Awakening through Career Woman: Social Capital for Javanese Migrant Worker on Southeast Asia

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ABSTRACT-Becoming a career woman is a wish for most Javanese woman when living from agricultural system is not good for their survival mechanism nowadays. Not only high quality of standard living but also lifestyle has influence most Javanese women changing their mindset and becoming career woman is the solution through this problem. Career importance for Javanese meant woman have met with public sector occupation, include become migrant worker as happening for last decade in Indonesia. This article figures out the Javanese woman who constructing their career as a migrant worker on Southeast Asia country, such as Malaysia, Singapore and Brunei Darussalam succeed reach the goal as a career woman. Based on qualitative research, Javanese migrant worker who stayed at Southeast Asia country creating career system with strengthening collective consciousness and contracting Javanese identity on each country by family hood. In line with this situation, social capital evolving as a key through career for Javanese migrant worker and renowned as recruitment mechanism among them. Thus, within a decade, tracer into succeed Javanese migrant worker influence another Javanese in Indonesia by following same path, having communication until they have got a career on Southeast country and line up their family hood, having leisure time as migrant worker career woman by hang out or having lunch together and constructing the new identity as New International Javanese with modern lifestyle, being autonomous, and commercial.

Keyword: career, javanese woman, social capital, migrant worker, southeast asia

I. INTRODUCTION

After the global crisis on Indonesia, reported national economy is getting better. Recognized or not, as a result of sluggish real sector happens next percentage of poor people remains high while no less alarming the increasing number of unemployment in East Java. According to several sources of employment, East Java Province has been addition of new workforce average of about 600 thousand per year, and of that number only about 20-30 % absorbed in the formal economy. More about 70-80 % are forced to work in the informal economy.

Becoming a career woman is a wish for most Javanese woman when living from agricultural system is not good for their survival mechanism nowadays. Not only high quality of standard living but also lifestyle has influence most Javanese women changing their mindset and

becoming career woman is the solution through this problem. Career importance for Javanese meant woman have met with public sector occupation, include become migrant worker as happening for last decade in Indonesia.

This phenomenon spreading in many areas on East Java Province while transition on manufacturing sector becomes the leading one. Javanese woman on East Java Province getting more enthusiasm reaching career because they have been realized into the gender equality in that case woman got their right on pursuing dreams and hopes, another reason is decision making through career woman decided by couples too. Furthermore, struggling is needed the high-cost of everything when mother in a family got job, they are already strongly funding family. Data from Indonesian National Agency for the Placement and Protection of Overseas Labor (BNP2TKI) shows during January to December 2014 and released on January 2015, amount 429.872 Indonesian worker consisting 243.629 (57%) women migrant worker and 186.243 (43%) men migrant worker. Divided into origin of women migrant worker, there are West java as the prominent of transnational migrant worker in sequence with Central Java, East Java, Nusa Tenggara Barat and South Sumatera. Latest data from BNP2TKI released that Indonesian worker preferring some popular destination as Malaysia, Taiwan, Saudi Arabia, Hong Kong and Singapore for their economic survival system.

Reflecting from data, condition of transnational Indonesian worker is dynamics and fluctuating on 3 years. Begin with 494.609 worker on year 2012, increasing on 2013 into 512.168 and got decreased until 429.872 on 2014. Hence, it caused by moratorium on some middle-east countries for Indonesian worker such as Kuwait, Jordanian, Suriah, Saudi Arabia, Qatar and UEA. Available data on the number of Indonesian migrant working overseas, including data on Indonesian domestic workers going to Singapore show a steady upward trend in migration in the aftermath of the crises of the 1990s (Sim, in this volume). The economic imperative has been paramount in most migration decisions, particularly in the aftermath of the 1998 financial crisis. According to the Indonesian National Agency for the Placement and Protection of Overseas Labor (BNP2TKI), official remittances from Indonesian overseas migrants reached US$7.98 billion in 2014. While fully acknowledging the importance of economic factors, this article goes beyond a purely economic framework in

its discussion of the circulation and encounters of Indonesian female migrants.

II. JAVANESE MIGRANT WORKER CAREER SYSTEM

The Indonesian state discourse on a woman's role, linked to a particular notion of femininity termed Ibu-ism [1], has created an imaginary boundary of space for Indonesian Women The discourse situates women's place in the kinship system centering on their role as mothers, which firmly grounds them in the home. This way of thinking has also tended to restrict the range of 'feminine jobs' available to women, despite their increased access to education as well as vocational and professional training. Two major forces in women's lives, viz. the discourse of the state ideology of womanhood, Ibu-ism and a discourse of traditional cultural values, are encapsulated in familial and kin-based institutions in Indonesia [1], and mutually reinforce each other as determinants of 'propriety' for a woman. Propriety for a woman is then interpreted as respecting and remaining within defined boundaries or limits for gender behavior, including in respect of spatial mobility. Domestic tasks at home, such as taking care of children, cooking, fetching water and weaving *tenun ikat* or hand-woven textiles become, by dint of repetition, a natural part of women's daily lives.

Propriety for a woman is then interpreted as respecting and remaining within defined boundaries or limits for gender behavior, including in respect of spatial mobility. Domestic tasks at home, such as taking care of children, cooking, fetching water and weaving *tenun ikat* or hand-woven textiles become, by dint of repetition, a natural part of women's daily lives. Women's mobility patterns and behavior are also constrained by the notion of 'propriety,' reinforced by fear of public disapproval of any transgression of the clearly defined gender boundaries.

In spite of increased women's mobility in terms of study and work in urban areas, migration further afield is quietly regulated and decided by people other than the women themselves. A male head of kin continues to have authority and to exercise control over women's mobility. Wolf's study on Ford said on daughters' decision making in Java suggests that the decision maker in the family—the one who makes important decisions on behalf of the rest of the family—occupies a powerful position in kin hierarchy. There are problematic relations of gender, in which achieving a high status for women may mean conforming to the female subjection implicated in the experiences of non-autonomous everyday lives [2]. Male kin are traditionally able to contain women's mobility. Such control over women's movement is designed to keep the reins on women's sexuality and this is commonly practiced in other places in Indonesia. Fathers protect and control a young woman's sexuality until she marries, at which time her husband becomes her guardian. Women's sexuality, their reputation and their marriage prospects are an extended family business.

III. SOCIAL CAPITAL ON SOCIOLOGY OF MIGRATION

The first systematic contemporary analysis of social capital was produced by Pierre Bourdieu, who defined the concept as. the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance or recognition [3]. This initial treatment of the concept appeared in some brief. Provisional Notes. published in the *Actes de la Recherché en Sciences Sociales* in 1980. Because they were in French, the article did not garner widespread attention in the English-speaking world; nor, for that matter, did the first English translation, concealed in the pages of a text on the sociology of education [3].

This lack of visibility is lamentable because Bourdieu's analysis is arguably the most theoretically refined among those that introduced the term in contemporary sociological discourse. His treatment of the concept is instrumental, focusing on the benefits accruing to individuals by virtue of participation in groups and on the deliberate construction of sociability for the purpose of creating this resource. In the original version, he went as far as asserting that. the profits which accrue from membership in a group are the basis of the solidarity which makes them possible. [3]. Social networks are not a natural given and must be constructed through investment strategies oriented to the institutionalization of group relations, usable as a reliable source of other benefits.

Bourdieu's definition makes clear that social capital is decomposable into two elements: first, the social relationship itself that allows individuals to claim access to resources possessed by their associates, and second, the amount and quality of those resources. emphasis is on the fungibles of different forms of capital and on the ultimate reduction of all forms to economic capital, defined as accumulated human labor. Hence, through social capital, actors can gain direct access to economic resources (subsidized loans, investment tips, protected markets); they can increase their cultural capital through contacts with experts or individuals of refinement (i.e. embodied cultural capital); or, alternatively, On the other hand, the acquisition of social capital requires deliberate investment of both economic and cultural resources. Though Bourdieu insists that the outcomes of possession of social or cultural capital are reducible to economic capital, the processes that bring about these alternative forms are not. They each possess their own dynamics, and, relative to economic exchange, they are characterized by less transparency and more uncertainty. For example, transactions involving social capital tend to be characterized by unspecified obligations, uncertain time horizons, and the possible violation of reciprocity expectations. But, by their very lack of clarity, these transactions can help disguise what otherwise would be plain market [3].

Coleman defined social capital by its function as. a variety of entities with two elements in common: They all consist of some aspect of social structures, and they facilitate certain action of actors. Whether persons or corporate actors. Within the structure. [4]. This rather

vague definition opened the way for relabeling a number of different and even contradictory processes as social capital. Coleman himself started that proliferation by including under the term some of the mechanisms that generated social capital (such as reciprocity expectations and group enforcement of norms); the consequences of its possession (such as privileged access to information); and the appropriable social organization that provided the context for both sources and effects to materialize.

Resources obtained through social capital have, from the point of view of the recipient, the character of a gift. Thus, it is important to distinguish the resources themselves from the ability to obtain them by virtue of membership in different social structures, a distinction explicit in Bourdieu but obscured in Coleman. Equating social capital with the resources acquired through it can easily lead to tautological statements.

Bounded solidarity is the term used in the recent literature to refer to this mechanism. It is the source of social capital that leads wealthy members of a church to anonymously endow church schools and hospitals; members of a suppressed nationality to voluntarily join life-threatening military activities in its defense; and industrial proletarians to take part in protest marches or sympathy strikes in support of their fellows. Identification with one's own group, sect, or community can be a powerful motivational force. Coleman refers to extreme forms of this mechanism as. zeal. and defines them as an effective antidote to free-riding by others in collective movements [5]. The final source of social capital finds its classical roots in Durkheim's ([1893 -1984) theory of social integration and the sanctioning capacity of group rituals.

A review of the literature makes it possible to distinguish three basic functions of social capital, applicable in a variety of contexts: (*a*) as a source of social control; (*b*) as a source of family support; (*c*) as a source of benefits through extra familial networks.

IV. RESEACH METHOD AND PROCESSES

This article figures out the Javanese woman who constructing their career as a migrant worker on Southeast Asia country, such as Malaysia, Singapore and Brunei Darussalam succeed reach the goal as a career woman. Based on qualitative research, Research process was based primarily on non-random sampling but using snowball system. Observing least 30 Javanese Women followed by in-depth interview and were conducted either in Bahasa or Javanese. Javanese women comes from several rural areas in East Java Province, 8 women comes From Banyuwangi, 8 women comes from Tulungagung, 6 women comes from Blitar, 4 2omen comes from Malang, 3 Comes From Pacitan and 1 women comes from Probolinggo.

In general, most of the Javanese maid were in their 25s and 30s, single rather than married and about half of them had completed education until junior high school. This research focus into Javanese women whoever going to Singapore, Malaysia and Brunei Darussalam for pursuing dreams.

During in-depth interview, they were asked about life experience, transnational migration that had been chosen to Singapore, Malaysia and Brunei Darussalam including reasons for seeking work there as a maid, their feeling about distinguished space about home and family on Indonesia, and also about their identity there for today. This study also drew on focus group discussions with small groups taken at Several areas on East Java, Indonesia. While a few Javanese migrants interviewed, I found difficulty when trying to get along with them although we have similarity based on origin place. "talking to strangers" warming up begin with assurances of confidentiality and discovering their views about identity and their everyday worlds only. Like others, I found interview transcript contained moment of poignancy, fear, anger, sadness and emptiness as the women recounted difficulties and indignities which they had undergone on transnational migration.

These narratives of Javanese women's life journey to Singapore, Malaysia and Brunei Darussalam should not be viewed as factual accounts as their identity but constructions which are selective in nature, culled from a combination of daily experiences and current evaluations of past events, about social capital and collective consciousness as an identity on temporary place of sojourn. In attempting relation and analyze these narratives, I am trying to breaking down the concept from question form into matrix that interweaving Javanese women's representation with my evaluations, steering carefully for a way forward without imposing preconceived categories which are reproducing details of every individual's perception of self.

V. SOCIAL CAPITAL ON JAVANESE MIGRANT WORKER

Migrant social networks are quite different from others in terms of their composition, how they are used, and the effect they have on the lives of millions of people currently living and working away from home. While the notion that social networks play a role in one's life may seem quite obvious, the importance of migrant networks in affecting outcomes for migrants, their families, and their communities cannot be overstated.

Understanding on Javanese migrant worker, social networks created within time, when they are come from another area in Java, Indonesia and having status as Javanese citizenship having the same job as domestic worker in Southeast Asia. These facts happened for certain time

Bourdieu's definition makes clear that social capital is decomposable into two elements: first, the social relationship itself that allows individuals to claim access to resources possessed by their associates, and second, the amount and quality of those resources. Throughout, Bourdieu's emphasis is on the fungible of different forms of capital and on the ultimate reduction of all forms to economic capital, defined as accumulated human labor. Hence, through social capital, actors can gain direct access to economic resources (subsidized loans, investment tips,

protected markets); they can increase their cultural capital through contacts with experts or individuals of refinement (i.e. embodied cultural capital); or, alternatively, On the other hand, the acquisition of social capital requires deliberate investment of both economic and cultural resources

VI. COLLECTIVE CONSCIOUSNESS AS AN IDENTITY FOR JAVANESE MIGRANT WORKER

Through looking into the collective actions of migrant workers in the Southeast country, this article sets out to make sense of the realities and complexities of the making of a new class. Collective consciousness is the attitudes, values, and beliefs of the group that define its outlook or how things are or are supposed to be. It is what can be called the group ethos, consensus, the world outlook of a group, common understanding, or *weltanschauung* that transcends individuals but binds the whole social group

We argue that most of the recent collective actions engendered Javanese workers' association with another at the several melting pot on Southeast country, such as Singapore, Malaysia and Brunei Darussalam while simultaneously entailing labor organizing and collective actions on the terrain of daily reproduction at the workers' dormitories and communities. The nature of these collective actions is mostly interest-based, accompanied by a capital surround and building community towards strengthening identity as Javanese women. These collective actions were organized not only on bases of locality, ethnicity, gender and peer alliance in a single workplace, but also attempted to nurture workers' solidarity in their way with doing happiness together with another Indonesian migrant worker on week end.

With rich insights from various studies of collective actions of Javanese women who gain as domestic workers in Southeast Asia we learn that "workers' identity", "class consciousness" and "labor struggles" are highly contested notions, requiring further sophisticated theorizing based on in-depth historical and sociologic studies. class happens when some women as a result of common experiences (inherited or shared), feel and articulate the identity of their interests as between themselves, and as against other men whose interests are different from (and opposed to) theirs. In the new industrial zones of Southeast Asia, where the language of class was subsumed and where collective actions are approving as differences between social class that happens in Singapore, Malaysia and Brunei Darussalam.

VII. CONCLUSION

As one of the points of sojourn for many domestic workers in the Southeast Asian region, Singapore, Malaysia and Brunei Darussalam is seen by Javanese women as the land of opportunity and land of hope to achieve their goals before they return home. Yet Singapore, Malaysia, Brunei Darussalam itself, for this current generation of "unskilled" labor migrants, is not seen as the ultimate destination but a mere transit point, an endorsement of both the effectiveness of labor policies and its status as one of the points of convergence for the global lines of labor migrants characterizing global cities today.

Despite careful plans, the anticipated end of the journey for the Javanese women may be postponed, and even elusive or illusory in many ways, when new hopes and dreams emerge as the plans of the women themselves, their employers, or even their families change either for better or worse.

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Civic Engagement, Political Development,and the Role of the Young Citizen

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Abstract-Citizen involvement in various activities of the society, nation and the state is a matter that cannot be negotiable. It is not the other, as in any self- citizens have rights and obligations attached, every citizen has the right and duty that must be carried out properly and full responsibility. The rights and duties have been guaranteed in the country's constitution or basic law. As we know, that one feature of a democracy or representative government is a constitutional guarantee of the rights and obligations of citizens. It is not the other, so that the rights and duties is respected or appreciated by every citizen. How important the protection of constitutional or constitutional guarantees of the rights and obligations of citizens, making every country take reasonable steps to authority or its authority, issued a wide variety of regulations or rules that must be enforced and implemented by all citizens, without exception. Citizen involvement in various activities with civic engagement is called, which is essentially a manifestation of the right and duty of every citizen.

Keyword: citizen, society, rights, duties, representative government, civic engagement

I. INTRODUCTION

There are five attributes of citizenship inherent in every citizen, namely (1) a sense of identity, (2) the enjoyment of certain rights, (3) the fulfillment of corresponding obligations, (4) a degree of interest and involvement in public affairs, and (5) an acceptance of basic societal values [1]. In the author's view, the fifth attribute is a unified whole (integral comprehensive that cannot be separated from one another. However, for the sake of assessment or analysis, it can be done partially.

In this article, will be elaborated on any of the attributes of the third attribute of the corresponding obligation fulfillment, in the sense of the obligation of citizens to perform the duties inherent (inherent) within each citizen. In this context, the author raised about one of the basic concepts (basic concept) in Citizenship Education (hereinafter abbreviated Civic education) the political participation of citizens as an integral part of the third attribute.

Political participation is one manifestation or embodiment of civic duties in the context of country life.

Political participation is actualized according to ability or capacity of every citizen, depending on its status or position. Political participation is a form of citizen participation more broadly (in large sense). Typically, participation is defined as involvement or participation of citizens in the various activities of the community, state and nation. In the context of Civic education, there is an important concept related to how the involvement of citizens in the various activities in the state and varous of activities.

II. THE NATURE OF CIVIC ENGAGEMENT

Most certainly, there are a variety of definitions or understanding of Civic Engagement proposed by the expert or experts. In the editorial, is certainly understanding given will vary widely, depending on the angle of view (point of view) that is used by every expert who bring it. Therefore, no undisputed understanding about the difference formulation, we are able to find all the basic elements or the essential concept is defined. Here are a few sense of Civic Engagement referring to various sources or references that can be trusted.

Civic Engagement consists of two words namely civic and engagement. In effect in a variety of references, defined as a citizen or civic citizenship. While engagement is defined as " .... typically, engagement is understood as discipline - based work (a course assignment, a research project, an internship, fieldwork, a clinical placement and so on) that occur in non- academic community (local, national, global [2].

Meanwhile, the American Psychologist Association (2012) defines civic engagement as " Individual and collective actions designed to identify and address issues of public concern. "

Based on the above understanding, civic engagement is defined as the collective and individual actions undertaken to identify and demonstrate public interest issues. Referring to this definition. the concept of civic engagement (hereafter CE) has close links with the democratic government.

Another understanding of CE can be expressed by [3] " ... is about the right of the people to define the

public good, Determine the policies by the which they will seek the good, and reform or replace institutions that do not serve that good. Based on this definition, it means that approximately Civic Engagement with regard to the rights of citizens to define the public interest, determining which policies they see the good things, and fix the institutions that will provide services to the public about the things that to be achieved. political knowledge is a Necessary precondition to civic engagement, but unlike in information per se to be a sufficient precondition to civic engagement [4]. Based on this statement, it is understood that there is a precondition for realizing the civic engagement and political knowledge is far more important is with regard to information.

So, in fact, to develop civic engagement is important that the necessary condition with respect to information and political knowledge. Therefore, political knowledge is a precondition for developing the civic engagement by political thinkers from Jefferson to Dewey assume that better education is the solution. furthermore, the long - standing empirical observation that years of formal education are highly correlated with political knowledge seems to support this solution [4].

The opinion above, explicitly asserted that the role of education in developing civic engagement is very important and is the best solution, as expressed political thinkers, such as Jefferson and Dewey. If interpreted more widely, the actual concept of civic engagement is closely related to the citizen as a human being as a creature of political or social or friendly with always using a variety of influence that the other residents.

III. ACTUALIZATION OF CIVIC ENGAGEMENT IN THE POLITICAL COMMUNITY.

The scope of the term engagement, it is very broad because it deals with the activities of citizens in various levels of local, national, and global. Of course, civic engagement should be actualized in real life [2].

In other words, every citizen is required to actualize the dimensions of civic engagement in various aspects of life of the community, nation, and state. This demand is very rational, given the citizens a political creature. As Aristotle stated, that man is a zoon politicon, which means that humans by nature gregarious. Humans can live happily if he is in the country, and state life.

Often, the term "zoon politicon" was interpreted as political beings, which in turn is given meaning as the creatures that live in groups, in community groups, also in the state.

So, in general, means that human beings politics by nature is a living creature that cannot stand alone without help from others. He lived because in the midst of society, and in the communities in humans can develop all its human potential. Therefore, no one said that society as a container of human humanizing. The

personal moral responsibility can only flourish within the framework of unity and dealing with the public [5].

So, based point of view, it is clear that society is an embodiment of human beings as political, because in humans is society can interact with each other to deliver a wide range of interests owned by each. The political dimension can be defined as the human dimension in which humans recognize themselves as members of the community, as a member of a whole which determines the framework of life and determined again by his behavior [5].

In the position as political beings, then a thing to be possessed man is awareness of the rights and obligations inherent in him. Rights intended as everything must be obtained or acquired by humans in life in society. While that is a liability is anything that should be implemented or accomplished by humans in life in the community to obtain all their rights. The relationship between the rights and obligations cannot be separated from each other. There are no rights without fulfilling the obligation, and no obligations without rights. [6], humans as political beings should have the attitude and actions that reflect " political literacy " (political literacy), which has several characteristics including: (1) know the laws and constitution of the country; (2) know the problem; (3) propose alternative solutions in accordance with its capabilities. Meanwhile, in the view of John Cogan and Derricott [1], characteristics that must be owned by nationals, includes the following: (1) The ability to look at and approach problems as a member of the global community; (2) Ability to work with others in a cooperative and responsible manner to the role and responsibilities in society; (3) The ability to understand, accept , and tolerance for cultural diversity; (4) The ability to think systematically and critically; (5) The willingness to resolve the conflict peacefully; (6) Desire to change lifestyle and consumer habits to protect the environment. (7) The ability of sensitive and defend human rights. and (8) The willingness and ability to participate in politics locally, nationally, and internationally.

What Cogan stated above, is a matter that must be observed and even applied by every citizen in realizing the inherent political character of man in man. Spranger, a social scientist, gives humans classified into six types of human. One of them is the type of human behavior is essentially political power. Spranger 's opinion, analyzing the concept of politics in the narrow sense of power. So naturally, when he said, basic human behavior is the type of political power or want power.

Similar opinion expressed by John Locke who recognize the natural properties of the human person who at any given moment will arise. The properties of which want power, want to be respected / appreciated, want to live forever.

The idea of a political community or alliance of political life was first put forward by Aristotle in his famous Political. In the book he introduced the term politic koinonia, which means the communion of life in the form of policy. Thus according to Aristotle, the state is defined as a union of political life. There are several things important records of the political life of the communion statement, as described by Rapaar (1993) as follows:

1) With the alliance of political life , meant that the state is not just a mere instrument . State nor merely a collection of organizations that regularly or machine parts that make the machine called a machine, but a living communion which indicate the presence of an organic nature connectedness between citizens of one another .

2) The term koinonia (communion) in classical Greek suggests the existence of a special relationship between people, which is so close, very close, very intimate and sustainable.

3) For Aristotle , if the state is a political alliance that is as a living organism , and the existence of a special relationship between citizens, familiar, intimate and continuous sustainably maintained and cared for , then by itself will be able to realize the unity and integrity of the country that became the desire of all citizens state .

4) State political life as a community are in the highest level and most sovereign fellowship among the various forms of life that exist in society . Said to be the highest level and most sovereign , because it has a very noble goal and surpass the highest goal of life fellowships others.

Surbakti (1992) explore the characteristics of political society, with the start of the explanation of the concept " society " and " political ". According to him, politics is the process of making, implementation, and enforcement of decisions in the public interest. While historically, politically interpreted as an attempt to talk about what is the common good of the citizens who live in the policy. Following that according Surbakti, there are four characteristics of political society (political system of the nation - state), namely :

1) Citizens state (political society) organizations more than other sub- communities .

2) The scope of matters handled by the state society is much broader than the matters dealt with by the other sub-communities organization.

3) In general, the political society (the state) have the resources (material and human) are much larger than other community organizations, so that country people have a greater ability to implement its policies .

4) Political society (the state) has the power and authority, including the authority of the legitimate use of physical force that monopolized the country as well as experts and implementation (bureaucracy) that is greater than that belongs to other community sub organizations.

Thus, in the political community characteristics as stated above, every citizen can actualize civic engagement or involvement itself in many aspects of community life, social, cultural, economic, and political. In container political society, every citizen is required to be able to actualize itself as the embodiment of his involvement as a human or a political creature.

IV. THE ROLE OF YOUNG PEOPLE IN THE DEVELOPMENT OF CIVIC ENGAGEMENT, RELATION TO POLITICAL DEVELOPMENT. .

We know that one of the aims of Civic education is to prepare and realize the younger generation (young generation) that has an advantage in knowledge, attitudes, and skills of citizenship. With young citizens who have such a competence advantage, it will greatly promote the establishment of nation-building.

Political development (political development, as stated by Lucian W. Pye (Kurniadi , 1987) has many conceptual understanding formulas, one of which he argued that " ... political development as the development of democracy and the stability and change of social order " . Referring to this notion, it is understood that political development has a very close relationship with the development of democracy and stability and social order.

Talking about political development, as well as fostering democracy and stability and social order, is closely related to the political system ever enacted or implemented within the Indonesian nation trip. But before understanding the political dynamics, it is important to first understand the meaning of the meaning or the political system really is.

Meanwhile, in view of Miriam Budiardjo (1989), the concept of a political system based on the study of political phenomena in the context of behavior in society. Political behavior is considered as part of the overall social behavior. The political system is one of the various systems contained in people's lives.

From the above, it can be concluded that the political system has inherent distinctiveness, which is the uniqueness of it to distinguish it from other systems that

exist in society. Meanwhile, a political scientist named David Easton defines the political system as a set of interactions are abstracted from the totality of social behavior, through which the values propagated to a society. Based on this understanding, it is clear that the political system in respect of or include political life.

One component of the nation that plays a major role in the context of political development it is the younger generation. Should be limited in advance that in this context is the generation etymologically means descendants who have blood relations. While the social science, understanding the generation formulated as follows:

The period between birth parents and their children. All children of a father or a mother, a father or mother, although it covers a long period of time. Calculation of the historical time frame of approximately 30 years. Contemporary, anybody from the newborn to the oldest people living together at the same time. Kuval (Coeval), anyone who is the same age and grew up, became an adult and old at the same time.

Meanwhile the younger generation or the younger group is also often referred to, in the context of human life, are part of a community with age and strategic functions. (Kurniadi, 1987). In addition, it must be recognized that the presence of young people or youth is a national asset, but on the other hand it must be admitted also that their existence is a heavy burden to society need to think in terms of their needs such as various types of educational needs, the feasibility of life, and no less important is the field job.

