative, kill the desire on their part to express their opinions and bear any resultant consequences, are not ready to enter into arguments and have different opinions and less able to live in diversity. This research aimed to develop teaching inquiry model basing on value/democracy towards enrichment of students' critical thinking ability in the teaching learning of civics education. This study used qualitative approach. Data collection is carried out through observations, in-depth interviews and documentary studies. The results of this research indicate that value/democracy based inquiry model being developed is the teaching, learning model of civics education emphasizing on the process of search and find oneself the answer to a problem. The learning phases consequently applied are: orientation, formulation of problems, hypothesis formulation, data collection, hypothesis testing and drawing of conclusions. In its implementation, students are positioned as learners and teachers as questioners, facilitators, motivators and administrators. Teachers make every effort possible to create a responsive and interesting and enjoyable situation to the students. In the course of studies, teacher's guide and direct students by applying the values of freedom, responsibility, and agreement, pluralistic and tolerant.

Keywords: democracy values, inquiry model, critical thinking.

I. INTRODUCTION

Civic education is a study program which focuses on the variety of the formation of oneself to be an intelligent and competent Indonesian citizen who possesses good character based on politics, religions, socio-cultures, languages, ages, and races as proposed in Pancasila and UUD 1945. This study program functions as political education which forms an ideology of intelligent and competent Indonesian citizens who are loyal to the country by reflecting on their custom of thinking and behaving based on Pancasila and UUD 1945 (Fajar, 2004:15).

Based on the function mentioned above, teaching and learning process of civic education should be dynamic and be able to attract students' attention in order to make it meaningful. However, it is still common to find that most civic education classrooms are teacher-centered. The methods and techniques in the classroom are monotone and conventional which cause boredom to the students and make them not interested in learning the lesson.

In the teaching and learning process, students are demanding to use their critical thinking skills. Students are expected to construct their own knowledge and understanding so that they do not depend on the teacher. Critical thinking skill is definitely important for the students to compete globally and face the challenges which may happen in the future. Besides that, critical thinking skill is one of the basic or intellectual provisions which is fundamental in human maturity and should be trained continuously as their intellectualities are growing (Ibrahim, 2007: 3).

Based on the literature review, students' critical thinking skills can be trained through student-centered learning. One of the approaches in student-centered learning is inquiry. Oemar Hamalik (2001:220) stated that inquiry is a student-centered learning approach where students observe an issue and analyze the data gained from the observation to produce students' own discovery of information or knowledge.

A. Figures of Inquiry Learning Approach

Beyer (1971:10) defined inquiry as,"… a guest for meaning that requires one to Perform Certain Intellectual Operations in order to make experience".

Aullsdan Shore (2008:144) stated that an inquiry is: (a) An Instance of seeking truth, (b) Investigation by exhaustive study and (c) A prolonged and careful using actual conditions or primary source of information. Learning process based on inquiry approach first developed by Richard Suchman in 1962 (Joyce, 2000). He wanted the students to question why something happened and then he taught them the procedures and how to use knowledge organization and general principals. Students did the activities, collected and analyzed the data, until they discovered the answers.

OemarHamalik (2001:220) stated that the inquiry is a student-centered learning approach where the students are presented with an issue and then they find the answers from the issue through an observation. Furthermore, Joyce (2000:176) also stated that the inquiry approach demands the students to participate actively in the process of scientific observation. Students are curious and they want to develop their knowledge. Therefore, inquiry approach gives specific guidance for the students and also the opportunity to explore the new knowledge better.

Beside inductive, another characteristic of inquiry approach is process skills. It has been admitted that the

ability to form a concept is one of the basic thinking skills. Inductive thinking model was designed and developed by Hilda Taba (1966) which intended to encourage the students to discover and organize information, create a concept, and explore various ways that could make the students skilled in organizing the information and assessing the hypotheses. The steps of inquiry are orienting, formulating the problem, formulating hypotheses, collecting data, verifying data, and making the conclusion

The very first basic idea behind the development of democratic education and learning emerged from Adler, 1982 (in Paul Suparno, 1999: 33), which expressed the relationship between education and democracy. He stated that in a democratic country, every citizen is involved in the development of the country and have the same and equal rights and obligations. The second basic idea was from John Dewey (in Paul Suparno, 1999:34) in his book entitled Democracy and Education which simply stated that democratic education and learning is not only to prepare students for their future life in society, but the school itself should be a miniature of the society in which democracy also needs to be held. Therefore, the students do not merely study to prepare for their future, but also truly live democratically in school.

According to Dewey, democracy is a way of living together in which decisions are made jointly by the citizens in a discovery process. A law or a rule must be tested empirically. It does not apply rigidly forever because it should be revised all the time to make sure that the rule or law is still matched with the society needs. Democracy is a means, not an end.

Democratic learning is a two-way interaction between the teacher and the students. The teacher presents the material by giving the students a chance to react and to respond. On the other hand, students can ask several questions or speak up their opinion without any hesitation. Even if necessary, the students may refute the information or teacher's opinion if they have other information.

Learning outcome basically is a collaboration between materials, teacher's opinion, and students' experiences. In the learning process, students play an important role as the subject, not merely an object waiting to be spoon-fed by the teacher.

Ennis (1985) stated that critical thinking is a way of thinking logically and thoroughly to focus more on what to believe or to do. According to Moore and Parker (Glatthorn, 1985: 49) critical thinking is a wise and careful move in deciding whether the decision or research of a phenomenon is accepted, rejected, or cancelled. In addition, critical thinking is a manifestation of the directed thinking, which in the process one determines something and the mind then is directed to solve the problem. MC. Curdy (Sarwono, 1975) stated that critical thinking is a way of making a decision or selection on a phenomenon. There are five indicators of critical thinking (Ennis in Costa, 1985:54-56) which are: (1) Elementary clarification, (2) Basic support, (3) Inferring, (4) Advanced clarification, and (5) Strategies and tactics.

Therefore, critical thinking in civics education is a way of thinking undertaken by the citizens to get to the rational decision. The decision is based on the empirical facts to show weaknesses at any policy concerning the

public interest, which in turn will solve the problem. The purpose critical thinking in civics education is to realize the participation of every citizen to make a more democratic, transparent, and accountable system.

B. Research Methodology

The methodology of this study was a qualitative approach using a case study. The research site was in SMP Negeri 2 Pontianak located in JalanSelayar Kota Baru, Kecamatan Pontianak Selatan, Pontianak, West Kalimantan.. The site research has a special conditions, their social, cultural background very varieties. Data collection is carried out through observations, in-depth interviews and documentary studies. The target is being the teaching activities in the classroom(s) focusing on the behavior of teachers and students as well as teaching learning atmosphere.

The analysis of data was done by categorizing and classifying it based on logical analysis. The data then was interpreted in the context of the research problem. This research focuses more on the effort to examine the process and the phenomena thoroughly and interrelatedly. Therefore, the researcher used a qualitative approach in conducting the research. McMillan and Schumacher (2001:398) stated that qualitative research is based on the assumption that reality has two sides which are interacting, where the social experiences are exchanged and interpreted by each individual.

C. Research Findings and Discussion

In general, civic education teacher in the school is able to apply various approaches and facilitate the students to upgrade their critical thinking skills. Inquiry approach based on democratic value as proposed in this research is one of the alternatives that the teacher could use, especially for the IX grade students. It is because of inquiry approach, students construct their own knowledge and understanding in a meaningful learning process.

TABLE I. LEARNING ACTIVITIES WITH DEMOCRATIC VALUES-BASED INQUIRY APPROACH

No	Learning Phases	Activities
1	Orientation	The teacher explained the materials and the objectives of the materials. The teacher explained the learning process of the materials.
2	Formulating problem	Students formulated the problem with the teacher's help. Students were encouraged to ask in order to clarify the issue.
3	Formulating a hypothesis	Students formulated the hypothesis with the teacher's help. Debriefing activities between the teacher and the students to clarify the hypothesis.
4	Collecting the data	Group discussion to collect the data that would be used in testing the hypothesis. Data was presented in students' worksheet.
5	Testing the hypothesis	Students presented and communicated their findings. Students were given a chance to test the hypothesis.
6	Making a conclusion	Students made a conclusion with teacher's help.

Student-oriented learning process demands active participations from the students. However, it does not necessarily mean that the teacher loses control over the classroom. On the contrary, good relations and cooperations between the teacher and the students determine the success of the learning itself.

Democratic values-based inquiry approach has two effects called instructional effect and nurturanteffect. Instructional effect can be achieved directly by guiding the students through the learning goals. In this case, the learning goals are scientific process and critical thinking skills. Meanwhile, nurturant effects are other learning outcomes achieved directly by the students without any guidance from the teacher. In this research, the nurturant effects are (1) students have willingness to create something, (2) students are highly commited towards the democratic values, (3) students have courage to ask and to speak up their opinion   or arguments, (4) students are not afraid of making mistakes, and (5) students are not afraid to differ in opinions while upholding tolerance. Instructional and nurturant effects can be seen in the figure below:
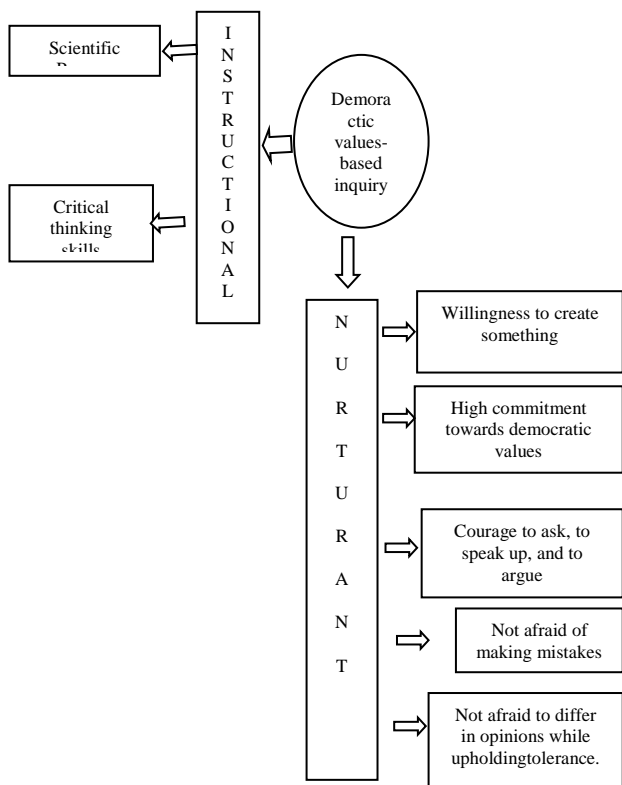

Fig. 1. Instructional and nurturant effects of the democratic values-based inquiry approach

From this research, it can be seen that there are several positive changes from the teacher and the students after applying the democratic values-based inquiry approach. One of the significant changes is students have courage to ask or to speak up their opinion. Based on the researcher's observation, students were less likely to speak up their opinion before. Beside that, students are now more confident in answering the questions from the teacher.

Democratic values-based inquiry approach helps students to remember the materials better. Categories of the materials in civic education are closely related to the students' ability to remember the materials as one of the

cognitive aspects. Based on the purposes of civic education itself, students' capability to give opinions and to assess something is in line with the knowledge goals in civic education. Democratic values-based inquiry approach is useful in developing students' understanding of the materials.
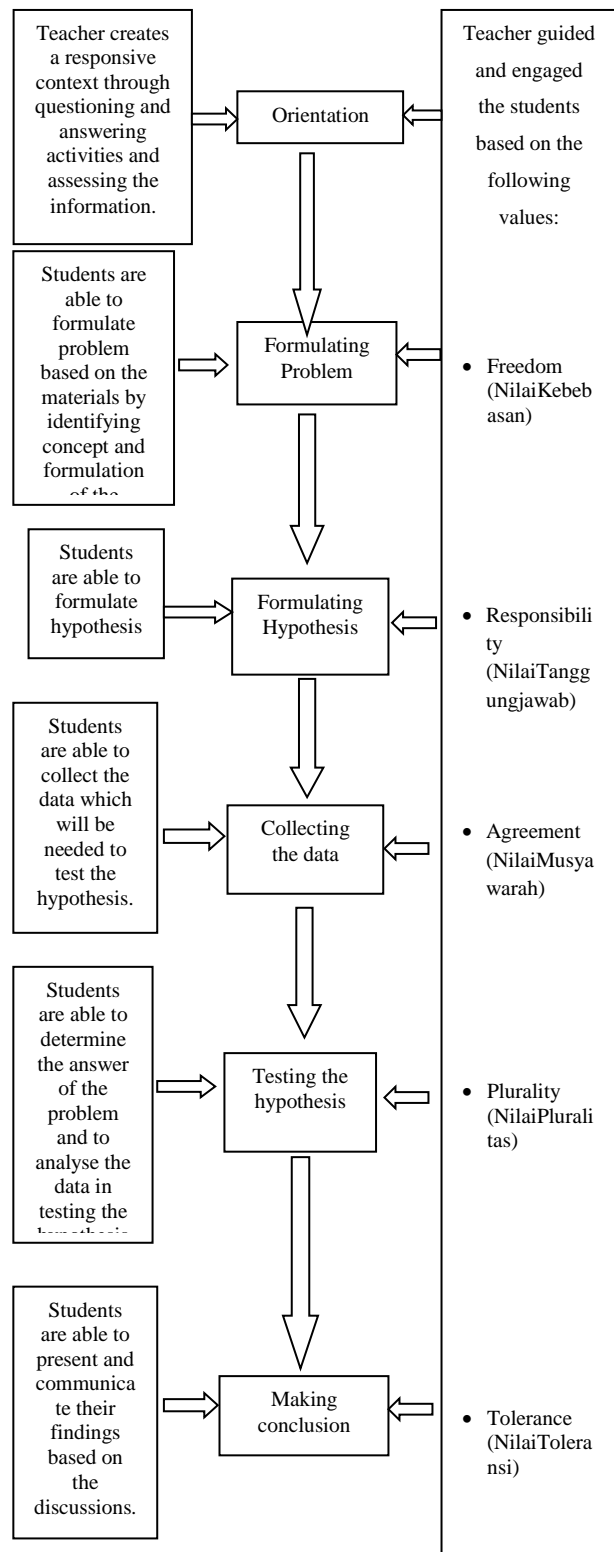

Fig. 2. Result of Democratic Values-based Inquiry Approach at SMP Negeri 2 Pontianak

Another advantage of this approach compared with other conventional learning is that democratic values-based inquiry approach stresses on the students' critical thinking skills. Students are facilitated to construct the

concept through a Dialogic process which insists the students to think critically. The teacher guides the students by asking several questions to stimulate students' thinking skills. Furthermore, teachers also will apply democratic values in the teaching process.

Based on the observation, teacher's ability to explain the learning purposes is also increased. In the pre-activity, for example, a teacher encouraged the students and facilitated them to construct their own knowledge. The teacher was able to relate the materials with the real-life context. The teacher was also able to make a conclusion and to share his/her own experiences to the students.

There are also other developments in teacher's abilities as the result of applying democratic values-based inquiry approach, for example teacher is able to make systematic lesson plans and to facilitate group discussions

Nevertheless, democratic values-based inquiry approach also has several weaknesses, which are: (1) using this approach as the main technique in the classroom will make it difficult for the teacher to control students' activities and achievements, (2) some plans may not work out well because of students' learning habit, (3) it takes longer time to apply this approach compared with other conventional learning approaches.

Based on the learning process and learning outcomes explained before, it can be concluded that using democratic values-based inquiry approach is successful in upgrading students' critical thinking skills in civic education. Democratic values used in this research were: a) Values of Freedom *(NilaiKebebasan)*, b) Values of Responsibility *(NilaiTanggungjawab)*, c) Values of Agreement *(NilaiMusyawarah)*, d) Values of Plurality *(NilaiPluralitas)*, and e) Values of Tolerance *(NilaiToleransi)*.

There were also some steps or stages of democratic values-based inquiry approach, as stated in the following: orientation, formulating the problem, formulating hypothesis, collecting the data, testing the hypothesis, and making conclusions. Design of democratic values-based inquiry approach can be seen in the figure 2.

II. CONCLUSION

Based on the literature review, students' critical thinking skills can be trained through student-centered learning process. One of the approaches is called an inquiry approach. On inquiry approach where democratic value as the guidance, the materials are not directly presented to the students. Students are guided to discover the concept through a Dialogic process which insists the students to think critically.

Based on this research finding, it can be identified that the teacher and the students felt several positive changes after the democratic values-based inquiry approach had been applied. One of the significant changes is the students now are confident to speak up their opinion.

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Marriage System in Arabian Culture

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Abstract - Marriage makes the married couple change the basic functions of the family that a family is a unit of engagement which is also a unit of residence which is marked by the presence of economic cooperation, has the function to proliferate, as a place to socialize or to educate children and help protect the weak, especially care for elderly people. In other words, the selection of a suitable candidate is aimed to form a marriage, where the marriage will have an influence on the husband or the wife and also to the families of both parties. The selection of a suitable candidate for a marriage in a society is not all the same, in certain societies there are those who give absolute freedom for the women to choose the suitable candidate themselves, but there are also those who give certain requirements, which means that they do not give the freedom for the women to choose their own suitable candidate for a marriage and they have to choose a man who come from the same social class as them. Such a form of marriage is called endogamy and endogamy marriage will be bound together in a certain group or association in which its limit is decided strictly. Regulations about endogamy are formed by certain society to arrange a marriage in such a way so that they form goals achievement for the society itself. The selection of a suitable candidate by the parents for the daughter has the sole purpose in which for the sake of the family's interest. Of course the family's reputation and the wealth of both families will be at stake in every marriage because a marriage is an important step in bringing a family to a higher social class, for example, a woman who comes from a rich family but also from a low caste gets a man of a higher caste, then the woman will gain a high status based on the caste that is carried by the man as a married couple.

Keywords: Daughter; Family; Marriage; Parents

I. INTRODUCTION

Marriage is one of ways to continue the family's lineage; however, it has various consequences involving the family itself including husband and wife. Basically, the process in mate selection before a marriage will depend on the system followed by the family. The system itself is different among families. Ideally, the selection process for men is based on their own personal preference in choosing their future bride. Similarly for women they can be married by any men whom they have a relationship with. In certain societies, however, the mate selection and marriage issues are related to a certain religion, custom, rules and culture.