The young generation in a general sense is a group of people aged 0-35 year. In sociological and practical, members or individual in the group that had the same experience, especially big events experienced simultaneously by all communities; for example, the generation of development.

By considering aspects of demographic, social, political, psychological, juridical, and human resources and in particular in support of the promotion and development of youth, the youth age range was 15 to 35 years. Study psychology for example see the youth understanding of the psychological development. The term adolescence is a concept that is inherent to the terms of the youth in this psychological perspective, which is characterized by a phase of psychological development of the search for identity.

As noted by Tilaar as quoted Kurniadi (1987) review the definition of youth or young people in pedagogical and psychological perspectives. In this perspective, young people or youth is characterized by a trait that is synonymous with rebel youth; brave but short sense, but often hit chromo dynamic, passionate but often do

strange thing. Singkanya together with romantic youth. Further stated that the youth and youth is a period of development that is considered strange but interesting. When viewed from the essence of youth, then there are two basic assumptions that need attention are:

First, the appreciation of the human development process rather than as a continuum that connect but fragmentary, fragmented and each fragment has its own meaning. Youth is distinguished from the parent and child of each fragment represents a value of its own development.

Second, the key assumptions which are in addition to the assumption of -life, is the position of youth in the direction of life itself. Classical interpretations based on the assumption that the pattern of life has been somewhat limited and determined by ideas which represent the older generation hidden behind tradition.

If we look at the psychology of youth in the range of psychological development both physically and mentally, then the study of politics more emphasis on the properties of such revolutionary youth and opponents of the status quo, as well as other properties as proposed by Ferrari in its political inheritance law that is at the ready, reactionary , and thrilling . Thus, a better understanding that the political views of young people were not seen in terms of age and psychological development, but rather suppress the activity of thought and political activities. Meanwhile, in the sociological - anthropological perspective, interpreted as youth who are learning to adapt, socialize, and integrate with the community. With the learning process as it is expected to perform the function of youth role as the creator of brilliant ideas in people's lives. Finally, the economic standpoint, the youth group is represented as a man with the potential to be developed into human resources (human resources) that are reliable and quality, both in terms of physical and mentality, as well as monumental works.

Actualization of the role of young people in the development of civic engagement in the form of political participation. Participation is one of the characteristics of a good citizen. There is no reason for a citizen to not participate, because participation is mandatory for citizens, as the owner of sovereignty. In general, participation can be formulated as a growing participation or involvement of citizens in the state, governing, and society. There are three elements that must be met to be considered a citizen to participate in the activities of national, state, and governing (Wasistiono , 2003) , namely : (1) there is a sense of volunteerism (without coercion) ; (2) no emotional involvement; and (3) to benefit directly or indirectly from involvement .

Here are some examples of the political behavior of young people in accordance with the rules, as a manifestation of civic engagement, namely:

1) Promote the common interests of the individual or individuals.

2) Solving conflicts through peaceful means and avoid solving a violent manner.

3) Not impose the will of the other party or any other person, the excuses or reasons for personal gain

4) Exercise the rights and obligations responsibly.

5) Not doing various actions or actions that harm the public interest / public at large .

6) Criticize the government in ways or procedures or constitutional right .

7) solve the problems encountered along the way and avoiding dialogue in ways that reflect arbitrariness .

V. CONCLUSION

In essence, Civic Engagement with regard to the rights and obligations of a citizen to carry out a wide range of general interest, determining policies kindness as something to be achieved, through the existence of institutions that will provide services to the community. Actualization of civic engagement in the political community is done through the involvement of citizens in the political life of society (state) in which citizens play an important role in it. The role of young people in the development of civic engagement in the context of political development, carried out through a variety of activities or active participation in various aspects of the life of society, nation and state .

Given the importance of civic engagement in the context of political development, on this occasion, the authors propose some suggestions or recommendations to the relevant parties , as follows :

1) For the government, in order to optimize in developing young people as a successor to the nation's development through intensified training activities that directly benefit perceived by the younger generation. By doing so, young people can develop civic engagement well, towards dynamic political development of the nation.

2) Young citizen of the country should have a spirit (enthusiasm) and spirit to actualize different potentials in order to participate actively in the political development of the nation poses.

3) School through Civic education teacher should be able to develop creative and innovative learning model Civic education who can develop young people ownership in this case the student in the context of people's lives, nation, and state. Learning that reflect and implement approaches such as reflective inquiry learning model portfolios, discussions, project models, and interactive learning models of other highly recommended to be applied adaptively in accordance with the conditions of the school and student characteristics.

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Social Capital in Dealing with Neo-Patrimonial Governance of Street Vendors

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Abstract--This paper is intended to examine networks made by street vendors in dealing with local government actions affecting their livelihood. The study shows that the local governments dominate the process of decision-making, and governance of street vendors still continues through a top-down approach. The tradition of a centralistic approach compounded by the neo-patrimonial governance in public decision making is not entirely removed yet. The study concludes that creating social capital is essential for survival as a street trader in the urban areas. The more links street vendors have the more likely they are to be able to survive; those who have the least networks with other stakeholders are the most vulnerable.

Keywords: street vendors; social capital; neo-patrimonial governance; local government; decision making

I. INTRODUCTION

The number of street vendors in urban areas has grown significantly in the post Suharto *reforms* period. Some of the factors behind the rise of the number of street traders included rural-urban migration of low-skilled workers into cities, redundancies caused by the worsening economic crisis and lack of employment opportunities in the formal sectors [1]. Street vending growing in urban areas is not only a source of self-employment to the poor in the cities and towns but also a means to deliver inexpensive as well as practical services to majority of the urban population [2, 3, 4, 5, 6]. Street vending varies in terms of scale, timing, location, remuneration, workforce and types of goods sold and services provided [7]. Street vendors may help many small-scale industries to succeed by selling the products that they produce [8, 9].

Although it is very difficult to provide an accurate estimation of the number of street vendors, it had been growing in the urban areas of Wonogiri District and Semarang Municipality in Central Java Province, before the post-1998 era of reform, and it has significantly increased since the economic crisis in 1997. This however was not unique to the urban areas as the number of street traders had been increasing worldwide [8].

The number of street vendors in Semarang Municipality was just below 2,000 in 2000, however Market Office statistics shows that it increased dramatically to almost 11.500 in 2009, and to about 12.000 in 2012. Out of which around 200 occupied the Kartini Street, a location nearby the traditional market of Karimata where authorized traders sold similar goods to those offered by the street vendors. Similarly, the number of street vendors in the urban areas of Wonogiri district increased gradually. It was below a hundred in the early 2000s, yet over a decade it increased to about 750 in early 2010, when Begug Purnomosidi's administration ended. Three years later, it increased to 2000, out of which 650 were in the urban areas of Wonogiri, and 200 out of 650 were in the center city of Wonogiri.

The local government tends to see street vendors negatively, namely as being part of an increasing urban slum, rather than in a positive way as providers of a certain economic benefit. Consequently, their existence was controlled by application of the local laws. The current policy paradigm and legislative regime are indeed unsympathetic towards the street vendors.

This paper is intended to examine networks made by bird street vendors of the P3BS group in countering conflict with the formal bird traders of Karimata Market at Kartini Street and in dealing with the Semarang Municipal policy. This paper also discusses links formed by culinary street vendors groups at urban center of Wonogiri District in responding local government actions affecting their livelihood. It discusses evidence of governing the street vendors during the Mayor Sumarmo Hadi Saputro (2010-2012) and Mayor Hendrar Prihadi (2013-15) in Semarang Municipality and Regent Begug Purnomosidi (2000-2005 and 2005-2010) and Danar Rahmanto (2010-2015) in Wonogiri District. Since 2005 all regents and Mayors in Indonesia had been elected democratically by his or her constituents. This paper argues that although there was a transition towards democratic elections for mayors and regents throughout Indonesia, in the post-Suharto *reforms* period, Semarang Municipality and Wonogiri District still represent the traditional polities. These polities have patrimonial features that meet the definition of personal rule system; the one in which local rule on street vendors was

inconsistently implemented; different officials had different discretion in dealing with street vendors; one official may spoil street vendors but another may control them strictly. This paper argues that creating networks through social capital is very important for survival as a street trader in Wonogiri and Semarang; the more links a street vendor has, the more likely he/she is going to be able to survive; street vendors who are excluded and those who have the least networks in Wonogiri and Semarang are the most vulnerable.

II. THEORETICAL REVIEW

Street vending as an occupation has existed for hundreds of years [7], and has become an integral component of most urban economies [1]. Street vending is one of the key manifestations of urban poverty, especially in developing countries [10]. It is an entry level profession due to ease of entry and exits, low initial and working capital requirement, and flexible work hours [11]. In almost all Asian countries, including Indonesia, street vendors have no legal status to conduct their business, and they are continuously harassed by the authorities [12]. Although street vending is a thriving and growing phenomenon [13, 14], it experiences various problems of removal that undermines their livelihood and survival.

A street vendor can be defined as 'a person who offers goods or services for sale to the public without having a permanent built-up structure but with a temporary static structure or mobile stall' [15]. They may become stationary by occupying some space on the pavements or other public areas. Most street vendors are identified as self-employed workers in the informal sector who offer their labor to sell goods and services on the street, without having any permanent built-up structure [16], although some do have virtually-permanent built-up structure.

In most countries including Indonesia, where the number of street vendors was large, the ruling parties used the vendors for their political gains. Nonetheless the street traders themselves did not always get any tangible benefits from the alliance [12]. Some large retail stores, authorized traders that run traditional market fearing competition with informal traders, as well as those who have personal or political links with the local governments, may frequently lobby local governments for the street vendors' suppression. In addition, some governments co-opted the leaders of street vendors in order to support their policy which may undermine the rest of the members of the street vendors' community. All these unspoken conventions may be seen as some of the characteristics of patrimonial governance of street vendors.

Patrimonialism is a power regime based on the personal power of the patron, and his/her discretionary ability to dispense favor and resources to clients, who in turn rule as sub-patrons within their own domains [17]. This personalist power represents a negative rule, leading to dysfunctional democracies and causing various electorate activisms [18]. While patrimonialism refers to a power regime based on personal power, patrimonial governance refers to a process or the way the patrimonial regime govern; it is a process and situation where administrative positions and structures are set up by patrons who then assign authority to deputies over certain parts of the overall patronage domain [19, 17]. In the patrimonial governance, the distinction between private and official, personal and public, *is* made formally, political action *is* normatively discussed in terms of legal accountability, legitimating for such action *is* sought in terms of public norms and universal ideologies, and modern bureaucratic institutions and formal-legal rules *do* exist [20, 21]. In practice, however, these norms and rules make place for obviously personalized politics, a 'shadow state' [22], which 'leaves the formal institutions of government little more than an empty shell' [23]. Such a dual political system of governance, in which patrimonial politics exist next to, and feed off, modern bureaucracies, has been described as *neopatrimonialism* [24].

Neo-patrimonial governance can manifest itself in different forms. Neo-patrimonialism may represent patron-client relationships that remain common in Southeast Asia, South America and other less-developed countries [25]. It represents ties involving a largely instrumental friendship in which an individual of higher social-economic status (the patron) uses his influence and resources to provide protection or benefits, or both, for a person of lower status (the client). The client, for his part, reciprocates by offering general support and assistance, including personal services to the patron [25]. Neo-patrimonialism may also represent political clientelism, since it is 'the distribution of resources (or promise of) by political officeholders or political candidates in exchange for political support, primarily though not exclusively in the form of the vote' [26, 27].

It was argued that neo-patrimonial governance seems to be the best suited to the least developed countries, where relatively simple economic structures are more responsive to relationship-based governance, and looks the most viable route to pro-poor growth [28]. However, I argue that this is not entirely suitable in the context of the street vendors governance in Indonesia, particularly in urban areas of Wonogiri and Semarang, for the reason that most street vendors demand for democratic values-based policy decision making; the one that involves street vendors' participation. The discussion above implies that neopatrimonialism governance of street vendors may represent a situation where government apparatuses' actions are arbitrary (based on subjective reasoning, following *ad hoc* procedures), rules are applied only partially, and some citizens get preferential treatment. Inconsistence of the policy implementation and rule, excessive discretion to those who have personal or political links, all at the expense of powerless street vendors, may undermine democratic values. Thus this situation may be responded by formation of networks of opposed street vendors through social capital used to defend themselves from government or elites' actions that may challenge their survival, despite the fact that their attempts are not always successful [29].

Pellini and Ayress [30] underline the importance of social capital in governance; they argue that "in order to build a local governance and local development model that is culturally appropriate and therefore legitimate, the model should support existing social capital, strengthening relationship between group and association at the community level, and between these groups and the commune. However, in patrimonial rule, the group leaders could be co-opted and misused by the

government to influence their followers or members to support the government's policy, again at the expense of the powerless street vendors [31].

Social capital can be seen as 'an approach characterizing the trust of people with one-another, the trend to be united with them in groups and social networks and the development by means of cooperation of the reciprocity value norms to achieve expected results or outcomes' [32]. It is also 'an all-encompassing term for the norms and the social networks that facilitate cooperation among individual and between groups of individual' [33] and 'the norms and networks that enable people to act collectively' [34]. In this paper, the term social capital is defined as the norms and networks that enable members of a group of street vendors cooperate and act collectively to each other, enable them as a group cooperating with other non-governmental groups, as well as government through lobbies, personal or political links (although it may be at the expense of other powerless street vendors).

Social capital can be divided into three types: a) bonding social capital, b) bridging social capital, and c) and linking social capital [33, 35, 36, 37, 34, 38, 39]. Bonding social capital involves linkages or strong ties within groups of like-minded individuals that often correspond to denser and more localized networks [34]. In this kind of social capital, behavior, rules and expectations are known and met by people who shares values, ideas and relationship. Since this kind of social capital can exist in social groups such as aristocratic families, street vendors' associations, formal business groups, and informal security or thugs (that operate in the trading areas of street vendors), the results can be elitist, negative and destructive, providing that the rules and networks are used to exclude others, namely those who do not conform. Therefore, the social capital can represent a form of resistance to change, an attitude of preserving the *status quo*, but it may also have positive effects for the members belonging to a closed social group or network. Strong ties are particularly useful in the context of informal trade for the reason that they are associated with the trust and cooperation which – in turn – can encourage an individual street trader to examine trading rules and sustainable trading practices for his or her survival, and consequently build sense of solidarity in order to protect his or her friends.

Bridging Social capital, on the other hand, is concerned with linkages across similar, but different, groups or social networks [34]. Although these bonds of connectivity 'are often much weaker between heterogeneous groups than within a relatively homogenous group they can be very important as they provide a critical mechanism for the diffusion of knowledge and innovation' [34]. In governance of street vendors, bridging social capital may also play a crucial role in strengthening and improving cooperation among location-based groups, city wide associations and between location-based groups and city wide associations of street vendors. In addition, it can contribute to conflict resolution across competing informal trading mechanism and interests.

Finally, a linking social capital refers not only to 'relationships between individuals and groups in different social strata in hierarchy where power, social status and wealth are accessed by different groups' [40], but also has 'the capacity to leverage resources, ideas and information from formal institution beyond the community' [41]. For example, links between street vendors and other institutions such as formal business groups, leading aristocratic families, city governments, local NGOs, local residents, and other grassroots of social groups. Linking social capital may include 'involvement and inclusion, and work towards institutional change to empower members of community (through decision making, representation and participation, education and training, mentoring and support networks)'. Such links are "required" if the governance of street vendors is "to be effectively shared" [34]. These links can also "create the condition and spaces that facilitate collective action" of street vendors and other institutions of different social strata [42, 43, 44, 45]. However, as street vendors may have been living in exclusion from public decision making (in which powerful groups may use their decision to regulate or control them and thus affect their source of revenue), developing and strengthening linking by individual (or groups of) street vendors across different groups and networks, at different hierarchies, this might be rather useful for their survival in order to support them.

The above discussions suggest that creating networks through social capital is essential for survival as a street trader in Wonogiri and Semarang. The more links street vendors have the more likely they are able to survive. Street vendors who are excluded and those who have the least networks in Wonogiri and Semarang are the most vulnerable.

III. METHODS

This research used an ethnographic method, involving several periods of fieldwork using participant observation, spending much time watching people, talking with them about what they were doing, thinking and saying. The study focuses in particular street vendors, their views, their motivations, their attitudes, and their interaction with other stakeholders. The study is also an examination of the dynamics, powers and local government actions and policies regarding the street vendors in the urban areas of Wonogiri and Semarang. The fieldwork was carried out in the periods of June 2014 to July 2015 in the areas of Wonogiri; additionally between January to November 2012 and March to December 2014 in Semarang.

The study uses mixed method research [46] where the qualitative approach predominates over the quantitative one. The population of the study covers all the street vendors and their associations in the urban areas of Semarang Municipality and Wonogiri District. Ten groups of street vendors were selected as samples: a) six location-based groups in Semarang including a bird street vendor group called the P3BS in Kartini Street, four groups of culinary street vendors in Simpang Lima area and KB Park, and a formal business group of Karimata Traditional Market, b) four location-based groups in Wonogiri including *Dwi Margo Mulyo,* district- wide association of street vendors called *Persatuan Pedagang Kaki Lima Wonogiri (PPKLW),* Gudang Seng group, and street vendor group around traditional markets of Wonogiri. The data collection techniques include in-depth interviews, focused-groups, participant observations and document reviews. Short questionnaires with the majority of open-ended questions were

distributed to 80 street vendors. The street vendors were divided into subpopulations according to the location of vending sites. The questionnaires were distributed to 80 culinary street vendors consisting of 40 in Simpang Lima Parks, 40 in Taman KB, 50 authorized bird traders in Karimata Market and 40 bird street traders in Kartini Street in Semarang; and 40 culinary street vendors and 15 authorized culinary traders in Wonogiri; The rationale was that street traders as well as other traders are not a homogenous group in terms of age, income, gender, time spent on the street, and the experience of having conflict and interaction with the local government. Short questionnaires with the majority of open-ended questions were also distributed to 30 local inhabitants of the non-street vendors, 40 road users who were driving their cars or motorcycles in Semarang and Wonogiri. Hence a more representative sample could be obtained through the stratified sampling technique. Stratified sampling is also allowed for intentional oversampling which permits greater statistical precision [47]. In order to deepen the study, a number of in-depth interviews were held with: (a) all of the group leaders of culinary as well as bird street vendors, (b) two officials from each of the local governments, (c) group leaders of authorized bird traders of Karimata Market, (d) ten local inhabitants living around the locations where street vendors run their informal shops. The validity of this study was maintained by using multiple data sources (triangulation of data sources) or multiple information sources by using various informants and various documentary data and methods of data collection.

IV. RESULTS AND DISCUSSION

Evidence from Wonogiri shows certain patrimonial features in the governance of street vendors. During the era of Regent Begug Purnomisidi (elected for two periods 2000-2005 and 2005-2010), the local government of Wonogiri provided facilities for street vendors. The regent issued Regent Decree 2/2007 on the guideline of the implementation of Local law 7/2006 on Regulation and Control for street vendors. This Regent Decree represented a law with excessive discretion for street vendors for the reason that it allowed the street vendors to run their business in some restricted locations of public spaces in the urban areas that are forbidden according to the Local Law 7/2006. The Decree was intended to provide law protection to street vendors especially those who have links to Regent. The local government in cooperation with Mandiri Bank in 2007 provided soft loan amounting between four and five million rupiahs for one hundred street vendors. The local government also invited the Coca-Cola Company to provide a quasi-permanent stall for food-selling street vendors in the center of the town as to be used as a pilot project of local culinary tourism; and definitely to meet the Regent's interests. However, not all officials of Wonogiri District took the side with street vendors; some of the Administrative Enforcement Police officials who normally enforced the local law did not agree to spoil street vendors with many facilities because they worried that street vendors would grow up and create disturbances to urban lives. Despite their disagreement, they could not reject the regent's policy that permitted street vendors to develop and enjoy the regent's discretion for achieving his political gain. The Regent of Wonogiri District also held traditional celebration in the form of annual parade in coincidence with National days, such as the Independence Day of the Republic of Indonesia. In this event, the local government encouraged street vendors to display their potential businesses to local tourists.

However, although the local government's policy provides many opportunities to street vendors based on personal ties representing, excessive discretion was not always at the expense of other stakeholders: none of 15 (0 %) respondents of formal culinary traders of traditional market of Wonogiri reported that they suffered from income decline because of both formal and informal traders operating in different times although their commodities were similar and they have different segments of customers; only 5 out of 30 (16,67%) local inhabitants of Wonogiri were dissatisfied by Begug's policy despite his taking the side with street vendors because most street vendors could maintain the city cleanliness; only 8 out of 40 (20 %) road users who were driving their cars or motorcycles were complaining about traffic jam and problems of safety but most of them do not mind with the street vendors because most of them run their business during the night time where the situation of the city was not crowded. The statistic shows 15.29 % of 85 respondents consisting of combined culinary formal traders, local inhabitants living around the area of market and locations of street vendors, and road users recognized that local government's policy under Begug Purnomosidi on street vendors does not affect them significantly despite his taking the side with the street vendors and because the ruling parties as well as the Regent used the vendors for their political gains. After his power ended in 2010, Begug nominated himself as Vice Regent candidate for the period 2010-2015 but he failed to be re-elected due to his incapability to provide satisfying public service to all stakeholders when he held the power.

Unfortunately, since the ruling period of Begug Purnomisidi ended, and then replaced by Mayor Danar Rahmanto, the situation of street vendors changed entirely. All social and economic supports of the local government to street vendors also ceased. The current Regent acted strictly; he was quite repressive towards the street vendors and did not facilitate them to participate in public decision-making processes. The local government tried to remove street vendors coercively from the center of Wonogiri city by reducing the width of pavement from two meters or more as was built under Begug's administration to only one meter so that the street vendors could not use it easily to run their informal business. As the substitute of the pavement, the Local Government promised to provide satisfying and strategic area located at the southern traditional market of Wonogiri City and would relocate them into the market in the mid of May 2012 but until the mid of July 2015 the local government was still not willing to relocate them to the promised areas because the area where many new kiosks had been constructed were provided only for large traders who are more capable of paying higher rent. At the same time, the local government tried to remove street vendors by reducing the two meter-wide pavement they used so far to one meter so that it affected their customers' comfort and it was potential to make their customers leave them and could threaten street vendors' future livelihood. Despite this coercive policy and their being powerless, street vendor groups running businesses

at the northern area of traditional market of the city tried to defend themselves from the removal attempts.

The local government, in alliance with local police office, also implemented the Friday Clean Program (*Program Jum'at Bersih*) intended to remove street vendors from their site of operation since the mid-2013. At the beginning street vendors perceived this program as a part of the local government's concern to help them maintain the cleanliness of their business location environment, and it engaged leaders of street vendor groups to join this program and asked them to coordinate their member groups to work together with local government apparatuses as well as police every Friday morning. However, this program is secretly intended to remove street vendors entirely from their locations. During the program implementation, any street vendor who was found to be absent from running their informal business on that day, his or her shelter would be confiscated and his or her goods was removed from their locations. Street vendors' request to get involved in public-decision making that affected their lives was not accommodated, and the local government maintained top-down approach in any public decision making which did not accommodate street vendors' interest. This situation directly affected the street vendors' livelihood; their future was threatened and undermined. This situation encouraged street vendor to attempt to build links to the local government officers, mainly to officers of the Administrative Enforcement Police Office, but it failed because the officers perceived that the street vendors had broken the local law. The street vendors themselves did not have personal links to the current Regent who was basically a rich and large businessman and he did not have personal ties with any street vendor leader in Wonogiri. Street vendors also recognized that they were not the constituent of the current regent. The strict policy issued by the current regent was intended to show his responsibility to his constituents who were mostly non street vendors, and thus, the ruling parties as well as the current regent used the eviction program of street vendors for their political gains.

Finally, due to the intensive government pressure while street vendors did not have personal links to the current regent, they strengthened their cohesiveness between members of the group in creating bonding social capital and they built networks between location-based groups in Wonogiri District by forming a district-wide street vendors association, the *PPKLW*, on 5th June 2013 as a part of their attempts to create bridging social capital. In order to strengthen their position, this district-wide group also built networks with other local communities including the Farmer Group of Gajah Mungkur as well as Big Motor Group of Wonogiri. The *PPKLW* also built personal links with Bondan Sejiwan Boma Aji, a young entrepreneur, who is also a member of the local legislature and a candidate of the next Wonogiri regent. He is famous for taking the side with the marginalized communities, such as street vendors. Recently, the street vendors of Wonogiri have prepared to support him as a candidate of the next Wonogiri Regent, for the period of 2016 to 2021. In addition to personal links or networks to the non-government stakeholders, street vendors who are now under pressured, used confrontation or conflict approach to any government's policy that affect their lives. All of these efforts, to some extent, had

strengthened street vendors political bargain in dealing with the current regent's undermining policy although they were not able to force the local government to allow street vendors participating in public decision making forum that affected their lives.

Similar evidence has been extracted from the case of Semarang. There, bird street vendors on Kartini Street had grown gradually since early 2000. Between 2000 and 2005 the number reached hundreds but they were unorganized so that they were fragile; they experienced several removals by local government apparatuses, and due to the government's actions most of their income lost up to 80% on average and many others went bankrupt and disappeared. Some who were able to keep their survival joined with the new street bird traders, and due to past experience of having removals, they formed a group of Semarang bird street vendors (P3BS) in 2006. The location where they run their business is about 25 meters away from that of Karimata Market where 200 authorized bird traders offered similar goods. The street vendors were perceived as doing unfair competition to the authorized bird traders of the Karimata traditional market. However, the street vendors had personal and political links with the former Mayor Soemarmo who got his power in 2010, but ended his mayoral authority in 2012, due to graft allegations. During his political campaign for mayoral elections affiliated to PDIP (Indonesian Democratic Party Struggle), Soemarmo obtained full support from the P3BS group. As a reward of their support, they were allowed to run their business on the restricted areas at the expense of authorized traders of *Karimata*, who sell similar goods nearby the location of the P3BS. The authorized traders of Karimata in numerous occasions sent letters to the mayor objecting the P3BS's existence there and perceived as having unfair competition. However, the Mayor did not give satisfying responses. The Karimata traders also (more than once) visited the Mayoral office and asked Mayor Soemarmo for a more fair treatment, but again he did not provide any expected solution. Therefore, expectations for a more fair solution set by the authorized Karimata street vendors could not be realized due to the poor links with the Mayor.

Furthermore, there are other evidence showing a strong personal and political links between the Mayor and the P3BS. When Semarang Court decided to fight against Soemarmo in 2012, his supporters including street vendors conducted protests to the court. The P3BS was also successful in making a bridging social capital with the other community groups. These groups provided protection to the groups from the non-government intimidation, as well as their competitors. However, since Mayor Soemarmo had been sent to prison, mayoral power was officially held by his vice, Hendrar Prihadi. He was not a PDIP candidate and he got into power as a Mayor of Semarang Municipality since 2013. Mayor Hendrar Prihadi who got many complaints from authorized Karimata traders had tried to be responsive to the demand. He had instructed his subordinate to remove the street vendors from Kartini Street based on the repressive Local Law 11/2000 which is basically a revision of the old Local Law 3/1998. Nevertheless, the P3BS was able to survive on the street, for the reason that this group has had the capability to lobby the local government, and built networks with other community

groups, including the local NGO's and local residents who supported them. In addition, the P3BS made personal links to Lurah, the village head, intended to gain his protection from eviction. Although the P3BS nowadays is gravely controlled by the Office of Market, the Office of Satuan Polisi Pamong Praja (Administrative Enforcement Police) the Road Transportation Traffic Office (and the local government had given an ultimatum for removal at the end of 2013) this group still survived on the street, at least until the end of September 2014 mainly due to their capability to lobby and built networks with other non-government powerful groups, in order to obtain their support and protection.

Despite authorized Karimata traders' objection where 50 out of 50 respondents (100%) reject the presence of bird street vendors on Kartini Street because they affect their income loss up to 85% of total income; only 6 out of 30 (20%) local inhabitants are dissatisfied by the Soemarmo as well as Hendrar Prihadi's Policy on street vendors and 80% could accept street vendors because they perceived that street vendors work as such for their survival, and in addition they did not mind although the street vendors' activities would finish at 5 pm every day because they were totally responsible for the location to be cleaned. Similarly, most road users also did not mind; only 4 out of 40 (10%) road users who were driving their cars or motorcycles were complaining, not because of the street vendors but because of the parking attendants who were not able to arrange the parking vehicles and because there were many pedicabs parked nearby the location.

Basically both Mayor Soemarmo and Hendrar Prihadi had different political party's affiliation and treatment on the bird street vendor group of the P3B as well as the Formal bird trader group of Karimata Traditional Market, but they both spoiled culinary street vendors and have similar treatment on them mainly to those who were around Simpang Lima area and the KB Park because they both used the vendors for their personal political gains as it did also happen in Wonogiri. They planned these areas to be a center of local culinary tourism of Semarang City. During the two Mayor's administration periods, the municipal government spent billions rupiahs to provide many facilities such as permanent kiosks and installations of water and electricity for them. However they did not do the same thing to the bird vendors as a part of their political programs. All 80 (100%) respondents of culinary street vendors in Semarang were satisfied by both mayors' policy that facilitated them to improve their livelihood.

After Sumarmo had been released from the jail on 26th September 2014, he and his competitor, Hendrar Prihadi, nominated themselves as the next mayoral candidates of Semarang Municipality for the period of 2016-2021. By the time of the election time, they both have personally attempted to attract public attention to obtain political gain. Recently, with reason of creating more opened green areas where Semarang only covered 7.5% of the total land while the national law required 20% of it, the local government would create more open green area. The local government then, in alliances with police and military, removed all traders of the P3B from their location in October 2014 as part of the government's program to meet its interest. However, the government's decisions that affected the future livelihood of the P3B entirely used top down approach which did not involve the bird street vendors to participate at all. Although the local government provided the second floor of the Karimata Market for street vendors to run their business, and the current Mayor re-announced the operation of the market on 18th December 2014, the access to the area was poor so that only a small number of customers were willing to visit them, and now their future is totally in high risk. Moreover, the kiosks were too warm and uncomfortable for running the business. Statistic shows that all respondents (100%) of bird traders of the P3B were dissatisfied by the current Mayor's policy. On the contrary, most authorized traders of Karimata Market (45 out of 50 respondents or 90%) were satisfied with the recent policy, and only 10% were dissatisfied because of the getting more and more crowded situation of Karimata traditional market since the P3B traders had been relocated to the market.

V. CONCLUSIONS

The above accounts all suggest that although the local governments in Indonesia are in the reform era (where democracy is believed to be developed), neopatrimonialism features in the governance of street vendors in some areas – particularly those in Wonogiri District and Semarang Municipality – still persist. The local government treats the street vendors inconsistently and tends to marginalize them, and arbitrarily deprives them of their properties and employment. Local governments indeed have the legal power to set out under Local Law which did not include the street vendors as a part of the urban development planning. The Local Law suggests that the street vendors occupying an area projected for urban development should be removed or relocated to another place.

Street vendors have different levels of relationship with the local residents, the leaders of their location-based groups, the leaders of the city-wide associations of street vendors, the state officials as well as the other power holders. In some cases they were even perceived as a disturbance of the public road users. Moreover, not all local residents or community groups welcome street vendors in their area because they perceive them as the source of public problems in their own residential areas, while the local government also perceives them as local-law breakers and road-user disturbers. Those who have good relationships with the local residents and their leaders – while their leader had the capability to lobby the state officials or the power holder – tend to be advantaged. On the other hand, those who either does not have close personal relationship with local residents, including their leaders and the power holders, or if their leaders do not have lobbying, or if a power-holder himself has certain self-interest in a certain area, these street vendors tend to be disadvantaged. These differences seem to affect their level of survival on the street. Thus, creating social capital is essential for survival as a street trader in the urban areas in Indonesia, since the governance of street vendors is still characterized by the neopatrimonialism features.

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The Development of Civic Engagement to Empower Student Potential Through Entrepreneurial Student Program (PMW)

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Abstract— the young generation is a figure of potential existence into hope to realize the ideals of community, state and nation. With qualified young generation, it is possible to realize these ideals. Conversely, the lower the quality of the younger generation, then it would only be a burden in the implementation of development of a nation. The potential of the younger generation, an absolute must properly empowered through various positive measures so diverse potential inherent in the younger generation can be actualized properly. Community Civic emphasis on participation and act as citizens in the social life in the neighborhood. Civic Engagement is one of the main concepts in Community Civic emphasis on citizen involvement in various aspects of life. Student Entrepreneurial Program is one program offered by the Higher Education in order to develop students' potential as a prospective entrepreneur is very important for the progress and independence of the nation. Student entrepreneurship program encourages students to develop independent attitudes and behavior, cooperation, business opportunities to become entrepreneurs as a preparation for life in society

Keywords— civic community, civic engagement, civics, empowerment, entreprenuership.

I. INTRODUCTION

At this time. The number of unemployed young people, College graduates are no exception is still very high. This can be seen on the basis of data of the Central Bureau of statistics that in 2011, recorded 455,367 graduate Diplomas I, II, III, and the Academy. While University graduates as much 619,617 as unemployment. This means that college graduates still reach 13.07% of total unemployment in the year i.e. 8,220,081 people. This condition is aggravated with the rate of growth of the labor force that is always greater than field work each year. These conditions, it will certainly give rise to a growing number of greater unemployment figures from year to year.

According to BPS data, until in February 2014, a graduate program diploma/academy as much as 195,258. While unemployment stemming from university graduates as many as 398,298 people. If the combined amounted to 8.30% of a total of 7,147,069 people unemployed in Indonesia. Figure 1 shows derivation unemployment diploma/academy and university graduates.
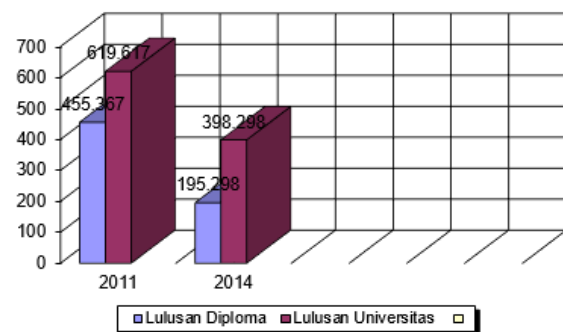

Fig. 1. Unemployment diploma/academy and university graduates the year 2011 and 2014 (in thousands)

Based on the above chart shows unemployment figures decline that comes from the diploma/academy program and university graduates, one of which as a positive implications of various entrepreneurial activities undertaken by students, through programs of entrepreneurial activities. Entrepreneurship program are facilitated by an umbrella activity PMW (Student Entrepreneurial Program) from Kemdikbud, as well as higher education Ditjen initiated by student organizations at the level of courses, faculty or University. These programs are very important as a strategic attempt to give birth to a new entrepreneurs.

To lower unemployment, its breakthrough programs needed to give birth to new entrepreneurs-entrepreneurs among students. This research try researching about potential student empowerment through entrepreneurship program towards self-reliance of communities and Nations. Researchers believe that this issue needs to be examined in an effort to formulate ideas about the implementation of civic engagement that was instrumental in empowering students through Student Entrepreneurship Program or Student Entrepreneurial Program (PMW).

II. LITERATURE REVIEW

A. *Community civic and civic engagement*

As propounded Somantri (2001, PG. 282) that the movement of community civics pioneered by W.A. Dunn in 1907 at the commencement of the functionalization want more civics lesson for the students with their environment or to confront daily life in relation to the scope of local, national and international level. In the context of Civics community, one of the important concepts studied deals with civic engagement or involvement of citizens. American Psychologist Association (2012) defines civic engagement as an "Individual and collective actions designed to identify and address issues of public concern." Based on this definition, the involvement of citizens is the Act of an individual and joint actions which are designed to identify and attention to public issues.

Meanwhile, Korten (1998) defines civic engagement *"... is about the right of the people to define the public good.* Determine the policies by which they will seek the good, and the reform or replace institutions that do not serve that good. Namely with regard to the rights of people to interpret the common good, determine policies through they will seek goodness, and to change or put back the institutions that do not the good of it.

B. *Empowerment of student/young generation as a member of the philosophical society as the basis of the involvement of citizen*

According to Stewart (1994) empowerment or empowerment is defined as a quality internal power personality of individuals or organizations in realizing and adjust to the environment. As for the orientation of empowerment include Excellence (excellence), progress (progress), sustainability (existence). Youth empowerment boils down to an increase in the role of young people in various fields and aspects of life of society, nation, and State.

As for the pattern of the construction of the younger generation must include the following elements:

- Pattern of its holistic nature, i.e., whole or comprehensive covering various dimensions of coaching the young generation, which includes the potentialities of youth.

- Focus the goal is personal empowerment as a source of human strength.

- Its construction is the Central harmonious families in over the cornerstone values religious.

- Root/basis its construction include: rooted in religious values; rooted in local cultural harmony and national culture.

- The nuances of coaching namely by implementing the paradigm of education (Educational Paradigm) in the form of psychological approaches.

C. *Review about the community and the development community*

A Community (community) are the groups or entities on the basis of the area that did not have the interests of the specifically (Soekanto, 1998). In the meantime, to understand the meaning of the development community, need to take a view Kubish (2002. PG. 2) as follows:

Community Building, as the definitions below indicate, emerged as a way to engage residents of poor communities in solving their own problems. It describes an approach which emphasizes:

1. Communities working together to identify and solve their problems

2. Cultivation of socially valuable relationships

3. Support for leadership development and increased human capital

4. Increased relational and organizational skills of residents and groups

5. Hurricane stakeholder engagement

6. The Development of a sense of common purpose and an action agenda

7. Increased local institutional capacity

Seven indicators as presented above is the hallmark of the development community should appear in a community. In the framework of community development, then it is very important the need for good and Community competence or the ability of the community members.

D. *Understanding the young generation*

As it was agreed that both young men are those aged 15-35 years. Because this is the age of appearing in various attitudes, and behaviors of emphasize that idealism, revolutionary, reactionary, and thrilling (Guiseppe Ferrari, 1972). Meanwhile, John Stuart Mill, argued, that the period of youth or youth marked by mental attitude and maturity, ability participate in the context of people's lives.

Meanwhile, Chris Agryris (1961) holds that personal profile mental attitude is characterized by ripe stuff i.e. (1) active; (2) independent (free from the pressure of the outside person); (3) have a very powerful special interests; (4) have the idealism; (5) have strong awareness; and (6) strong self-control.

E. *The meaning of Entrepreneurship (entrepreneurship, goals, targets and benefits of PMW)*

The meaning of the Entrepreneur is (1) a person who bore the risk; (2) a person who takes care of the company; (3) people who mobilize and allocate capital; (4) the person who created the new stuff, and so on. Meanwhile, in the library business, some American scholars give the meaning as an individual activity or entrepreneur group opened a new venture with the intent to gain an advantage, keeping the effort and raised him, in the field of the production or distribution of goods or economic services (Manic, 2014.26 pp.).

Student Entrepreneurial program is instrumental to developing the capacity of institutions in colleges who manage and develop entrepreneurial education program on an ongoing basis. The program is distributed by college graduates who are likely to be job seekers, college graduates are less able to be creative within the difficulties and limitations, and weak relevance of learning environments in higher education or the workforce.

Some goals out of activities, namely PMW

1. Changing the mindsets of college students from a jobseekers (job seeker) being a creator of work (job creator).

2. Fostering entrepreneurship motivation among students.

3. Build a mental attitude of self-employment namely confident, aware of his true identity, motivated people to achieve a goal, never give up, be able to work hard, creative, innovative, daring to take risks with calculation, and leaders have behaved vision forward, responsive to suggestions and criticism, has the ability of empathy and social skills.

III. METHODS

This research used a qualitative and quantitative approach to the design of Research and Development (R D &) version of the Borg and Gall (1983). Design by R D & is expected to generate new product development model of Civic Engagement to empower student potential through Entrepreneurial Student Program (PMW).

The location of the research is on the campus of the UPI, with a research subject is a student who is following the activities of UPI PMW in 2014 and 2015. Another subject was the organizer of PMW UPI in this case is the Directorate of Student Affairs Coaching UPI. As for the design of the research can be seen in figure 1.
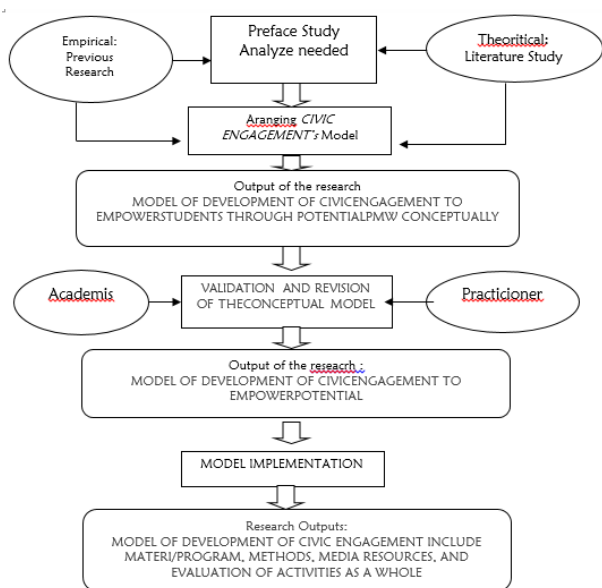

Fig. 2. The procedure of research

IV. RESULTS AND DISCUSSION

Information obtained related student programs PMW through various media, i.e. almost half of it (41.67%) obtained information from friends. While the next source of information through social media such as facebook, tweeter, WA of,,%. The percentage figure is equal to a percentage of the UPI page (www.upi.edu). Meanwhile, only a fraction are gained through the page or site and pages of higher education faculty, each of 11% and 2.78%.

Then more than half of it (55.56%) the preparation of proposals of activities carried out by all members of the WMP is involved. Only a small portion is done by some members (19%), by one of the members (11%), and by all members of the supervising lecturer referrals (5.56%). This data shows that the initiative and student to work on a proposal of community activities PMW is quite good, which is characterized by good cooperation in the process of drafting proposals PMW. The involvement of lecturers supervisor appears to be not yet optimal, where only the 5.56% who said that in the process of drafting a proposal involving the direction of a supervising lecturer PMW.

With regard to the composition of the group activities PMW, almost entirely (83.44%) consist of one student jurusan/prodi. Only a small part of the course each of 5.56% and 2.78% consists of two students department in the faculties of the berda Friday, and consists of students of various departments in the faculty. According to the respondents, this PMW activities dimonitoring and evaluated by both parties as a higher education funders (61.11%) as well as by UPI Dirmawa (%). Meanwhile, only a small percentage (11%) who say never done the PMW activity monitoring implementation.

Furthermore, related how to understand and dig into the potential of the community through the activities of the PMW. more than half of the respondents (52.78%) agree with the view that through related activities PMW, participants learn to understand and dig into the potential of the community. Meanwhile, nearly half of the respondents (41.67%) said very much agree, and just as a small (56%) of the respondents who expressed doubts against it.

Based on the results of the interviews also showed that through the PMW, students were moved to see business opportunities that can be created (job creator) rather than waiting or looking for employment (job seeker) in the community which is indeed limited. Student participants PMW acknowledged that turns business opportunities always exist if there is the will and ability of the student to use it properly.

Although it is recognized that the capital is still considered less, but very helpful to open business opportunities especially as a challenge for the preparatory college later. In addition, other valuable experiences are (1) learning to design the type of business, make decisions quickly and wisely when faced to various problems emerging in the running PMW, (2) to manage the business in an honest and responsible, (3) in collaboration (teamwork) are steady and trust each other, (4) learn to resolve problems that arise, (5) not fast despair or give up. This is in accordance with the compliance with the characteristics that must be owned by the younger generation (Simandjuntak, 1985).

One of the participants of the PMW named Ade Roni holds that WMP is indeed very demanding activities cooperation, independence, creativity, hard work, discipline, tenacious, believe in the ability in carrying out the activities of the PMW. If analyzed, both participants of the student opinion PMW or WMP Manager in UPI have intersection in terms of benefits that accrue to the students student potential through the development of IE activities PMW, as valuable stock to compete in the society while graduated from the bench and associated costs. Theoretically, the experience of the students followed the PMW activities very relevant to student involvement as citizens (civic engagement) which substantively pertains to the ability of cooperation (working together) in the life of the community to achieve the common goal that is expected (Jacoby, 2009). Based on the results of processing the now presented and filled out by the participants, obtained the data as PMW in figure 3.
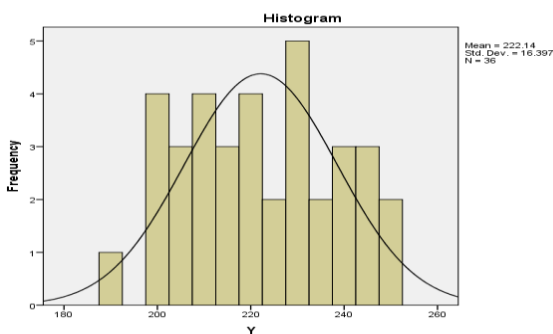

Fig. 3.   Processing data of participant

Refer to the above histogram, retrieved value mean to know the response of students to the development of civic engagement to empower the potential of students through the student program is a self-employment 222.14. By doing the classification category against 5 option answers of 54 item statement, then retrieved the classification in figure 4.
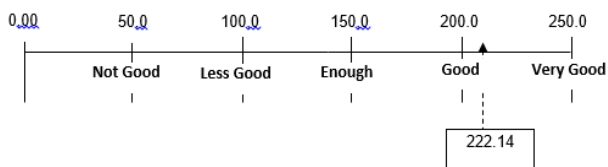

Fig. 4.   classification of respondents' answers

The classification is based on the less well it can be said that, in response to the development of students ' civic engagement to empower student potential through entrepreneurial student program belongs in the category of ' good '.

Activities implemented by the PMW student participants PMW, not closing the possibility is exposed to some constraints. Based on the results of the interviews to participants of such constraints, PMW, among others, is still a lack of coordination among fellow members of the Group's own meager PMW three people. Although most of the PMW group coming from a program of study, but the inevitable reality is weak coordination among them. It is recognized by the student badly there is the effectiveness of the activities of the PMW less maximum. The cause of the lack of coordination among the members of one is the intensity of communication is lacking, as effected by the busyness or each Member's activities, whether in the academic activities in the campus as well as off-campus activities.

Based on the results of the research shows that efforts made by students or University parties in overcoming obstacles faced in developing students ' potential for empowerment as PMW UPI as follows:

- Intensifying communication among fellow members of the WMP, with scheduling a meeting to discuss matters related to the activities of the PMW.

- To intensify guidance conducted by professors supervising to PMW, to discuss progress (progress) activities PMW has accomplished.

- carry out follow-up (follow-up) post activities monitoring and evaluation has been done by Dirmawa.

V.   CONCLUSION

Based on the findings and discussion of the results of the research, then the General conclusions of this research is that the entrepreneurial Student Program (PMW) contributes critical in developing the involvement of citizen (Civic Engagement) mainly as a vehicle for students to develop the potential of the younger generation. Important contributions include via PMW students trained and coached to be sensitive to the problem especially regarding opportunities to work, and able to make decisions intelligently and courageously in opening business opportunities in accordance with his/her abilities, courageous in anticipation and took away the possibility of the risk of failure of the businesses that responded positively.

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The Implementation of Improving Creativity and Innovativity of Cimahi Municipality's Human Resource Policy

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Abstract— **Cimahi Municipality is a relatively big municipality with twelve million population at West Java Indonesia. This municipality has visions, missions and aims in improving creativeness and innovativeness its human resource to improve their local revenue. However, there are obstacles in the implementation of improving creativity and innovatively of Cimahi municipality's human resources policy, namely unsustainable training programs, lack of capacity of loans, lack of quality of human resources, lack of infrastructure, and lack of marketing. This paper's aim is to analyses the implementation of improving innovativeness and creativity in human resource policy in Cimahi Municipality, Indonesia. The writer argues that the implementation of improving creativity and innovatively of Cimahi Municipality's human resources should be based on communication between government and its people, the quality of human resources, and leaders' commitment, honesty and democratic value and bureaucratic structure. This research uses a qualitative approach and descriptive analysis method. The writer uses a literature review technique to analyses data and information in this research. The results of this research are communication between government and it's society needs to be improved by conducting focus group discussion and workshops in improving creativity and innovatively in local products. There is an urgently need of strategic planning in conducting training that should be based on local human resource needs, restructuring standard operating procedure of local government that handling these issues. The implication of this research is providing strategic solution in improving creativity and innovatively of human resource policy at Cimahi Municipality, Indonesia.**

Keywords— *innovative and creative regulation, implementation, cimahi municipality*

I. INTRODUCTION

Innovation and creativity are very important factors in this era even for a government. Those factors can become a strategic key successful factors in improving a government to solve their problems in delivering public service. Cimahi's society has innovation and creativity in four categories, namely: food and beverages, crafts, textiles and information technology.

Cimahi municipality has owned innovative volunteering program since March 2012. It also has networking on entrepreneurships and Information technology program. However, the implementation of Cimahi Municipality Regulation No. 6 Year 2010 about the implementation of human resource arts Cimahi Municipality is still ineffective. For example, there is unsustainable training programs, lack of capacity of loans, lack of quality of human resources, lack of infrastructure, and lack of marketing. For example, on 19-20 July 2011, there were technopreneur camp. It is an event to enhance new and young entrepreneur that work with Information Technology. There were 34 young entrepreneur and it was divided into 13 groups from Cimahi Creative Association. Types businesses are animation, movies, multimedia and information technology. However, that event is inconsistent occurs, hence the benefits are still limited.

Based on the Cimahi Municipality Regulation No. 6 Year 2010 part 5, namely to achieve Cimahi's creative and independent situation then improving its human resources becomes government, entrepreneur and Cimahi's society responsibility. However, cooperation and coordination amongst Cimahi's government, businessmen and society to enhance Cimahi's creative and independent city are still need to be improved.

On the same regulation, part 5-(4), Cimahi's society dynamically should actualizing themselves into productive, independent, skillful, productive, creative and innovative. Therefore, there is a need to enhance programs to improve Cimahi's human resource become more creative and innovative.

II. METHODS

This paper uses descriptive analysis method and qualitative approach. The writers analysis data and information based on facts and finding about related topic. The main theory that is used is from Edward III about policy implementation. Other theories is for supporting writers opinion and analysis. Literature review is used to analyses data and information regarding the topic. Finally, findings are gained by analyzing that data and information, furthermore the writer also conduct check

and recheck with other source of information such as current news, journals and Cimahi's people that has local business.

III. THE IMPLEMENTATION OF INNOVATIVENESS AND CREATIVITY AT CIMAHI MUNICIPALITY'S HUMAN RESOURCE

Policy is government's actions to achieve its aims and goals. As Van Meter and Van Horn [9] state, policy implementation is actions that is conducted by government or bureaucrats to achieve their policies' objectives. Whereas the importance of policy implementation is stated by Udoji [27] as: "the execution of policies is important if not more important than policy making'. Furthermore, the relationship between policy implementation and public's need is state by Shafritz and Russel [26]:

"Implementation is the process of putting a government program into effects; it is the total process of translating a legal mandate, whether an executive order or an enacted statute into appropriate program directives and structures that provide services or creatives goods".

Meaning, there are actions that are conducted by the bureaucrats to achieve the government's objectives. Those actions are formed into programs and has stages, output or decisions, for example by providing public services. As Mazmanian and Sabatier [16] state:

Implementation is carrying out of a basic policy decision, usually incorporated in a statute but which can also take the form of important executive orders or court decision. Ideally that decisions identifies the problem(s) to be addressed, stimulate(s) to be pursued, and in a variety of ways, "structures" the implementation process. The process normally runs through a number of stages beginning with passage of the basic statute, followed by the policy outputs (decisions) the actual impact both intended and unintended of those outputs, the perceived impact of agency decisions, and finally, important revisions for attempted revisions in the basic statute.

There are three important activities in the policy implementation according to Jones [10], namely:

1. Organization; The establishment or rearrangement of resources, units, and methods for putting a program into effect

2. Interpretation;The translation of program language (often contained in a statue) into acceptable and feasible plans and directives

3. Application; The routine provision of services, payment or other agreed-upon program objectives or instruments.

However, at Cimahi Municipality that theory cannot be used due to lack of information about communication issue. Cimahi municipality that has home industries in selling snacks need more its government aids, especially in improving creativity and innovation in packaging, new marketing strategies (lack of e-commerce) and diversification in flavor and shapes of snacks. Furthermore, Cimahi municipality government only use one way communication, meaning they implement its policy not based on people's need. There is still lack of

bottom up communication. Therefore, there is still lack of creativity and innovativeness.

At Agenda setting stage, problems are defined. However, every problems cannot be formulated into policies. Some of the problems are formulated into functional activities. The policies are made for persuasive actions. For example, at Cimahi municipality in its commerce office, only Regulation No. 6 Year 2010 that regulate human resource at Cimahi Municipality, including about its innovative and creativity.

According to Edward III [5]:" Policy implementation is the stage of policy making between the establishment of a policy and the consequences of the policy for the people whom it affects". While Grindle (1980:6) at Tachjan [26] state: "implementation a general process of administrative action that can be investigated at specific program level." Therefore, policy implementation is one step after one regulation is enacted. On the broader point of view, implementation has a meaning to conduct a regulation where actors, organization, procedure and technique work together to achieve their objectives or programs.