The preservation of old norms and customs is by maintaining cultural and traditional values by developing a dynamic, flexible and selective actualization and adjusting with ever changing and developing situation and condition (Widjaya, 1976). Culture and traditional values can be developed in social life. In addition, old norms and customary laws are maintained as long as they do not

destroy and be in conflict with the existing culture. Likewise, the Arabic ethnic still maintain their custom especially in mate selection. Family plays role in the selection of a mate for daughters; therefore, women in the family have no right to choose their own couple.

II. RESEARCH METHOD

Research methods used was qualitative research to describe the feeling, attitude and things experienced by women whom their marriage is arranged by their families and parents and to uncover the role of family in mate selection for daughters among Arabic ethnic, family perception toward their daughters and family reaction toward daughter who married with non-Arabic man. The analysis unit was individual and group.

III. RESEARCH RESULT

A marriage is a general habit in a family. Every custom acknowledges a marriage as an institution and determines various rigid and complex rules to unite a woman and man appropriately. In general, a culture determines types of gift exchange as an important preliminary activity and certain rules, actions, words or ceremonies to announce to the public to have their awareness and acceptance that a man and a woman will be married and started a family.

As the aforementioned, a marriage is a way to form a new family. It is not only a place to build relationships between husband and wife, but also a series of relationship connection between social networks of their members; therefore, the involvement of parents and family is very important, especially within Arabic ethnic who follows the inter-family marriage system. In the mate selection process, family from future groom and bride will be related. Their family network will be joined through a marriage. Marriage is aimed to tighten the relationship among the families, especially for individuals who will start a family life as husband and wife. Every marriage has its purposes and benefits for both parties or for other aspects related to the marriage, such as economy, bride-price, properties which is the important part of the marriage agreement. Thus, all mate selection systems refer to homogenous marriage as a result of bargaining.

A woman from rich family will have relationships with other rich families and due to her properties she will have higher bargaining power in the marriage market (Goode, 1980). Rich families will consider the woman as a good future wife for their son. Likewise, a woman from high status and position or has power will have high bargaining position. A marriage between man and woman with comparable position from economy or environment sectors is known as homogamy. It is a provision prevailed in most societies, including the advanced one. It is due to

the support from various endogamy rules that expel some exogamy rules.

Endogamy means to marry in the same religion, caste or group. Endogamy marriage is conducted since the future bride and groom felt congeniality. The marriage is generally conducted among the same relatives. On the contrary, exogamy is a marriage conducted by a man and woman from certain outside group. All society has both laws and it is prevailed for groups with different appraisal on the marriage law prevailed in each society. A marriage is a permanent relationship between man and woman and it is considered legal by society based on the prevailing marriage rules. A marriage is aimed to form a family and give legality status for the children who will be born. A marriage is not only to create relationship between man and woman who get married, but also it involves relationship among relatives from each spouse.

Although the basis of a marriage for a couple is an intercourse; however, the relationship has also involved emotional relationship and passion, and political and social relationship (Widjaya, 1976). A marriage made a married couple to change the basic function of a family as a unit of involvement and a living place indicated by economic cooperation into a socialization place or a place to educate children and help and protect the weak, or the elder. In other words, the selection of a mate is aimed to form a marriage where it will have influence on husband or wife and all relatives from both sides.

There is a general prohibition in selecting a mate, which is sumbang marriage. Sumbang marriage is an absolute prohibition to have sexual relationship within direct family. The prohibition is in the form of customary and cultural provision prevailed in the society known as exogamy, which is an obligation to marry between certain firm determined relationships. The origin of and the preservation of prohibition of sumbang marriage is still an unsolved issue. An assumption that exogamy is aimed to avoid close relative marriage that could cause genetic defect is ruled out. The prohibition has existed since million years before people know about the effect of a marriage on congenital abnormalities.

Warnick (1987) stated that the important thing in exogamy marriage is that the marriage guarantees social stability. Competition in love among men or among brothers could bring chaos in the sumbang family and blood shed or it could hamper cooperation that could be used to develop the culture.

The prohibition of sumbang marriage has encouraged people to build relationship with others in order to be able to find their mate. Basically, human is a gunner without power to control; therefore, if there is no prohibition on sumbang marriage, human might able to kill each other and destroy themselves.

The selection of a mate for marriage is different in every society. Some societies might give full freedom to women to choose their own mate. Some might give straight provision means that women have no right to choose their own mate and they have to choose their mate within the same group, which is known as endogamy marriage and it is a common type of marriage among Arabic descent society. An endogamy marriage will be bound in a group where limitations are determined firmly.

The rule on endogamy is formed by a certain society to arrange a marriage in such way that it can achieve the society's goal. Selection of mate by parents for their daughter is conducted with certain aim such as for the family interest. In addition, the family's image and wealth will be at risk in a marriage since marriage is an important step to raise the social status of a family. For example, if a woman from a wealthy family with low caste married a man with higher caste the woman will have higher status based on the caste of her husband.

IV. FAMILY AND MATE SELECTION FOR DAUGHTER IN ARABIC DESCENT FAMILY

Marriage ritual is a general custom in a family. Every culture admits that marriage is an institution and determines some rigid and complicated rules to unite a woman and a man appropriately. In general, a culture determines a type of gift exchange as an important preliminary activity. Certain procedures, actions, words or ceremonies are established to make the public aware of and accept the reality that a man and a woman are planning on living together and starting a family. The point is that a marriage is an arena to form a new family where it is not only an institution for the relationship between husband and wife, but also as a series of relationship bond among social networks of its members. Therefore, parents and family involvement is very important, especially in Arabic descent society following inter family marriage system. The marriage system is based on kinship or at least from the same tribe since they are bound to their group and culture (in group feeling), which is the manifestation of kinships and value systems where parents (especially the father) has the power to choose mates for his children. The obedience of the children has been inculcating since their childhood and it is not merely related to marriage. It particularly happens to a daughter, whom considered as a gold mine by the parents. As an illustration, a daughter should be accompanied by other women when she travels or goes outside. Allowing a daughter to be accompanied by a man, even though their relatives, is considered taboo or unfavorable.

Arabic people still consider marriage system as a good value and they maintain it up until now. The marriage between Arabic people is inter-family, marriage, particularly from the uncle's line, for example a woman who is married to a son of her uncle within a relationship of cousin. This type of marriage is expected by the Arab descent and it is called "marriage preference". However, type of marriage often occur among the Arab descent is endogamy marriage, which is a marriage in its collectivity as Arab descent. The prominent kinship system is patrilineal in nature.

The lineage principle followed by Arabic ethnic is bilateral or parental principles considering the kinship relationship from a father's or a mother's side. Someone can be a member of kinship from a mother's or father's side, thus the kinship relationship will be wider due to the marriages.

Membership in a kinship system can be divided into two groups. First, close relatives or known as insider. The insider is formed due to cognation. This kinship group is the determinant and the members are hand in hand in controlling the family's dignity and have strong solidarity.

Second, distant relatives are every individual who involved in the family due to the marriage relationship. Members of families included in insider are: a. Siblings; b. Biological parents; c. Biological grandparents; d. Biological parents of grandparents; e. Biological children; f. Biological grandchildren; g. Children of biological grandchildren; h. Biological great-grand children; I. Biological grandchild niece/nephew; j. Children of biological grandchild niece/nephew; k. Biological great-grand children from siblings. If someone does not belong to one of those members, but he/she has a relationship based on a marriage to one of the members, he/she belongs to distant relatives.

V. CONCLUSION

Arabic ethnic still maintains their custom in mate selection, particularly. The family has an important role in mate selection for daughters; therefore, a daughter has no right to choose her own mate. The role of family in selecting mates for the daughter in Arabic Ethnic is very important since they follows inter-family marriage system and based on heredity. A marriage expected by Arabic people is an inter-family, marriage particularly from uncle lines. For example, a woman married to the son's uncle who is in a cousin relationship (misanan). This type of marriage is called "marriage preferences". A daughter has no chance to determine her own mate; she has to choose her mate from the same group. A marriage system of Arab descent is based on kinship system or at least in the same tribe since they are bound in their group and culture (in group feeling).

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The model of Integrating Culture and Nation Characters into the School based Curriculum at the Remote Areas in the Border of Indonesia and Malaysia.

(Assessment Development Study based on Curriculum 2013 at the Junior High Schools in the District of Paloh and Sajingan, Sambas, West Borneo Province)

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Abstract - The Project Implementation Plan of Tanjungpura University (UNTAN) Pontianak shows an active role in the development of human resources in the border area. UNTAN as Pioneering Center for National Character development, has high integrity in solving of the various problems that occurred in the border region. The aim of this research is describe the model for developing the integration of culture and national characters into school based curriculum in the setting of Curriculum 2013 at the Junior High Schools in Paloh and Sajingan district in Border Region of Indonesia and Malaysia. The Outcomes research are (1) the documents of authentic assessment to be used at Junior High Schools in Paloh, the border Region between Indonesia and Malaysia, (2) Scientific Publications through the national journal accredited by Higher Education. The method used was descriptive qualitative. The data analysis technique used is Discovering Cultural Themes Analysis and focus group discussion (FGD).

Keywords: Culture, Character, Assessment, Border Regions

I. INTRODUCTION

The problems that are still encountered at the level of primary and secondary education in the districts of Paloh and Sajingan, particularly the problems of teachers in Junior high schools I the District of Paloh and Sajingan are: (1) teachers have different perceptions of the second Core Competence (KI 2) or Social Competence; (2) teachers have different perceptions on how to integrate culture and national character from each Core Competence (KI 2) into each Basic Competence (KD) of all subjects; (3) the teachers are having trouble developing an assessment or evaluation that integrates culture and national character from the second Core Competence (KI 2) into each Basic Competency (KD) of all subjects; (4) the results of interviews with 32 teachers teaching in State Junior High School 1, 2, 3, 4, 5, and 6 in the district of Paloh, show that teachers desperately need guidance to develop make assessments based on culture and nation character nation in the setting of curriculum in 2013.

The important issue related to the assessment based on culture and nation character in curriculum in 2013 for all subjects is the standards for national education do not explicitly mention the nation character and culture be integrated into the standards of national education; whereas, national education standards are very closely related to the development of quality assessment. These mean that first, teachers have not been paying attention to the learning characteristics of each educational unit which is closely linked to the Competency Standards and Content Standards; second, teachers have not paid attention to the standards of graduate competence that provide the conceptual framework of the learning objectives to be achieved. Third, the teachers have not paid attention to the Content Standards as a conceptual framework of learning activities and learning is derived from the level of competence and scope of the material; fourth, the teachers have not paid attention to the standards of graduate competence as the learning target that covers the domains of attitude, knowledge, and skills elaborated for each educational unit; fifth, the teachers have not paid attention to the characteristics of attitude, as one alternative selected from a process of affection which includes receiving, applying, appreciating, understanding, and experiencing, in which all learning activities are oriented to competency-based stages that encourage students to undergo such activity.

This research will produce the assessment documents containing the assessment of the learning process using authentic assessment approach (authentic assessment) that assesses student readiness, processes, and learning outcomes as a whole. The integration of these three assessment components will describe the capacity, style, and acquisition of student learning or even capable of producing instructional effect and nurturing effect of learning.

Authentic assessment results can be used by teachers to plan improvement programs (remedial), enrichment (enrichment), or counseling services. In addition, the authentic assessment results can also be used as materials to improve the learning process in accordance with the Standards of Assessment. Evaluation of the learning process is carried out during the learning process by using the instruments such as questionnaire, observation forms, anecdotal notes, and reflection form.

The research objectives are (1) to establish or personalize indicators of culture and nation characters in accordance with the normative values and, the value of nationalism and cosmopolitan values in the districts of Paloh and Sajingan, Sambas regency, the Border Region of Indonesia and Malaysia Sambas; (2) to integrate

indicators of culture and nation characters in accordance with the normative values and, the value of nationalism and cosmopolitan values into authentic assessment in the districts of Paloh and Sajingan, Sambas regency, the Border Region of Indonesia and Malaysia.

Curriculum 2013 has mandated the essence of a scientific approach in to learning process. The scientific approach is believed to be the golden bridge for the development of attitudes, skills, and knowledge of the learners. A scientific approach based learning is more effective than traditional learning. The research proves that the teaching and learning process with the traditional approach with the retention of information from the teacher by 10 percent after fifteen minutes will produce the acquisition of contextual understanding by 25 percent. A scientific approach based learning, with the retention of information from the teacher for more than 90 percent after two days, will produce the acquisition of contextual understanding by 50 to 70 percent. The learning process should be guided by the principles of scientific approach. This approach is characterized by protrusion dimension of observation, reasoning, discovery, validation, and an explanation of the truth.

There are many definitions of scientific approach or methods. All of them both have similarities and differences. Wicander and Monroe (2006) in their geology textbook say that "Scientific method - a logical, orderly approach that involves gathering of data, formulating and testing hypotheses, and proposing theories." McMurry and Fay (2008) in their chemistry textbook state that "in scientific method, scientific questions must be asked, and experiments must be carried out to find their answers." The next definition, from a biology text, says that "The classic vision of the scientific method is that observations lead to hypotheses that in turn the make experimentally testable predictions" (Raven, Losos, Mason, Singer, & Johnson, 2008). Another perspective is from a psychology textbook. This book says that "The scientific method refers to a set of assumptions, attitudes, and procedures that guide researchers in creating questions to investigate, in generating evidence, and drawing conclusions" (Hockenbury & Hockenbury, 2000). Finally, Ferrante (2008), in his sociology textbook, says that "The scientific method is an approach to the data collection that relies on two assumptions: (1) knowledge about the world is acquired through observation, and (2) the truth of the knowledge is confirmed by verification - that is , by others making the same observations ."

It is clear that the implementation of scientific approach in teaching is perceived similarly in both the natural and social sciences, although one notices slight differences in emphasis as suggested by the vocabulary used in these definitions. The similarity is certainly expected since the social sciences attempt to emulate the systematic approach developed in the physical and natural sciences. Common terminology represents the common jargon that is part of the lexicon of science. Students in the social sciences understand that culture has certain basic components such as language, beliefs, values, and norms. Hence, the lexicon of teaching based on scientific approach can be equated to the linguistic component of the culture of science. The lexicon of teaching based on scientific approach has been adopted not only by the social sciences but also by general education and the public.

There are also some opinions about the nature of assessment. First, Overton (2008) claims that "Assessment is a process of gathering information to monitor progress and make educational decisions if necessary". Second, Palomba and Banta (1999) state that "Assessment is the systematic collection, review, and use of information about educational programs undertaken for the purpose of improving student learning and development." Third, Kizlik (2009) states that "Assessment is a process by which information is obtained relative to some known objective or goal. Assessment is a broad term that includes testing. A test is a special form of assessment. Tests are assessments made under contrived circumstances especially so that they may be administered. In other words, all tests are assessments, but not all assessments are tests." Another definition is proposed by Angelo saying that "Classroom Assessment is a simple method faculty can use to collect feedback, early and often, on how well their students are learning what they are being taught". The last definition is stated by Frey and Alman. (2003). they say that "Evaluation the systematic process of collecting, analyzing, and interpreting information to determine the extent to which pupils are achieving instructional objectives".

The minister of education and culture decree no. No. 65, 2013 (2013: 11) says that "Assessment of learning process is authentic assessment that assesses student readiness, processes, and learning outcomes as a whole. The integration of these three components assessment will describe the capacity, style, and acquisition of student learning or even capability of producing instructional effect and nurturing effect of learning. The results of the authentic assessment can be used by teachers to plan improvement programs (remedial), enrichment (enrichment), or counseling services. In addition, the authentic assessment results can also be used as the materials to improve the learning process in accordance with the Standards of Assessment. Evaluation of the learning process is carried out during the learning process by using the instruments like questionnaire, observation form, anecdotal notes, and reflections.

Based on the above opinion, the evaluation can be defined as a systematic process of collecting, analyzing, up to interpreting data or information obtained through the measurements of learning outcomes in terms of tests and non-test.

II. RESEARCH METHODS

The subjects of this research were principals, teachers, and students of public secondary schools of PALSA. The objects of research were the junior high and high schools in the border region of Indonesia and Malaysia, Sambas Regency, especially Junior High Schools in Paloh. In specific, the subjects of research were the formal and informal community leaders who are concerned with the culture and character of the nation in the districts of Paloh and Sajingan. They subsequently became the preliminary informant, key informant, and complementary informants. Purposive sampling technique was used to select the informants. The formal leaders were head of education affairs, head of the district, head of the village, head of the community, head of the neighborhood, teachers, and students. Informal leaders were traditional custom leaders, religious leaders and culture leaders.

The data were analyzed by using Discovering Cultural Themes Analysis adopted from Bungin (2012). This was done by collecting many themes that focus on culture, cultural ethos, values and symbols of culture, national character, specific characteristics of border people in the domains of culture and characters. The analysis of the theme seeks to discover relationships available in domains that were analyzed, so that it would form an integral and holistic unity in complex patterns that eventually manifest the dominant and less dominant themes or factors.

III. RESEARCH RESULT

The following table shows, referring to the indicators, the forms of assessment for each subject.

TABLE I.   THE GUIDELINE OF ASSESSMENT FOR INTEGRATING NATION CHARACTERS INTO CURRICULUM 2013

Culture and Character
Spiritual Attitude   Appreciate and cherish and appreciate the religious teachings
Social Attitude
Honest: trustworthy behavior in words, actions and works
Discipline: The acts that show the orderly conduct and abide the various rules and regulations
Responsible: Attitudes and behavior of individual to carry out his duties, that he should do to himself, to the society, to the environment (nature, society, and culture), and to God.
Tolerance: attitudes and actions that appreciate diversities in ethnic and cultural background, view, and faith
Mutual Cooperation: working together with others to achieve common goals by sharing tasks and helping each other rightly
Polite: A good attitude in speaking and behaving. Politeness norms are relative. It means something that is considered good at a certain place and time could be different in another place and time.
Self Confident: A mental or psychological condition of a person who gives him/her a strong belief to do or act.

Referring to the indicator, then the forms of authentic assessment for culture and nation characters that represents the domains of attitudes (spiritual core competence and social core competence) in the border areas are as follows:

IV. OBSERVATION

The results is meaningfully imply that the integration culture and nation characters requires an assessment rubric that includes (1) the key indicators of basic competencies whose accomplishment would be assessed, (2) aspects of assessment relevant to the content of the portfolio, (3) perfection load criteria (grade, level) of task results, (4) easy to use by teachers and students, (5) use simple language and easily understood.

V. DISCUSSION

The significant implication that we have from the research results is that integrating the culture and nation character into the scientific learning oriented authentic assessment is the instrument of culture and character of the nation into the indicator that allows teachers to implement the Core Competence I and II as important aspects in Curriculum 2013. The learning activities based on a scientific approach to assessment development in schools located in the border of Indonesia and Malaysia must comply with the standard cultural and normative culture of the local community; likewise, the nation characters as the embodiment of normative sociological matters and nation attitude need to be appreciated and developed into all subjects. Based on my observations during the study, there is a misunderstanding about culture and nation characters in teaching and learning processes at schools located in the border areas. Culture and nation characters are not just the responsibility of teachers of Social Sciences, but also the responsibilities of teachers teaching other subjects, such as Mathematics teacher, Natural Sciences teachers and Humanities teachers in teaching knowledge that is inspired by the culture and nation characters. As a result, students later are able to prepare themselves in different situations and competitiveness with neighboring countries.

Referring to the results of research done by Keyes (2010), the limitations of this study is the observation is not yet comprehensive and depth. While the observation is an important cornerstone of authentic assessment in the curriculum 2013 because teachers and students tend to only use textbooks provided by the government. Second, changing the mindset of some of the teachers to always analyze and develop the assessment is quite difficult.

VI. CONCLUSION

Curriculum 2013 gives the new hope to the teachers to integrate the culture and nation characters into the curriculum in the border region. The border communities in the district of Paloh warmly welcome the integration of culture and nation character due to the increasing need for culture and nation characters institutionalized ranging from houses, schools, local government, Tanjungpura University and the Central Government.

To respond the expectations of principals and teachers in junior high schools in the district of Paloh in the border area between Indonesia and Malaysia border region, focus group discussion (FGD) is done seriously by each subject teacher so that the product of the research is obtained in the form of the Document of Assessment for National Border Curriculum based on curriculum 2013.

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Conflict Resolution Based on Chinese Customs in Pontianak, West Kalimantan

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Abstract— The aim of this research is to describe conflict resolution based on Chinese customs in Pontianak, West Kalimantan. This research used qualitative approach. The informants comprised of the executives, public figures and grass roots of Chinese society. The techniques of data collection were direct communication and documentary study while the instruments used interview guide and record of documents. Data processing was carried out in data reduction, data display, and conclusion drawing. The research findings are: (1) Conflict resolution based on the customs of Chinese society in Pontianak consists of *Tau Kiam*, and *Kim Hue Ang Tiu* and *Ka* , (2) Conflict resolution through *Tau Kiam* refers to the custom of asking for and giving forgiveness through mutual consensus, which is applied to cases that revolve around misunderstanding, verbal quarrel or miscommunication, (3) Conflict resolution through *Kim Hue Ang Tiu* and *Ka* refers to the custom of asking for and giving forgiveness, which are applicable to cases of slandering, disgracing someone else's good name, damaging someone else's dignity, theft, adultery, and divorce, (4) The two customs of conflict resolution are considered sacred because they were derived from Chinese religion and belief system which have been handed down from generation to generation.

Keywords: conflict resolution, chinese customs

I. INTRODUCTION

Harmonious life and peaceful co-existence are the ideal desired by every society. However, it is a fact that this life is never free from any conflicts, both personal and social conflicts. Like harmony, conflict is able to provide dynamics if it is managed well, or if it is transformed into lasting peace. By contrast, a conflict could be highly destructive if it is not resolved properly. The question is: How could a conflict be managed and transformed into lasting peace? One of the possibilities is through the empowerment and application of local customs. Local customs are deep-rooted local wisdom that originates from a society's culture and belief system. It has strong legitimacy if used as a medium to bring about harmonious life and peaceful co-existence. The research findings of Salahudin (2002), Satia (2003), Repalianto (2004), Bahari (2007 and 2008), Suprapto (2013), reveal that, as an alternative way, conflict resolution, which is based on a society's local custom is effective enough to resolve both intra- and interethnic conflicts. This research on conflict resolution based on Chinese customs in Pontianak, West Kalimantan is to complement and expand previous researches as well as an attempt to continually empower local customs, which serves as a kind of social asset for sustainable development

Thus far, intra and interethnic violent conflicts in West Kalimantan have been resolved through litigation and non-litigation (negotiation, mediation, conciliation, and arbitration). In fact, conflict resolution through the above-mentioned two ways, often causes dissatisfaction among various parties, including the parties involved in conflicts. The dissatisfaction was caused by the fact that the resolution resulted in a winning party and a losing party. To overcome the shortcomings, an alternative conflict resolution is needed. The alternative could be obtained from the culture and belief system that exist in a customary society. Like other ethnic groups, the Chinese ethnic group also possesses customs which are capable of resolving personal and social conflicts. How the rules could be applied in conflict resolution is the question to be answered in this research.

II. LITERATURE REVIEW

Metharman's study (2002) on Conflict Resolution through Litigation and Non Litigation reveals that conflict resolution through a law court (litigation) contains many weaknesses [1]. The findings were which reveal that society got so fed up with conflict resolution through litigation that they attempted to seek an alternative dispute resolution (ADR). This alternative dispute resolution exists due to widespread reaction against the many weaknesses inherent in conflict resolution through litigation.

Abdurasyd (2002) states that in general there are four types of conflict resolution outside of a law court, namely: negotiation, mediation, conciliation, and arbitration [2]. While according to Nasikun (1995), there are three types of conflict resolution, namely: (1) defeating enemies through physical violence based on one's own unilateral will, (2) bargaining, in which the power to put pressure is psychological and symbolic instead of physical violence in nature, which could be carried out directly through negotiation, or indirectly through mediation, (3) turning over the matter the party who has an authority, or who is considered impartial, which could be carried out through arbitration (considering his integrity) [3]. Alternatively, it could be turned over to a law court. In line with Abdurasyd, furthermore Nasikun (1995) states that overcoming a conflict could be carried out through three alternative methods, namely: conciliation, mediation, and arbitration. The above three methods proposed are related to one another based on the conflict situation at the place of conflict [4].

Furthermore, all reveal that every society and region have their own way of resolving a conflict. This particular way of society is a reflection of their local wisdom, and constitutes an alternative dispute resolution (ADR), in addition to other ADRs that already exist thus far (the studies of Salahudin [5], Satia [7], Repalianto [8], Bahari [9], Haba [10], Jati [11] and Suprapto [12].

Therefore, the way we handle a conflict is a matter of custom and choice. In making any choice of conflict resolution, we are supposed to take into account the suitability of the culture and region where conflict resolution is to be carried out, so as to avoid cultural and social barriers.

III. METHODS

This research used a qualitative approach with ethnographic method (Spradley, 1997) [13]. The design of the research took the form of multiple side ethnographic study with analytical induction approach (Bogdan, 1992; Muhajir, 2000) [14].

The informants of this research comprised of the executives of Chinese Customs and Culture Assembly (MABT), Chinese public figures (executives of social foundation), and members of Chinese society who are knowledgeable about Pontianak Chinese culture. The techniques of data collection were direct communication technique and documentary study. The instruments of data collecting were interview guide and record of documents. All information given by the informants was recorded meticulously and thoroughly, and was confirmed with the informants in case the data lacked details.

Data processing in this research was carried out in three stages, namely: data reduction, data display, and conclusion drawing/ verification (Sugiyono, 2014) [15]. Data validity was ensured through extended observation. The researcher did extended observation by revisiting the research venue to re-interview both former and new informants. In addition, data validity was also ensured through resource, technique, and data triangulation.

IV. RESEARCH FINDINGS

Based on the data collected and analyzed, the researcher found several forms or concepts of conflict resolution based on the customs of Chinese society in Pontianak, namely: (1) The Custom of Tau Kiam, and (2) The Custom of using Kim Hue Ang Tiu and Ka.

Tau Kiam is the custom of asking for and giving forgiveness between the parties in conflict. Usually Tau Kiam is carried out through mutual consensus. Both sides involved in the conflict would sit at the same table to talk about the cause of the dispute. This meeting was presided over by a Lau Tua. A Lau Tua is an elder who functions as a customary leader. By an elder we mean a person who is respected, feared, and who is deemed to be influential in every customary activity. Usually a Lau Tua is an elder who is capable of resolving conflicts since the judgment he made is based on justice or fairness, and impartiality.

A Lau Tua serves as a mediator who gives fair judgment so that it is always obeyed and followed up by the two sides involved in the conflict. A Lau Tua plays an important role in accommodating the conflict by serving as a mediator and arbitrator who acts as a neutral third

party having an authority to mediate and give a fair judgment in conflict resolution. The status of the third party (Lau Tua) is higher the two sides involved in the conflict.

Conflict resolution through the custom of Tau Kiam is applied in conflicts that do not embarrass or disgrace the good name of an individual or a group of individuals. The nature of the conflict usually only revolves around misunderstanding or verbal quarrel. Conflict resolution through Tau Kiam can be applied not only to conflicts within Chinese society, but with non-Chinese society as well.

The custom of using Kim Hue Ang Tiu and Ka is concerned with conflict resolution related to slandering, disgracing someone else's good name, damaging someone else's dignity, theft, adultery, and divorce. Such custom is usually used only to resolve domestic intra-ethnic conflicts. It is seldom used to resolve inter-ethnic conflict. Kim Hue Ang Tiu is a kind of golden flower decorated with red color, and made of golden paper arranged with tiny wire. Its main function is for ancestor worship. Chinese society firmly believes that golden flower (Kim Hue) is the most special flower among all flowers. Such 'flower' is used as a realization of the highest respect to the ancestors' spirit during their worship ritual.

The sacred use of Kim Hue (golden flower) is then used as a symbol of asking for forgiveness in conflict resolution. It means that those involved in conflict earnestly seeking forgiveness as earnestly as in ancestor worship.

While Ka refers to oranges. Oranges are also used as a token of asking for forgiveness since it is believed that oranges would bring goodness to their recipients. According to Chinese customs, Ka or oranges are used as an offering to the ancestors during ritual worship, with the expectation that the ancestors would bless the worshippers back with goodness, health, wealth, and being kept safe from all harms in daily lives. Such belief is handed down from generation to generation, and becomes internalized value. If oranges are not there in a ritual worship, it is believed that all kinds of negative things would befall them.

Therefore, Ka or oranges are included in the custom of asking for forgiveness since by receiving Ka or oranges it is believed that the other person would receive goodness and blessing. Bad things that happened during the conflict would go away, and would be replaced by positive things.

Ka or oranges used in the custom of asking forgiveness should be odd in number. The number of oranges commonly used is five (5), seven (7), or nine (9). The use of odd numbers in ritual worship and asking for forgiveness signifies something alive. It means that everything originates from spirit so that worshippers are able to sense that they are conducting a dialogue with the Almighty God with pure hearts. It is all the same with the act of asking for forgiveness. The oranges given to the aggrieved party signify that the troublemaker earnestly seeks forgiveness from the aggrieved party.

Both Kim Hue Ang Tiu and Ka should be given simultaneously to the aggrieved party in the conflict. In this case, the aggrieved party is the recipient. After receiving Kim Hue Ang Tiu and Ka, the aggrieved party

will put the Kim Hue Ang The above the left and right door-post of the front door.

Kim Hue Ang Tiu which is put above the front door symbolizes that the aggrieved party has accepted the apology made by the wrong doer. In other words, the aggrieved party has earnestly forgiven the wrongdoer, which is symbolized by the Kim Hue Ang The above the front door. In Chinese society, the front door (Tua Meng) symbolizes the main entrance of fortune because everything enters through Tua Meng.

V. DISCUSSION

People in different cultures quite often have different ideologies, and such differences are important to decide the way they respond and react in a conflicting situation (Lather et al, 2010) [8]. According to Chen and Starosta (1997) [9], three aspects of culture, especially influence conflict resolution: cultural context, language differences, and thinking patterns.

Chinese society is one of the ethnicities that live in West Kalimantan province. Like other ethnicities in general, they certainly have local values. One of the local values, not much known by the general public is the value pertaining to conflict resolution. This is understandable since Chinese society were seldom involved in a physical fight, violence, adultery, cheating on one's spouse, and theft.

The rarity of such behavior causes the Chinese customs of conflict resolution to fade away with time; and therefore, not much known even by Chinese society themselves. Like conflict resolution through litigation, conflict resolution based on customary values plays an important role in maintaining social order. Conflict resolution through litigation does not really fulfil society's sense of justice, so that a conflict can happen repeatedly. Simon (t.th) explains that for conflict resolution to fulfil the sense of justice, it is necessary to dig into the root cause of the conflict. This means that local values that exist in societies are absolutely necessary in resolving conflicts so that a lasting peace is there.

Conflict resolution among Chinese society thus far was carried out under the auspices of customary foundations, and association of Chinese residents having the same clan name, as well as under the auspices of Chinese Customs and Culture Assembly (MABT). Conflict resolution is usually carried out with the help of a Lau Tua in a forum where Kim Hue Ang Tiu and Ka as well as Tau Kiam put into practice. It is a Lau Tua who serves as a custom figure and an elder. In Chinese ethnic custom, a Lau Tua is a person who is respected, feared, and who is deemed to be influential in every customary activity. A Lau Tua is an elder who is capable of resolving various conflicts, since the judgment he made is believed to fulfil the sense of justice. In other words a Lau Tua is believed to be impartial in his judgment.

There is a Lau Tua in every customer foundation, or an association of residents having the same clan name. For example, if a resident with the clan name Gouw or Tan was involved in a conflict that disgraced his good name, or damaged his dignity, he could seek the help of a Lau Tua in an association of residents with the clan name Gouw or Tan in order to resolve his conflict. If the conflict happened between residents having different clan names, they could seek the help of a Lau Tua who works at a customary foundation that represents residents with various clan names.

The process begins as soon as the parties involved in a conflict come to a customary foundation to carry out the custom of Tau Kiam. (The deliberation and exploring the opinions of the two sides involved in the conflict which was presided over by a Lau Tua from respective clans if the parties involved in the conflict were from different clans). Afterwards the Lau Tua (customary leader) listened attentively to the root causes of the conflict from the two sides. He then made an attempt to mediate between the two sides in order to judge which side was guilty, and therefore had to apologize.

The decision or judgment made by the Lau Tua must be accepted by the two sides involved in the conflict without questioning it. This is due to the fact that the status of the Lau Tua is considered higher than those involved in the conflict. In addition, the Lau Tua is considered to be an elder whose words must be obeyed, since according to Chinese customs, a Lau Tua can be likened to a judge who represents God in this world, and has had a lot of experiences in his life.

Before the parties involved in a conflict come to the stage of Tau Kiam, they would seek the assistance of their neighborhood association (RT) chief, or residents association (RW) chief, if the conflict is of small, or medium scale. However, if the neighborhood association chief, or citizens association chief was unable to mediate between the two sides, they came to a Lau Tua to carry out the custom of Tau Kiam. Whenever the case has come to the stage of Tau Kiam presided over by a Lau Tua, the judgment made by the Lau Tua must be accepted willingly. The party declared guilty should ask for forgiveness from the aggrieved party by giving him/ her Kim Hue Ang Tiu and Ka as a symbol that the apology comes from the bottom of his/ her heart, and a sincere desire to make peace.

When the party declared guilty handed Kim Hue Ang Tiu and Ka to the aggrieved party, the Lau Tua witnessed the occasion. It means that the two sides earnestly asked for and extended forgiveness to each other so that there would be no more conflict or hostility between them in the future. If the two sides meet each other intentionally or unintentionally, there should be no hard feelings between them. They are expected to have the right attitude of loving each other as taught by Buddha who is full of compassion.

Referring to the above exposition, it is obvious that conflict resolution based on customary value has positive correlation with Chinese religious teaching and customary beliefs in general. In other words, religion influences the process of conflict resolution.

VI. CONCLUSION AND RECOMMENDATION

A. Conclusion

Based on the research findings and discussion stated above, the following conclusions could be drawn:

- Conflict resolution based on the customs of Chinese society in Pontianak consists of the

custom of *Tau Kiam*, and the custom of using *Kim Hue Ang Tiu* and *Ka.*

- Conflict resolution through the custom of *Tau Kiam* refers to the custom of asking for and giving forgiveness through mutual consensus preside by *lau tua*, which is applied to cases that revolve around misunderstanding or verbal quarrel or miscommunication.

- Conflict resolution through the custom of *Kim Hue Ang Tiu* and Ka refers to the custom of asking for and giving forgiveness by giving *golden flower* and *oranges*, which are applicable to cases of slandering, disgracing someone else's good name, damaging someone else's dignity, theft, adultery, and divorce.

- The two customs of conflict resolution are considered sacred because they were derived from Chinese religion and belief system which have been handed down from generation to generation.

B. Recommendation

- The study of customary values with all their underlying aspects including the study of customary values regarding conflict resolution should be carried out in order to dig into the cultural wisdom in it that existed over a period of time.

- In the future more profound scientific study should be conducted with cultural wisdom regarding ethnic Chinese conflict resolution in other places, as well as other society's ways of resolving a conflict in order to widen the horizon of scientific knowledge.

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The Validation of Undergraduate Student Theses of Geography Education Department, Faculty of Social Science, Universitas Negeri Malang

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Abstract–The aim of the research is to study the content validity and the Indonesian language composition of undergraduate student theses of Geography Education Department, Faculty of Social Science State University of Malang (UM) which were written in 2011 to 2013. The limitation to three years is based on the assumptions that the themes of the theses are still "in" as student theses' hot issues in the following ten years. At the same time, this study might focus on the Indonesian language composition, too, in order to have better student's writings. The purpose of the validation is to avoid the same mistakes made by the students in the next ten years, in terms of both the content and the composition. The method of the research is the content analysis and it uses two validation instrument, they are the columns of content validity and of the standard Indonesian language composition criterion. The result of the research is; first, the content weakness of the thesis on correspondence aspect and the rationalization of the result of the research; and second, the language composition weakness in delivering messages which were not formulated as standardized Indonesian composition rules yet. Other research findings are; first, students preferred to finish their thesis on the short term semester; second, they preferred to do non experimental research–classroom action research–and experiment research, and third, there were some indications that the scoring of the theses assessment were not consistent.

Keywords–faculty of social science; geography education; theses; validation

I. INTRODUCTION

The reason the theses analysis needs to be done is as another alternative to have a better quality of scientific works of the students. The argumentation that this action might be executed is that, first, there has been a thought for long that the control of the quality of student's theses in terms of the content and writing system have only been done when those were brought to the examiner's desk, and second, the examination lasted 90 minutes approximately, and the duration was suspected to be too short to discuss the content of the theses in detail. Syafi'ie (1984) already proved that there are still so many hidden mistakes that "are left untouched" during the examining process and the revising process of the student's theses.