Logically, implementation is a top down process, while policy formulation is a bottom up process. That bottom up process should be based on people's need. Therefore, in the case of Cimahi municipality, innovativeness and creativity have lack on implementation due to the type of process of formulation process, namely top down. The policy and its implementation are bad due to the type of the process, namely top down. It should be bottom up process in the formulation process.

Hoogwood&Lewis A.G [6] argue that implementation: "is seen essentially as a technical or managerial problems". Meaning there are technical and management aspects in the organization to achieve goals. Furthermore, Mazmanian and Sabatier [16] state that the success of one regulation's implementation is being affected by autonomy to conduct those works. In general, policy implementation can be drawn is as follow in figure 1. Based on that theory by Edward III, implementation should be based on four integrated factors, namely: communication, resources, attitudes or disposition and bureaucratic structure.
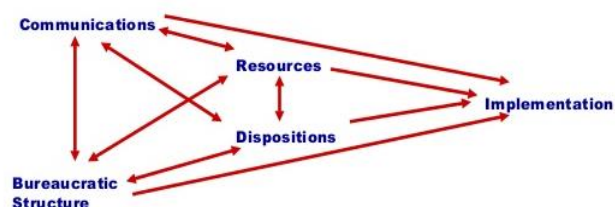
Source : G.C. Edwards III, 1980, *Implementating Public Policy*, pp. 148

Fig. 1. Policy Implementation Factors by Edward III

A. Communication

The success of an implementation is also meaning that the implementer know what should be done. All objectives and goals of the regulation or programs should be communicate to the people. Therefore, distortion of the communication process can be eliminated. If the objective and goals are not clear enough, or even the audience or the people do not understand at all about its goals and

objectives, then ineffective implementation can be occurred.

Communication process is occurred one direct only, meaning only from the local government office to the local business actors. Communication's contents are regulation in managing home industries and training for local business only. There are lack of evaluation and monitoring business by the local government, lack of continuity in training program –not based on businessman needs-, lack of capital aids and lack of marketing events for local products.

B. Resources

Even though the content of the policy already been communicated clearly and consistent, but if there is lack of good quality in human resource, then ineffective implementation will be occurred. Other resource that also important is financial resource. Lack of financial resource can cause into ineffective implementation. Without resource, policy implementation only a planning issue or a document.

There is lack of good quality human resources in improving the quality of local business, in product and marketing. For example, for snack industries, there is still a need of good quality human resources in making diversity in packaging and marketing their snack products.

There is also lack of financial resource in home industry at Cimahi municipality. There is no financial aid program from the local government. The local business should sell their land, house or borrowing from their relatives.

C. Disposition or attitude

Disposition or attitude is a character that own by the implementer. Namely, commitment, honesty and democratic value. If the implementer has good attitude, then he or she can conduct the policy well or policy can be implemented effectively. At Cimahi municipality, especially at commerce office, the office that has authority to organize and manage its human resource has lack of committed leader that focus on programs which can enhance innovative and creative actions.

D. Bureaucratic Structure

Bureaucratic structure also has significant role in enhancing good implementation of a policy. One aspect of it is standard operating procedure (SOP). SOP becomes a guideline to all implementers to implement the policy. Moreover, long organization structure can cause ineffective implementation. Due to weakening controlling process and can cause red-taping activity due to complicated bureaucratic.

Cimahi Municipality has a commerce office to implement human resource policy in enhancing creativity and innovativeness of Cimahi's people. However, they do not have a SOP to implement their programs. Lack of integrated training process and lack of good strategic planning process in training process cause ineffective innovativeness and creativity on local businessmen. For example, after one training in mastering computer to create e-commerce, the businessmen can not use the skill due to lack of aid in posting it through the internet. There is no aid in buying or renting domain for posting their

business through the internet. Meaning there is lack of training in marketing their product through e-commerce.

IV. CONCLUSIONS

Communication, resources, attitude and bureaucratic structure are not panacea of good implementation. However in the activity to enhance creativity and innovativeness of Cimahi Municipality's human resources, those four factors need to be enhances. The implementation of improving creativity and innovatively of Cimahi Municipality's human resources should be based on communication between government and its people, the quality of human resources, and leaders' commitment, honesty and democratic value and bureaucratic structure. Therefore, there is a need in improving it by conducting focus group discussion and workshops in improving creativity and innovatively in local products.

There is an urgently need of strategic planning in conducting training that should be based on local human resource needs, restructuring standard operating procedure of local government that handling these issues. Communication between government and it's society needs to be improved by conducting focus group discussion and workshops in improving creativity and innovatively in local products, continue and an integrated training especially in innovative and creative marketing technique, better standard operating procedure in gaining business license and public service delivery, leader's commitment, honesty and democratic leader need to be enhanced, especially in gaining capital for local business.

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Expressive Writing in Minimizing Students' Public Speaking Anxiety

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Abstract— **Many students of EFL find it difficult to deliver their ideas in front of audiences, eventhough they have capabilities to do that. It is found that the commonest problem comes from the students themselves, such as lack of confidence and fright of making mistakes. Therefore, students' anxieties to speak in front of audience is considered as an emergency issue in teaching EFL in Indonesia. Related to this probem, this study attempts to observe (1) what factors cause students' public speaking anxiety in EFL context, (2) how expressive writing helps students in minimizing their public speaking anxiety, and (3) observe the benefits and challenges for students in doing expressive writing. The data in this study were collected through observation, document analysis, and interview, then they were analyzed qualitatively. This study was undertaken in one university in Bandung. Four participants were selected purposively based on certain criteria. After all, it is found that there are four factors that might cause the students' speaking anxiety, namely lack of confidence, lack of vocabulary, fear of failure, and fear of negative evaluation. Regarding the benefits and challenges of expressive writing in minimizing students speaking anxiety, it is found that expressive writing helps students to have better speaking performance, lower level of public speaking anxiety, and better mental especially in emotion management, stress management, and problem solving. However, it is also found that the students have difficulties in encouraging themselves to keep on writing during the sessions of expressive writing, moreover, students need more efforts at the beginning of the expressive writing sessions.**

Keywords— public speaking anxiety, expressive writing

I. INTRODUCTION

In recent years, speaking is believed as the basic skill of language learning and the most demanding skill for many English as Second Language (ESL) or English as Foreign Language (EFL) students. This is due to the fact that most of language learners tend to focus on how much they have improved their speaking skill as parameter of their language learning effectiveness as well as its success (Richards, 2008: 19). In line with this, Widiati & Cahyono (2006: 269) also state that large number of students want to study English in order to be able to use English for communicative purposive. Therefore, it can be said that students' success or lack of success in ESL or EFL is judged by the accuracy of the language they produced. Concerning in speaking skill, Nunan (1991) asserts that for most of people, mastering the art of speaking is the single most important aspect of ESL or EFL, and success is measured in terms of the ability to carry out a conversation in the language.

Speaking is a tool for communicating with people, through speaking we can share our idea and knowledge. In fact, many students in Indonesia are afraid of speaking in public. This is supported by Lengkanawati (2004) who says that eventhough many people now are not hesitant to speak up, this kind of behaviour has not fully been reflected in language classroom. This is in line with Harmer (2004: 345), that students are often reluctant to speak because they are shy and not predisposed to express themselves in front of people, especially when they are being asked to give personal information or opinion. Frequently, too, there is a worry about speaking badly and loosing face in front of their classmates. Moreover, Based on a study conducted by Putra (2004) on students performing in public speaking of English shows that the students have got mental problems such a fright of making mistake. Moreover, according to research conducted by McCroskey (1989), there are 15-20% of students in United States have communication anxiety. In line with this, Anwar (2009) adds that 16,3% of students in University of North Sumatera are having high level of public speaking anxiety. Katz (2000) believes that public speaking anxiety is very common among students. His research shows that 20% to 85% of students experience anxiety when they speak in public. Susanti (2013) adds that anxiety of public speaking has a negative impact on academic performance, such as the lack of involvement in class discussion and the excessive fright in doing presentation.

Adrianto and Goddess (2006) conducted research on the relationship between public speaking anxiety and students' perception of capabilities (confidence), the result shows that better perception leads to lower levels of anxiety, vice versa. Ratnasari (2009) adds that there is a positive relationship between self-confidence and interpersonal communication skills, people who have high confidence tend to have good communication skills. They are able to overcome fears or negative thoughts about themselves and others, thus they communicate well.

From the explaination above, it is found that the main problem faced by students in speaking is the students' confidence themselves. Moreover, many previous studies have investigated language anxiety, and most of them find that emotional factor is the main cause of the public speaking anxiety. Many students are afraid of speaking up in front of audiences even though they have many ideas to be shared. Therefore, it is realized that students' public speaking anxiety is emergency issue in teaching EFL in Indonesia.Therefore, as a teacher, we should provide activities that give opportunities to students to practice speaking a lot in the classroom. Not only the appropriate

learning strategy, but also it needs a kind of treatment that helps students to cope their public speaking anxiety and improve their confidence to do public speaking.

One kind of activity that may help students to cope with public speaking anxiety is expressive writing (Bolton, 2011). Expressive writing is a term for something very simple: expressing yourself through writing. It is the process of putting thoughts, feelings and experiences into words. Expressive writing is what you are doing when you write in a journal or a diary. Generally, expressive writing is a private and guided writing exercise designed to improve creativity and self-confidence; strengthen interpersonal communication skill; help to express the emotions; and improve problem solving and individual adaptive skill (Gorelick, in Malchiodi: 2007). Moreover, Pennebaker (1989, Pennebaker & Chung, 2011) defines expressive writing as a process of writing one's deepest thoughts and feeling about troubles. Moreover, Sanousi (2004) adds that expressive writing is a way of using writing to gain insight into personal struggles and to heal emotional wounds. Writing can also be a self-healing therapy when we rely on ourselves to develop personally, heal our physiological wounds, understand our needs, and explore our creativity.

In Indonesia, there are several studies focus on the efficiency of expressive writing in several context. Susilowati (2009), Qonitatin, Widyawati, and Asih (2011) observed the effect of expressive writing towards students' minor depression. Moreover, Fikri (2012) finds that expressive writing helps male teenagers in managing their negative emotion. In line with this current study, Susanti (2013) conducted a research on the influence of expressive writing therapy to reduce public speaking anxiety of college students. She finds that after expressive writing sessions, students have lower level of public speaking anxiety. The decrease of level of public speaking anxiety covers three aspects; they are physic, mental, and emotions. She adds that after doing expressive writing session, students have better self-esteem and sense of well-being.

Based on the issues above, the writer of this study believes that expressive writing activities give several benefits related to students in manage their anxiety in doing public speaking although it is in EFL context. Therefore, this study attempts to observe what factors cause students' public speaking anxiety in EFL context, how expressive writing help students in minimizing their public speaking anxiety, and observe the benefits and challenges for students in doing expressive writing for minimizing their anxiety of public speaking.

Related to the explanation above, this study focuses on the following questions:

- What factors are causing students' public speaking anxiety in EFL context?

- How is expressive writing implemented in order to minimize students' public speaking anxiety?

- What are benefits and challenges in doing expressive writing for students?

II. RESEARCH METHOD

This research is aimed at (1) observing what factors cause students' public speaking anxiety in EFL context, (2) observing how expressive writing activities are implemented (3) observing the benefits and challenges for students in doing expressive writing for their public speaking performance. To investigate this kind of research, a qualitative method research was conducted.

Qualitative approach is used to comprehend social phenomenon from participant point of view which has two main objectives: 1. to describe and explore; 2. to describe and explain (Sukmadinata, 2011: 72). Referring to the research questions, this study is conducted to describe, explore, and explain the whole phenomena occur during the process of presentation and expressive writing. Qualitative approach portrays any recurring phenomena in the observation field, describes them, reports and gives further analysis and elaboration as well as interpretation (Alwasilah, 2002).

In this study, a case study is conducted to gain in depth understanding of any phenomena occur during the process of expressive writing and students' presentation. This is supported by Merriam (1998: 19) who states that a case study is employed to gain an in depth understanding of the situation and meaning for those who involved; and that the interest is in process rather than outcomes.

Some procedures conducted to carry out this study as follows

a) Determining the background of the study. From the background, the problem and the purpose of the study were identified;

b) Finding out some theories and concept related to students' public speaking anxiety and expressive writing;

c) Selecting participants. This study was conducted in one university in Bandung, the participants were selected based on several criteria.

d) Collecting data through tests, interview, and document of students' writing;

e) Doing pre-observation in order to analyzed the level of students public speaking anxiety (test of anxiety level HAM-A);

f) Observing the expressive writing activities for six meetings and students presentations. Researcher wrote field notes;

g) Doing post-test of students' public speaking anxiety

h) Preparing interview guidelines;

i) Interviewing the participants to get more insight from their perspective related to public speaking anxiety and expressive writing;

j) Analyzing the obtained data;

k) Interpreting the findings, and linking them to relevant theories;

l) Drawing conclusion based on the findings and proposing a recommendation.

This study was undertaken in one university in Bandung. They are selected purposively based on certain criteria (Sugiyono, 2010: 300). The participants are selected through these criteria:

- Students of English major in one university in Bandung

- Students who are familiar with English basic grammar

- Students who have to have presentation as their academic performances

- Students who have high level of anxiety in public speaking

- Students who are willing to be participant of this study

Participants in this study are 51 students of speaking class, majoring in English, in which they are familiar in Basic English grammar and they have to perform their speaking in front of the class. After the pre-test was administered, there are five students who have high level of anxiety, but only four of them who are willing to be involved in this study. Those four students were the main participants of this study.

This research uses three instruments to collect the data, namely observation, interview, and document analysis. As Scott and Usher (2011) explain that in a case study, the method of data collection function to capture the lived reality, which usually use observation, semi-structured interview, and documentary analysis as the techniques.

After collecting data from the three research instruments, the researcher categorized the data based on the three research questions. The data from the observation were analyzed from the field notes to answer first, second, and third research questions. Field notes were used to get deeper comprehension of students' presentations and expressive writing activities. Moreover, the data from interview were used to add some information to answer the first research question related to the factors of their speaking anxiety; and third research questions related to benefits and challenges of expressive writing activities.

In addition, the data from the document analysis were taken from the test of anxiety level and the students' expressive writing products. They were used to support the findings that answer all of the research questions.

III. FINDING AND DISCUSSION

The data in this study were obtained from a series of tests of public speaking anxiety, observations and interviews. The observations were conducted to see students' expressive writing activities and improvement in speaking performance. It focused on students' anxiety that experienced by the students. Generally, there were 51 students in a speaking class who were taking the test of public speaking anxiety level (HAM-A by Hamilton (1959)). The result of the test can be seen in detail in the figure 1.

It can be seen from the chart above, that, although the percentage of high anxiety level gain the lowest percentage, it shows us that the speaking anxiety still become the problem that the students have to cope. The chart shows that 59% of the students experienced mild to moderate severity of anxiety in doing public speaking. Moreover, 10% of them are students who have high level of anxiety or moderate to severe of speaking anxiety.
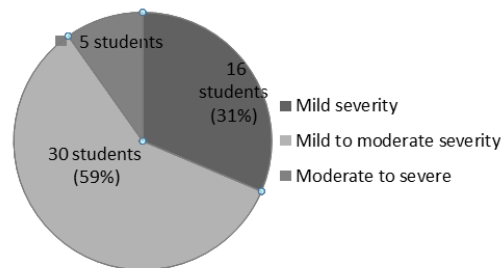

Fig. 1. Public Speaking Anxiety Level

Then, those four students are fully involved in this study as the participants. The four participants are described below:

First participant (P#1). From the test of anxiety level, she got 27 score that indicated she had moderate to severe of speaking anxiety. She admitted that before the time of speaking assignment, she had to face the nightmares, sleepless night and waking up in uncomfortable condition. She tended to have uncontrolled mood. On the day of the assignment, it was hard for her to concentrate on the materials that she had to be presented, and she felt faint. In terms of speaking performance, she seemed difficult to understand and had a hard time communicating her ideas and responses because of grammar mistakes. She seemed difficult to understand, quiet in speaking, unclear in pronunciation. She had inadequate vocabulary words to express her ideas properly, which hindered the students in responding. She had a difficulty of understanding the questions and topics that were being discussed. Speech was very slow, stumbling, nervous, and uncertain with response, except for short or memorized expressions. It was difficult for a listener to understand. Based on the teacher in the class, she tended to keep silent during teaching learning process, and every time the teacher asked for her opinion or answer, she had hard time to deliver her idea.

Second participant (P#2). After having test of anxiety level, she got 25 of the score that included her to have moderate to severe of speaking anxiety. At the time of facing a presentation, she felt nervous, easily startled, easy to cry, lethargy, trembling and restless. She was also scared to face the crowds and afraid to be left alone. She felt the heart beats rapidly and weak, dry mouth, easy to sweat, the head feels heavy and creeps. She was very tense and agitated forehead wrinkle and facial muscles tense. In terms of speaking performance, she was able to express her ideas and responses fairly well but made mistakes with her tenses; however, she was able to correct them. Pronunciation was good and did not interfere with communication. She utilized the words learned in class, in an accurate manner for the situation given. She was able to comprehend and respond to most of the questions and topics that were being discussed. Speech was mostly smooth but with some hesitation and unevenness caused primarily by rephrasing and groping for words.

Third participant (P#3). She got 54 score that indicated she had seriously severe level of anxiety. In every item that being asked in the test of anxiety level, she admitted that she felt very severe symptoms, such as anxiety, feeling bad, irritable, tense, trembling, afraid to be left alone, nightmares, waking at night, difficulty concentrating, decreased memory, feelings change, muscle pain, hoarseness and unstable, pale, feel weak, fast heart beats, shortness, palms cold, dry mouth, easy sweating, heavy fist, forehead wrinkle. In term of speaking performance, she seemed difficult to understand and had a hard time in communicating her ideas and responses because of grammar mistakes. She seemed difficult to understand, quiet in speaking, unclear in pronunciation. She had inadequate vocabulary words to express her ideas properly, which hindered the students in responding. She had difficulty for understanding the questions and topics that were being discussed. Speech was very slow, stumbling, nervous, and uncertain with response, except for short or memorized expressions.

Fourth participant (P#4). From the test of anxiety level, he got 25 score that indicated he had moderate to severe of speaking anxiety. He admitted that before the time of speaking assignment, he had feeling bad, irritable, tense, trembling, fast heart beats, shortness breathe. In terms of speaking performance, he was able to express his ideas and responses adequately but often displayed inconsistencies with his sentence structures and tenses. He was slightly unclear with pronunciation at times, but generally was fair. He was able to use broad vocabulary words but was lacking, making his repetitive and cannot expand on his ideas. She fairly grasped some of the questions and topics that were being discussed. Speech was slow and often hesitant and irregular. Sentences may be left uncompleted, but he was able to continue.

Therefore, the discussion below is about the factors might cause their public speaking anxieties, the description of expressive writing process –as one of alternatives in coping students' public speaking anxiety- in minimizing their speaking anxiety, and the benefits and challenges in employing expressive writing toward their speaking anxiety. The discussion is presented based on the research questions used in this study.

FACTORS CAUSE STUDENTS' PUBLIC SPEAKING ANXIETY

Lack of Confidence and Shyness

Inability to express the idea because of lack of self-confidence is one of the commonest causes of anxiety of speaking EFL. Students' lack of confidence in speaking EFL usually occurs when they think that they do not have good language competence of EFL.

In addition, shyness also inhibits the speaker to be confident to speak in front of the audience. Juhana (2010: 20) argues that speaking EFL in front of people is one of the more common phobias that the students encounter, and feeling of shyness makes their mind go "blank" or forget what to say. This theory also supported by the result of the research by Liu (2007), he finds that when students feel shy and nervous during the presentation, they cannot say any words and they have forgotten all the words they learnt.

Many people simply lack the confidence in their ability to face the audience. They believe they do not have the skills and ability to speak publicly. Therefore, when they find themselves standing before an audience, this lack of confidence only creates a vacuum that is filled by public speaking anxiety. The lack of confidence itself is usually followed by feeling nervous extremely. Students are afraid of something which is not real then block themselves to speak.

Similarly, Harmer (2004) also adds that students are often reluctant to speak because they are shy and are not predisposed to expressing themselves in front of people, especially when they are shy and are being asked to give personal information or opinion. As the result, some students kept on trying in speaking English in spite of their imperfect ability and irregular errors, but the others did all potential to stay away from speaking in English.

Lack of Vocabulary

Vocabulary is the smallest thing must be mastered to be able to speak. Lack of vocabularies of target language leads students' difficulties in delivering their ideas. Lack of vocabulary tends to be one of the well-known sources of foreign language anxiety. In fact, students confessed that lack of vocabulary is their flaw and became an immense barrier for them to bear their ideas in English.

A research conducted by Togatorup (2009) supports the finding, it shows that the main cause of the students' speaking obstacle are students themselves (limitation in vocabulary and grammar), therefore, realizing their limitation, students got afraid of making mistakes. In line with this, it can be believed that lack of vocabulary was recognized as a reason for students' anxiety in English speaking, as it can guide to the students' difficulties in language response and production and turn into obstacles that hinder them to speak their mind.

Fear of Failure

Fear of failure often place students in unrealistic demands on themselves. Fear of failure is assumed to be one of the most significant parts of negative drive. It can be defined as "unpleasant feeling or emotional state that has physiological and behavioral concomitants and that is experienced in formal testing or other evaluative situations" (Dusek, 1980 in Cubukcu, 2007).

A little tenseness can, in fact, facilitate students act upon their best. Yet, when this distress becomes too much it may actually hinder the performance on a test. Moreover, particularly it does not signify that the students are incapable to speak English. They prepare and know how to speak, but the fear of doing badly or even failure takes them into a psychological condition that stop them to demonstrate their factual potential and ability.

Fear of Negative Evaluation

This is one of the most frequently cited causes of public speaking fears. Such feelings are natural as none wants to be negatively evaluated. Everyone wants to be seen good by those whom considered important. As a result, whenever people are faced with the prospect of giving a speech, they are immediately hit by thoughts of how they can create a good impression of themselves. The mind also starts worrying about how the listeners will

perceive and appraise the presentation. With this in mind, instead of concentrating on the task at hand, many of them allow themselves to be enveloped by all sorts of imaginable fears. They fear that the audience may dislike the presentation. They fear that they may just disappoint themselves and others. All these 'wagging war' in their heads naturally lead to nervousness. This is understandable because all of them have worked hard to create an image of ourselves. And instead of ruining that image, most of us rather prefer to keep shut, sit down and watch others do the talking. It is all because of fear of negative evaluation. Fear of negative evaluation is the factor sourced from the people and surroundings outside the students. It may occur in any situation. Students may be sensitive to the evaluations of their peers. In case of foreign language learner, the fear occurs in a situation where students have to speak in front of familiar audience. Students concern about the opinion from important people in their life, such as teachers, parents, or their friends.

Many studies agree that fear of doing badly during presentation lead students to be anxious. It can be said that this finding support research done by Liu (2007) explains that fear of negative evaluation is the anxiety associated with the learners' perception of how their familiar audience may negatively view their language ability. In this case, the participants tend to focus on their friends. Their classmates' opinion seems to have sharp negative effects on students' self-esteem and participation.

The general result regarding sources of anxiety in students' speaking performance revealed that most students tend to be worried in speaking English. As the data from the observation exposed, the students looked anxious in performing public speaking in the classroom. However, they have differences in terms of initial or stimulating factors. In short, those language anxieties happened on learning English speaking and it causes self-defeating effects on students' learning motivation and level of participation.

THE PROCESS OF EXPRESSIVE WRITING IN MINIMIZING STUDENTS' PUBLIC SPEAKING ANXIETY

This section focuses on the process of expressive writing in order to answer second research question. In conducting the observation, the researcher applies field notes to know the implementation of expressive writing during the teaching learning process for six meetings: April 21 to May 26, 2015. The procedures of expressive writing in this study, refer to Pearson & Wilson (2008), Malchiodi (2007) and Thompson (in Bolton, 2011) as follow in table 1.

Each session of expressive writing exercise was followed by discussion and giving feedback. Fortunately, all of the participants were willing to share their writing. They shared their own suggestions for their own selves; moreover, the suggestions can be applied for others. The four participants actively gave suggestions to each other to cope those situations.

During the expressive writing process the students actively involved in their effort to decrease their English speaking anxiety. The sessions of expressive writing seem become a trigger for them to know their own limitation, raise their confidence in finding the solution for their problems, and adjusting to tense situations. This finding

is in line with a study conducted by Gorelick, in Malchiodi (2007). He claims that expressive writing is a guided writing exercise designed privately to develop creativity and self-confidence; and improve problem solving and individual adaptive skill.

TABLE I.   FIELD NOTES FOR SIX MEETING

Session 1 45'	Joining and rapport-building	Introducing the expressive writing (process and functions) and building positive bond between participants and researcher.
Session 2 30'	Developing self-awareness	Developing self-awareness related to their EFL competence, and their main problem in public speaking
Session 3 30'	Focusing on emotional processes and integration	Developing students' capability in being open-minded towards negative emotions while speaking in public (based on their own experience)
Session 4 30'		Students are aware about their feeling while speaking in public and the reasons why they feel so
Session 5 30'		Developing students' capability to switch their negative emotions/feelings while speaking in public into others' feeling
Session 6 30'	Reflection on self-care and possible post-session homework	Developing students' capability to integrate feeling into mind.

THE BENEFITS AND CHALLENGES FOR STUDENTS IN DOING EXPRESSIVE WRITING FOR THEIR SPEAKING PERFORMANCE.

Based on the interview, observation, and document analysis, it is found several benefits and challenges in doing expressive writing. The expressive writing give positive effect on students' speaking performance, lower level of students' public speaking anxiety, and better emotional management. Each benefit is described below:

Better Speaking Performance

The goal of teaching speaking skill is communicative efficiency. Learners should be able to make themselves understand in using their current proficiency. They should try to avoid confusion in the message due to the fault of pronunciation, grammar, and vocabulary. Speaking performance, such as speaking in public, has its own difficulties to be done. Many people have a real fear of public speaking. Some people get phobic about it, and dread being up there with everyone paying close attention to them. The fear of doing public speaking may block students to show their actual capability. Moreover, after writing expressively for six sessions, there are significant improvements of students speaking performances.

Lower Level of Public Speaking Anxiety

The test of anxiety rating scale is used to measure the level of students' anxiety while performing presentation/public speaking. The scale is arranged based on *public speaking anxiety components* proposed by Hamilton (1959), which further is called HAM-A. The HAM-A rating scale is one of the first rating scales developed to measure the severity of anxiety symptoms, and is still widely used today in both clinical and research settings. Each item is scored on a scale of 0 (not present)

to 4 (severe), with a total score range of 0–56, where <17 indicates mild severity, 18–24 mild to moderate severity and 25–30 moderate to severe. Moreover, the result of test anxiety level is shown in the table 2.