This analysis is focused on the student's theses of Geography Department, Faculty of Social Science, UM across the year of 2011 to 2013. The limitation of the writing year is based on the argumentations that the theses, which were written during those years, were still relevant to be used as a written reference for the next ten years. If the content and/or the language composition of the theses are not analyzed carefully, it could be predicted that the following student's products will result the same quality as the previous ones.

Through the documentary note-taking to several student products, it was found two major mistakes in content and composition. The mistake patterns of the language compositions are; the mistake in the process of copying some portions, the incapability in using the supra segmental marks, the mistake in determining the standard vocabularies, the structure of the sentences, the construction of the paragraphs. The mistake patterns of the content are; the background does not focus on the problem, the statements of the problems are not stated in points, the composing of some theories does not direct to the reinforcement of the research assumptions, the method selected is not reinforced by theoretical argumentations, the data explanation is not easy to understand, there is no appropriate verification in discussion, and the conclusion and suggestion do not highlight the main findings of the research and drawn in too many complex words.

Besides the problem in content and composition, in the more deeply note-taking, it was found the tendency of plagiarism cases. There are some types of the plagiarism found. The highest level of plagiarism was represented by the same topics with their operational definitions and…, the lower level of plagiarism was shown by the use of the same references. The patterns of plagiarism are: simply copying some portion of literature, regardless the rules of how to quote others' theory correctly and taking off the platitude discussion and conclusion of the paragraphs from the previous phases and put into their theses.

Based on the facts that has been found in the documentary note-taking activity towards some previous theses written by the students during previous three years, it was formulated the aims of the research are stated as follows: 1) How is the content validity of the theses of the Geography Education Department students, Faculty of Social Science UM produced in the year 2011 to 2013? And 2) How is the composition validity of the theses of the Geography Education Department students, Faculty of Social Science UM in the year 2011 to 2013?

II. METHOD

This research is classified as a library research, which examine the theses as the library documents. The method that will be applied is a content analysis method. The steps to do this research are divided into five steps, they are documentary note-taking, categorizing the document, validating, scoring, and making conclusions.

The theses used as the source of the data is taken out from five categories, they are: those of the development research, library research (text books), classroom research, non-experimental research, and experiment research. From each category, then, it has been chosen three theses as samples. All three samples of each category are taken from the piles of collecting theses that have an academic grade point which are equivalent to B. These theses are assumed to have more mistakes than the theses with grade B+, A- or A. The mistake patterns that were found in the documents can be used to inspect the mistake patterns of the higher grade documents.

The analysis of the documents is seen from two substances, the first is its language composition. Because the theses are written in Bahasa Indonesia, therefore, the analysis might be based on the Perfected Indonesian Orthography (Ejaan Bahasa Indonesia yang disempurnakan, EYD), including the spellings, grammars and vocabularies. And the second substance is its content, which will be measured and defined according to the scientific principle of propriety, as written in the methodology point of view. The propriety criteria of those measuring standards are reduced and synthesized to be a thesis analysis instrument, named "scoring and criterion column".

The analysis techniques that are used are textual analysis and descriptive analysis. The textual analysis is used by comparing the result of the identification of content or language composition mistakes, then scoring the mistake level. Descriptive analysis is needed to process the mistake level score, the language composition and the theses content.

III. RESEARCH FINDING

A. General Description of the Characteristic and the Theses Quality

The submitted theses of Undergraduate Student of Geography Education Department, Faculty of Social Science, UM in year 2013 are 385 documents. Of that number it was divided into 26.33% of documents in odd semester, 45.67% in even semester and 56.33% in the short term semester. It is approximately equal to the ratio of 1:2:3. This finding shows that students preferred to write the theses in the short term semester, and this tendency happens consistently.

The student interests in choosing the kinds of the research of their theses vary in every year. In this research the kinds of the research are divided into five groups, they are: developing research, library research, classroom action research, non-experimental research and experimental research. The analysis result shows that the average number of documents for each kind of the research is: experimental research are 21.33 documents, non-experimental research are 52.33 documents, and library research are 5.00 documents, classroom action research are 43.67 documents, development research are

3.00 documents. If they are put in simple ratio, they equal to 7:7:2:14:1.

Those analysis findings show that the students prefer to have non-experimental research as the most favorable kind of research, the alternate kinds of research are following: classroom action research and experimental research. Library research is the kind of research that only few students choose and the last alternative one is developing research. From the statistics, those preferences are "convinced" always to happen consistently from semester to semester. But, in the near future, if a new policy "forbids" the students of the Geography Education Department to do any research, but an educational research, the students are predicted to do classroom action research or learning model experiment research as their favorite kinds of researches.

The student theses quality is represented by the grade given by the examiners, and they are documented in the grade recapitulation in the department. The data recapitulation shows that the number of the student theses across the year are those with grade A- . There is a gaffe by that explanation that almost all theses in 2012/2013 are close to perfect. When it is compared to the theses in 2010/2011 and 2011/2012, those data are up and down (raising drastically). The fluctuation showed the inconsistency indication in grading the theses quality.

The analysis of the inconsistent grading is examined by comparing the grade given by the examiners and the validation results, and it shows that the grading is far from being consistent. Among the five kinds of the researches only experiment research is more consistent. The comparing grades given by the examiners and the validation result do not show wide gap. The grades B, A- and A are relevant to the level of content mistakes found in the theses.

B. The Analysis Findings of Language Composition Aspect and Content

The analysis towards three experiment research theses written by: ATW (2011) with grade B+, APW (2013) with a grade A-, and IS (2013) with a grade A can be seen as follows:

Data 1 shows that a relatively high level of mistakes is found in the theses of experimental research. The mistakes made are found in the background, the theories, finding descriptions and the discussion. Data 2 shows that the language composition aspects in experimental research these are good, except the paragraph structure. The general patterns of the mistakes in the paragraph structures are: the unclear mind idea in the paragraphs, no relevant declarative sentences to their main idea and the length of the declarative sentences is not consistent. They are sometimes written too long while others are too short in a single paragraph.

The analysis towards three non-experimental research theses written by: LYI (2011) with grade A, SAP (2012) with grade A+, and YP (2013) with grade B can be seen as follows:

Data 3 shows two cases. First, the indication of inconsistency in grading the quality of non-experimental research theses and second, a high level of mistakes in all aspects, and it goes to be fatal. Data 4 also shows two cases. First, the indication of inconsistency in grading and

second, higher level of mistakes found in aspect distribution. This could be happening because of inaccurate grading. Sample with grade B has almost the same mistakes as the above sample with grade A. And the language composition aspects that have high levels of mistakes are the correct use of punctuations and the paragraph structure.

The analysis towards the classroom action research theses is applied on three samples of documents, they are written by: IDA (2011) with grade B, AB (2012) with grade A, and UK (2013) with a grade A.

Data 5 shows two cases. First, the indication of inconsistency in grading the quality of the classroom action research theses and second, the aspects that have high levels of mistakes, that are the composition systematic of the research finding discussion. Data 6 shows that there is an indication of inconsistency in grading. Instead, the thesis with grade B has less mistakes than those with grade A.

The analysis towards the library research theses is applied on three samples of documents, they are written by: IHS (2011) passed with grade B, VWR (2011) passed with grade B+, and DAS (2012) passed with a grade A-.

Data 7 shows two cases. First, the indication of inconsistency in grading the quality of library research theses and second, a high level of mistakes in all aspects, and it goes to be fatal. Data 8 shows that there is an indication of inconsistency in grading and they have high levels of mistake. The inconsistency is shown by inaccurate measuring. The sample with grade B+ has less mistakes than the sample with grade A+.

The analysis towards the development research theses is applied on three samples of documents, they are written by: I KMN (2011) passed with grade B+, RF (2012) passed with a grade A-, and TC (2012) passed with a grade A-.

Data 9 shows two cases. First, the indication of inconsistent grading to the quality of the development research theses, and second, a high level of mistakes in all aspects. Data 10 also shows that there is an indication of inconsistency in grading and they have high levels of mistake. The inconsistency is shown by inaccurate measuring. The sample with grade B+ has less mistakes than the sample with grade A+. The high level mistakes of the composition aspect are the use of punctuation and word choice.

IV. DISCUSSION

The main finding in this research, that has something to do with research variables, is on the aspect of the content and composition validities. The analysis shows that of the content validity level of the 15 theses as documents, there are 8 documents are grouped in the good category, 6 documents by mediocre category, and 1 document in the poor category. The analysis towards the validity level of the 15 documents shows that there are 10 documents are grouped in the good category, 4 documents by mediocre category and 1 document in the poor category.

From the analysis, finding on the content of the theses there were found the general patterns of the weak and the excellent. The theses content reflects the weakness in

linking between the research variable and the theories. The research rationalization aims to the ability of systematical reasoning or how to synthesize the research finding to get valid concept. The excellent content is graded to these theses because of the empirical aspect done during the research. It is excellent because the researchers have the ability to get actual data and analyze those data accurately.

The relevant theories, that are used to verify the finding, are the patterns of mistake theory in a scientific work written by Guildford (in Asberg, 2009). Based on the theory, the weakness or the excellence of the theses content can be formed by the "halo effect" and "error of central tendency" patterns. The student orientation in supplying the data lets the other aspects ignored. Those indications are analogized as a "hallo" spectrum (the shaft of light that goes around the sun or moon). It means that preference to one aspect can take over the focus to the main purpose. The student orientation in getting actual data or accurate analysis will bend the focus of completing the main purpose of research, that is to systematically rationalize and communicate the research finding.

The analysis result of the composition aspect showed the general pattern of the weakness and the excellence in grammar or in rhetoric-scientific communication. The weakness of the composition aspect was in scientific communication, which was not reproductive. It means that, when unclear information is informed, the readers could potentially get different meanings from this information. The student's excellence in explaining the research finding was in standard form. The theses writing technique must refer to the UM's PPKI.

The relevant theory to verify the finding is the principle of scientific communication that is written by Suriasumantri (1990). The grammar used in scientific communication has two main elements, they are logical aspect and conformity with the rule of scientific work writing. The weakness of composition aspect in the theses lies in their systematic and clarity aspects (the scientific communication was not reproductive). It caused the lack of logical ability when the students write and express their scientific theses. The language excellence of the student in thesis document was in the using of Indonesian language standard form. It showed that the students are disciplined to obey the rules in science work writing.

The additional funding, that needs to discuss specifics, are three cases that have something to do with the student's preference to do the examination in the short term semester, the number of the selected theses topics and the inconsistency in grading the quality of the theses. According to the statistics, it has been predicted that, the preference will keep on continuing constantly.

The students prefer to complete their theses in the short term semester. The postponement was the reflection of the "academic procrastination" pattern at a time when they were busy in finishing their theses. The psychological aspects that cause the postponement, are: student's low motivation in doing a thesis, the hesitation to consistently come to the advisors to validate every part of the theses, unorganized working method, and interpersonal influence.

The relevant theory to verify the findings is the concept of academic procrastination that was mentioned by Basco (2010). Among the nine general patterns of academic procrastination that were mentioned in the theory: five points are relevant to the research finding. The four points are: avoidance and laziness are relevant with lower motivation, downward counterfactuals are relevant to hesitant pattern, trivialization is relevant to the unorganized working pattern, and external attributions are relevant to interpersonal pattern.

The choice of the theses area was based on two cases, they were internal and external factors. The external factor is the advices given by the advisors. The internal factor is blocking and detouring original idea done by the classmates to influence others to change the chosen topic, and to influence the student's environments, that can drive them to change the chosen topic.

The relevant theory, that was used to verify the finding, was the Academic Self Conception (ASC) that was introduced by Brophy (2010). The theory that clarifies "the development of idea of 11-25 year old students (school and university students) can be measured by comparing someone with the surrounding friends at the same age", reinforced the finding that the propaganda of idea from other students is the main factor to influence the inconsistent behavior, in terms of changing the theses area.

The inconsistency in grading the quality of the theses was reflected by the ratio of the examination grade and the validation grade. The inconsistency patterns are: different grade for almost the same level of mistake, inappropriate grade for the mistake level, the same grade for the different level of mistake and imbalance grading intervals. These four patterns are the indicators of inaccurate theses quality grading.

The verification towards the grading inconsistency could be avoided if the examiners consequently refer the UM grading system, as defined in Paragraph 45 verse 1 and 9 Thesis Test / Final Task. Based on the verification, the various grading results of the thesis examination and the validity grading are caused by different scoring criterion. These validations focused on the validity of theses script grading. The thesis grading given by the examiner includes three aspects, they are: the validity of the script, the guidance process and the performance of the students during the examination.

V. CONCLUSION AND SUGGESTION

A. Conclusion

Based on the analysis, finding on the content and language composition aspects, it could be drawn the conclusions that have something to do with the validity level, weakness and the excellence of theses. The first conclusion, the content validity level of the 15 documents can be categorized as follows: 8 documents are in the good category, 6 documents are mediocre category and 1 document is in the poor category. The weakness of theses content is on the linking aspect and the rationalization of research findings. The excellence of the theses is on their empirical aspect. The second conclusion, the validity level of the composition aspect of the 15 documents tell that 10 documents are in the good category, 4 documents are in mediocre category, and one document is in the poor

category. The weakness of composition aspect is in reproduction aspect. It means that unclear information is rewritten so, that the readers could potentially get a different meaning. The excellence is on the standard form aspect.

From the analysis, finding on the theses data recapitulation it was found that there are three additional findings that have something to do with the student's preference: the acceleration in doing theses, the selection of the theme and the inconsistency in grading the theses quality by the examiners. The first conclusion is that, the students prefer to do a thesis examination during the short-term, semester, because they believe that during that semester the administrative requirements are shortened, simplified and accelerated. The main factor of the preference is "procrastination" or psychological dimension that causes the postponement in finishing the theses. The second conclusion is that, the students can freely pick one of the varieties of research themes provided: non-experiment, classroom action, and experiment. The third conclusion is that, the inconsistency in grading of theses. Better thesis quality sometimes got lower grades than those which conveys worse quality. Different grades were given to the theses with the same quality, or, the grade given was not appropriate to the level of mistakes, and the grading level is imbalance.

B. Suggestion

Based on the conclusions of research findings, three suggestions are addressed in the lectures and the academic functionaries, especially in Geography Education Department, Faculty of Social Science Universitas Negeri Malang. It is suggested to the academic policy functionary that, it is necessary to supply with the "facility" as a counseling media for the students to prevent the indication of procrastination.

The lecturers as their advisors are suggested to extend to more detail, advise, in terms of the content and the writing technique, to adjust the thesis theme to the academic background academic of the advisors, to provide much more time to the student's need. And the examiners are suggested to improve the grading technique based on the academic grading system of the Geography Education Department and / or the university.

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History of Buol: Study on The Border Territory and Exploitation of Mine

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Abstract – Study of Buol's history is very limited, particularly with regard to the border territory and the exploitation of mines. If this fact persists continuously, there will be discontinuities information between the reality in the past with the present reality. The research aims to clarify the position of Buol as the border territory between Central Sulawesi and Gorontalo also the exploitation of mines in Buol during the reign of the Dutch East Indies. The methodology used is Anthony Giddens structuration, which states that the structure consists of several components, namely the agent, which can make changes to the structure when it undergoes agency. Through the creation of the agent which is sustained by power and capability also through the interaction process continually. It is concluded that Buol is the agent of structure that is applied predominantly by Gorontalo and the colonial regime. Reaction and enforcement role in elite and Buol's community failed against the external structure, so that the control of the colonial regime in political life and the economy getting stronger. By the strength of capital and power, gold and mineral wealth exploited and Buol was forced to enter to the new structure that created by the colonial government.

Keywords: Buol; border territory; exploitation of mine.

I. INTRODUCTION

This research seeks the explanation about Buol's position located on a north tip of Central Sulawesi geographically. This region has a direct border to Gorontalo, a social group and a kingdom under Buol's influence in the colonial era. Gorontalo's effort to intervene must be seen as a colonial "invisible hand" behind their cultural closeness, between Gorontalo and Buol. The intervention was aimed to control all gold mines there.

It is unthinkable that Gorontalo's culture was a dominant character in economic and political dynamics of Buol. However, in Buol's history, Gorontalo had ever sent her high nobleman as king of Buol. Recently, there were three bwulyans who had a right of Buol's throne, namely: Bwulyan Pogogul, Bwulyan Kaili, and Bwulyan Mangindano. It is assumed that Gorontalo had a hegemonic power. This article is a result of research in the region of Buol Regency. To explain her historiography in a reconstruction context, a methodology is a necessary in guiding for factual analysis and making an objective conclusion.

The methodology here is structuration of Anthony Giddens. Giddens expresses that a structure consists of some components called as agent. In a structural paradigm with the structure as a dominant component, Giddens says that an agent can make a change toward structure as agent experiences at dynamicization (agency). By its creativity, supported by power and capability, and through a continuous interaction process that, enabled by structure, agent changes a such structure and creates a new one (reproduction). [1] Buol was an agent in a structure dominated by Gorontalo and colonial hegemony. Gold mine was a power for Buol to strengthen her position. However, gold as a basic capital could not function well as Buol's elite or common people could not manage it and change it into a pillar for the new structure.

To explain further on Buol as a border area with her gold mine, there are two problems, namely relation between Buol and Gorontalo, and colonial exploitation with Buol's resistance as a result. Both are a historical problem with political background. A fact behind it was the obscurity of central of power in Buol that motivated colonial power to control. Moreover, Buol's noble class was not derived from one offspring. Since Dainbolre or Bataralangit (± 1540-1560) – son of King Punu Bwulyaan I (1430-1476) – there was agreed that there were two dynasties controlling Buol, namely dynasty of Pogogul (Buol) and the dynasty of Gua Monial (Kaili Sigi). [2] For annexing Buol, the Dutch used Gorontalo and Limboto kingdoms. Both kingdoms pressured Buol by their weapon. Pacification over Buol was too easy for the Dutch, dislike other regions in Central Sulawesi with their armed resistances and social movements. Gorontalo wanted that Buol was a part of him, but the Dutch did not allow because of Buol's gold mine.

The above explanation establishes, and in the same time questions Buol's political position toward Gorontalo as a colonial's hand. Therefore, Buol was one of border areas with her great potential natural source. Gold was a source of economic and social power for the colonial ruler after the spices in Moluccas islands and plantation industry in Java and Sumatra.

II. Buol as a Part of Gorontalo's Cultural Area

Buol had an autonomous governmental system. In legend, first king of Buol had two sons: Rodoali and Salvador, that changes his name to be Fernando after converting into Christian. [3] Another legend said that Buol was attacked by Kaili from Palu valley. [4] Kaili's expansion into Buol had another target, while the distance between Buol and Palu valley was so great. It was assumed that gold was known by them before Portuguese's coming. Kaili's expansion into Buol had another target, while the distance between Buol and Palu valley was so great. It was assumed that Buol's gold was known before Portuguese's coming.

In 1680 Gorontalo and Limboto that Islamized, reduced Buols's influence and attracted most of Buol's prosperity to move to Lewas, located between Buol and Kaidipang. Islam used as a main way to annex Buol. However, Buol's people, also Islamized, did not understand it. According to A Rahim Samad, Buol was Islamized after her king's conversion in Ternate. [5]

Buol was a kampong under a jogugu named Balamagile. To prevent Gorontalo's hegemony that recruiting Buol's people as a slave, Buol's ruler made a contact with the Dutch Company's governor in Ternate. Governor Robert Padtbrugge ordered in 1705 that Buol was under control of the Company, that ruled by Jan Blaauw as her official. Her motivation was a fact that Buol had a potential natrural source, especially iron and lingua wood that suitable for making ship, house and fortification. Buol was connected to hinterland of Central Sulawesi and Gorontalo over some waterways. Gorontalo's rapid economic growth in the middle of nineteenth century motivated Buol to make an active interaction more to Gorontalo than to Central Sulawesi. [6]

Gorontalo's influence expanded slowly to Buol's hinterland and more Gorontalo people came to Buol. Islam had a great impact, even Gorontalo's culture and language dominated Buol's local culture. [7] Before it, Buol's domination was so great [8], that her first king was installed in Ternate. A Rahim Samad says that:

Sultan Eato was converted into Islam following his father. It was assumed that title of Sultan was provided for his installation in Ternate. It was proved by giving a royal scepter, that known as Botango Raja in Buol's vernacular, with a Sultan of Ternate's initial on its top. [9]

Under Sultan Eato's rule, Muhammad Tahir (1560-1592), Ternate's influence was so dominant in Buol, because Sultanate of Ternate established Islam as a law of the state under Sultan Zainal Abidin (1468-1500). It was happening after the Sultan had returned from Gresik, as he learnt to Sunan Gore in 1495 and after his returning, he made a structural, institutional and judicial change. [10] According to Achdiati Ikram deck, "Islam was an ideological foundation of the social and political structure in a kingdom of button that imported from Ternate, at least twice namely in 1540 and 1580. [11]" But with Ternate's decline, her vassals that dominated by Sultan Baabullah, broke away. One of them was Buol. However, Ternate's influence was so great, that the Dutch needed Gorontalo's support for expanding into Buol in the middle of nineteenth century.

Gorontalo's rapid increasing influence at the time was backed up by the colonial new administrative system established in 1864. Based on it, Gorontalo was divided into two areas: self-control land (zelfbestuur) and government's land. Colonial rule dominated over Kwanand and Paguat, two areas with their strong economic basic. Kwandang was projected into a main port for Gorontalo, with the ocean shipping. Meanwhile, Paguat was known as a gold mining area. It had a strategic location because of a main landway between Gorontalo and Kotamobagu. Based on this division, a colonial official (controller) was placed in Kwandang and Paguat. Kwandang was an Onderafdeeling that controlling Kwandang, Atingola, Buol, Kaidipang, Bolaang Itam, Bintauna, and Bolaang Oki. [12] The administrative connection opened a chance for colonial and Gorontalo's local elite's intervention into Buol. It realized a colonial hegemony over local region. If Buol was seen as a local ruler, Gorontalo had a same status to colonial power with her capability to pressure Buol for subordinating to Batavia.

As Buol's political domination was established in Gorontalo, it was trying to realize in Boalemo, in 1875. Mansyur Syarif Ali, son of Syarif Ali, Buol's ruler with his Arabic origins, known as a virtuous figure, tried to motivate Boalemo's people for refusing Gorontalo's elite domination and subordinating to Buol. Knowing this, king of Gorontalo reported to assistant residents of Gorontalo. Based on the rapport, the Dutch resident in Menado ordered Mansyur to call back his father and forbade Boalemo to subordinate toward Buol. [13]

The Dutch strategy to subdue Syarif Mansyur over his father Syarif Ali was not a new one. She has applied the strategy since the sixteenth century. It was a colonial characteristic policy, namely devide et impera while the person did not feel it. Therefore, Syarif Ali did not feel as a victim of a colonial power that established in Gorontalo. For a while, Buol's ruler subordinated to the Dutch resident's instruction for losing a contact with Gorontalo. Three years later, as the king of Gorontalo Zainal Abidin al Habsyi Monoarfa died in April 1878, Mansyur provoked Buol's people of Ketanan for refusing any tribute to Gorontalo. Backed up by Bugis and Mandar pirates, Mansyur promised to protect them against Gorontalo. [14] Since the seventeenth century, the Bugis and Mandar pirates had never got a political position in Buol.

Jogugu as a representative of Gorontalo's king, had no authority to solve the problem, and he submitted to Gorontalo's assistant resident D. F. M. de Meyer. Meyer warned Mansyur to hold himself and to stop his activity. Meyer, knowing that behind Buol was Syarif Ali, pressed that sons of Buol's ruler's brother, Syarif Mohamad and Syarif Mangho, who living in Kotamobagu, were under supervision. [15] Syarif Mansyur was called to Menado by residents. Meyer's attitude with his ultimatum showed that the Dutch had no great power to act toward Syarif Mansyur. Her existence was supported by local rulers as a concept of stranger king – the inviting colonialism – showing that the Dutch was invited by local rulers for solving their problem. Her coming was not free, but with a promise of a gift in a form of land cession. [16] Climax of colonial's intervention toward Buol was a new administrative structure after abolition of limo lo pohalaa, announced in Gorontalo on 6 July 1889, by Assistant

Resident G. W. W. C. Baron van Hoevell for all native rulers of Gorontalo and Buol. Gorontalo was an afdeeling, consisted of some Onderafdeeling. Thus, Buol for the first time got a status as a modern governmental unit called as onderafdeeling under a controller. [17] The assignment of a controller marked a power reduction of the local ruler. The Dutch forced on Buol's king for her will because the king was seen as a lower official in the colonial structure.

Southern of Buol is Tolitoli, that since the early eighteenth century was known as a piratical nest with Makkasar Strait as their operational region. However, it was not limited to the water area. It was included a shore and fisher settlement. They were recruited to sell as a slave. [18] Its fame as a piratical nest was motivated by Sultan of Tolitoli's role as their protector. As said by J. Hunt, British commissaries for the Outside in 1812, that Tontoli is a great piratical establishment, governed by Sultan Muhammad Kubu. [19] Most pirates were not original people, but migrants of Southern Sulawesi, especially the Bugis. Thus, it was assumed that Tolitoli's ruler was a Bugis's descent, or at least the Bugis community had a great influence there. Until the late nineteenth century, the Dutch had a political connection to the local ruler of Tolitoli and the Bugis in Southern Sulawesi. [20] The Bugis domination made a great distance between Tolitoli and Buol, that dominated by Gorontalo. In the sixteenth and seventeen centuries, as Ternate's influence declined, the connection between Tolitoli and Buol was not so close to the nineteenth century. To the early twentieth century, Tolitoli had a more character of Bugis and Kaili than Buol, with the Gorontalo dominant character. [21]

A fact that Tolitoli had a Kaili character must be reviewed, because based on colonial classification of Central Sulawesi, she grouped them as an Alfuru. Mountain people in Tolitoli was not same in Kaili. According to Himmelman, the statement is rejected. [22] Linguistically, Tolitoli had no a vernacular of Kaili's family.

Buol is in the border between two cultural spheres, Gorontalo in northern and Bugis in Tolitoli. Gorontalo's culture is so dominant, but Buol's culture is still hold by her people. Gorontalo's cultural influence increased after Buol had been integrated into this region, as afdeeling Gorontalo was installed. Through Islam propaganda, Buol was subdued. However, Gorontalo was never come in political structure of Buol traditional. It differed from Kaili and Mangindanao. They were integrated into local political structure of Buol. It motivated Buol to approach Palu more than Gorontalo. Thus, Gorontalo could not establish her influence completely and permanently on Buol since the middle of nineteenth century. Any simple factor was a fact that Gorontalo's influence in Buol imposed a colonial "invisible hand", so that it failed to change a structural social foundation of Buol radically.

III. MINE CONCESSION IN BUOL

Global economic development in the late nineteenth century had motivated many countries, especially industrial based states as Netherland, with her industry as prime foundation for her system politically as well as economically. The Dutch's domination over all natural sources strengthened her position in international market for raw materials and industrial products, with their strategic value in international economic competition. [23]

The abolishing of Cultuurstelsel in Java of 1870s and its replacing with privatization of business in the Dutch East India colony had a great impact on the mother country's economy. [24] The privatization had been launched in Java and Sumatra, but in Sulawesi and particularly in Residency of Manado, a Cultuurstelsel-like managed exploitation system was applied so wide that there were many plantations and concessions in this region. After plantation, some concession for mining (gold, tin, and nickel) come in the early twentieth century. The Dutch tried to realize her idea for controlling all mineral sources.

However, the Dutch faced a reality that most material raw for industry or minerals were located in some areas that not under her control. Especially for minerals outside Java, until the middle of the nineteenth century, most of them were free states. Even some of them were ruled by a free ruler (zelfbestuur), while the rest had a traditional ruling system and owning pattern on their natural assets. [25]

A push of the capitalist power with her dominant influence in Dutch parliament since 1870, motivated the Dutch colonial government to subdue the region with her mineral sources under her control. Thus, pacification over outside Java was launched extensively in the last quarter of the nineteenth century. Some regions were persuaded to assume and to respect the Dutch control peacefully, over diplomatic way by politicians and anthropologist that sent from Batavia to discuss with native rulers. As this way failed, military expedition was an alternative for the sake of subordination. Diplomatic and military ways had one target: any political contract that guarantees the Dutch control.

Recognition of power was proved by any appointment of an official and a real integration into the colonial administrative territory. [26] By this way, the Dutch began to apply or even to increase her control over traditional bureaucracy, with guaranteed their traditional position. They also had a right for loon of colonial government. Traditional elite changed to be a colonial elite corps with rational legal in their thinking. [27] This bureaucracy was known as procedural bureaucracy, because they worked with a detailed and long procedural pattern.

Until the early twentieth century, the Dutch controlled all regions with a rich natural and mineral source, and exploited them for the sake of colonial interest. The research's result that made by the Dutch expert showed that Buol had a strategic and marketable potential mineral source. Therefore, two mining experts were sent to do any research. The process was possible with a political step of Batavia that abolishing Limo La Pohalaa (five political and traditional powers) that dominated by Gorontalo and Limboto in 1889, and opened a way for colonial arches toward Buol. [28] This step made the Dutch as an intermediary for solving some problems in Gorontalo and she could regulate traditional elite of Gorontalo and Limboto for pressure toward Buol, for the sake of its pacification.

In the early 1890, two Dutch geologists, namely P. Juginger and Goeseling, who assigned in Pajongo island, made a research in Buol. Their result proved that Buol's

soil contained a rich gold and metal mine for exploration. The problem was a fact that the area was still under the control of free native ruler that guaranteed by the government. It motivated the Dutch to make an agreement with Buol's ruler for a further research over the mineral containment. [29] First step was taken to a research over Buol's natural condition for defining any further policy, exploration. Each exploration basically would ignore the local people. This was clear after a third party made any exploration after getting a concession from local ruler, like Buol.

As a further step, both report to their director, L. P. Dekker, in Priangan. After studying the result and its potential accurately, Dekker decided to offer a permission to the government for any discussion with Buol's ruler to explore his soil. Resident of Manado as a local authority provided a recommendation and Batavia considered Dekker's proposal in December 1890. [30] It was a proof that the legal rational pattern did well, and the Dutch colonial government determined all.

The good news was spread rapidly among investors and mining businessman in Batavia. A half year later, in August 1891, Firm P. Landberg en Zoon in Batavia proposed any recommendation to the government for any mining exploration in Buol. [31] This exploration by the Landberg spread of such news on gold mining in the north peninsula of Sulawesi, not only limited to Buol but also in the region from Gorontalo to Bolaang Mongondo. [32]

Batavia took an assertiveness as many proposals for exploration in northern Sulawesi came in. In the early November 1891, the government rejected all proposals with a reason it was unripe for it. [33] To assert this rejection, the Dutch pressed Buol's ruler to sign a political contract with her. Over this contract, the Dutch forbad Buol's ruler to waive his right to some private companies for mining exploitation. This contract changed a decision that published on 13 December 1890 related to exploitation permit of meaning that legalized in March 1892. [34] Through intensive lobby, Firm Landberg in Batavia convinced the government about the important value of mining exploration in Buol. The firm's director proposed a proof that in Paleleh gulf, it was found any colloidal gold, silver and tin source. Given that Firm Landberg had exploited a great gold mine in Panasakan and Totok, Minahasa, and also any fears toward Australian activities in gold mining around Sumalata (Gorontalo), resident of Manado proposed to Batavia any exploitation permit over gold mine for this firm around Paleleh gulf, begun the late October 1892. [35] To realize that, Firm Landberg formed a branch named as Nederlandsch Indische Mijnbouw Maatschappij. Based on Government decision 9 October 1892, a permit was provided for any research and exploitation of gold mine in Buol, and determined any location as a concession area for five years. [36] In the five years' research, decision for a mining concession over Paleleh would be made.

Batavia's step to provide any permit for Firm Landberg invited some protest of investors and they accused that the government acted discriminatively. They sent a formal protest letter to the Dutch parliament in Den Haag. In this letter, it was said that because of political consideration, the Dutch colonial government involved some Buol's royal families in Paleleh mining exploration and Firm Landberg got any priorities. [37] But the protest

failed, so that there was any interruption in parliamentary Plano as Minister of Colony read Koloniaal Verslag in June 1893.

The result of exploration showed any potential metal containment in Paleleh's soil that being ripe for exploitation. It motivated some companies to invest with any proposal to the government, as NV. Nederlandsch Indische Mijnbouwmaatschappij. [38] This company made any contact with Buol's ruler and stated that she would propose any permit for concession over Paleleh's soil to the Dutch. However, such permit was provided to Firm Landberg's branch, namely NV. Mijnbouw Maatschappij Paleleh located in Batavia, on 29 June 1897. [39] The concession was made for seventy-five years and involved a region around Paleleh's estuary with a wide 21.289 hectare.

The objects of exploitation in this concession were gold, silver, copper, brass, nickel and iron ore. With such concession, the company's share increased rapidly to 200%. It was caused by a good prospect of potential metal exploitation and proved its high price value of the mineral. [40] Until December 1897, a sale of share by this company reached values of 600.000, less than a half of the rest. [41] From the start – as the research was made by a Dutch company – to exploration phase of mineral source in Buol, there were three major problems to be solved: 1) Buol's ruler could not control his state; 2) the Dutch needed not Gorontalo as a partner in mine concession; and 3) Buol's rich soil was the Dutch property.

At the time, Buol was ruled by King Muhammad Soradjuddin with title Ta Meeraji. He, later known as Turubwou but changed into Turungku by the Dutch, was a Buol's ruler who signed Lange Verklaring (long contract) on 31 August 1964. [42] Since the time, Buol people paid a tax to the government. It was a proof that Buol traditional elite could not rise against the colonial pressure. Possibly they were angry, but could do nothing because de facto and the de jure bowl was a part of the Dutch East India. Her ruler and traditional elite were trapped between two interests, namely people's interest for freedom in the one hand and interest in mineral source exploitation by the Dutch in the other hand.

After the signing of Lange Verklaring between Buol and the Dutch, Gorontalo's economic and political influence held in Buol. But they had no political access anymore. The access was taken over by the Dutch and it was the Dutch target to manage Buol and Gorontalo as a part of the Manado Residency. It prevented Gorontalo to change buss' new political structure. However, Gorontalo maintained herself as Buol's economic and cultural partner, especially because of Islam. A unique historical project appeared, because Gorontalo was superior but not dominant, and socially as well as politically, Buol could defend herself. All of these were made by the Dutch with an administrative border to regulate both. Buol and Gorontalo never understood that the Dutch would control Paleleh forever. Moreover, Paleleh was not integrated into one of Buol's balaks. [43]

In the late nineteenth century, after thirty years' effort, the Dutch controlled Paleleh successfully. Mine concession was provided to a Dutch firm, namely Lamberg. Paleleh's mineral containment with her high price economy was exploited in 1896. Buol people got

nothing but any hatred against their ruler, included the Dutch. At such situation was never seen by Buol traditional elite, under the Dutch and under the national government of Indonesia, namely a latent hatred feeling among Buol and Paleleh people. [44] It will be broken as a serious problem if it is failed to solve. The main cause is any mistake of policy to manage Buol's soil by outsiders.

IV. STRUCTURAL CHANGE

Activity in the mining sector in the last decade of nineteenth century motivated any increase in Europeans visit to this colony. It supported the colonial government for establishing a tighter control over Buol to prevent any riot that harming public, government and local elite. Thus, the government promoted an official in Buol with an administrative authority. In place of assistant resident in Gorontalo, since July 1893 Buol was under a class-1 controller in a bowl. This official subordinated to resident in Manado directly, not to assistant resident in Gorontalo. [45] His task was to protect European, government's interest and native people against any pressure, and to supervise political contract's application, and relation between native elite and private persons. [46]

A successful exploitation of Paleleh's mineral mining with a high price production in Europe market had a great impact on this area. Only some months since a first product sending to Europe and the publish of result for the firm's directors as concession holder, Ir. Vermes was ordered by the directors to plan a complex building with all supporting infrastructure, included railways that connected Paleleh and port of Kwandang. [47] Although all were built for the sake of the company, the government felt that any social change would be born as a result and any supervision and intervention was necessary.

A doubtful attitude of Buol's ruler aroused any suspicion among the Dutch officials in North Sulawesi. They assumed that he did not like any intervention of the Dutch of any exploitative company in his area. It was proved by any riot in Paleleh mining complex in April 1901, triggered by any gold stealing and some labors were accused to do it. As a result, a mandor of Gorontalo fallen as a victim. [48]

After forty years under the colonial control and trapped between two interests, Buol's ruler began to take an opposition against the Dutch. It did not get a serious attention, because at the time situation in Sulawesi was in danger in relation with any war between the Dutch and Bone. At the end of September 1904, any lease for rattan and Sagoo harvest to private meant any violation against the government's monopoly that guaranteed by contract. Therefore, controller in Paleleh sent an ultimatum with his temple, but it was ignored by local rulers. [49] The opposition was aroused by any feeling that Buol people did not get any product of their soil. Buol's ruler at that time, Datu Alam Turungku, started to make any political conspiracy as mentioned above. Moreover, the colonial corps that established in Buol had a task only to protect Europeans and their business interest.