TABLE II. RESULT OF TEST ANXIETY LEVEL HAM-A

Participants	Anxiety Level	
	Before	After
P#1	27	21
P#2	25	18
P#3	54	25
P#4	25	17

From the table 2, it shows that all of the Participants have lower level of public speaking anxiety after doing several expressive writing activities. Though, the anxiety of doing public speaking still exist in the four participants, they have better mental to manage their emotion. The level of public speaking anxiety of P#1 and P#2 after doing expressive writing session indicate mild to moderate severity of public speaking anxiety. Whereas, the level of public speaking anxiety P#4 shows that he has mild to moderate severity of public speaking anxiety, it means that expressive writing plays a role in improving his self-esteem related to speak EFL in front of audience. In the other hand, the level of public speaking anxiety of P#3 shows that she is still in the category of moderate to severe of public speaking anxiety, nevertheless, she has more confidence and better mental to cope her anxiety of being ignored by the audience.

Better Emotional Management

As one of the alternatives in minimizing students' speaking anxiety, expressive writing shows us the benefits that help the students to have better mental in doing public speaking, especially in emotion management, stress management, and problem solving. This findings support a research study conducted by Miller (2004), who states that expressive writing may help a person to find meaning in a stressful event, to be better in managing emotions, to stop obsessing or brooding about a difficult experience. Moreover, expressive writing also has a great benefit on memorizing process.

The Challenge of Doing Expressive Writing

On the other hand, regardless of the demonstrated benefits of expressive writing, there are some limitations of expressive writing that are revealed. Most Participants stated clearly that the beginning of the sessions is the toughest part. They have to encourage themselves to keep on during the sessions of expressive writing, although the writer told them they can stop their writing anytime they want. The concern of expressive writing limitation is on the effort at the beginning of the expressive writing sessions. It is already cautioned earlier that the encouragement is really needed to write about something when they feel they are ready to, unless it result a traumatic event too soon, they may re-experience the event rather than process it. The findings also a symptom of negative experiences of the expressive writing included, especially difficulties expressing emotions and resistance to reflection. As stated in Hockemeyer et al (1999); Baikie & Wilhelm (2005), that when the Participants should be encouraged to write it is for the reason so that the task does not seem too overwhelming.

IV. CONCLUSIONS

This study examines students' speaking anxiety in EFL context. In particular, the study seeks to find the factors that may cause the speaking anxiety, the process of expressive writing in minimizing the students' speaking anxiety, and the benefits and challenges of expressive writing. There are four factors that might cause the students' speaking anxiety, namely lack of confidence and shyness, lack of vocabulary, fear of failure, and fear of negative evaluation from the audience. Regarding the benefits and challenges of expressive writing in minimizing students speaking anxiety, it is found that expressive writing helps students to have better speaking performance, lower level of public speaking anxiety, and better mental especially in emotion management, stress management, and problem solving. However, it is also found that the students have difficulties in encouraging themselves to keep on writing during the sessions of expressive writing, moreover, students need more efforts at the beginning of the expressive writing sessions.

In line with the topic under discussion, there are three recommendations for further researchers to enhance the richness of aspects related to the speaking anxiety in English classroom. First, since the number of subjects in this study only limited to four participants, the future research would be better to be conducted on a larger scale, so that the study will gain more perspective in broader and various subjects. Second, it is related to the time allocation for conducting the session of expressive writing. The time is quite limited to conduct optimally. The researcher realizes that there must be some other aspects which still need further investigation. Last, the role of the researcher who also acts as the observer becomes the next limitation of this study. Her subjectivity and conceptual bias might have affected the research result. To cover this problem, a teacher's assistant is invited in to act as independent observer and do videotaping the activity in classroom. The researcher also employs multiple source of evidence in data collection that allowed for a triangulation of the information taken from different sources. Those efforts of the researcher are hoped could minimize the limitation of this study.

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The Study of Service Quality and Competitiveness of Secondary Education in West Sumbawa

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Abstract— **this study aims to Determine: the quality of education services and the level of competitiveness of the education on high school level (SMA) in West Sumbawa Regency. This study uses a service quality method involving 210 high school of stakeholders as subjects which were determined by random sampling. The instrument was adapted from an instrument developed by Amin (2011), which includes eight national educational standards of Indonesia (content, graduation, learning, assessment, educators and staff, facilities, management, and financing standard) and four factors of competitiveness (input factors, demand conditions, the relevance of education, and education strategy). Data were Analyzed using Importance Performance Analysis (Martilla & James (1977) and analysis of Diamond Porter (1990). The survey found that the expected content standards, processes, financing, management, facilities and infrastructure, and competency standards are not in line the reality so that it becomes priority for the improvement. While the result of the survey indicates a low capacities for the four competitiveness factors; input, demand, the relevance of education, and education strategy.**

Keywords— service quality, competitiveness, education

I. INTRODUCTION

Almost every country or institution has its own construction-related quality of service (including the quality of education). The quality of service according to Deming as cited in Dursun et al. (2014) is related to customer satisfaction with the products/services of the company. Much earlier, Parasuraman et al. (1985) restricts the quality of service associated with the perception gap between the expectations of the services rendered institutions. In other thoughts, Parasuraman et al. (1991) provide 10 attributes of service quality, namely: reliability, responsiveness, competence, accessibility, courtesy, communication, credibility, security, empathy, and tangibles. In the context of education, it is definitely reflected by the difference between expectations with reality, so Sallis (1993) mentions quality is fitness purpose. Study of Seng and Ling (2013) gave the attributes of quality educational services, such as: instructors, learning resources, academic courses, assessment, student engagement, students' satisfaction.

In Indonesia, the education service quality attributes is constructed in the form of National Education Standards (NES), which includes: Standard of contents, learning, competence of graduates, management, teachers and educational administrators, facilities and infrastructure, financing, and evaluation. However, service quality of educational institutions, especially secondary education (high school) by 8 NES is still assumed to show a poor performance. Empirical evidence based on the results of study conducted locally in Indonesia found that most of SMA students do not yet understand fully the 8 NES as well as their accomplishment (Wildan et al., 2011) and out of the 8 NES, only competency standards that can be regarded to achieve a pretty good performance as indicated in the National Examination (Muchlis et al., 2011). In the context of learning, the quality of service is influenced by inputs (instrumental input) and the learning process which still nuance teacher centered and does not encourage creative thinking, contextual learning as well as underdevelopment of life skill development programs.

Under these conditions, it is assumed that the level of competitiveness of the graduates of high school level is also low. In fact, Porter (1990) asserted that the competitiveness of graduates can reveal the progress of a country. Some conditions that reflect weak competitiveness of high school graduates, among others: (1) the high percentage of unemployment of the high school graduates. The Indonesian Central Statistics Agency (BPS), for example, recorded a record 10.17% of 32,395,801 of the high school graduates are unemployed; (2) not all high school graduates can go on to Higher Education (PT). It is recorded that the School Participation Rate (APS) on Higher Education level in Indonesia is 20.14%. While in the province of Nusa Tenggara Barat (NTB) where this study took place, the School Participation Rate is only 22.64%. This means that there are more than 77% of high school graduates who fail to pursue higher education (PT); and (3) the emergence of other social issues as the impact of the above problems, namely: social conflict, Drugs, and others. These conditions directly impact on the weakening of the social, economic, ineffective and inefficient use of educational resource, and the declining of public respect and trust in the secondary education.

Thus, in order to accelerate the improvement of service quality and competitiveness of high school graduates, it is necessary to map out the current condition of education which is then compared to the expectations of society through empirical study. Therefore, this study was aimed to: (1) determine the condition of the quality of educational services of the high school level of based on 8

NES; and (2) determine the level of competitiveness of senior high school graduates.

II. METHODS

A. Sampling

This study uses ServQual (service quality) developed by Parasuraman et.al. (1994) by comparing the difference between perception and expectation of the quality of educational services. The survey was conducted in West Sumbawa regency (KSB) Indonesia, involving 210 senior high school education stakeholders as respondents. Overall, respondents are determined by cluster random sampling. First, the determination of sample schools is based on the representation that represents the potential of local advantages of every district in KSB. Second, the selection of the respondents in each school is conducted randomly, especially for teachers, students, parents, business / working world, parents, non-governmental organizations in education, and board of education. All school principals in the area automatically becomes respondent.

B. Research Instruments

Aspects of the quality of educational services is measured by the accomplishment of 8 NES adapted from the Instrument developed by Amin (2011) and aspects of competitiveness measured by the four competitiveness factors according to Porter (1990).

1) National Education Standards

Eight NES captured using interviews and questionnaires in the form of a Likert scale with 5 options, both for aspects of expectation and perception/reality (1 = bad to 5 = very good). Aspects of content standards consisting of 6 items (e.g. statement: "schools develop local curriculum by involving stakeholders education"); 6 items for learning process standard (for example "preparation of lesson plans are already developed based on the principles of active participation of students"); 10 items for competency standards (e.g., "students engage in learning activities related to the analysis and solution of complex problems"); 12 items for educators standard (e.g., "teachers teach the topic which is relevant to their educational background"); 7 items for infrastructure and facility standard(e.g., "the school has good infrastructure/facilities for teaching and learning"); 13 items for management standard (e.g., "school has formulated and set the vision, mission, and purpose"); 10 items for financing standard (e.g. "schools have annual records including infrastructure and asset value document"); and 8 items for assessment standards (e.g. "teachers use the results of assessment for learning improvement").

2) Competitiveness of Education Factor

The four competitiveness factors of education are obtained by using interviews and questionnaires in the form of a Likert scale with 5 options, both for aspects of expectation and perception/reality (1 = bad to 5 = very good). Input factor has 5 item statement (e.g., "school is tailored to local potential '); 6 items for demand conditions (for example "market demand for graduates of the

school"); 6 items for the relevance of educational (e.g. " the curricula conform the need of industrial world in the are "); and 3 items for education strategies (e.g. "the developed competency supports the development of the local sector").

3) Analysis Techniques

Techniques of analysis use descriptive statistics, comparative analysis, and analysis of the suitability of the perception wih the expectation by using the quadrant Importance Performance Analysis developed by Martilla and James (1977). Decision-making is based on the results of the analysis: (1) the first quadrant (Concentrate these); (2) quadrant II (Keep up with the good work); (2) Quadrant III (Low Priority); and (3) Quadrant IV (Possibly Overkill). While for the Competitiveness factors, the suitability of Diamond Porter (1990) is used.

III. FINDINGS

A. Findings Validity and Reliability

Based on the value of the alpha test, as shown in Table 1, it can be seen that there is internal consistency and reliability for all items. The test results using Cronbach's α for all aspects of the NES and competitiveness factor has exceeded the threshold value of 0.70 as recommended by Nunnally (1978). Thus, a high score of Cronbach's α indicates the fulfillment of internal validity and reliability for all the items in every aspect of NES and competitiveness factors studied. In addition, all items being studied demonstrated high reliability and internal consistency.

TABLE I.   FINDINGS OF RELIABILITY STATISTICS OF EDUCATION SERVICES QUALITY

NES Components	Expectation		Perceptions
Content Standard	.727	Cronbach α	.847
Proccess Standard	.749		.844
Output competence standard	.864		.887
Teachers and educational administrators standard	.758		.881
Infrastructure and facility standard	.785		.853
Management standard	.816		.901
Financing Standard	.814		.892
Evaluation Standard	.794		.866

TABLE II.   FINDINGS OF RELIABILITY STATISTICS OF COMPETITIVENESS FACTORS

Compatitiveness factors	Cronbach α
Input factors	.765
Demand factors	.878
Relevance of education to Industrial world	.799
Education Strategy	.723

B. Conditions of Service Quality Education Level High School

Results of the study found that the overall achievement of quality services can be divided into four parts in accordance with the quadrant division based on analysis of the suitability of Importance Performance Analysis (Martilla & James, 1977) as visualized in Table 3 and Figure 1.

TABLE III. ACHIEVING QUALITY OF SERVICE LEVEL HIGH SCHOOL

| No	Service Quality Aspects	Expectation		Perceptions		Mean Differences	t-value
		Mean	S.D	Mean	S.D		
1	Content Standard	4.82	.41	2.86	.82	1.96	25.190
2	Process Standard	4.87	.37	2.91	.90	1.96	23.412
3	Output Competency standard	4.55	.55	2.97	.91	1.58	17.393
4	Teachers and educational administrators standard	4.69	.51	3.25	.73	1.44	21.808
5	Infrastructure and facility standard	4.77	.44	2.97	.84	1.80	23.045
6	Management Standard	4.83	.40	2.89	.80	1.94	27.564
7	Financing Standard	4.84	.38	2.98	.77	1.86	26.517
8	Evaluation Standard	4.88	.33	3.03	.87	1.85	25.083
Overall		4.78		2.98		1.80	25.653
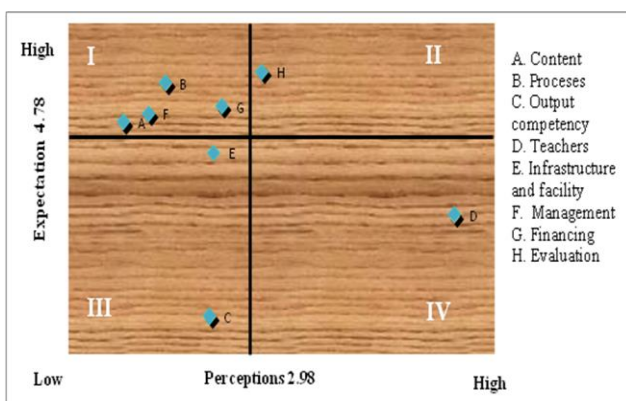
Fig. 1. Quadrant of Educational quality Services at High School in West Sumbawa, Indonesia

Based on Table 3 and Figure 1, it can be explained that: First, quadrant I; the components that go in this quadrant are content standards, process standards, management standards, and financing standards. All components included in this quadrant are considered important but showed a poor performance. Therefore, the school and other stakeholders need to work harder to perform better in this quadrant. Secondly, quadrant II; Component that falls into this quadrant is a standard assessment. This standard is also considered important and has shown a good performance. Third, quadrant III; component that goes in this quadrant is infrastructure and competency standards. All that go in this quadrant are considered less important and relatively perform less. As

this components in this quadrant do not optimally perform, it should be considered a crucial issue and be placed at the second priority to be upgraded after quadrant I. Therefore, schools and other interested parties also need to provide energy and mobilize all resources to meet all the standards that go in this quadrant. Fourth, Quadrant IV; components that go in this quadrant is the standard of teachers and educational administrators. Components that go in this quadrant are considered less important and public's expectation to the accomplishment of this component is relatively low. The inclusion of these standards in quadrant IV is due to the number of teachers in KSB is sufficient, so the emphasis is only on teacher distribution at schools in some regions. Therefore, school authorities and relevant institutions have to pay less attention and provide less resource for this component and focus more on handling problems in quadrant I and III.

C. Competitiveness of High School Graduates

TABLE IV. COMPETITIVENESS OF HIGH SCHOOL GRADUATES IN WEST SUMBAWA, INDONESIA

Supporting Factor	Score	Criteria	Description
Input factor	3.49	Hesitate	Tentatively materials and learning programs in schools, are still not in line with the potential of local advantages in KSB.
Demand conditions	2.64	Hesitate	The Competence of high school graduates cannot meet the expectations of the business / industrial world as well as the local advantages, so the demand for graduates is low.
Relevance of Education with the Industri world	3.41	Hesitate	SMA at KSB has the diversity and uniqueness in its development pattern, but the majority of study programs do not have any compatibility with local potential.
Education Strategy	2.94	Hesitate	In the context of regional development of local and regional seed sector, most of the development pattern of schools, courses and competence are still relatively less appropriate.
Overall	**3.027**	Hesitate	

To produce graduates who are competent and competitive in KSB, then the four factors as recommended by Porter (1990), namely: input factors, demand conditions, the relevance of education to the world of industry and education strategy are needed. Table 4 visualize the research findings on the conformity of the criteria, namely: <1.5 abominable; ≥1.5 and <2.5 bad; ≥2.5 and <3.5 hesitate; ≥3,5, and <4.5 is good, and ≥ 4.5 excellent.

IV. DISCUSSION

How the Government of Indonesia see the quality of education can be affected by factors of context, input and

process. Neither the context, input, and the actual process is reflected in the 8 NES as stipulated in the Government Regulation No. 32 of 2013 on the Amendment of Indonesia Government Regulation No. 19 of 2005 on National Education Standards (Kemdikbud, 2013). The policy is in line with the results of the study of Seng and Ling (2013) which stressed the importance of educational institutions to have quality standards.

Nevertheless, the results of this study indicate unaccomplished content standards, processes, management, financing, facilities and infrastructure, as well as the competence of graduates based on the perception of stakeholders. This result seems to be different from the situation in some countries such as Slovenia, Croatia, and Hungary as indicated in the findings of Štimac and Šimić (2012), and also in Malaysia as clearly described in the findings of Seng and Ling (2013), although for different aspects and different levels of education. The study results Štimac and Šimić (2012) for example, found that the educational institutions in the area has good potential for market competition, as the criteria for management standards, educators, learning resources/infrastructure, cooperation between similar institutions, and others are all excellently met.

Research conducted by Palli and Mamilla (2012) also ensures a good level of service quality in the aspect of assurance, reliability, tangibility and empathy in India, though it is still weak in the aspects of responsiveness. The failure in accomplishing the quality standard in KSB was allegedly caused by the weakness of the competence and commitment of teachers and principals; less socialized policy, less coordination among stakeholders, less supervision from relevant educational institutions; and less partnerships and synergistic cooperation with higher education institution (PT). In addition, the target to have all students (100%) pas the national exam leads to not optimized teaching and learning process.

This study also confirms the findings of local study in Indonesia which shows that the quality of educational services at the secondary level is still not satisfactory (Wildan et al., 2011; Muchlis et al., 2011). In addition to quality service, graduate competitiveness should also be a concern. Porter (1990; 1998) states that there are four factors supporting the increase of competitiveness of graduates ie input factors, demand conditions, related and supporting industries, and strategy, structure and rivalry. In the context of education, the four factors are crucial in producing graduates who are competitive or have a competitive advantage.

Results of this study showed that all four of these factors has a weak supporting power . In the aspect of input, schools do not have conformity with local potential either due to the inconsistency in determining the quality of prospective learners or the development/establishment of schools is still not in accordance with the pattern of development of the area. In fact, input factors such as students, teachers, and others are considered to be the factors determining competitive advantage of school institutions. The study results of Ohmae (1994) also proves that the input may be a predictor factor for the achievement of the products (graduates) quality and competitiveness.

In addition to inputs, demand conditions also influence an institution (including educational institutions) to successfully achieve its objectives (Porter, 1990; 1998). Richardson et al. (1995) claim that when the content of study in an institution (school) aligns with the market (users), then the school will have a competitive advantage such as , the opportunities to do funding collaboration, scientific collaboration, and the like. The third determinant that determines the competitiveness of high school graduates is the relevance of education to Business World (DU)/ Working World (DK) / Industrial World (DI)/ local potential. Curran (1994) states that when a company (education) finds its relevance to the demands of the market, then the positive response of market as well as public participation will emerge in providing infrastructure, culture, skills, and other schools for competitive advantage. Finally, competitive strategy (education) also determines the competitiveness of graduates, because strategies can steer the institution, to detect possible risks, and further intervention/manipulation of demand conditions. Institutions that have a strong strategy are capable of facing the pressures and challenges. Porter (1998) states that the institution which has a competitive strategy will gain a competitive advantage, including educational institution.

The four aspects mentioned above determine the ability of educational institutions to produce graduates who are competitive and successful. The four components form a dynamic system that complements each other. The process of producing competitive graduates is highly dependent on the conditions of each of these components. Thus it can be understood that in order to produce competitive graduates, the four factors as noted by Porter (1998) must be met by secondary level educational institutions (high school) in KSB and in general in Indonesia.

Several limitations of this study include: (1) the study area is within the scope of the three districts in KSB so the results can not necessarily be generalized to other regions in Indonesia. Nevertheless, the results of some previous studies in other areas are in line with these findings; (2) the questionnaire is developed based on the itmes of every aspect of NES applied in Indonesia so that it differs from the quality of service aspects and instruments, as described by Parasuraman et al. (1991). Therefore, a more in-depth study, both in the study area as well as aspects of the study is needed.

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Establishing Social Capital Among People Living with HIV/AIDS (PLWH)

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Abstract—People living with HIV/AIDS (PLWH) are often isolated from society due to stigma. Self-resistance of being infected HIV/AIDS brings about depression for PLWH. *Rumah Cemara* is an organization for PLWH that handling of these cases to establish social capital for PLWH through trust and social network. Program that *Rumah Cemara* aims is to increase quality of life in aspect of mental, physical, social and economic.

Keywords—*People living with HIV/AIDS (PLWH); Social capital; Rumah Cemara*

I. INTRODUCTION

HIV (*Human Immunodefiency Virus*) is a virus which attacks immune system as the effect of AIDS (*Acquired Immune Deficiency Syndrome*). The spreading of HIV can be detected through unsafety sex, drug injection, a child of mother is positive HIV and blood transfusion. There is only available anti-retroviral to decrease development of virus, yet still no medicice is found to heal the virus.

There is no medicine or medical treatment to reduce HIV/AIDS causing people living with HIV/AIDS tend to be depression. Besides, people's perception about PLWH are connected to amoral behavior such as using drugs and free sex. This thing brings PLWH down to perception that can be felt by them. Perception is foundation to justify them in internal and external aspects such as needs of socialization, spirit of carrying on life.

PLWH is likely marginal group due to stigma that ties them so that causing less spirit for being productive in living a life and even tend to be skeptical of having vission in the future. Therefore, PLWH assembles themselves into an organization called Rumah Cemara to help one another in recovering mental, physical, social, even economic. Things that Rumah Cemara do is an attempt to establish social capital.

It is categorized as social capital because it represents source involving expectation of reciprocity and beyond any individual so that it will take widely relation to shape trust and value together [1].

This case is interested to research because PLWH is hardly to accept themselves, open status, positive perception and socialization, now struggling to establish trust, social network and norm.

II. CONCEPT OF PEOPLE LIVING WITH HIV/AIDS (PLWH)

People are detected positive HIV/AIDS known as PLWH (People Living With HIV/AIDS). Appearing of PLWH begins with people "at risk" which is prostitute, drugs injection, homosexual, a child of mother is positive HIV/AIDS, prisoner [2].

PLWH bears burden of complicated suffering than other people have chronic disease due to the problem of PLWH is not only medical but also social problem that is felt heavier and affect their meltal. The impact of those problems make PLWH feel not safe, disrespected, having mental disorder and bad psycosocial such as too much worry and depression, isolated by society and family, self-allienation, not having better medical treatment, less opportunity to have a job, resistance on process of giving a birth and resistance of getting education, even commiting to suicide [3].

III. PERCEPTION OF PLWHA

HIV/AIDS is an object that ties to a process how to mean each other. This thing is because of HIV/AIDS causing organization process, interpretation as stimulus that is received by organism or individual so that it becomes a meaning, and kind of activity that integrates individual [4].

Perception is constructed by internal factor; prejudice, attitude and personality, desire or expectation, attention, learning process, physical, mental disorder, value and motivation and external factor; family background, receiving information, knowledge, social needs, intensity, measurement, opposite, new experience, familiar of an object [5].

PLWH's feeling when detected positive HIV/AIDS is denial. These denial is like reluctant to consume ARV (antiretroviral) when symptom appears making PLWH feel depression so that late medical treatment. Those feeling delievers PLWH into a prejudice of death. Those things occur due to PLWH have less knowledge about HIV/AIDS even they receive negative information to control the virus.

PLWH's family are totally supporting them such as advising, taking them to hospital for treatment, reminding them to take medicine, and fund them to take any medical treatment. Besides supporting from parents, motivation comes form their children. PLWH are reluctant to take ARV but when they look at their kids who still need mother's compassion finally it takes them a little push to live normal life so that they can take care of their family. And another motivation is received from their friends who are PLWH too in Rumah Cemara.

Process of understanding and another factor that shape perception finally describing PLWH on self-perception. It starts with negative perception but slowly turns into positive perception. It can be proven from the result of researcher's observation on PLWH's daily activities who are useful for themselves such as running a private enterprise, exercise, and work in Rumah Cemara to help another PLWH or other people.

IV. SOCIAL CAPITAL OF PLWH

Developing is interdisciplinary thing because it cannot only focus on one aspect but it takes all aspects to be integrative. Discussion about development is not only about money, land, source as economic resource, or ability as human's resource but also involving honesty, rule, procedure, cooporation playing role as social capital. Nowadays social capital have found its position between economic resource and human's resource [6].

Component of programs are designed by Rumah Cemara to increase PLWH's quality of life such as counseling, service of management case, accompany anti-retroviral (ARV) theraphy, daily meeting with other PWLWH (People Who Living A Life With HIV/AIDS), meeting with the expert relates to social substance such as diffusion of inovation, role, cooperation, solidarity and participation.

Things that Rumah Cemara do is an attempt to establish social capital among PLWH. Social capital is a part of social life, relation, norm, and trust which push participant to act more effective to accomplish purpose [7].

A. Relationship in trust

Trust is an important component of society. A group which is its member distrust each other will not develop. Trust in one another appears when all members of group respect each other and being honest. Sub-component of trust is honest and respect each other. Therefore, lying, insulting, disrespecting are not allowed. When all members of society or social organization count on one another and being honest each other so that trust will appear among them.

PLWH have shared trust among them when they already know having same disease. So many suffers that PLWH experience make them know how far their companion face that problem, so that they can show a respect. Respect is pointed to those whom they meet first time in Rumah Sakit Hasan Sadikin (RSHS) and ask them to join their campaign to start over. It begins with respect then turning into trust through program of Rumah Cemara until it persuades them to have a new spirit to carry on.

Honesty is personal and private things which are part of trust. Honesty in relationship of PLWH can be seen from accompany of PLWH recondition from behavior at risk such as addicted to drugs.

Program of rehabilitation in Rumah Cemara use peer approach involving counseling process and community. Rehabilitation begins with voluntary and a warm welcome but rules are tight for them. For those who have to stay in Rumah Cemara after getting through first stage, they can see their family every Saturday. For those who do not have to stay must report and having counseling in the afternoon or night.

Leisure time outside rehailitation activity gives them a chance to do activity at risk. But based on trust, client is able to hold the principle when the chance always offers them to make the same mistake. Even when they get through rehabilitation, they are honest to Rumah Cemara that they use drugs again. Lying is pointless due to voluntary, warm welcome and

understanding each other have been implanted. Trust becomes determinant factor among PLWH which molds social network.

B. Social network among PLWH

It has been discussed about important of social network in society. Social network links to another situation such as physical that is explained by Durkheim, high rate of commiting suicide in society with social integration. Coleman explains about exeptional high rate student's achievement from poor family only based on strength of social capital [8].

Network is relation model among member of society or social organization as represent human being as human social, so that human being can obtain desire and fill their needs with simply, safe, effective and also optimal.

PLWH is only an individual who bears burden of suffering HIV/AIDS. Rumah Cemara coordinates action to establish network associative. Obstacles that must be faced is to figure out infected people due to report of infected people is only carried out from hospital. This situation is because of HIV/AIDS taboo to be accepted normally among society. Rumah Cemara try to close to people at risk such as prisoner and addict people to do persuasive approach.

Things that PLWH do is based on sympathy and empathy to increase PLWH's quality of life as hope. For example, looking for and calling on PLWH who are fisrt time infected, giving them some comprehensive informations and asking them to get rehabilitation with Rumah Cemara's "style" which is peer approach, offering them to do mediation with their family, treating them with medical treatment such as providing ARV.

Interaction among PLWH, Rumah Cemara focuses on reciprocity. This dependency aims so that PLWH is pro active and they depend on one another between individual and community. Dependency is molded with involvement of PLWH in event of Rumah Cemara such as The International AIDS Candlelight Memorial and Campaign of moral support for PLWH.

Spirit that is carried on by Rumah Cemara as organization based on community is to grow solidarity. So that indvidual of awarness is main priority and if there is an argument can be finished through discussion. PLWH have good potential in establishing social capital.

C. Norm as social cotrol

Norm is rule that plays guidance for behavior in society as a step to achieve and keep unwritten purpose but admitted its existence. Norm talks about right or wrong thing.

Norm exists among PLWH whose purpose is to not to do activity at risk such as taking drugs and free sex because those things will spread the virus quickly and contagious to another subject. Desire of exercise is not only physical needs, routine exercise is a must for PLWH. Therefore, Rumah Cemara builds Boxing Camp supported by tools and good infrastructures also practice schedule so that it motivates PLWH to keep exercising.

Besides, in every gathering of PLWH, drugs become stuff that cannot be brought to that place. PLWH who join Rumah Cemara having a lot of activities such as the international AIDS

candlelight memorial, peer counseling and adherence counseling. There is unwritten rule which say that every PLWH have to shift participate in one of those events. It makes norm as social control.

Social capital of group's behavior is directly described through norms, values, rules that are obeyed by society. Therefore, the more effective norm is obeyed the more potential social capital is developing.

V. ESTABLISHING SOCIAL CAPITAL IN INCREASING QUALITY OF LIFE

Prosperity life is not only based on economic resource or human resource but also it takes social capital. Trust, social network, and norm are component that will establish social capital. PLWH interprets how social capital plays its role to increase quality of life.

Relationship of social capital with physical is the main point of HIV/AIDS's problem having tight dependency. PLWH suffers symptom of HIV/AIDS that attacks physical. Through trust and network, PLWH receive comprehensive information from another PLWH about HIV/AIDS such as ARV dose which should be taken everyday, Rumah Cemara engages cooperation with hospital and being facilitator in accomodation of delievering ARV from hospital to PLWH.

Relationship of social capital with mental. PLWH have been through the lowest phase in their lives which is oppressed by depression due to their allienation about HIV/AIDS. PLWH pulls off themselves from social life to curse for what happen to them. Their trust is molded by those who bear same burden but made it through and it motivates them to do the same thing. Strength of social network tighten their mental to stuggle their future.

Relationship of social capital with social life. For Rumah Cemara, information of infected HIV/AIDS have to be known by parents no matter what. Rumah Cemara often becomes third side to make PLWH's family understand. Besides, discussion in Rumah Cemara talks about how PLWH get close to society, beginning with making a friend, reaching relationship, when the time is right (about a year) they begin to open their status, give them time to think then follow them back from their reaction. Shaping relationship with government, organization and organization international.

Relationship social capital with economic condition. PLWH tend to get discrimination making them to live a life independent in economic activity. Now, as foundation of volunteer Rumah Cemara can have sponsor and plait cooporation with government so that they are no longer difficult to fund event that they organize and even they can feed themselves who are 95% positive HIV/AIDS. Social network and norm push PLWH to organize business training and fund another PLWH to build their own enterprise such as trade juice, pet shop, convection.

VI. CONCLUSION

PLWH's perception on themselves is denial when they are first time infected as HIV/AIDS then symptoms that they experience causing self-acceptance of their status but tend to have prejudice of death due to less information about HIV/AIDS. It controls PLWH's behavior on social life such as being anti-social for months or even years. These conditions are slowly turning into good situation due to motivation that they receive from family, companion and other PLWH who join in Rumah Cemara so that it motivates them to start over taking care of them and making a contact with society.

PLWH gather themselves in organization called Rumah Cemara which try to give compassion to those who are infected and increasing PLWH's life with establishing trust, tight social network and norm that they obey together. Those attempts are well proven with better life of PLWH in physical aspect such as supporting of getting medical treatment. Mental aspect such as brand new spirit to carry on life. Social aspect such as training them to approach family and society. Economic aspect such as willing to live independently fulfilling their needs as member of organization, business training for them now it is proven with they build their own enterprise such as being trader or having convection.

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Learning Model Based on Local Wisdom to Embed the Ethics Land for Students

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Abstract— **learning not only the process of acquiring new knowledge, but rather to embed values and moral. The ethics land relating with moral about the earth as a living space. Local wisdom is locally but global meaningful. In general, the purpose of this study is to embed the ethics land for student through the application of learning models based on local wisdom. Specifically, to design of learning based on local wisdom, implementing learning based on local wisdom and to embed the ethics land for students. The study design using classroom action research with the research setting to the students of class XI IIS 1 Laboratory School of UPI. Object of study is the design of learning, local wisdom, and the ethics land. The research instrument using a test, task, and the observation guide. Data Analysis using descriptive and statistics. Results of the study are: (1) Learning design to integrated local wisdom into teaching materials (2) Implementing learning using learning cycle models; and (3) the learners have an understanding concept about the ethics land.**

Keywords— learning model, local wisdom, the ethics land

I. Introduction

Learning is a process of interaction of learners with educators and learning resources in a learning environment [1] to materialize educational interaction [2] to achieve the learning objectives [3]. Learning at the heart of education in order to produce an educated man and educated individuals through the process of empowerment and familiarization. Learning as a process of empowerment, acculturation, and changes, so that learners can be spread out the potential to become competence. Learners have the intelligence to think, act, and act (behave) as a result of learning. Thus, learning not only the process of acquiring new knowledge, but also the process of planting values, norms, ethics and morals as a manifestation of character education for students.

Behavioral learning theory emphasizes the importance of the environment in the formation and behavior change learners. Environment including learning components [2,4]), as a source of learning [5] as the actualization of learning outcomes [6], and affects behavior [7]). However, the phenomenon of global environmental degradation is continuing affect to the carrying capacity for learning, the balance of the ecosystem and the survival of living creatures. Therefore, it is important handlers and tackle environmental damage and impact. The more important thing is how to view and change behavior in interacting with the environment [8].

The land ethics is seen as one of the solutions in the face of environmental crisis through the eyes and behavior towards the earth and its contents based on moral and ethical. Based on the inclusivism view that humans are part of nature [9]. Humans have an obligation and responsibility to maintain a balance, integrity, stability, and harmony in their interaction with nature and other human beings. While the view of nature and anthropocentrism found it be an instrument for the fulfillment of human needs [8].

At the local level, the views of local wisdom of inclusivism may be applicable regionally but has a universal meaning. Local wisdom contained in the community can take the form of values, norms, customs, and knowledge as a guide to life continues to be preserved [10]. Local knowledge has ethical and moral significance with regard to the existence of nature and its contents. One of the functions of local wisdom is the conservation and preservation of natural resources [11].

The existence of environmental degradation, both carrying capacity and sustainability and balance, causing a global crisis. Treatment of these conditions have been carried out either through an institutional approach and practically a pragmatic society. Local knowledge has ethical and moral meaning underlying the behavior of the community in adapting and interaction with nature and the anticipation for the preservation of the earth as a living room. With, thus very important knowledge, attitudes, and behaviors responsible for the conservation of nature so that the earth carrying capacity is maintained as a living room.

Education has an important and strategic role in shaping the educated man who has a point of view that the earth as a moral subject and the human part of nature. Based on such a role, it is essential to the formation of learning-oriented knowledge, attitudes, and behaviors responsible for the earth, in addition to the achievement of academic competence. To that end, it is necessary to inculcate the land ethics learning model.

II. Research Methodology

The study used a qualitative approach with descriptive methods. In this study presents the results of a study of the literature on theories, concepts, and the opinion of the experts on learning models, local knowledge, and the land ethics, as well as the identification of competencies laden local wisdom and the land ethics. Furthermore, serve as the basis for formulating the learning model based on local wisdom to infuse the land ethics on the learner. The object of study is comprised of three aspects namely: local knowledge, the land ethics, and learning models. Researchers as the main instrument. The data were analyzed descriptively qualitative.

III. RESULTS AND DISCUSSION

A. Competence of Local Wisdom

Based on the literature study, local wisdom grows and develop locally [12], can be ethics, morals, customs which have the advantage of local [10], and as the Code of Conduct in the ecological community [8]. The indigenous peoples, local knowledge is institutionalized, adhered to, and passed, as has the value of truth to adapt and interact with the environment. Moreover, it has the reliability to address the challenges and problems in the continuity of life. Thus, local wisdom to form a pattern of behavior in relation spatial harmony as a form of responsibility towards the preservation of the carrying capacity of the Earth as a living space for its residents.

Education sees the environment as a source of knowledge for the formation of local wisdom. Environmental elements interact to form a variety of events that provide the experience and be a source of knowledge for individuals and local communities. Interaction of environmental elements that produce objective and subjective environment environment. Environmental behavior (subjective environment) is a pattern of behavior that is formed based on the interaction between environmental elements.

The existence of the learning environment in perspective is one component of learning that contributes to the achievement of competence of learners [2]. Competencies that have linkages with local knowledge, particularly on the subjects contained in geography class XI classes that analyze mitigation and adaptation to natural disasters through the process of education, local knowledge, and the use of modern technology [13]. Competence can be achieved through a process of learning by using local wisdom as teaching materials. Local wisdom as one part of the teaching material has learning resources that come from the community. For that, the competence of teachers to develop teaching materials into teaching materials is very important.

B. The Land Ethics in Learning

Referring to several libraries, closely related to moral ethics [14], values and moral principles as the Code of Conduct [9]. The land ethics is closely related to moral and responsible behavior towards the Earth, because humans are part of nature and its contents [9]. Humans have an obligation to maintain harmonious interaction with nature and other living creatures as well as maintaining the stability of the earth's carrying capacity for the residents.

The land ethics with respect to the behavior of individuals, groups, communities, and nations based on moral or ethical oriented to the earth as a moral subject. The land ethics reflects behavior that maintains the integrity of the earth community as a part of nature, the stability of the earth's carrying capacity, and the harmony of human interaction with other human beings. There are three principles of the land ethics namely " A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise " [8]. All three of these principles need to be owned by every individual so that it will form a community, society, and the nation has a moral responsibility for the Earth as a living room.

Responsible behavior towards the earth will be formed through a learning process that imparts ethics earth on the learner. The learning process is characterized by the occurrence of functional interactions between components of learning-oriented achievement of learning goals [14]. Learning is a process of empowerment and acculturation [15]. Learners have the potential of self-developed and enforced through a learning process to become a competence think, behave and act. Civilizing process instilling values, ethics, and morals to form behave in accordance with the norms. The ethical principles of the Earth can be introduced and familiarized with the learning process.

C. Learning Model for Embedding Ethics Earth

The function of the learning model is " each model of guides us as we design instruction to help students Achieve various objectives " [16]. Learning includes three activities, including planning, implementation, and assessment. The three activities based on the learning model selected. Choosing a learning model notice of material, the level of cognitive development of students, facilities and infrastructure, and learning media in order to achieve the effectiveness of learning [17].

The learning model to inculcate ethics with respect to the standards formulated earth content of the geography curriculum subject for education SMA / MA. Furthermore, the materials, the means infrastructures, and learning media, they become part of the instructional design to inculcate the land ethics. The learning model is: " the term teaching models refer to a particular approach to instruction that includes its goals, syntax, environment, and management system " [18].

The learning model based on local wisdom has six components, namely: rationale, competency to be achieved, syntax, measurable learning outcomes, impact Bridesmaids / long term, and instructional design. The learning model based on local wisdom to inculcate the land ethics visualized in the following figure 1.
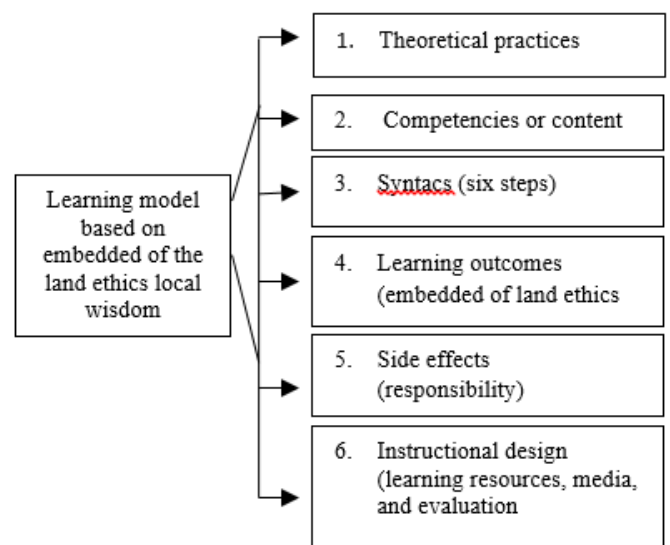

Fig. 1. Learning model based on embedded of the land ethics local wisdom (adapted from [14, 16])

The rationale is based on a theoretical basis and practical. Cognitive learning theory (Piaget, Ausubel) stressed that learning is a mental process. Behavioral learning theory (Thorndike, Skinner), looked learning is a process of habituation to form habitual behavior. Learning theory of constructivism (Vygotsky) give priority to the principle of prior knowledge and conceptual-change in the learning process. Local knowledge can be ethical and moral behavior that guide the local community. A caring attitude and behavior are familiarized with the learning process.

Competence is the ability possessed by the process of development and development potential of learners. 'Competencies is the ability to understand local knowledge to analyze mitigation and adaptation to natural disasters. The syntax consists of six learning activities, namely: (1) orientation; (2) the presentation of the material; (3) identification of important concepts; (4) an understanding between concepts; (5) the application of the concept; and (6) of reflection.

The result of learning is the learning objectives that include cognitive, affective, and psychomotor to achieve competence. Ethics earth is a concept that is integrated into the learning objectives and teaching materials. Understanding the concept of ethics earth covers translation, interpretation, and extrapolation (Bloom). Impact accompanist is a long-term goal that will be formed through a process of habituation in learning activities that the formation of a caring attitude and responsible behavior becomes a habit.

Instructional design is the support system model utilized in the syntax. A model support system includes three components, namely: (1) teaching materials developed from local wisdom and integrate ethics earth to analyze disaster mitigation and adaptation; (2) learning to use the media sources that are closely related to local wisdom and ethics of the earth; and (3) an assessment instrument to measure the achievement of learning outcomes and as a measure of the effectiveness of the model.

IV. CONCLUSION

Standard content that includes competencies charged local knowledge on the subjects contained in geography class XI. Ethics earth is a charge that is integrated into the competence to analyze mitigation and adaptation to natural disasters. The learning model based on local wisdom to inculcate ethics earth consists of six components, namely: rationale, competence, syntax, learning outcomes, impact accompanist, and instructional design. Syntax consists of six steps: orientation, presentation of the material, identification of important concepts, understanding between concepts, application of

concepts, and reflection. Inculcate ethics earth is measured through the understanding of the ethics of the Earth, including translation, interpretation, and extrapolation. Instructional design consists of three components: teaching materials, media, and assessment.

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Improving Critical Thinking in Academic Writing through Portfolio in Higher Education

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Abstract—**Critical thinking skill is one of 21st century skills that supports the mastery of academic writing. Academic writing skill requires critical thinking to express arguments in such systematic and scientific way based on trusted sources. Facione (2011) argues that there are 6 stages in critical thinking, namely interpretation, analysis, interference, evaluation, explanation and self-regulation. These stages were applied to writing activities. The outline of academic writing consists of three parts, namely the introduction, development and conclusions. Each part requires the ability to think critically. To be able to think critically, one needs to have prior data. Therefore, it is necessary to use portfolio to support these strategies. This study uses action research to psychology students who programmed academic writing course.**

Keywords—*critical thinking, academic writing, portfolio, higher education*

I. INTRODUCTION

Higher Education institutions around the world face the growing problem of relevance as they enter the twenty-first century. There is now growing list of skills employers are expecting of their employees, reflecting the changing world of work (Wallis in Hallissy). Students must learn the essential skills for success in today's world, such as critical thinking, problem solving, communication and collaboration (Trilling and Fadel, 2009).

Critical thinking is an important and necessary skill because it is required in the workplace, it can help you deal with mental and spiritual questions, and it can be used to evaluate people, policies, and institutions, thereby avoiding social problems (Hatcher and Spencer, 2005). Critical thinking is considered to be central to higher education or an essential goal of teaching (Kuhn, 1999), being the key objective of schooling (Scriven & Paul, 2005).

Halpern (2003) proposes that the construct of critical thinking is a more meaningful way to conceptualize human intelligence, critical thinking is a process involved in any research activity (Phillips & Bond, 2004).

Many researchers have asserted the influential role of critical thinking in students' academic achievement (e.g., Birjandi & Bagherkazemi, 2010; Fahim, Bagherkazemi, & Alemi, 2010). Critical thinking ability has been identified as one of the constructs which has been proven to be a good predictor of academic performance (Tsui, 1999).

Critical thinking is a skill like any other academic skill and can be developed over time, through a step-by-step process (Hatcher & Spencer, 2005). Critical thinking is a skill that is also applicable to all academic levels and is necessary for academic preparation (Chaffee, 1992).

There are various ways to teach critical thinking. Theorists are divided into two camps regarding whether critical thinking is best taught as a general skill applied to all disciplines or as a skill used in a particular discipline (Al Sharadgah, 2014).

Dixon e.t. (2005) emphasize that writing is a vehicle through which students can express their critical thinking, and that writing seems to be an expression of critical thinking when students are trained to use critical thinking methods consistently in writing. Writers engage in a recursive process when writing and this process is regulated by distinct thinking processes that writers manipulate in their writing (Flower & Hayes, 1981). Writing is a recursive process in that the student can return to a previous stage of the writing process while working on a later stage. In other words, while students were revising their essays, they may find themselves thinking of new ideas that could be included in the essay. This suggests that critical thinking and its skills may be enhanced in the process of students' writing.

From a style of evaluation in which students have to expose factual knowledge, there is a shift to ascertain what students are capable of doing with that knowledge across competencies; and tests are designed to measure what students know, rather than what students do not know. A formative evaluation makes the teacher and learner cooperate actively from the beginning to diagnose how correctly the process of learning is going in order to ensure good results. A continuous assessment then requires the use of different instruments for evaluation, so the traditional paper and pencil final exam is replaced or complemented by other instruments, such as portfolios and interviews (Martinez-Lirola & Rubio, 2009)

A portfolio consists of a folder in which students keep several tasks to accomplish certain objectives and competencies selected by teachers; it may help students develop their written skills, as Celce Murcia and Olshtain (2000:159) indicate: "The portfolio, which is usually an ongoing collection of different writing assignments kept by the student in a folder or workbook, has become an important concept in developing writing skills and in giving teachers a fairer and more perceptive way to evaluate".

Portfolios can serve a critical role in helping students focus on expanding their minds through reading and discussion, clarifying their own thinking through writing, and broadening student's creative horizons (Bekurs and Santoli, 2004). Additionally, portfolio assessment allows the flexibility to monitor individual student progress while meeting community, state, and national standards. (Bekurs and Santoli, 2004).

II. LITERATURE REVIEW

A. Critical Thinking

Wang (2009) defined critical thinking ability as the ability to think reasonably and reflectively. He further suggests that critical thinking is an ability that allows students to freely express their own ideas, to demonstrate the interrelationships among their ideas, and to generate higher levels of thinking, Dephi Research Project (Facione & Facione, 1996) cited that critical thinking to be purposeful, self-regulatory judgment which results in interpretation, analysis, evaluation, and inference, as well as the explanation of the evidential, conceptual, methodological, criteriological, or contextual considerations upon which that judgment was based."

Paul and Elder (2006) interpret critical thinking as "thinking explicitly aimed at well-founded judgment, utilizing appropriate evaluative standards in an attempt to determine the true worth, merit or value of something". McPeck (1990) characterized critical thinking as the ability to suspend judgment, or temporarily suspend judgment, until sufficient evidence is accumulated to establish the validity of a proposition or action.

Facione (1990) who critical thinking as: "purposeful, self-regulatory judgment that results in interpretation, analysis, evaluation, and inference, as well as explanation of the evidential, conceptual, methodological, criteriological, or contextual considerations upon which that judgment is based."

Put briefly, critical thinking is an skill include 1) analyzing arguments, claims, or evidence (Facione, 1990; Halpern, 2003); 2) making inferences using inductive or deductive reasoning (Willingham, 2007); 3) judging or evaluating all aspects of arguments, cases, and situations (Lipman, 1988); 4) making decisions or solving problems (Ennis,1985; Halpern, 1998; Willingham, 2007); 5) interpreting and explaining (Facione, 1990); and 6) asking and answering questions for clarification (Ennis, 1985).

Facione (1990) said that critical thinking consists of five skills, interpretation, analysis, evaluation, inference, and explanation.

B. Critical Thinking in Academic Writing

Condon and Kelly-Riley (2004) said that "writing is a tool of thinking" marks the link between critical thinking and writing. Bean (2001) asserts that writing "requires analytical or argumentative thinking and is characterized by a controlling thesis or statement and a logical, hierarchical structure".

Sorrel et. (1997) clarify that writing requires one "[t]o connect ideas from internal and external sources, critically think about the ideas, and then infer a generalisation that gives the separate pieces of information a coherent verbal shape"

Schafersmen (1991) explains that "writing forces students to organize their thoughts, contemplate their topic, evaluate their data in a logical fashion, and present their conclusions in a persuasive manner". Good writing is therefore a reflection of good critical thinking. The sources of ideas can be from across a variety of texts and those based on observation, experience and reflection (Vardi, 1999).

Writing is an essential component in both developing and demonstrating critical-thinking skills, and has been called "the exterior sign of an interior thinking process" (Bean 1996). Elder and Paul (2006) point out the "intimate connection between the ability to write well and the ability to think well."

Critical thinking is also claimed to be important in the acquisition of language skills particularly writing and reading (Freire, 2007), two indispensable language skills that can help undergraduates secure their academic success. However, studies on the relationship between critical thinking and these two language skills, especially those which use second language learners as the sample are still not sufficient. Similarly, there are not many studies conducted on the relationship of the aforementioned construct with general language proficiency.

Academic writing is always a form of evaluation that asks you to demonstrate knowledge and show proficiency with certain disciplinary skills of thinking, interpreting, and presenting. Writing the paper is never "just" the writing part (Irvin, 2010)

Olson (1992) argues that thinking can be refined through pre-writing, writing, revising and editing activities. This means, as a writer is engaged in the writing process, the writer is using his/her judgments to evaluate his/her own text and make any necessary changes to express his/her ideas clearly and confidently to readers. Thus, engaging students in critical thinking during [academic] writing classes is very important but it can only be achieved if the writing assignments foster such work (Reynolds & Moskovitz, 2008).

Hence, critical thinking in academic writing is a manifestation of a writer ability to understand and analyses the ideas, evaluate and synthesize the arguments in a variety of sources before making any conclusions, and then presenting them clearly to an audience. It entails the ability to: understand key concepts and ideas; distinguish the main ideas and arguments from the subordinate ones; judge their relevance and provide reasons; judge the credibility of sources of information; and be able to paraphrase them and later draw conclusions based on all the justifications made. Engaging oneself in all these tasks exercises thinking and heightens it.

Critical thinking is important and applicable to so many areas of life and learning. It has been said that when people are not able to think critically and intelligently about the myriad of issues and problems that confront them, they then may come across many answers, and still do not know what the answers mean (Halpern, 1998). Walker (2003) suggests that in order to promote critical thinking in learners, teachers should teach them some strategies. He claims that learners should be encouraged to be inquisitive, ask questions, and not believe and accept everything they are told. Two other strategies suggested by Walker (2003) are classroom discussion and debates and written assignments. He further claims that thinking develops with practice and evaluation over time by using multiple strategies.

Critical thinking also seems to play a role in language teaching and learning. Williams and Burden (1997) claim that

learners need to use their minds to observe, think, categorize and hypothesis in order to work out how a language operates.

C. Portfolio

Writing is a process, not a product-oriented task, and expressive writing (i.e., exploratory writing) is a form of communication closest to that of speech. "Exploratory writing takes practice, it is a powerful tool for focusing the mind on a problem and stimulating thought" (Bean, 1996)

Expressive writing creates comfort and confidence in the mind of the student. Through creating new writing habits, the student overcomes the fear of writing and possibilities for creativity and growth open up.

Assessment in education plays an important role in tying instruction to learning to meet certain educational goals specified by education administrators and policy makers, and to satisfy the demand of stakeholders that include students, parents, communities and employers. Assessment works best when its purpose is clear, and when it is carefully designed to fit that purpose.

The three main groups of purposes of assessment are to assess *for learning*, to assess *as* learning and to assess *of* learning (Earl et al., 2006). The three are inter-related with assessment *of* learning more easily distinguished from assessment *for* and *as* learning.

Assessment *of* learning aims to check students" learning, usually at the end of a course, and is summative in nature. It summaries what students are able to do and what they know in comparison with the expected learning outcomes specified in the curriculum or how students achieve in relation to other students (Earl et al., 2006). The results of assessments may be accessible for public view "as evidence of achievement to parents, other educators, the students themselves, and sometimes outside groups (e.g. prospective employers and other educational institutions)" (Earl et al., 2006, p. 55).

In contrast, assessment *for* learning serves to promote learning as it progresses via the feedback gathered from the assessments. It is formative assessment. Assessment *for* learning is more than just ongoing assessments of students" progress. It also includes how students can benefit from the feedback to help them to further improve in learning (Black and Wiliam, 1998; The Assessment Reform Group, 1999; Chappuis, Stiggins, Arter & Chappuis, 2003; Stiggins et al., 2004). Effective assessment for learning requires high quality interactions between teachers and students, and between students and peers (Learning and Teaching Scotland, 2007). Being made aware of their responsibility to make progress, students can monitor their learning by evaluating the feedback gained from their teacher and peers.

Portfolio assessment places limited boundaries on the role of writing in students' lives and empowers them to take chard of their own learning.