The above mentioned dynamics forced any consideration among colonial politicians in Batavia to see that controller in Paleleh was not suitable anymore. The area had to be under a civil gezaghebber, namely an active military officer as a chief of local government. To this

officer, the area was stated as an emergency. By the end of 1906, a such change of position was made in buol after any change in bureaucracy of Gorontalo that abolishing controller in Sumalata. [50]

Because the colonial regime needed any reorganization of administrative and new division territory, that released in 1908, position of civil gezaghebber in Buol was maintained. This official in Paleleh finished the authority of Buol's ruler practically in ruling his state and he got an absolute authority as the Dutch representative there. [51] However, a great administrative change was made in April 1911, as the Dutch government created Afdeeling Midden Celebes under an Assistant Resident in Donggala. [52] In this new administrative structure, Buol had not yet been integrated into Afdeeling Midden Celebes, still as a part of Afdeeling Gorontalo. But the colonial approach toward Buol from Central Sulawesi start to realize, technically and politically.

The Dutch considered that it was better to control Buol from Donggala than Gorontalo, as a potential area for mining. Politically, it was meant to weaken Gorontalo's position because of Buol integration and to open a way for the government's control over gold mining there. Strategically, Buol was taken at a location to establish peace and order in that region, especially to protect the area in Makassar Strait against the pirates. Therefore, in January 1912, a unit of meshes under Captain Boonstra van Herdt was instructed to move along the shore from Palu to Buol for strategic geographic mapping. [53]

In the above region, consequently the colonial regulation was applied and all authorities of Buol zelfbestuur were taken over by the Dutch. Among them were tax collection or products of the soil and heerendiensten (compulsory work) for the government, that devoted to the native ruler before. In this transition phase, some people made of a chance for their own interest. They collected illegal tax, at the same time with any tax increase and heerendiensten from the government. It motivated any reaction, especially in village Kontanan, district Bonobungu. On 26 June 1913, people of the village that objected toward tax collection and heerendiensten, would not fulfill the order and rebelled against the government. [54]

Gezaghebber W. J. D. Van Andel asked Buol's ruler to pressure his people, but the ruler refused it because he had no more authority to act. Therefore, van Andel called 14 soldiers from Kwandang, and they came in Buol on 30 June 1913. With a corps in Buol, they downed the river with a barge to Paleleh. Furthermore, twelve soldiers were also sent from Gorontalo to support them.

After a consolidation in Paleleh, accompanied by Buol's ruler, the unit departed under van Andel to Kontanan. They did not see any resistance because local people showed a passive attitude. From the investigation not longer, some provocations were found and captured. They were brought to Paleleh for a legal court. Meanwhile, Buol's ruler was ordered to announce to his people that the order was re-established and they could work. [55]

In the investigation, not only provocative but head of village Kontonan was also punished because he was negligent in his job. Haji Abdul Kadir, an old man as head

of the village, was so weak to control his people. Even, with villages Lantikadigo and Kodilagen around it, local people rejected to do heerendiensten since January 1913. As a result, the government dismissed Abdul Kadir from his post and replaced with a younger and more energetic one. [56]

Buol's ruler, Datu Alam Turungku, was also accused to be responsible on his position. Although on 26 May 1913 he got a rapport on people's resistance and any instruction from gezaghebber to act, he was failed to call them in Kontonan on 28 May 1913 for informing them about the replacement of head of village. Van Andel instructed marsaoleh of Paleleh, A. Baculu, to do it. Baculu managed to see local people and van Andel in Pokat, near Kontonan, on 16-17 June 1913. Even though the meeting in Pokat, that attended by Turungku, convinced the people on their compulsory, it could not prevent any rejection in Kontonan, Kodilagen and Lantikadigo, so that van Andel decided to act decisively.

Turungku's position was seen as a weak and the Dutch could not believe him for establishing peace and order, especially for their interest in Buol. Therefore, the government decided to reduce his authority and made him subordinate to her instruction. Based on it, in early September 1915, Governor General Idenburg agreed any taking over of tax and custom collection right from Turungku by gezaghebber of Buol. For realizing it, van Andel moved customs house from Leok to Buol. [57]

It was considered from the strategic view by the Dutch, namely to increase a maritime economic activity around Buol with Buol as a stopover place for great shipping. It was realized with a plan to build an ocean pier from the stones of village Tang in October 1917, with length 73 meters and a path in Tawa Eli Toboli. [58] This project was based on heerendiensten system and the local native ruler was instructed to mobilize his people without loon, for economic reason.

Since the time, Buol was in peace. As the riot was broken up again in village Salumpaga, near her border, in July 1919, [59] that involved Sarekat Islam branch in Tolitoli, the situation in Buol was conducive. Although SI had many followers there and some famous figures as Tjokroaminoto and Haji Samanhudi ordinate their care to Buol, SI's influence for two first decades in the twentieth century was limited and did not show any sign of resistance. [60]

The Dutch administrative structure was established, while the local traditional elite of Baal was eliminated and depended on their patron, the Dutch. Thus, to the end of the colonial regime, Buol was a part of Afdeeling Gorontalo. The condition changed in 1959 as Buol and Tolitoli Regency was made as a part of Central Sulawesi Province.

Each external power would provoke any political resistance, directly as well as indirectly. In Buol's condition, internal strength was a source of resistance, although the colonial regime in Batavia assumed them so weak. Case of Datu Alam Turungku as Buol's ruler and Haji Abdul Kadir as head of village Kontanan were proofs that some local agent could change a real structure, though they could not fight any external pressure. However, in the structure made by colonial in Buol and residency of Manado, there was a chance for a structural change. A reason for their failing was a dysfunction of pressure strength (Gorontalo), because of cultural and economic factors. But, internal effort in Buol continued to move for breaking the established colonial structure.

V. Summary

In this part, it seems that Buol was integrated into two administrative units, namely Gorontalo in the past and then Central Sulawesi. At least, in her history, Buol has three periods: (1) in 1889, as the colonial administrative structure was established; (2) in 1959, as Buol and Tolitoli regency was announced, and (3) 1999 as Buol was separated from Tolitoli and established as a regency. Viewed from the period, Buol experienced any administrative change for every 40-50 years.

In two first period, 1889 and 1959, the external strength was dominant while in the last, 1999, internal strength played a significant role. With Gidden's conception, agency process is seen in the last period as an internal strength of bowel can break a dominant structure up in controlling social and political system. Furthermore, history of bowl between 1889 and 1919 shows that there are two phenomena that influencing this region's development, namely her natural source and two cultural living styles in border territory, Gorontalo and Central Sulawesi. Both phenomena are integrated into a dominant political structure. With capital and power, Buol's natural source is exploited. With external power from above, Buol is forced to participate in a new structure that made by a dominant elite, colonized in the past and regional or national in the present.

Reaction of internal strength among Buol people cannot balance toward a structure, and it was realized under the Dutch structure. From common people to the political elite in Buol, they were under a tighter control of colonial in all aspects of life. Practically, there was no reaction to any change that made by the colonial, politically as well as economically.

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[3] Francois Valentijn, Oud en nieuws Oost-Indien, page 71. From the names, it is thinkable that Buol was under Spaniard's and Portuguese's influence. Thus, they were converted into Catholic, not Protestant Christian.

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Society Preparedness in Facing Landslides

(A Case Study of Sagalaherang District Society, Subang, Indonesia)

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Abstract-Landslides are one of the events that are difficult to predict accurately. Morphology region, type, structure and texture of the soil, rainfall, vegetation density, as well as the behavior of the population in the use of land are a number of dynamic factors that could affect the occurrence of landslides. This research was conducted in Sagalaherang district, Subang. The district of Sagalaherang is physically located in areas of potential landslides. The awareness and readiness of local communities to deal with landslides is necessary to study. This study aims to determine the level of community preparedness in the face of landslides using index analysis the level of preparedness of UNESCO. The primary data obtained through observation and questionnaire as well as interviews with the community. The secondary data were obtained from a review of various documents and relevant literature. The samples of society were determined by proportional random sampling. Sagalaherang is one of the districts in Subang included in the prone category to landslides in the medium to high level. It has an average annual rainfall of over 2,700 mm/year. The geological conditions of Sagalaherang are volcanic materials from the eruption of the mount of Tangkuban Parahu and Sunda manifold breccia rocks. It has morphology hilly region, while for class slope is dominated by a class II to V. Based on the results, the level of community preparedness in the face of a landslide in the district Sagalaherang was categorized into a status of almost prepared. The society has to have knowledge and some steps to do when experiencing occurrences of landslides. However, the mobilization of resources for disaster management is still lacking. It is recommended to increase public knowledge and to conduct training activities for resource mobilization to face landslides, so that people come to in the prepared category.

Keywords: community preparedness, landslide

I. INTRODUCTION

There are a total of 18 districts and cities in West Java province categorized as potential areas of ground motion. The potential vulnerability of the ground movement ranges from low, medium to high. The majority of landslides occur in areas that have the potential vulnerability from medium to high. From 2010 to 2013, total fatalities due to landslides in West Java reached the number of 180 people (Directorate Volcanology and Mitigation, 2013). The frequency of landslides in West Java has a higher rate because the area is located in the volcanic area. The area has many active volcanoes which made of loose soil. Potential landslides that occur in an area depend on some aspects, including its land use, slope, and geological factors. The forest has been turned into some agricultural areas that contain lots of water so that the soil becomes loose significantly because there are no roots of the tree that bind the soil.

The district of Sagalaherang is located in Subang, West Java Province. It lies in a hilly area that has potential prone to landslides caused by the morphology of the region located in the hills, as well as by volcanic activity of Tangkuban Perahu Mountain. It has a medium to high level of vulnerability to land movement. The district has some villages that once were struck by landslides. Once, a landslide occurred in the district struck Tenggeragung village which resulted in one victim died. Then, in February 2010, a landslide occurred in Cileungsing village which resulted in two houses to collapse by landslides and dozens of other homes under threat of landslides. In December 2010, a landslide struck Tjikubang village and cause one house and one school building. Meanwhile, at the end of December 2012, another landslide occurred Cicadas village which claimed one death and seven others injured [1].

The vulnerability to landslides in Sagalaherang district still has less attention, so the mitigation efforts which are apparent to reduce the risk of danger of landslides are absence. Therefore, the community who settle in the area of potential landslides plays not only an important but also a decisive role. The activities of the community in utilizing the local environment can be a trigger and an inhibiting factor to the occurrence of landslides. Thus, the community preparedness needs to be measured to reduce the shock and to minimize the casualties when the landslides occur. The preparedness is the actions that enable governments, organizations, societies, communities and individuals to be able to respond to a disaster situation quickly and appropriately [2]. Preparedness has some parameters that can be measured, including knowledge and attitude, emergency planning, warning system, and resource mobilization capacity [3]. This means that the higher the index number, the higher the level of preparedness of the subject under study. The level of community preparedness is categorized into five categories, namely: Highly Prepared with the index value of 80 to 100, Prepared with an index value of 65 to 79, Almost Prepared with a score of 55 to 64, Less Prepared with a score of 40 to 54, Not Yet Prepared with an index value of less than 40 [3].

II. LAND SLIDE

A landslide is a displacement of the slope forming materials in the form of rocks, debris material, soil, or mixture materials, that move down or out the slopes. It is a form of erosion that is characterized by a mass movement of land in a relatively large volume. It is a mass movement

of soil or rocks with the obliquity of the original position, so that it parts from a solid mass because of the gravity influence, with the type of rotational and translational motion forms. A landslide can be divided into six types which include translational slides, rotational landslides, block movements, rock falls, creeping soil, and the flow of material destruction. Translational and rotational slides are the most common types of landslides in Indonesia. The deadliest landslide type which destructs properties, objects and casualties is the flow of material destruction. It occurs because the landslide can cover a large distance that can reach hundreds or even thousands of meters, especially in the area of the river basins and in the area around volcanoes. The speed of this type of landslide is strongly influenced by the slope, volume and water pressure, as well as the type of material. There are some factors that influence the occurrence of landslides and erosion, which include natural and human factors. The main natural factors are climate, soil characteristics, the nature of material, elevation and slope, even a tsunami. Meanwhile, the human factor is human action that can accelerate the erosion and landslides [4].

Rainfall is an element of a climate which plays its role in the landslide. The rain which infiltrates into the soil and is saturated in the soil determines the occurrence of landslides. The intensity of rainfall determines the size of erosion, while landslides are determined by the saturated soil condition by the rain and the collapse of friction glide. The annual rainfalls of more than 2,000 mm mostly occur in most parts of Indonesia. In addition, the type of soil is also one of the influential factors to the occurrence of landslides. Each type of soil has a level of sensitivity to the different landslides. The solum depth, textures, and structures of the soil determine the size of surface runoff water and the rate of soil saturation by water. In the soil with deep solum (> 90 cm), loose structure and dense land cover, most of the rain water infiltrates into the ground and only a small portion that becomes surface runoff water. Instead, in the soil with shallow solum, solid structure, and less dense land cover, only a small portion of rainwater infiltrates and mostly becomes surface runoff. The nature of the soil material is determined by the origin of rocks and mineralogical composition that affect the sensitivity of landslides.

In mountain areas, soil parent material is dominated by volcanic, sedimentary, and metamorphic solid rock. The soil that is formed from sedimentary rocks, mainly stone clay, stone or clay calcareous marl and limestone, is relatively sensitive to landslides. Volcanic rocks are generally resistant to landslides. One characteristic of land which is sensitive to landslide is the existence of the land cracks with more than 2 cm wide and more than 50 cm deep during the dry season. The land has the properties to expand in wet conditions and to contract in dry conditions, caused by the high content of clay mineral type 2: 1 as seen on the ground Grumusol. At a certain depth of the Podsolic or the Mediterranean soil, there is accumulation of clay that in water saturated conditions can also function as the glide plane in the landslide.

Landslides often occur in the hilly and mountainous, especially on sandy soils (Regosol or Psamment), Andosol (Andisols), shallow rocky (Litosol or Entisols), and shallow ground calcareous (Renzina or Mollisols), in the region of undulating mainly on the ground Podsolic (Ultisols), the Mediterranean (Alfisols), and Grumusol (Vertisols) formed from the parent rock stone clay, marl and limestone with a high clay content.

Based on the height, land is differentiated by medium land (350-700 m above sea level) and the high land (> 700 m asl). Altitude is closely related to the types of commodities in order to maintain environmental sustainability. National Land Agency establishes land at altitudes above 1000 m above sea level and slopes> 45% as the limited business area and is preferred as protected areas. While the Ministry of Forestry set a land with an altitude> 2000 m above sea level and / or slope> 40% as a protected area. Slopes or the slope of the land is one of the factors triggering landslides. The steeper the slope is, the greater the volume and speed of runoff that could potentially cause mudslides. In addition to the steepness, the slope length also determines the magnitude of the landslide. The longer the field slope is, the greater the landslide occurs. The class of slope consists of flat 0-3%, ramps or wavy 3-8%, slightly crooked or wavy 8-15%, sloping or hilly 15-30%, somewhat steep 30-45%, steep 45-65% and very steep >65% (Arsyad, 1989) [5].

Human factors are human actions that can cause or accelerate the occurrence of landslides. Actions by humans that can cause landslides include deforestation that reduces rainfall infiltration so that it increases the runoff. The surface flow or run off should not be left great because it will affect the amount of erosion, which in turn will also affect the occurrence of eroded soil. In the regions of Europa, Asia and America, for example, gully erosion might be the most important natural geomorphic hazard (Inolonita, Michael A. Fullen, 2015) [6]. Inappropriate conservation technique on agricultural lands will trigger landslides. Therefore, it is necessary to give the knowledge to the society and at the same time encouraging their attitude so that their interaction with the environment will not cause the acceleration of landslides.

III. RESEARCH METHOD

The study used descriptive method by using survey technique. The subjects of the study were householders, and the samples were 80 householders. The samples were selected using proportional random sampling. The instruments used in the study were interview guides. The parameters used to investigate the householders' level of preparedness in facing landslides were (1) knowledge of the disaster, (2) an emergency response plan, (3) the warning of disasters, and (4) resource mobilization.

IV. RESULTS

To measure disaster preparedness, there are three main target groups that should be considered, namely the community/household, group or bureaucratic apparatus and education unit [3]. One part that becomes stakeholder in level of preparedness in the face landslides in Sagalaherang district is households or communities. Households are stakeholders who play an important role in efforts to increase community preparedness because the household is the foundation of public life. The following will discuss the household level of preparedness in the face landslides in Sagalaherang district based on four parameters above.

V. Knowledge of Disaster

In measuring the respondents' knowledge about landslides, there are several indicators that are used. The indicators are derived from the questions related to disaster, the cause of the disaster, the types of disaster, the signs of landslides and the characteristics of buildings that are resistant to landslides, the actions undertaken when the landslide occurred, and knowledge of resources landslides. Knowledge of household respondents on their understanding on disasters is one of the important things that determines for the process of determining the index of community preparedness for disasters. Knowledge of the community/household on disaster is revealed by several indicators, namely the cause of the disaster, the types of natural disasters, the signs of landslides, the traits or characteristics of the building in anticipation of landslides, and the resources to gain knowledge about landslides.

The average results showed a score of 97%, meaning that the level of knowledge of the disaster on households can be categorized as prepared category. The results of this study would be good news for households in Sagalaherang district because most people already have a high readiness in the face landslides. Knowledge of disasters that households obtained is from various sources of information, one of which is television. Their news about the event or occurrence of landslides that occurred in various parts of Indonesia has added the insight and knowledge for households. In addition to getting information about events of landslides from the television media, households also know the information from the radio. However, some more efforts are still required to make the public gain more knowledge of the disaster and more tangible insight. One way to add information regarding disaster is by establishing an information center that can be accessed by the general public, especially information related to disasters, particularly landslides

VI. Emergency Response Plan

Another parameter used to determine the level of preparedness of households in the Sagalaherang district is the Emergency Response Plan (ERP). In answering questions about an emergency response plan by households, some components asked to the respondents were a number of actions to be taken in the face landslides, the preparation of drugs, and self-rescue or understand the evacuation route map in the event of landslides. The responses were added up, and then searched for their mean/average. The results showed an average score of 62%, meaning that the readiness of households in terms of emergency response plans is in the category of almost prepared. These results are far different from the of respondents' knowledge on disaster. The knowledge of households is not directly proportional to the emergency response plan. It can be seen from the description of the emergency response plan owned by households, such as the plan of actions to be taken when the landslide occurred, such as running toward the open field to evacuate to a safe place. In the future, the readiness of emergency response plans of the components of households should receive serious attention, namely the need to increase the readiness of the various efforts, such as simulation and training.