Administering portfolio assessment can be as simple or as complicated as the teacher, students, and circumstances dictate. In brief, students keep their writings, and as time progresses, they select pieces to revise. Teachers hold writing conferences with students to aid them in revision strategies. At the conclusion of a given time period (e.g., an instructional unit, a quarter, or a semester), students and teacher formulate criteria for evaluation, and students assemble and submit either the entire portfolio or selected revisions.

Bratcher (1994) emphasizes that "grading" is defined as "communication between teacher and student that is designed to enhance the student's writing". Clear standards for evaluation of finished pieces need to be established so that communication is clear about the merits and demerits of student writing in the eyes of the teacher.

Portfolio assessment is appropriate for meeting these fundamental objectives of stimulating cognitive development, inspiring creativity, and promoting student responsibility. De Fina (1992) outlines several student-centered objectives of portfolio assessment: to examine growth over time, to develop a sense of process, to creative a means of self-evaluation, to determine individual goals, to empower confidence as developing writers, to be presented with real-life learning opportunities, and to observe language development.

III. METHOD

A. Participants

Participants of the study were 41 students from the Department of Educational Management at State University of Surabaya, during the third semester of the academic year 2013/2014. Participants' ages varied, but all of them were adult learners with the mean age being nearly 19. Gender was not considered as a moderator variable.

B. Procedure

First, the researcher explained the program to the participants. The instructor taught the class, using critical thinking in academic writing steps.

TABLE I. CRITICAL THINKING IN ACADEMIC WRITING STEPS

The Outline	Acitivities		Critical Thinking				
			Interpretation	Analysis	Evaluation	Inference	Explanation
The Preliminary Outline	Step 1	Take the ideas	• Categorization • Decoding • Clarifying Meaning	• Examining Ideas • Identifying Arguments • Analyzing Arguments	• Assessing Claims • Assessing Arguments	• Querying Evidence • Conjecturing Alternatives • Drawing Conclusions	• Stating Results • Justifying Procedures • Presenting Arguments
	Step 2	Group the ideas together logically					
	Step 3	Identify (label) the main and secondary ideas					
	Step 4	Organize the main ideas in a logical order					
Main Outline	Step 1	A typical paragraph	• Categorization • Decoding • Clarifying Meaning	• Examining Ideas • Identifying Arguments • Analyzing Arguments	• Assessing Claims • Assessing Arguments	• Querying Evidence • Conjecturing Alternatives • Drawing Conclusions	• Stating Results • Justifying Procedures • Presenting Arguments
	Step 2	A topic sentence					
	Step 3	Arguments					
	Step 4	Examples					
	Step 5	A concluding sentence					
	Step 6	Transitions					
Conslusion	Step 1	Summary	• Categorization • Decoding • Clarifying Meaning	• Examining Ideas • Identifying Arguments • Analyzing Arguments	• Assessing Claims • Assessing Arguments	• Querying Evidence • Conjecturing Alternatives • Drawing Conclusions	• Stating Results • Justifying Procedures • Presenting Arguments
	Step 2	Final thought					

The researcher checked the assignments and gave the comments back to the students. Each writing task was carried out in three sequential stages, the preliminary outline, main outline and conclusion. These stages were the followings:

- The Preliminary Outline
  The participants were required to research the topic. In the first session, participants were asked to browse the web page containing the critical thinking skills lessons where

they worked independently to study the lesson set for the task of writing and thus learning critical thinking skills. Then, participant were asked to write the text.

- The Main Outline

  Were encouraged to read a sample model on the topic they were to write about. Then, participants were asked to organize the information and ideas they had generated in the pre-writing stage and to put them in an essay applying the critical thinking skills they had learned.

- The Conclusion

  The participants shared their first drafts with other peers this stage allowed time to reflect upon what had been written to rethink, re-see, and reshape words and ideas. Participants received comments, discussed them further with peers and decided what to incorporate in their final drafts.

IV. FINDINGS

The research there are three major findings that will be discussed in this section include:

- Increase in the participants' self-knowledge after portfolio development; participants' perspectives on their educational lives changed after developing a portfolio, they expressed: a new sense of self-discovery and personal empowerment to achieve future goals.

- Improved appreciation of the role of reflection in recognizing learning; participants confirmed the acquisition of better organizational skills as a consequence of portfolio development. The portfolio process helped them understand how their learning took place due to the need to critically analyze, organize, evaluate, and write about their learning from experiences

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Study of Gender in Adaptation Strategies Post Kelud Volcano Eruption 2014

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Abstract- Kelud Volcano eruption in 2014 has weakened every aspects of life in society are affected. In the village of Pandansari Ngantang Malang, most of the people are farmers. 90% of work people are farmers and farm workers (mreman). So that when the disaster happens they do not have a livelihood again. This study used a qualitative approach with a focus on assessing the impact of catastrophic eruptions for the life ofthe community, especially for women and strategy of sustainable livelihoods of households. The research subjects as many as 90 people were taken from the 15% of families who work in the agricultural sector with interactive model developed by Miles and Huberman. Women in disasters can have a big impact in accelerating the recovery efforts after the disaster. Adaptation strategies undertaken by women include social and economic adaptation. The forms of adaptation do not necessarily carried out by all the village women Pandansari, it is influenced by several factors, such as level of education and the number of members of the family.

Keywords: livelihood, adaptation strategies, and the role of women

I. INTRODUCTION

Region of the earth's surface has different vulnerabilities. Indonesia is a region with a high risk of geological disasters, this is because the position at the confluence of three tectonic plates. These conditions resulted in ocean trenches and volcanic row that extends parallel to the shoreline. The number of volcanoes in Indonesia has positive and negative effects, its positive impact is fertile land for agriculture and the negative impact is primary or secondary disaster of the volcano.

One of these important variables that must be taken into account is that a similar disaster could bring different impacts for different gender groups. Like flood or earthquake, for example, the impact for men and women are not identical, one of which is caused by differences in vulnerability to disasters due to existing gender relations. UNDP report (2010) states that (1) in a disaster female life expectancy is lower than in men, the data from 141 countries in the period between 1981 - 2002 and (2) women and children at risk 14 times more vulnerable in the event of a disaster than in men.

Gokhale (2008) revealed when the earthquake occurred in the Indian women will feel the social impact is more severe than in men. Existing inequalities root causes of disaster vulnerability in women. These inequalities result in any disaster that occurs will impact differently on women/children and men (Bradshaw and Fordham. 2013).

Elaine (1997) explains that the risk to disasters differently distributed in the community. According to him, as a complex concept, the vulnerability is influenced by many factors. One of them is the difference in access to and control over resources, which are needed both for survival and undergo a period of recovery after a disaster. However, he underlined that women and girls are part of a group of people who are on the list of high-risk groups to disasters (Elaine. 1997)

Kelud Volcano aftermath of natural disasters in 2014, many villagers Pandansari activities Ngantang which has constrained agricultural production and crop failure. Kelud eruption causing damage to the physical, social and economic environment as well. In disasters, women and men often lose the capacity to sustain the livelihoods of their families due to loss of income sources/resources production (Murtakhamah. 2013).

The incident makes all citizens must work hard in the reconstruction and rehabilitation after the disaster occurred. Lost most of his possessions to make all family members to work hard in the process of rehabilitation and reconstruction. But usually it results in changes in gender roles (women and men). The workload of women often increases after a disaster (Hidayati, et al. 2012).

This issue can not be separated from the issue of culture. When a person grows they adopt gender roles covering how men and women should think, act and feel according to the demands of culture (Crawford and Unger. 2000). Therefore gender roles are roles expected by culture against men or women in the face of disaster.

On the basis of this fact, the focus of this study was Assessing the economic livelihood strategies of farm households villagers Pandansari Ngantang as a form of adaptation to the women after the eruption of Volcano Kelud 2014.

II. RESEARCH METHODS

This reaseacrh is seeks to assess the impact of disasters kelud eruption for village life Pandansari Ngantang especially for women and the livelihood strategies of sustainable household villagers Pandansari after the eruption of Volcano Kelud 2014. This study used

a qualitative descriptive method. From the secondary data processing Malang in Figures, the total number of population is 603 respondents (household farmers), the determination of sample respondents who will be the informant as much as 15%. This refers to the opinion of Sugiono (2008) which states that if a population of more than 100, it can be as much as 10-30% of samples. So the number of informants in this study was 90. The data analysis was prepared by adopting Qualitative data analysis techniques developed by Miles and Huberman (1992) ie interactive model analysis.

III. RESULT

Most of the villagers Pandansari working in the agricultural sector with superior products such as rice. In order to boost economic activities, the district government seeks to maximize the potential that exists as the maintenance of dairy cows, considering the number of land around the forest that can be used for planting grass/*kolonjono* very good for animal feed dairy cows, resulting in increased milk production can continue.

Based on the map Disaster Prone Areas (KRB) Kelud made by the Centre for Volcanology and Geological Hazard Mitigation (PVMBG) in 2014, Pandansari village lies in the KRB II and I.
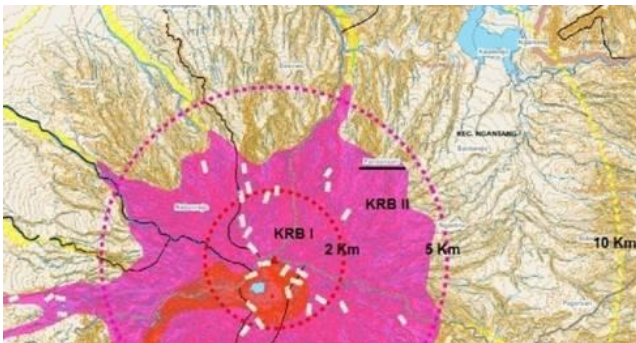

Fig. 1 Disaster Prone Areas Kelud in Ngantang
Source: Map KRB Kelud BNPB 2014.

In the phase of pre-eruptive volcano Kelud 2014, Pandansari village livelihood strategies Ngantang Malang District did not experience significant disruption on human assets, natural, physical, financial, and social. Based on interviews with the residents, they have no idea if the impact of the volcanic eruption of Kelud will be very severe. Before the 2014 eruption, volcanic ash and/or material eruption never get to the district of Malang.

> "meterial not have thought up here, because the first-former was never hit. The eruption in 1966 only ash, eruption in 1990 here is safe, do not hit, yesterday that 2007 will erupt but actually not so, well then this new 2014 knew the wind direction here. Material up to the village, a new person to flee. When the improvement of the status at 21:00 PM, people are still waiting and watching."(Villagers Pandansari[1])

From the description it can be concluded that the village Pandansari never affected by the volcanic eruption of Kelud directly resulting in severe damage. They also do not make preparations to evacuate because of the previous disaster (2007) Volcano Kelud does not erupt. So when an

increase in the status of being alert to erupt many people panic and do not know what to do.

Head of Village Munjung Pandansari explained that only one citizen who died shortly after the eruption. The death toll was 80 years old and suffered from respiratory problems that can not be helped. While interviews with some of the residents showed that the pain suffered after the eruption had little impact, and can be directly cured.

The age group also determine the level of vulnerability and changes in these assets. In the age group of children and teenagers who are schools have severe psychological trauma. Some children still experience fear until 3 months after the eruption, and some schools are reluctant teenagers to school for several months because of the same thing. Plus access to schools damaged by the brunt of cold lava to go to school so they need to cross the river at any time of cold lava can occur during the rainy season. So some children still had to be delivered to school by their parents.

Total agricultural activity was also suspended after the eruption. This is because agricultural land entirely covered by the eruption of material in the form of volcanic ash and rock pumice. According to the residents, to returns the agricultural land to be planted back as they take several weeks to more than 1 year. Because until now there are some farms that can not be replanted. According to residents affected land hot ash has properties that seed planted will die. So since it is a few people decided to become a sand miner for a while until the land can be replanted.

Fig. 2 agricultural land can not be cultivated up to now
Source: Primary Data, 2015

There is no agricultural land that can be harvested. even some farmers suffered losses of up to Rp. 200 million because of the loss of arable land and into rivers. While most farmers experienced kerungian between Rp. 5,000,000 to Rp. 25,000,000 due to loss of seeds and can not grow for some time.residents who did not have arable land and worked as a laborer/*mreman* reported experiencing losses of between Rp. 1,000,000 to Rp. 5,000,000 due to lose their jobs for a while.

But most people do not feel a loss of their jobs sector as farmers. This is because their crops of rice just for their own consumption. And when the eruption occurred in the form of food assistance came pouring so thought lost property derived from agricultural products there instead. From interviews help continues to flow until 3

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1 Villagers interviewed named Sumiati (60) who have experienced severe Kelud Volcano eruption in 1990 but the worst affected areas at the time was Blitar. Pandansari village

just happened ash and not as severe eruption that occurred in 2014. In the 2007 eruption dampakya not at all perceived by villagers Pandansari.

months after the eruption. Assistance in the form of clean water, foodstuffs and building materials.

In the post-eruption phase, the population livelihood of farmers still do not have the capital to be able to start activity again. Livestock farmers who survived during the post-eruption had difficulty in finding the animal feed because of volcanic ash and pumice turn off all the existing vegetation. So therefore the citizens that the cattle could be saved choose to sell cattle as initial capital business. But the destruction of agricultural land resulting in many farmers who need additional capital to restore their land. On the basis that not a few farmers who choose to move into the sand diggers while waiting for the land to recover.

Assistance in the phase of post-eruption continued to arrive. Residents who have had a previous loan to the bank granted low-interest working capital assistance for free to start their business back. Farmers also receive assistance in the form of seeds and medicines. From local governments and animal husbandry department to provide assistance in the form of a productive dairy cattle breeders.

The main damage to the building located on the roof of a house destroyed by a burst of volcanic material. Many residents do not have time to save property so most of the furniture and the furniture badly damaged. Based on interviews with informants, they are not expected to be as severe eruption that and just to secure items such as furniture under the mattress. Apparently after 4 days to evacuate and are allowed home they find the house had been flattened.

The rehabilitation and reconstruction of houses initially progresses slowly and seem like more citizens waiting for help from the military and volunteers. In addition to the constraints derived from the main access into the village Pandansari interrupted because of cold lava, residents claimed was still traumatized and less prepared for the eruption of Volcano Kelud 2014.

Current eruption phase relationships between citizens increasingly interwoven. Tradition of mutual assistance to clean and repair the houses done together. Renofation done rotating from house to house in accordance with a predetermined order. Each house to get their turn to be repaired and get urgent assistance in accordance with the needs of home improvement mereka.Warga also respond well to any aid that comes to the village Pandansari. Residents do not feel disturbed by the residents from outside the village who came just to watch, because they only watch on the village boundary. Residents outside who come to watch keen on cold lava flow that suddenly formed and cut off access into the village. So indirectly the difficulty of access to the village to make unauthorized residents outside can not enter.

IV. DISCUSSION

Women constitute one of the most important actors in the process of reconstruction and rehabilitation after the disaster, but in some aspects of the study or in programs after the disaster they are not adequately involved. These conditions have been regarded as commonplace as in Javanese culture, women have long been constructed socially and culturally to be "*kanca wingking*" (Women constructed just well on a variety of domestic affairs and its movement is limited within the scope of the household) (Nugraheni S. 2012). They are generally seen as passive victims in post-disaster programs. In fact, women have an important role in regulating the economy or making a family make important decisions. One informant (Isah[2], 31) provide information to ask her husband to go abroad as migrant workers after post Kelud Volcano eruption in 2014 occurred. Isah concept as *kanca wingking* have a domestic role to perform its functions to regulate in the house. Isah husband while a *kanca ngajeng* which has a public role whose role is to meet all the needs and domestic purposes. As proposed by Koentjoro that the couple often referred to *garwa* is the acronym of *sigaraning nyawa* (soul mate), each of which has the role of domestic and public, the wife as *kanca wingking* have domestic roles and husband as *kanca ngajeng* has a public role ,

Deny the fact that women are passive victims. One of the evidence indicates otherwise. Women can perform its role as usually even more than men in some cases after the disaster showed that violent stance and tends to craze (Chew and Ramdas. 2005). Some interviews show there are housewives who make the decision to sell their livestock in order to be used as working capital or ask the husband to work on the excavation of sand for a while. They have thought that the land affected by the eruption of Volcano Kelud will take a long time and cost a bit to be replanted. Besides assistance from the government was limited to the provision of seeds and cows for groups of farmers, but there is no attempt to recover arable land so that there are some farmers who do not have the capital were forced to leave their land fallow temporarily and work in other sectors.

The strategy of adaptation is done every woman is different. As for some of these strategies is to allocate a social strategy that includes the entire family to work and increase family income. As is done in Mrs Rusiatin (42) who have family members as much as 4 people. Before the eruption of 4 family members who are still dependent not work, they only occasionally came to help paddy when the harvest comes. But in the post-eruptive phase She invite all members of the family to be a farmhand/*mreman* who wages a day could reach Rp. 25,000 if they work full all day from morning till noon. So if earlier when the family was only earning an average of Rp. 50,000 per day now with the addition of 4 people this family workers earn an additional income of Rp. 100,000 per day. With the addition of this pengahasilan family economy is expected to recover quickly.

As reported by Tobin (2001) which explains that there is equality of roles between women and men, are now both looking for income and jointly take care of the household. This fact reinforces the opinion Hidayati (2012) that women have more burden of having to run two roles at once. So the disaster provides an opportunity to

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2 Isah (31) is an immigrant population that is married with villagers Pandansari and already has one child who is in grade 2 elementary school. His educational background is in high

school. For reasons do not have arable land Isah then asked her husband to go abroad as migrant workers to supplement the family income.

change the role of women and their status in society (Thurairajah).

But not all residents of the village Pandansari implement social adaptation strategies that allocates all family members to work. Mrs Sumiati (60) who have family members as much as 3 people do not do that. The reason they are fresh out of school and still traumatized so that when they are working still like the confusion.

Social adaptation strategies are also done regularly hold activities together citizens who routinely done every week. From the results of the survey and interview these activities in the form of tahlil and PKK. This activity is an activity that is already routinely done long before the eruption occurred. But the post-eruption phase, the head of the village argued if these activities need to continue to be held in order to provide citizens of the post-eruption activities as well as to restore the conditions of the new psychological trauma. Call (2012) argued in Indonesian society there is a belief that by increasing the levels of religiosity will reduce the risk of disaster in the future.

Economic adaptation strategies undertaken by village women Pandansari include diversification of work. Some women decide that her husband worked in different sectors during the wait farmland can be replanted. These sectors are mining (sand quarrying), construction (construction workers), and industrial (factory workers). The mining sector is the sector most. Most of the farmers who lost their land because of the cold lava flood Konto River turning into sand miners. Some sand miners working on the basis of recommendation of his wife and others are self-consciousness for a living quickly. Farmers working in the mining of sand claimed to have fee enough for everyday life. Income from mining sand obtained by collecting 1 sand truck (1 *rit)* which is the equivalent of 6-8 cubic, either alone or in groups. The results are then sold and divided equally in accordance with the number of miners. Price 1 truck of sand can reach Rp. 250,000 to 300,000.

V. CONCLUSION

Adaptation strategies undertaken by women after the eruption of Volcano Village Pandansari Kelud 2014 include economic and social adaptation. On social adaptation few women allocate all family members to work, another form of adaptation is with the activities of gathering people who routinely done once a week. And on the adaptation of the economy, some women apply diversification work to increase the family income while waiting for agricultural land can be reprocessed. The whole form of adaptation is an attempt to restore livelihoods quickly. The forms of adaptation do not necessarily carried out by all the village women Pandansari, it is influenced by several factors, such as level of education and the number of members of the family

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Gempungan Tradition in Sundanese as Local Wisdom Learning Social Science Education in Primary School through Socio-Cultural Transformation

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Abstract - Sundanese as an ethnic, have many customs that still continue to be used, especially in rural areas. There are positive values can be taken from the ancestral tradition of Sunda, both with regard to religious values, human values, moral values, social values, and others. This paper will raise one ethnic Sundanese tradition "gempungan" as the local wisdom to the study of Social Science Education at the elementary school in the socio-cultural transformation. This paper, using the literature review, interviews with the various parties involved, so that it will answer the questions: what is "gempungan"? How "gempungan" can be implemented? Anyone who is carrying out a "gempungan"? Can gempungan as a local wisdom held on Social Science education lessons in elementary school? What are the positive and negative impact of "gempungan"? Become the study in this paper. "Gempungan" Nowadays, it's different with gempungan performed by Sundanese elders. There is a cultural transformation in the activities of this gempungan, so give the understanding and meaning which is different from the previous one.

Keywords: Gempungan, Sundanese Customs, Social Science Education, elementary school, socio-cultural Transformation

I. INTRODUCTION

Culture is a way of life that developed and shared by a group of people. Culture can be passed down from generation to generation. It can be said also that culture is a holistic lifestyle that is complex, abstract and spacious, filled with the values of kindness. It is fitting that the noble values can be inherited and preserved by the next generation.

Sundanese culture is a culture Sundanese people who live in the area of Sunda precisely in the area of West Java. Duly maintained and preserved in everyday life by society. Where the values of goodness in Sundanese culture still able to maintain the identity and character of the Sundanese people. But what happens when this is, that young people tend not to understand Sunda when asked about his culture, hence the term "Pareumeun torch" (do not know the origin) is suitable for young people Sunda. Why is that? Because clearly visible, that many young people are not so interested Sunda again with Sundanese culture that is poorly understood and interpreted first applied in daily life. These conditions give rise to concerns of the elder citizens of Sunda, Sundanese culture and traditions that others will slowly become extinct.

Sunda tradition can be divided into two: First, the value contained in the Sunda tradition explicit knowledge (explicit knowledge), such as proverbs, tales, criticism, and ancient texts. Second, Sundanese traditional values derived from tacit knowledge (knowledge that is implied), this knowledge consists of mindset, attitudes, and wisdom Sundanese people in confronting and overcoming the problem of life. Sundanese culture should be preserved with priority inheritance of the two traditions of knowledge that express, or implied. But unfortunately this is still very poor, with a lack of knowledge about the development of Sundanese culture making it difficult for young people to still be able to "ngamumule" (preserve) culture.

One of them is the "Gempungan" (consultation) which seems to be something strange. Whereas gempungan Sundanese culture is one that has a high social value. Togetherness Sunda citizens in gempungan be a sign that the Sundanese people really appreciate the difference and still maintaining harmony. Life problems that always arise not make prolonged conflict. But it can be resolved through gempungan, Gempungan interpreted as meeting or "Bewara" in Sundanese society related to one thing and another. Although its implementation in each area is different. But his spirit remains the same which is to solve the problems that arise in the community with deliberation. Ideally gempungan carried out in the village to hold an existing problem to be taken way out. Can gempungan implemented in learning Social Science in elementary school? How gempungan in Sundanese tradition in the social and cultural transformation? Is there still relevant to the present condition of the Sundanese people? Or is outdated, because the values of tradition gempungan is not appropriate in this modern era? In this paper will be discussed related to the meaning of Gempungan as a tradition in Sundanese culture of learning in Social Studies in elementary school as a social and cultural transformation.

II. DISCUSSION

A. Gempungan Tradition

Melville J. Herskovits and Bronislaw Mallnowsi explained that everything contained in the society is determined by its culture. Why is that? because culture is always closely linked to the public. Likewise, the "gempungan" which is the culture of

the Sundanese people who occupy most of the area of West Java. "Gempungan" is an activity that is performed as needed. The meaning of the word "gempungan" itself in Indonesian is: a meeting or assembly. The word "gempungan" is derived from the Sundanese also meaningful deliberations villagers. For most people, especially the Sunda itself that is already widely abandon traditional Sundanese. "Gempungan" words cannot be interpreted further. Whereas in the implementation gempungan laden noble values Sundanese culture. "Gempungan" can be a good communication tool between fellow citizens in conditions that tended to be selfish and individualistic.

"Gempungan" is an activity performed by villagers somewhere, can the village hall or in other places that have been approved by the community. Mediated by a set of villagers and elders, this gempungan implemented to resolve the problems that exist in society. Character heterogeneous citizens have a high potential for the emergence of various conflicts. Hopefully, through gempungan problems can be solved properly without conflict. Elders of the village and its presence became a figure which is expected to provide advice as well as fair and equitable solution in solving a problem. Not biased in making decisions and remain in a neutral position becomes a necessity to keep the environment remains conducive.

Kinds of public aspirations and various complaints can be submitted by the community to the village and elders. Of course many attitudes that must be held in conducting "gempungan" is. Appreciate and respect of fellow citizens become the first point that must be owned by all citizens of the community. Aiming for the benefit of society becomes the second point, as well as abide by the results gempungan become a necessity for all citizens who participate in the event.

B. Customs Sunda

Sunda initially not the name of an ethnic but a religion in the past that the meaning of the Sundanese words is as follows: "Su" means eternal or true, "Na" means fire, and "da" means large or grand, then Sunda meaning is "the great eternal fire (Sun)". Sunda religion actually have spread all over the world. Sunda and religion is the oldest religion of all religions from Islam, Christianity, etc. (http://sundanese2013.blogspot.co.id/2013/03/tentang-sunda.html)

Based on the book of Atma Jaya (1958: 8), Ptolemy mentions, there are three islands called Sunda located in east India. Based on that information experts then geographer Europe using Sundanese word for naming the area and a few islands in eastern India. Sunda words as well as said Rouffaer (1905: 16) is taken from the word Hindu culture as also says Sumatra, Madura, Bali, Sumbawa which all indicate the place. Sunda own word, probably derived from the root word "Sund" or the word "Suddha" in Sanskrit meaning: shining, bright, white (Williams, 1872: 1128, Eringa 1946: 289).

Sunda ethnic communities largely occupied areas of the island of Java, particularly areas in West Java. Sundanese people have a culture called Sunda Sundanese culture and traditions. Sundanese culture and tradition is something that grows and develops as well as living in a community environment Sunda. Known by the Sundanese culture that upholds the culture of manners. In general, the public character of Sunda was cheerful, welcoming (someah), smiling, gentle, and highly respect their parents. As if the character is a trade-mark Sunda citizens.

Sundanese culture is one of the oldest cultures in the archipelago. Sunda kingdom is often attributed as the ideal period Sundanese culture. There are several statements in Sundanese culture on the way to the primacy of life. Sunda ethos and character is cageur, bageur, singer, and clever, which can be defined with the word healthy, good, healthy (strong), and intelligent. Sundanese culture is also a culture that became hoarse wealth for Indonesia to be preserved. Sunda spiritual belief system, namely the "Sunda wiwitan" that teach harmonious living with nature.