VII. Disaster Warning Systems

The indicator used to determine the community's understanding of the disaster warning is the knowledge of both traditional and technology-based disaster warning systems, the actions taken when hearing their disaster warning, and the sources of information about disaster warning obtained by the public. The average results of households' landslide warning system were 53%. This can be interpreted that households are included in the category of poorly prepared. The highest score was in the indicator hills away or run off into the open, and the lowest score was inability to coordinate and utilize information through the media or radio and television communications. The data showed a tendency that the type of alert used by the households is still simple ways. As a result, to this, in the future it is necessary to conduct socialization about the utilization of various communication media effectively.

VIII. Human Resource Mobilization

Mobilization of human resources within the family is part of the action in the face of disaster preparedness and plays a very important to prepare members of the household to do the right thing in the face of possible disasters. The indicators for resource mobilization are the respondent's participation in the meetings/seminars/training, and vigilance in the face of disaster. The results showed that the mean score of the respondent's readiness to face the possibility of disaster from the aspect of resource mobilization was 63% indicating the category of almost prepared. This type of training that has been followed related to disaster management was first aid on accidents, which was 75%. Meanwhile, the lowest score was in life insurance/property, which is 30%. This means that in terms of insurance, only a small proportion of respondents had prepared. Life insurance and savings needs to be disseminated to the respondents, as one important part of the face of the possibility of disaster.

IX. Conclusions

There are four parameters of readiness of households or communities facing disaster which include knowledge of disaster, emergency response plan, disaster warning system, and human resource mobilization. The average results showed a tendency as follows: knowledge disaster domestic stakeholders were in the category of prepared. An emergency response plan was in the category of almost prepared. Disaster warning system was in the category of less prepared, and for resource mobilization was in the category of almost prepared. This study is to measure the readiness of the components of the households. For further research, it is suggested to examine the readiness of the elements of the bureaucracy and education units.

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Street Vendor: The Study of Heredity Job and Social Behaviour

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Abstract-An urban Bandung in West Java that has a dense population recorded in 2014 the population of the Bandung City totaled 2,483,977 people, the impact of these conditions were increasingly heavy burden of the city facing a very complex and complicated with a variety of problems such as pollution, population density, urbanization, urban transport, and complex problems are not well-organized and the city as a result of uncontrolled growth of street vendors .this research is focused on the presence of street vendors which is a business group structure bottom in the levels of world trade. The existence of street vendors is actually not a problem when they follow the norms and provisions of applicable law, but reality shows, the informal sector of the city has been denying a number of norms and regulations applicable law. In the juridical-sociological study of these conditions shows that the growth and development of street vendors are not always followed by the arrangement and law enforcement that gave birth to deviant behavior (deviation). Therefore, this research is intended to describe and analyze the influence of the attitude of street vendors to law enforcement officials and motivation vendors against deviant behavior of street vendors in the city of Bandung. While the methods used in this research are an explanatory survey emphasis on efforts to obtain information about a phenomenon at the time of the research conducted so as to get the findings of the attitude of street vendors, work motivation to the damned law enforcement affect the deviant behavior of street vendors in the form of violation of norms or regulations in Bandung.

Keywords : Socio-juridical, Deviasi, Street Vendors

I. The Existence and the Problem of Street Vendors in Bandung

Bandung is a region in the former ancient lake basin area, now has very much changed, from a village called Negorij Bandoeng which has a population of only 6000 people and an area of 4000 hectares (Kunto, 1984:892). Has now become a large city with a population density of approximately 16394 inhabitants/square kilometers, with a total population in the city of Bandung, reaching 2,748,733. A population density figures far above the ideal ratio is required.

The impact of these conditions, Bandung became a very solid growing bolder weight face the burden of town and very complex and complicated by a variety of problems such as pollution, population density, urbanization, transportation, and the problem of crowded of the city due to not place well and uncontroling the growth of street vendors

The structure of the population of Bandung based on the kinds of livelihood demonstrate the diversity of non-agricultural livelihoods such as trade, the employee (personnel), transportation, and services. This is a logical consequence, that kind of livelihood such as the impact of the existence of the city of Bandung as a major city which has various functions such as an industrial city, tourism city, education city, town services and designations which demonstrates the function of Bandung itself.

Questioning the existence of Bandung with his functions, then the Bandung city cannot stand on its own without any connection with the countryside or the cities of the County as a buffer the necessities of life in the city. So, in line with the development of the city, the migration to Bandung city each year continues to increase. In fact, not only of cities, counties and rural areas close to Bandung alone do geographical mobility to Bandung city, but from other towns even from another province.

Those who commit to the geographic mobility of Bandung in order to find work (for a living), sometimes do not get the job as expected. This is due to lack of effort in the formal sector and the strict qualifications required in the sector led to a large majority of migrants attempting the informal sector of the city, adding to a long row of street vendors in Bandung, which had previously been filled by those from diverse ethnic, mainly from the area Sumatra, who did come to the city of Bandung with the aim to become street vendors.

Street vendors is the structure of the lowest business group in the hierarchy of world trade, Indonesia citizens as anyone can easily become street vendors because it does not require formal requirements-juridical, so over the years the numbers are ever increasing in Bandung city.

The high percentage of growth of street vendors will be caused by the lack of job opportunities. If we examine far behind it is not detached from the impact caused by the prolonged economic crisis afflicting our country, joints that cripples our economy, which in turn gave rise to a new generation with unemployment status, whether skilled or not. Logically the consequences, because people must continue to live then they have the motivation with constantly strives to meet the needs of his life. The motivation or a strong urge to live and raise a family, it's a thing that inevitably triggers, whoever the person is, be striving mightily obtain any activities to earn money. And the alternative is given, with all its convenience, through efforts in the informal sector that is to become street vendors. In line with that, Arif Hidayat (2009), declares that:

The imbalance between the amount of available labor and employment opportunities spawned new initiatives for some members of the community to preserve his life. One

of the road taken is to become street vendors, although it is not the will that they should do

II. THE PROBLEMS OF LAW ENFORCEMENT STREET VENDORS IN BANDUNG

The existence of street vendors is actually not a problem if they follow the norms and legal provisions in force, for making a living by trading is the right of every citizen of Indonesia. Our state constitution explicitly states that every citizen has the right to earn a decent living. But the unfortunate thing of the vendors, is the low awareness of the law they have. It should be as good citizens, they should be able to comply with the provisions in force, to respect the rights of other citizens, and can appreciate the presence of enforcement officers in carrying out their duties. As expressed by Head of *Bappeda* Bandung that:

What can we see and feel, the informal sector of the city (street vendors) has denied a number of norms and the rule of law. So, the basic pattern of the development of the city of Bandung which confirms that the informal sector the town can indeed be a buffer and a provider of jobs, but the reality of the pointed out the presence of street vendors turned out to have been disturbing the public order, cleanliness and beauty of the city.

In a study of socio-juridical conditions will be portrayed if the reality on the ground where street vendors in accordance with the applicable provisions that will create the city that *genah, merenah*, and *tumaninah*, as well as clean, green and flowering in accordance with the motto of Bandung city as the City of Champions. However, reality shows that, growth and development of the hawkers always not followed by the arrangement and the rule of law, hence the birth of deviant behavior from them, that is behavior that does not comply with the social norms of a social group or behavior that violates the provisions instituted, which in turn give rise to a variety of multi-dimensional problems in the social life at Bandung.

The social functions of public facilities have been changed into a place of business, trade or sale of land commonly referred to is the same reality that often occurs either performed between street vendors with a plurality of apparatus, occupies a new and or sellers holding out for is not expelled by paying levies ' illegal ' is something that often happens once. Social functions which should be allocated in one area, gradually began to shift into a new land seller, who did not elaborate. Consequently, the community should utilize the area, now lost and only a hope to return it to a position proportionally.

Legally, the concept and the integrated model that governs the development of street vendors stipulated in Decree Mayor Bandung No. 624 of 1999 concerning regulation of street vendors in the Municipality of Bandung, which is implemented with the establishment of the Regulation and Development of Street Vendors in Bandung set forth in the decree of the Mayor Bandung No. 625 of 1999, which was basically in order to empower vendors who then in turn be a formal traders, to have a place to do business representative.

The good intentions of the Government of Bandung even looks as limited formal policy, if you see the reality on the ground, whereas ethnic Sundanese egalitarian attitude is positive entry point in support of the Government of Bandung in implementing policies on the pavement. The approach that has been done by giving priority to 'power' and 'repressive' received strong resistance from the vendors, and this is certainly going to create new problems for the stability of the city.

The problem of street vendors in t Bandung never seem to finish. The long history of handling, controlling and coaching vendors, starting with the publication of Decree of the Mayor of the municipality Level II Bandung No. 624 of 1999 concerning regulation of street vendors in the Municipality of Bandung, which is implemented with the establishment of the Regulation and Development of Street Vendors in Bandung Bandung Mayor stipulated in Decree No. 625 of 1999. Then the mayor of Bandung issued Decree No. 511.23 / Kep. 1322-Huk / 2001 on the Prohibition of Activities Street Vendor in Seven Points, however, the effectiveness of law enforcement of street vendors in the city of Bandung never succeeded. In 2005, the Government of Bandung again tried to organize street vendors through Bandung Regional Regulation No. 11 Year 2005 on the Implementation Order, Cleanliness and Beauty (In Indonesia Called K3), but returned unsuccessful. And lastly, to further strengthen the legal basis in the structuring and formation of hawkers, re-published Bandung Regional Regulation No. 4 Year 2011 on Management and Development Lima Street vendors in Bandung. However, both the local regulation cannot be a powerful moment to regulate street vendors.

In the context of the handling of street vendors in the city of Bandung, interesting to be listened to what is expressed by the Deputy Mayor of Bandung (*Bandung, Diskominfo, 2011*):

The handling of street vendors should be placed as the subject of dignity, through the approach and dialogue not only repressive nature activities, since its existence is one of the city's economy wheel drive machine, so it can be styled properly.

From the statements we might conclude that the approach must be made in the law for enforcement of the street vendors do not exclusively repressive in nature alone, but needed another approach. According to the author, see saving social complexity in the law enforcement issues for street vendors, then his law enforcement needs to be carried out through two approaches, namely the juridical and non-juridical. So in this context meant that law enforcement must be construed broadly where the rule of law includes not only the juridical activities in the form of death with (repressive) of the apparatus but also the activities of non-juridical form of education (pre-emtif) and prevention (preventative).

III. THE STUDY OF JURIDICAL-SOCIOLOGICAL BEHAVIOR DEVIATES STREET VENDORS IN BANDUNG.

Sociologically, that the social reality of the existence of street vendors as a social group that is difficult to adjust to his actions always violate social norms and regulations in effect, is a social phenomenon that is abnormal that needs to be balanced with social control and law so that its activities do not cause unrest social. in analyzing this issue Malinowski (in Koentjaraningrat, 1987: 167) argues that:

In modern society, civic conduct guarded among others by a system of coercive social control that is legal

and prevail, the law was supported by a system of power tools (police, courts and so on are organized by country).

Actions or behavior contrary to the norms and / applicable law whenever the greater enforcement by enforcement officers against street vendors indecisive and inconsistent. Though the socio-juridical legal norms to sanction physical, as opposed to social norms more (folkways, mores, norms, and custom) that are psychics, has the power to impose penalties which have a deterrent effect for those who do not comply or violate

social norm is a or the size or number of views on a behavior which is generally accepted and agreed upon by the citizens of a society. Norma gave lines of reference about what behavior and how appropriate and should be done in the face of a certain social circumstances. Thus the social norm is a social measure which determines what should be done, what must-have-believed-desired by a person as a member of society. Furthermore, Judistira Garna K. (1996: 170) reveals that:

If a norm that is normative is putting pressure will the fact that the conduct it to adjust and comply with the expectations and desires of the community at large. Those who don't comply or conflicting with social norms will be deemed aberrant (deviance).

Talking about how the law or regulations are not enforced regardless of the components of the law enforcement system. Lili Rasjidi (1993: 114) argues that: *The system components application of the law includes three main components, namely component of applicable laws, the institutions that will implement it, and the personnel of the institution these organizers generally include institutions of administrative and judicial institutions, such as police, prosecutors' judges, and various institutions that serve administratively enforce the law in the executive ranks.*

The fact is that application of the law organizing the legal relationship settings for each Union law in a community of law. This setting includes aspects of prevention of violation of the law, and dispute resolution law, including the restoration of the conditions for any damage resulting from the breach of it (Rasjidi, 1993:113). The third major component of the application of the law (legal, institutional, and personnel) as expressed above, according to the save the author has an impact on the effectiveness of the law in force. A. Warlan (1989) posited things that influence the effectiveness of a rule of law is a law of its own conditions, including perceptions against its own regulation; the conditions of law enforcement; and cultural factors. L. Friedman in Legal System suggests that there are three things that influence the effectiveness of a rule of law that is of sanctions (against the perception rule/sanction); social environment; and internal values. Whereas Soerjono Soekanto (1982) mentioned that the effectiveness of a rule effected by the level of awareness of the law society.

The effectiveness of law enforcement in the community can be seen from how the effects of regulation / law is against society. The essence of the law and or regulatory influence on society is people's behavior in accordance with the laws and / regulations. So it can be said that the effectiveness of the rule of law can be seen from the extent to which the occurrence of deviations between the regulations in effect (das solen) that people's

behavior is expected, with the realities that occur (das sein) the behavior of everyday people.

Legally -sociologist, with reference to the opinions mentioned above, it can be argued that in the application and enforcement of law in society, one of the most instrumental component is personnel, law enforcement, and law enforcement agencies in applying legal sanctions. It happened because law as a social fact in society requires mediators through personnel and / law enforcement personnel as bridge the social relations between social institutions (read: political) with members of the public. To borrow a term Malinowski, that law enforcement officials is a power tool to support law enforcement.

the function of the social structure, which is a series of complex of social relations that is tangible in a society, influenced by the extent to which the institution or institutions established the role and involvement of these institutions is influenced by the extent of the role of the personnel or law enforcement personnel in these institutions to function.

Structurally, Bandung City Government through the Development Team Street vendors his is a social institution that has a function to solve community problems, particularly social problems associated with deviant behavior by street vendors in the city of Bandung.

The behavior deviates according Judistira Garna K. (1996: 156) is: "any behavior that does not comply with the social norms of a social group, or community, or behavior that violates the provisions instituted, the conditions agreed upon legitimate within a social system." the theory that talks about Merton's theory of deviant behavior is based on the concept of Anomie. Deviation or anomie is the result of circumstances that are not in harmony between the objectives of cultural and institutional means available to achieve those goals. (Robert K. Merton, in Purnama, 2005: 24) According to Merton, anomie will not show up as far as the public provide institutional means for achieving the cultural objectives. Furthermore, Merton argues that:

We experience is usually a situation of "conformity" where legitimate means are used to achieve the desired goals. But when the cultural objectives and institutional means are no longer aligned, then the result is anomie or non-conformity. (Margaret m. Poloma in full moon, 2005:34).

Deviations from the norms prevailing in society can be regarded as abnormal symptoms and it is a social problem (ameliorative) arising from the deficiencies in man or group of men which is based on economic factors, biological, bio-psychological and culture. So basically social problems concerning social values and morals; to the problems is a problem, because of concerns the code of conduct that is immoral, unlawful and destructive, and therefore to the problems of social would never be explored without consider measures of the community about what is considered good and what is considered bad (Robert A. Nisbet, in Soekanto, 1988: 369).

Conclusions about how law enforcement against the deviant behaviour of street vendors in the city of Bandungridis-sociological perspective of the juridical sociological-can be expressed as follows:

1) by the sociological, the occurrence of irregularities (anomie) of the street vendors in the city of Bandung, is caused by the occurrence of contradiction (non-conformity) between cultural goals shared by street vendors, namely for a living, with the unavailability of the means to trade (structural)

2) Legally, the occurrence of irregularities the street vendors against the provisions of the regulations in force is inseparable from the weak law enforcement three main components, namely, the law applicable, components institutions that will implement it, and personnel from institutional providers is generally include administrative agencies and judicial institutions, such as police, prosecutors, judges and institutions that function organizes the law administratively in the executive ranks ,

3) Based on the complexity of social problems that occur in law enforcement for the street vendors, then law enforcement needs to be carried out through two approaches, namely the juridical and non-juridical. So in this context meant that law enforcement must be construed broadly where the rule of law includes not only the juridical activities in the form of enforce (repressive) of apparatus/officers only, but also the activities of non-juridical form of education (pre-emtif) and prevention (preventative).

4) Some things need to be considered within the framework of the rule of law is the implementation of the law in the theory of positive law which includes:

- Legal substance that various provisions / written rules exist;

- Legal Structure is concerning infrastructure / facilities and institutional / bureaucratic law;

- Culture Law that all factors that determine how the legal system gained its place.

5) In socio-juridical, the interaction between the officer / officers with vendors, will cause a conflict if both parties do not have awareness of law as good citizens who are able to respect any rights and obligations, and does not do communications to produce a form of ' cooperation 'between the two groups of citizens. In addition to the application of the rules or the law made it 'repressive' by the authorities would lead to resistance, so that in this context the conflict between officials / officers with street traders this result does not do application of the rules / law restitutif by the authorities so as not to produce some form of accommodation between the two social groups.

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Democracy and Local Autonomy Policy in Indonesia: A Particularist Perspective

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Abstract— **This paper explores the extent to which the discourse of local autonomy policy in Indonesia derived from the concept of democracy is applicable in the case of Daerah Istimewa Yogyakarta (Yogyakarta Special Region). Generally speaking, democracy has been considered a universal concept. However, from a preliminary observation, it was found that a conflict existed in the attempt to applying democracy seen as part of universal values and the desire to preserve the local values of Yogyakarta. Every time when a discourse was put forward to separate the position of the Sultan of Yogyakarta as governor and monarch, the local people tended to reject the election of the governor in Yogyakarta. They wanted the Sultan to be their governor. Using a particulars perspective in the study of governance, this paper argues that democracy can be employed to guide institutional reforms in Indonesia. However, as a concept, it is but a mental construct which is made to draw out meaning from our complex reality. This implies that it should be considered from its usefulness, rather than truthfulness in the case of Yogyakarta. Therefore, the local voice should be carefully considered so that regional autonomy will be less susceptible to failure in its implementation.**

Keywords— Discourse, Local Autonomy Policy, Democracy, Citizenship.

I. DAERAH ISTIMEWA YOGYAKARTA IN THE CONTEXT OF LOCAL AUTONOMY IN INDONESIA

Citizens in modern democratic societies are entitled to political rights. They are able to elect and to be elected. They are also expected to participate in political activities. As such, democracy has often come to be taken for granted. Political participation in the form of direct voting is often seen as the most efficient system. While this "Universalist perspective", is true in general contexts, certain levels of education and political awareness of both the voters and the representatives are likely to undermine the system. One of the rival arguments, namely a "particulars perspective", is that direct appointment can be equally useful when certain distinctive features, such as historical and cultural aspects, are to be taken into account. This latter system is often seen as undemocratic in the prevailing modern representational politics. However, this paper argues that

it can become a useful mechanism to accommodate the public interest or the common good, regardless of the people's ethnic, religious and racial background as well as political allegiance. In a non-competition process, a leader is likely to claim that he or she can exclusively articulate the public interest. What should be taken into account is the need to establish a hire and fire mechanism for the appointed leader or leaders. Thus, he or she is subject to some forms of public accountability. This "tug-of-war" between the "Universalist" view of representational system based on the direct voting system in electing a leader and the "particulars" view of the need to accommodate the non-elected leader has loomed large in the local politics of post-Soeharto where direct voting has been in fashion. This paper addresses the following questions: (1) What does Daerah Istimewa Yogyakarta mean in the context of local autonomy in Indonesia?; (2) What are the challenges to local autonomy policy in Daerah Istimewa Yogyakarta?, And (3) What are the challenges to and prospects of democracy and citizenship in Indonesia in the future?

A. The Special Status of Yogyakarta

One of the most debated cases is the attempt of the former Indonesia's sixth president Susilo Bambang Yudhoyono (popularly known as SBY) to revoke the special status that was given to the Sultan of Yogyakarta (Hamengku Buwono X) in Central Java in 2004. Since the independence of Indonesia in 1945, the Sultanate of Yogyakarta has enjoyed a special status of the new Republic of Indonesia owing to the former Sultan Hamengku Buwono IX's (the father of the current Sultan Hamengku Buwono X) support to the independence of Indonesia and subsequently the revolution period when the Dutch returned to Indonesia in the attempt to reestablish its colonial power. Like his late father (the former Sultan Hamengku Buwono IX), the current Sultan Hamengku Buwono X has enjoyed the privilege of automatically becoming an unelected provincial governor when he began to hold his royal position in 1989. He has thus served as monarch and governor. Based on the reason that it is undemocratic to appoint a governor, SBY proposed that the governor of Yogyakarta should be elected by the people.

The reaction towards SBY's maneuver, in the name of democracy, to remove the convention whereby the Sultan inherits the title of governor was overwhelming. In 2008, ten thousands of people went to the streets in Yogyakarta to protest against the government's draft bill. Pamphlets and stickers were put in every corner of Yogyakarta demanding a referendum on the province's future. The majority of the people of Yogyakarta seemed to disagree with the idea of electing their governor. They saw Yogyakarta had been a special place long before and after the Republic of Indonesia was created. More importantly, Sultan Hamengku Buwono X sided with reformers who ousted the dictator Soeharto in 1998. Some political observers saw that SBY might have had some political interest because the Sultan had traditionally allied himself with a rival political party, Golongan Karya (Golkar). Moreover, with his popular and charismatic leadership, the Sultan might become a rival in national politics. If his maneuver was successful, SBY and his Democratic Party was likely to reap the benefit.

B. The Local Autonomy Law

In Indonesia, public political participation in the general election at either national or local level is governed by law. For election of local leaders, Article 18 Clause [1] of the amended 1945 Constitution mentions that "Governor, regent and mayor as local government head in the province, regency, and municipal, respectively, are elected democratically." This Article is in line with Articles 24 clause [2] and 56 of Law No. 32/2004 that stipulates that a local leader is elected by the populace through a local leader election. The new law concerning the local leader election, Law No. 23 of 2014, also stipulates that local leader is elected through a local leader election.

Since the introduction of the local autonomy policy in Indonesia, there have been so many controversies surrounding it. Two of the most central questions, which have been echoed above, need to be posed in here. First, to what extent does it bring advantages and disadvantages to the political decentralization and administrative decentralization in Indonesia? Secondly, how does it reflect the political decentralization and administrative decentralization concepts?

As prompted above, Yogyakarta was given a special administrative status in the Republic of Indonesia and was called Daerah Istimewa Yogyakarta (the Special Region of Yogyakarta) influenced by two factors: history and culture. It is a special acknowledgment based on the right of the native region as the continuation of the Mataram Kingdom and a tribute to the contribution of its people during the revolutionary period [3] where the Sultan has served as the monarch as well as the governor.

Insofar as issues of special autonomy and political decentralization are concerned, we have not found any similar practices around the world. The issues which are often discussed by scholars in the contemporary studies of public administration, governance and development can range from "between decentralization and public officials' accountability" in Africa [4], "public participation" in Europe [5] to "the relationship between decentralization and responsiveness of public investment to local needs" in Latin America [2]. Yet, we could not find a relatively similar issue that of Yogyakarta in those countries. The

same thing can also be applied to Japan. As Hisonari Kato [6] suggests that despite its rich traditional culture, modern Japan of post-Secondary World War has not seen any similar experience as that of Yogyakarta in which the Sultan who has significantly secular and sacred roles.

Two further examples can also be drawn, namely from the sultanates in Indonesia of post-Soeharto period and the sultanates in Malaysia. On one hand, in the post-Soeharto era, Indonesia has seen a revival of the sultanates. [7] points out that there are at least twenty-four sultanates in Kalimantan, Java, Sumatera, and Maluku. During the periods of Sukarno (1945-1966) and Soeharto (1966-1998), sultanates were not in fashion as they were often seen as carrying feudalistic values which would clash in some ways with modern Indonesia. [7] rightly points out that

> Regional autonomy has created arenas for a local political community that hardly existed during the centralizing New Order. Autonomy has brought not merely new administrative arrangements, but a new kind of political struggle requiring new (or newly reinvented) symbols. The autonomy laws focus on the districts (Kabupaten), not on the provinces. The boundaries of these districts often reflect the numerous small kingdoms that were incorporated into the Netherlands Indies by Dutch colonists.

However, the sultans lack the real power. Some have inherited the problems of the past. For example, the Sultan of Pontianak, Syarif Hamid II Alqadrie, was sentenced to ten years in 1953 for siding with the Dutch in the revolution in 1945. Since then, his descendants have never enjoyed the power he had in the colonial time. Despite some other maintain their symbolic popularity, the sultans in Indonesia lack the support from the people. So far they have not gained a real political position, such as being a chief of a district or province.

On the other hand, the constitutional monarchy system in Malaysia is based on the Westminster parliamentary system in which nine of the states in peninsula Malaysia are headed by traditional Malay rulers. Each of them serves as the head of his own state and the religion of Islam in his state. Also, they elect among themselves a federal head of state or "Yang di-Pertuan Agong" [8]. Like other constitutional monarchs around the world, they do not get involved in the actual governance of their states. They have the discretionary power in appointing the chief-minister of their states who commands the majority in the state legislative assembly. This Malaysian experience is not comparable to the uniqueness of Yogyakarta.

If we look at the issue of citizenship and the status of Daerah Istimewa Yogyakarta in the asymmetrical autonomy policy, a different regulation was required in accordance with its historical background, origins and local government's needs and they echo "the principle of unity in diversity (Bhinneka Tunggal Ika)". In the Soeharto era, when the central government's control was very strong, the issue of Yogyakarta as a special region was considered as the domain of the national politics. However, in the post-Soeharto era, it takes various unexpected forms. In fact, this issue has been prompted by

Michel Foucault in his work on power relations. Foucault [9] suggests that there is no single, but many nationality forms. Thus, it can be stated that the special treatment of Yogyakarta reflects the concept of 'dissension' with various truth principles.

The engagement of various local communities in the planning of special treatment in Yogyakarta shows the uniqueness of the Yogyakarta democracy. Mas'oed and his colleagues [10] reported that there had been a correlation between discourse and practice of pluralism and civic engagement in Yogyakarta resulting in the cultural and political uniqueness among Yogyakarta people. In other words, the political culture of the community plays a role in the democratic processes in the region.

The implementation of the local autonomy policy in Indonesia is considered to be closely related to the political interests of the ruling party, namely the former president SBY's Democratic Party during the issuance of the act (law). Additionally, the social and political condition also affects various policies. The Constitution of the Republic of Indonesia recognizes the existence of special region. Article 18 of the 1945 Constitution (UUD 45) states that: "The state recognizes and respects the units of local government, special in nature and governed by laws." The special status was given to some local governments based on the central government policy to accommodate local people's interest in asymmetrical autonomy policy. Additionally, the 1945 Constitution, the Constitution of Federal Republic of Indonesia (*Konstitusi Republik Indonesia Serikat*), the Provisional Constitution 1950 (*Undang-Undang Dasar Sementara 1950*), and the Amended 1945 Constitution recognize the existence of the special region in Indonesian constitutional laws.

During the reform movements in 1998, one of the issues emerged in the country was government decentralization or frequently referred to as local autonomy. The essence of local autonomy is political decentralization (i.e. Devolution) that enabled the local government to administer and to manage its own household affairs. Decentralization is the delegation of government authority to local government to administer and to manage its own governmental affairs in the Unitary Republic of Indonesia (*Negara Kesatuan Republik Indonesia*). It requires autonomy in local decision making and local democracy.

When the Indonesian government issued the Act Number 22 of 1999 on local government, all of the special regions proposed the draft law of the special status (*Rancangan Undang-Undang Keistimewaan* or *RUUK*) to the central government in Jakarta. "It would seem that the most recent literature considers devolution to be the purest or at least the most extensive form of decentralization" [11]. Although Aceh is special, there is not any special name in the nomenclature of the act.

Papua was recognized as a special region. The special treatment of Papua was given in the form on the right to the People's Consultative Assembly of Papua (*Majelis Rakyat Papua* or *MRP*) to get seats in legislative bodies and the fiscal balance between the central government and local government. Subsequently, West Papua as a new established province was also recognized as a special region. After that, a special treatment was given to Jakarta

as a Special Capital City (*Daerah Khusus Ibukota* (*DKI*)), the capital city of Indonesia. Administrative head or the mayor of Jakarta was in his position after appointed by the governor of the Special Capital City. Additionally, there was no Regional People's Representative Council (*Dewan Perwakilan Rakyat Daerah* or *DPRD*) in Jakarta City that controlled the performance of mayors in the check and balance mechanism.

Insofar as the regional autonomy issue is concerned, Daerah Istimewa Yogyakarta has its own 'traditional' uniqueness. The emphasis on the appointment and discharge of its local leaders is a case in point. The current province's governor is Sultan Hamengku Buwono (HB) and Vice Governor is Duke Paku Alam (PA), who are, respectively, the heads of the Sultanate of Yogyakarta and Duchy Paku Alaman. According to [3] the special treatment of Yogyakarta is not only related to democracy and non-democracy or democracy versus monarchy, but also to the process of accommodating identity. The process is related to attitude, value and individual and group hopes of democracy and citizenship. This led to the emergence of various organizations at both public and government bureaucracy levels [7] that engage in the issues.

Based on the foregoing description, it is necessary to discuss the concept of regional autonomy as democratic citizenship, which has been implemented differently in different regions, or generally referred to as the asymmetrical local autonomy. In Daerah Istimewa Yogyakarta, regional autonomy has been rendered to the region due to its complex historical and traditional values involving the Sultan. However, in Nangroe Aceh Darussalam and Papua, it relates to the emerging discourse of the local people regarding the issuance of the "Special District" and "Special Region" Acts. For example, the Act of Aceh Special District enables the presence of local political parties and the implementation of Sharia law in the Nangroe Aceh Darussalam province to articulate their special ideological desires. In addition, the act of Papua special autonomy enables the Papua People Consultative Assembly (*Majelis Rakyat Papua* or *MRP*) to have a special relationship with the bicameral-like Regional People's Representative Council (DPRD) and the governor and the deputy are the native people of Papua in the special treatment of Papua. There appear to be some inconsistencies in the implementation of democracy in Indonesia. The uniqueness of the local autonomy policy in Indonesia can be seen in the recognition that "Special Region" might be different from others. The asymmetrical local autonomy patterns applied to the government should be "non-equivalent principle" [12].

II. CHALLENGES TO AND PROSPECT OF DEMOCRACY AND CITIZENSHIP IN THE FUTURE

Article 18 Clause [7] of the amended 1945 Constitution stipulates that "Governor, regent and mayor, each of which is the head of a province, regency and municipal, are elected democratically." The definition of democracy in here can be interpreted differently. Some people may argue that the local leader election should be conducted directly, but others may argue that it can be conducted either directly or indirectly. The result of the study carried out by the National Defense Institute in

2007, presented by [13], who was then the Institute's governor, states that indirect governor election is irrelevant with the local autonomy. The reason is that a governor is the government's representative in a particular region and it is the political arm of the President, so that its direct election by the people becomes irrelevant [13]. In addition, [14] point out that:

From a procedural aspect, the direct local leader election is held uniformly in local areas, while to see the quality of direct local leader election, it should be seen from not only its procedure but also its substantive issues, in which each of local areas has its own peculiarity.

The rejection of the election of the local head of Daerah Istimewa Yogyakarta shows that democracy should not be narrowed by public participation in the election in terms of voting. In fact, the concept of modern democracy suggests that citizenship can be seen as a coin with two sides, comprising of rights and obligation. Voting represents only one side of the coin in the practice of democracy, namely an "obligation" of the people to elect their leader [15]. It does not suggest that the rights of the people have automatically been fulfilled, particularly when some irregularities are implicated. The election of the local leader in Yogyakarta is an administrative formality because without this procedure, the legitimacy of the "two functions" of its ruler (which is preferred by the people) would be impossible. In this context, substantial democracy is more important than procedural democracy; otherwise the latter would undermine the social and cultural structure of Yogyakarta. It is unnecessary for us to implement democracy exactly the same as that in other countries because, as we know, it is interpreted differently in various countries depending on their political cultures. Indonesia also has its own experience with democracy consisting of some different concepts in its implementation. Although it is a universal concept, democracy is essentially "culture-bound" [16]. In other words, the social characteristics of the people will give colors to its implementation. An empirical study on the issue is that of Robert Putnam which is entitled "Making Democracy Work: Civic Tradition in Modern Italy" that suggests that in the parts of the globe where people have "civic values", democratic attitudes would develop very well [17].

In fact, Delany [1] has suggested that democracy consists of constitutionalism, pluralism, and citizenship. Constitutionalism represents the rule of law confining the state domain (i.e. the excessive role of the state in the context of social contract). Pluralism refers to the public interest representation. Citizenship represents public participation in government and/or policy making constituting the right and the obligation of state citizens.

Constitutionalism is not the only element of democracy, but there are two other important elements: pluralism and citizenship as suggested [15]. Thus, the understanding of democracy is parallel with that of ethnic diversity, religions, race, custom, and person's mindset so that peoples' sovereignty is not reduced through representative institutions. In other words, it is better for the state not to establish political laws and not to make political policies through representative institutions only. [18] found that normative theory of democracy tends to take different forms of public participation. In the representative democracy model, public participation plays an important role, especially in the election. In associative democracy model, deliberative democracy and participative democracy, and other aspects of public participation are emphasized.

III. THE CHALLENGES TO LOCAL AUTONOMY POLICY IN DAERAH ISTIMEWA YOGYAKARTA AND THE PROSPECT OF DEMOCRACY AND CITIZENSHIP IN THE FUTURE

So far, our discussion has shown that the idea of the public identity of Yogyakarta with their collective right is consistent with the demand of democracy and citizenship. It indicates that "the special treatment" of Yogyakarta becomes not only a governmental issue, but also collective rights and communal life that must be recognized in the practice of democracy as it also practiced in other countries. Therefore, democracy should not be used as the reason to deny or to eliminate a local identity or to stigmatize them as typical "Wong Yogya", the people of Yogyakarta. The flexibility in the democracy enables a good understanding about the capability of local mechanism or local wisdom in materializing the ideal of the democracy itself, i.e. People's physical and psychological wellbeing [19]. Democracy is people's ideal. If the local people of Yogyakarta want the Sultan to be governor, it is "democracy of Mataram style", a sort of the social construction of Yogyakarta people. The case of Daerah Istimewa Yogyakarta shows that decentralization policy in Indonesia is indeed dominated by local values. Kato [6] contents that Yogyakarta is a test case of what he calls as the "local civilization" to create a society of peace promoting the welfare of the people. However, he also warns that only time will tell whether such practice may fall into prey one day to dictatorship or tyranny.

To understand democracy as described above in the implementation of the asymmetric local autonomy policy, three statuses defining citizenship should be considered: The first status is the legal status of a citizen, meaning that a citizen is a legal being who acts legally and has the right to protection as state citizen. The second status refers to citizens as political agents actively taking a part in political institutions. The third status relates to the membership of citizens in the political community, resulting in certain identity [6]. It is expected that with the understanding of citizenship statuses described above, the government will give its people a space to engage in the legislating process and public policy making so that the prospect of democracy and citizenship will be better secured.

IV. CONCLUSIONS

This paper evaluates the implementation of the concepts of democracy and citizenship in relation to the local autonomy policy in the post-Soeharto era in Daerah Istimewa Yogyakarta. It argues that the special status given to Daerah Istimewa Yogyakarta has not been accompanied by a rigorously democratic policy in the election of its governor. Such inconsistency tends to pose some problems.

Firstly, the local autonomy policy has raised concerns among various sections in the society. However, until now, these issues have not been addressed in the act or law related to democracy and citizenship. Thus, it poses challenges for us to question the implementation of the policy. Secondly, this paper has revealed some weaknesses of the decentralization concept in the amended version of the 1945 Constitution (UUD 1945) because it has not been able to accommodate the needs of the Indonesian people exemplified by the implementation of the local autonomy policy in Daerah Istimewa Yogyakarta. Consequently, the differences of practice of democracy suggest that understanding pluralism as a public representation in the asymmetrical local autonomy policy is very important and urgent. Our lives have been characterized by the increase of cultural pluralism in the last few decades. This poses challenges to the need for the reformulation of the policy in Indonesia. Greater participation of citizens in it should also be encouraged.

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