Sundanese culture has certain characteristics that distinguish it from other regions. In general, the Sundanese people in the area known as the Sunda gentle community, religious, and spiritual. This is reflected in a slogan. "silihasih", "silihasah", and "silihasuh"; Love one another (priority interconnected nature of matter), mutually enhance or improve themselves, (through education and sharing knowledge) and protect each other (mutual maintain safety). Besides Sundanese also has a number of values such as modesty, humility towards others, respectful to elders, and love to the smaller ones. In the Sundanese culture magical balance is maintained by means of traditional ceremonies whereas social balance Sunda conduct mutual cooperation to maintain it.
http://id.wikipedia.org/wiki/budaya_Sunda

C. Social Studies Education

Social studies education as a subject at the school level, has two modes, namely as the integration of the whole concept of the essential disciplines of the social sciences for educational purposes (integrated social studies), and as teaching materials disciplinary simplified from each of the social science disciplines for the purpose of education (disciplinary social studies). For primary school, social studies education is basically a complete integration of the disciplines of the social sciences and other disciplines that are relevant for the purposes of education (citizenship education). As written by Barr et al. (1978) as follows:

"Social studies is an integration of social sciences and humanities for the purpose of instruction in citizenship education. We emphasize 'integratio' for social studies is the only field which deliberately attempts to draw upon, in an integrated fashion, the data of the social sciences and the insights of humanities. We emphasize 'citizenship' for social studies, despite the difference in orientation, outlook, purpose, and methode of teaching is almost universally perceived as preparation for citizenship in a democracy."

In the context of social studies teaching. On insights developed body of knowledge (body of knowledge). Every social science disciplines including: structural, fundamental idea, the main questions (mode of inquiry), the method used

and the concept of each discipline so that learners can become social actors (social actor) intelligent (Bank, 1977). Social studies on the conceptual and practical level, by Barr et al (1977; 1978) are grouped into three pedagogical traditions, which is taught as a Social Studies (1) Citizenship transmission, (2) Social Science, (3) Reflective inquiry ". Which then gets the addition by Michaelis (1980), namely (4) Social studies as a social critism, (5) Social studies as personal development of the individual

Learning social studies in elementary school include natural features and socio-cultural diversity, utilization of natural resources (Natural Resources) in economic activity, ethnic diversity and historical heritage as well as social problems in the local environment, and others. Social studies education should be presented are varied to facilitate students in the learning process, so hopefully they can active learning, creative and independent. Learning social studies education is more emphasis on the ability of life (general life skills) and explore the values manners. In the process of teaching and learning are also teachers develop students interest in learning and improving skills of socializing between the knowledge of the condition of the people that are being developed in the community. Learning through social studies education will have an impact on the ability to think and reason of learners towards the better, so that the learning process can be meaningful.

Teachers are required to be able to develop a model of learning that can support the success of social studies learning so that students are able to think logically, systematically and critically. orientation on the objectives to be achieved; knowing and mastering the learning content of social studies education; many involve students in the learning process; students seek, find themselves, and learn to solve the problems that exist in society; and many use learning tools, learning resources and learning varied media. Expected to these factors, the quality can be further improved learning social studies.

D. Social Cultural Transformation

Edward B. Tylor explained that culture or civilization is a complex whole of knowledge, belief, art, morals, law, customs, and capabilities and habits acquired other in human beings as members of society. Culture is a humanizing process, it can be understood that in the cultural life changes, development, motivation. Likewise social cultural transformation. Changes in life becomes a very unusual, because life is dynamic.

The function of social human beings making human beings cannot be separated from the role of other communities. Life is the whole of the state of our self, the totality of what we do as human beings is the attitude, effort, and work should be done by everyone. Establishes an establishment in the order of social life that characterize human life as a social creature. Everything that exists in a society is determined by the culture of the community itself. Both the poor behavior and attitude determined cultural community. Each community has a culture that is continuously adhered and taught from generation to generation.

Adherence to culture in need as basic capital to be able to adapt and maintain viability. In this regard, in view of culture as values in biodiversity which is not a creation of its own culture of each individual to live and believe, everything that was obtained through the learning process. The process of learning is a way to pass values from generation to generation. Inheritance is known as socialization or enculturation process (the process of acculturation). There are three forms, namely the transformation of values that still fit to continue. For example, the values of honesty, sense of responsibility and others. Are less suitable, repaired, and that does not fit, be replaced. Examples culture of corruption and distorted is the target of transformative education.

Many found the negative impact caused by socio-cultural changes. it creates a void of meaning of socio-cultural change itself. As a result, each policy cannot solve the problem completely, and often lead to more serious social problems as a result of the policy.

Related to the cultural and social problems that is unique in every age. Socio-cultural changes into something common. The changes there with different logical consequences that accompany it. One example is, paternalistic pattern that must be institutionalized so that it can become a national potential and become a cultural value orientation ideal. As stated by Koentjaraningrat in his "human mentality Indonesia" This statement still realize that changes in Indonesian society concerning the cultural values (Orientation paternalistic).

Various approaches are implemented in order to progress related to changes in socio-cultural community. Among others are. The formal approach widely supported by the data and quantitative interpretation, but less attention to internal validity dimensional aspect of a social reality. Sectoral outlook is more emphasis on the aspect of social change, so that the topdown development more apparent than in the grassroots. As a consequence of development for the community and the community building.

III. CONCLUSION

Gempungan is an activity carried out by residents in a village to solve existing problems, and usually mediated by a set of tools and the village elders, the heterogeneous character of citizens have a high potential for the emergence of various conflicts. The expectation that the problem is not prolonged the main goal of gempungan. The role of the village and the elders of the community in activities gempungan must show a mature attitude is oriented to the common interest particular village should be able to mediate a fair and wise to become role models for their citizens. Not biased in making decisions and remain in a neutral position becomes a necessity to keep the environment remains conducive.

Gempungan is one of the activities contained in the Sunda tradition that has grown and live in their communities. Gempungan upholds the manners, in which a set of rules to be complied with and adhered to those who followed him. Mutual respect, and to prioritize the interests together into a necessity in its implementation.

Modernization and globalization has affected the behavior of the Sundanese people, this might impact on the cultural traditions of the Sunda including gempungan. There has been a change in the meaning and implementation. Social and cultural transformation in Sundanese society raises new characters who also have an impact on people's behavior changes. However, it is expected Sundanese culture in traditional Sundanese community remain intact and sustainable without compromising the role of science and technology increasingly sophisticated as a global product.

Adherence to culture is maintained as the capital base to be able to adapt and maintain viability. Adherence to the culture also became evident that the young community Sunda respect and appreciate the great value of Sundanese culture as patrimony. Then it should be, young people appreciate and believe the Sundanese culture with the learning process. Inheritance is known as socialization or enculturation process (the process of acculturation). There are three forms, namely the transformation of values that still fits forwarded for example, the values of honesty, sense of responsibility and others, who are less fit, improved, and that does not fit, be replaced. Social and cultural transformation in Sundanese society can still be done by implementing the three forms above so Sundanese cultural tradition is maintained and sustainable.

Gempungan tradition as local wisdom can be applied in teaching social studies education, with the hope capable of engaging students so that they are active, creative, and independent during the study and can understand the positive values in the tradition gempungan. In addition, teachers of social studies education is also expected to equip students with the ability to develop knowledge and social science, in accordance with the development of society and science and technology. Social and cultural transformation in gempungan may be made to the primary school. With materials in accordance with the development of their age. So the purpose of social studies education is influenced by the ability of teachers in developing the media, sources, tools and strategies to learn and master the material that was developed based on the real life around the daily life of students can be achieved.

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Supporting and Inhibiting Factors in the Structured Peer Network among Housewives in Coping with HIV/AIDS

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Abstract-HIV/AIDS case in housewives increases over times in Indonesia, but no serious attention is paid to it. This exploratory qualitative research aimed to find out supporting and inhibiting factors in structured peer network model among housewives in coping with HIV/AIDS in Surakarta Indonesia. Data collection was conducted using observation, in-depth interview, Focus Group Discussion, and documentation study techniques. Technique of analyzing data used was an interactive model of analysis. The result of research showed that the reaching strategy using structured peer network started from Ambassador establishing Second Layer, reaching housewives living around, and then in other areas. The local government supported it in the form of licensing and infrastructure, while AIDS Coping Commission of Surakarta city did it by planning and preparing program, selecting prospect ambassador, initial training, reinforcement training, supervision, communication and coordination between stakeholders, and evaluation. The constraints included the difficulty of establishing second layer, reaching individual, peer environment, less optimal communication and coordination, less prepared management of program, so that the role of education was simplified.

Keywords: Supporting, Inhibiting Factors, Structured Peer Network, Housewives, HIV/AIDS management.

I. INTRODUCTION

As reported by UNAIDS, in 2014, there were 36.9 million people living with HIV and it is estimated that a half of them are women. Regarding HIV in Asia and Pacific, UNAIDS reported in 2013 in Asia 8.2 million people lived with HIV and 2.7 million of them were women. In Indonesia the HIV and AIDS cumulative cases during January 1, 1987-September 30, 2014 consisted of 150,296 HIV and 55,799 AIDS cases. The proportion of AIDS was 29% among women [1]. Data of Local AIDS Coping Commission of Surakarta City's during October 2005-March 2015 showed 1565 HIV/AIDS cases in Surakarta: 532 HIV, 1,033 AIDS cases and 449 deaths. HIV case, by sex, consisted of 265 (49.9%) women, 267 (50.1%) men, while AIDS case 343 (32.65%) women and 710 (67.4%) men. There were 109 housewives with HIV and 131 with AIDS. This medical social condition indicates the incidence of HIV/AIDS epidemic feminization and needs special attention. One attempt of preventing and coping with HIV/AIDS in Surakarta is health behavioral changing intervention to the group with high risk of being infected with HIV/AIDS and the common society by the Field Worker reaching and guiding individuals and group through Peer Education (PE).

HIV/AIDS PE is considered as appropriate process, strategy, dissemination and communication channels for all of society classes, including housewives involving selection, training and support of special group's members to educate the members in peer group on HIV/AIDS, drug and such related topics as gender, sexual relationship and sexuality, thus the members can be motivated to anticipate better the situation with high risk of HIV/ [2].PE is expected to modify social norms and to stimulate collective measure supporting the HIV/AIDS coping policies and programs in wide society [3].Social activity such as HIV/AIDS PE occurs because of repeated creation using instrument enabling them to act as actor rather than social actor. The actor reproduces what occurring repeatedly in the society. Meanwhile, in contrast, an agent reproduces and produces precondition thereby allowing their activity to undertake. In undertaking the activity, human beings always make conceptualization with the knowledge they have. It is this Human Knowledge Ability that becomes foundation of structuring theory [4].

A variety of studies on PE in preventing and coping with HIV/AIDS generally state that PE program contribute positively to improved knowledge, and changing attitude and behavior of targeted groups [5]. Studies on PE with prostitutes and their sexual partner conclude similarly [6] [7] [8] . Nevertheless, the contribution of PE to preventing and coping with HIV/AIDS still face some problems as environment factor readiness and supporting stakeholders [9] [10] [11] .PE program can run smoothly firstly, but then it is discontinued because of limited resource and weak control or overseeing. Center for Development and Population Activities reports that the sustainable development of PE is more effective using Structured Peer Network Model. Recruiting and training peer educator, recruiting, and training peer promoter, and recruiting peer contact and discussing the same thing they have learnt in training. Structured Peer Network model has advantage over other models in which it maintains the long-term program sustainability [12]. This study aimed to find out the supporting and inhibiting factors of structured peer network model among housewives in dealing with HIV/AIDS in Surakarta Indonesia.

II. METHODS

This exploratory qualitative research was conducted in Surakarta Indonesia. Housewives and peers involved in structure peer network to cope with HIV/AIDS in Surakarta were selected with purposive sampling technique. The data consisted of primary data including Surakarta City's Local AIDS Coping Commission, Health Office of Surakarta City, Voluntary Counseling and Testing clinical service, LSM SPEK-HAM concerned with HIV/IDS issue, Solo Plus Peer Support Group, and secondary data. Data collection was conducted using in-depth interview, non-participatory observation, documentation and Focus Group Discussion. Technique of analyzing data used was an interactive model of analysis encompassing three components of: data reduction, data display, dan conclusion drawing [13].

III. RESULT AND DISCUSSION

PE program in Surakarta has been adjusted when applied to People Caring About AIDS program, in which the housewife peer group network has only two structural layers and targets to be achieved in the second layer limited to 4 persons only. The number of second layer is limited recalling the housewives' dense activities in RT (neighborhood association), RW (citizen's associations), Kelurahan (Administrative village), thereby not allowing the achievement of too high target to recruit the second layer. Some Kelurahans in Surakarta have successfully created second layer effectively. The attempts the peer educator takes to create second layer are to observe the housewives in their own RT area, to look for the housewives with interest in getting involved seriously in AIDS prevention program. Thereafter the peer educating team (2 persons) teach the material about AIDS and drug abuse prevention, audience mastery technique, and etc to those selected. Those selected are generally the most proximate familiar housewives. It facilitates the establishment of team, because they have known each other's character. However, some of them are taken from the administrators of RT, RW, and PKK (Family Welfare Empowerment) as they have been accustomed with doing the activity and will be trained more easily than non-administrators. Some peer educators distribute brochure to housewives to generate the interest in attending AIDS and drug abuse prevention activity. This technique can help obtain the prospect second layer, despite some follow-up required through personal approach. After educator team trains the second layer, all the members of second layer recruited successfully are involved in reaching activities in one's RT/RW or other's.

The establishment of structured peer group network is not easy. The peer educators' experience shows that the reaching in Kelurahan is relatively easy because it is their own environment and acceptable to the familiar peers. The reaching technique in kelurahan implemented by the peer educators includes cooperating with social organizations such as PKK and KarangTaruna (Youth Organization). The material of HIV/AIDS education is inserted into other material in PKK activity, *arisan* (gathering), and etc. This technique reaches other housewives effectively. Several peer educator groups choose the simpler way, presenting directly before RT's, RW's, and kelurahan's members in discussion format. It is usually held by organizing massive

illumination (education). It is intended to learn the material in-depth and to hold debriefing to understand better the material delivered. Other variation in reaching activity is to include games activity.

Some peer educators state that reaching activity in group is easier than that individually because the material presentation can be made in turn corresponding to the material a peer educator mastered mostly. In individual reaching, not all of materials can be delivered because of a peer educator's incomprehensive mastery. However, individually material delivery is considered as better because of informal and intimate situation, meaning that it is not designed in a structured way, thus information can be delivered in housewife language. Reaching activity in group conducted in one way lecturing emphasizes on the completely and correctly material delivery, sometimes added with debriefing session and in the end of presentation post-test is held to evaluate the extent to which the information has been absorbed well by the participants. In conducting reaching activity to other RT, RW, the challenge the peer educator faces are more severe, because they deal with unfamiliar audience and the corresponding administrators of RT, RW, and kelurahan do not accompany them during the education process. It makes the peer educators conduct the education unsuccessfully.

So far, the RT's, RW's, and Kelurahan's responses are good and supporting because of HIV/AIDS and drug abuse issues important to know to the members of community. Nevertheless, only some of those are fully supporting, in the term of formality (licensing for housewives to attend the activity), without material and morale supports. Some RTs, RWs, and Kelurahans have no multimedia and special room for meeting, and the administrators' preoccupation with their activity lead to the limited development of HIV/AIDS and drug abuse issues. KPAD Surakarta's attempt and supportability are considerable and important, by carrying out program management including program planning and preparation. It is indeed not independent of its position as activity organizer contributing to the organization of PE training, overseeing and supervision in the field, coordination and communication with stakeholders, and organizing program since planning stage, prospect ambassador selection, preliminary training, intermediate training, supervision, and evaluation.

Structured peer network model applied to housewives PE activity in People Caring about AIDS program still faces some barriers including: the peer educator's difficulty of creating second layer, less supporting situation, difficulty of allocating time properly to household and education activities, peer educators not equipped with techniques of recruiting and selecting second layer leading to no guidelines of constructing structured peer network model. The barriers the peer educators face often come from peer environment including the peers' less positive attitude, response and interest in the material delivered. Education activity is often distracted by the audiences' less attention and preoccupation with their activity. Another problem is how to maintain motivation and active involvement of second layer in order to contribute as same as the peer educators. The implementation of housewives PE activity in People Caring about AIDS program with a broader scope, some problems arise with program management including less

optimal program planning and preparation as the similar activity has been conducted frequently. In addition, intensive supervision cannot be conducted because of limited number of facilitators the program organizer has. Those technical barriers indicate the less good communication and coordination between stakeholders.

PE program [14], found such barriers as program input management (time, educators, and fund), difficulty of recruiting educator, individual motivation and capacity not assumable before. The result of research also shows the same phenomenon related to barriers with the application of PE program. In Giddens' view on structuring theory emphasizing on individual relation and structure, structure not only provides constraints (barrier) but also enables. In this context, the housewives PE activity in People Caring about AIDS program in Surakarta is inhibited by the inhibiting structure, but it is also helped by the supporting one. The primary keys to this are peer educator and housewives as the target of program. They should put themselves well, as actor or agent. In structuring perspective, actor is not as same as agent; actor only reproduces the values coming from structure, but agent is capable of reproducing the actions not always coming from such the value.

Peer educators should recognize their role as agent capable of delivering message and information of HIV/AIDS prevention and coping to the housewives formerly unaware of it. For that reason, in recruitment, peer educator should consider whether or not the peer educator they choose can be an agent. Housewives in this case serve as merely actors. For the housewives to reproduce the measures of preventing and coping with HIV/AIDS, certain attempt is required. The intended attempt should be able to touch individual's consciousness.

Technique of recruiting second layer is relatively different in one area from another. The selection of second layer is an intuitive decision, for example, an individual is selected because he is serious, with high interest and willingness, wise and smart, kind, and etc. It impacts on the unclear function of second layer. With the concept of reaching in group rather than in small team, the function of second layer is considered as less effective. An effective reaching activity requires 3 peer educators maximally [3].

The reaching activity in Surakarta is largely accomplished through outreach in group because the ambassadors are not equipped with interpersonal communication skill training needed in reaching the individual. It is different from reaching in group, relying on public speaking skill. Individually reaching activity is not organized as a structured elaboration but unplanned face-to-face dialog. The mastery of interpersonal communication skill is an important element necessary to the successful reaching activity individually. It can apparently prevent most ambassadors from reaching individually, so that it becomes supplement to reaching in group only. Peer educators dealing with their peer's unawareness should improve their intellectuality, knowledge, and experience, to get positive attitude, response, and interest from their peers in the material delivered.

Peer educator training has been packaged in the form of preliminary and reinforcement trainings, corresponding to the concept of PE in general. However, preliminary training is not designed to provide the ambassadors with complete knowledge and skill, but only to introduce HIV/AIDS and drug issues. It affects the ambassadors' ability of serving as peer educators in their own area as concept of preliminary training used is ineffective to equip the ambassadors. Preliminary training should be provided completely and comprehensively to prevent the ambassadors from being inactive and feeling not confident in undertaking reaching activity, thereby increasing the need for supervision from RT's, RW's and Kelurahan's administrators, facilitator or organizer. The preliminary training should include the facts on HIV/AIDS and drugs, behaviors that should be prevented/changed (risky behavior), and participatory technical training that the ambassadors can employ to involve peer group in dialog of solving behavior problem and inhibiting factors such as sexuality, gender, social-economic aspects enclosing HIV/AIDS and drug issues.

The need for supervision is so high that the program organizer should prepare the adequate number of facilitators. Special supervision by program organizer is required to maintain the quality of PE and to get feedback through direct observation and dialog with ambassadors in the field. The supervision is also required in guiding the ambassadors establishing the second layer, as the key for peer group network to maintain the PE sustainability in long term. The too high expectation of stakeholders indicates that Surakarta City's KPAD as the program organizer does not successfully communicate the program's border, scope, and coverage. Several technical barriers in the field indicate the poor coordination among the stakeholders. Structured peer network model needs coordination and resource integration among the stakeholders, thereby facilitating the implementation and the maintenance of long-term PE program sustainability. So, communication and coordination aspects play important parts in the successful PE program.

The simplification taken in housewives PE activity in People Caring about AIDS program can be seen from some aspects. KPAD as the program organizer has a target of reaching as many as possible audiences through ambassador as peer educator. To achieve the target, the concept of peer educator is simplified in order to be conducted in short time and with less training. When the original concept is used, referring to either UNAIDS or Republic of Indonesia Health Ministry's concept, the PE process will take long time and process, and requires the intensive training before the ambassadors undertake their duty. Considering the practical aspect, the program emphasizes on achieving the quantitative aspect (number of reaches) by simplifying the PE concept itself. The concept of peer educator's role is simplified into that of communicator serving to disseminate information and knowledge among the peers. For that reasons, the standardized presentation material (flip-chart) is prepared, and training of mass communication (public speaking) technique is provided for them. Compared with the universally prevailing PE concept throughout world, the role seems to be very limited. Peer educator actually serves not only as communicator but also: as counselor for the problematic peers, to give referral to the relevant health care center, to help decision making, to build supportive attitude among the People living with HIV/AIDS, to support the peers to maintain behavioral

change, and etc. Such these roles, of course, do not emphasize on quantity (number of reaches), but on quality of PE itself.

IV. CONCLUSION

Structured peer network model has distinctive appeal to the organizer of PE program specifying the high reaching target should be equipped with interpersonal communication skill and the method of discussing HIV/AIDS and drug issues personally with peer and intensive training and supporting supervision are required for the peer educator in charge of establishing the peer group network, to make the second layer (or third layer, and so on) functions as a true peer educator. The government should expand its reach and follow-up PE programs using a local community-based approach.

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The Role Actualization of Society And National Organization in Law and Politic Education

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Abstract **The quantity of society/public and national organizations is increasing. However, it is not accompanied by comprehension and understanding of the organization functions, especially in the education of law, politics and national character building, since the national character building contains in the function and role of society organization. This research aimed to map out the level of functioning and the society organization role in the education of law and politics. This study used qualitative approach with descriptive method, in which the research site took place in Bandung Regency. The data is collected by interviewing the staff and the organization members, organization member documents, and the observation conducting in the offices and their environment. The research findings showed that the society organization role in law education concerning the implementation of law and order only committed on the internal activity through suggestion appeals with different approaches, related to the government policy in the form of hearing and advocacy, the role of society organization in political education especially in improvement of political participation through socialization within internal society organization. The present activity tended to the internal activity therefore their existence function as the agent of society in national life context, in fact still gave less significant contribution.**

Keywords— Actualization, Law Education, Political Education Introduction

I. INTRODUCTION

An increase in nation-building and State can be achieved when there is a consciousness of each citizen or group. Community organizations is one of the re-actualization issue contain in the consciousness of citizens especially in the fields of politics and law. An increasing number of community organizations less coupled with quality function and its role in the political and legal education. The latest regulation on community organizations law Number 17 by [7] has been loading the tasks and functions of community organizations particularly in legal education and political education. Research results from Gufron Marwan indicates that until recently political education

carried out by the Islamic-based community organizations conducted in Sukabumi district in making adequate curriculum. The role of community organizations that are subject to these community organizations active in practicing its role in influencing policy [6]. Bandung Regency is one of the areas that have more than 90 community organizations. The role of the Organization in the field of politics is seen from the aspect of political participation and responsiveness in the political situation there has been no discussion of previous studies. The role of public organizations in the field of the law of the particular aspects of the creation of the order of the community, and advocacy have never been discussed in detail by previous research.

Actualizing the role of community organizations in political and legal education is very important to give the nation and contribute to the country through "grass root". However, the opinion of Mendelson and Glenn that NGOs in Eastern Europe in the development of democracy by getting funds from foreign to domestic branches but the support of the people is not good [1]. The survey results proved that political parties especially in Bandung District doing political education is just ahead of the election districts [2]. Therefore, it needs the support of the community in the organization participate in democratic processes. Political education in terms of its meaning is an attempt to build public awareness of the associated rights and obligations as a citizen, so that people are increasingly able to understand various aspects relating to the holding of Elections in a democracy and the ideological level. The ability to determine the options appropriately and aware (rational voters) in order to avoid the emotional voters selector, i.e. the actual voters don't know anything about the election and has no obvious reasons why should vote in the election and who should they choose. They participated in the elections just because the bandwagon, because mobilized and because felt is the formal obligations as citizens. The actual political education, a greater emphasis on efforts to grow a critical consciousness (conciousness) from within the community for the rights and obligations as citizens as well as the

implementation of civil rights and political life in the community. Then also helps voters have sufficient understanding on the principles of the Organization of the Government, especially the principal subject matter representative democracy, political parties and elections as well as the last one is pushing voters have sufficient political awareness so that it is able to determine his political choices consciously and clearly in the general election. In general the political education programs directed at the three level change that is about to be achieved, namely a change of knowledge (cognitive), a change in attitude (attitude) and the change in behavior (behaviour).

According to Amien Rais, political participation and autonomous, it can only be possible if citizens were educated and programmed so it appears an increasing awareness, insight, and sharpening the political sensitivities (Ruslan, 2000: iii). To cultivate and enhance the political participation or autonomous of any citizen, then the implementation of political education are good and true, absolutely necessary. The implementation of this political education, in addition can be done by the Government through formal institutions, could also be implemented by non-formal organizations such as civil society organizations. In the context of Indonesia, the implementation of political education can't just be expected or turned over to the Government, because: first, based on the experience of the regime that ruled Indonesia, there is no strong indication that the Government while in power, consistently to implement the political education. Secondly, the Government of Indonesia which until now, has not been able to give birth to an important policy in terms of political education for citizens. Therefore, the extent to which analyze and actualization the role of community organizations in political and legal education is important.

A. *THE ROLE OF COMMUNITY ORGANIZATIONS IN LEGAL EDUCATION*

1) Efforts in creating the order of society
Community organizations have a role not merely accommodating and channeling the aspirations of both members and the public to relevant parties, especially the Government. The role is more important that his presence can be felt directly by the public is on the efforts in ensuring public order and ensure conditions are safe, convenient, and orderly for the sake of national unity and the unity achieved article 5 of law No. 17 in 2013 About community organizations. However, Cbos as part of society have obligations mecintapakan and maintain harmony in society behaves, get along socially, as well as of society in accordance with the legal regulations that apply. These obligations apply to all Organizations, both moving in the field of youth, religious, educational, social communities, empowerment of women, as well as the profession.

The organizations efforts in creating a community order if it examines the results of research conducted

there is indeed a difference. This is reasonable given the distinction of forms and types of Organizations, the philosophy of the organizations, the value of which was developed, as well as the vision, mission, and goals of the organizations founding. But in practice, what became the focus/targets of the same, the difference is in the approach, substances, and also the strategies used. Every Organizations wants and want a peaceful life, orderly, safe and comfortable which can be felt by the members and the surrounding community.

On the youth organization for example, one of the efforts made to bring about and maintain the order of society is a way to build awareness for its members to promote the interests of, and the need for a larger (the community) than the interests of the group. Because however, Cbos existed due to the support of the community who have given permission to the organizations to implement activities/Organizations without conflict or rejection from the community. Thus, the main appeal to members is not to create unrest, disquiet, not serve and always sought to keep order and security of society. Do not let the presence of Cbos to become bullies in the life of society. Increased awareness of the importance of the order of the community on youth organizations carried out through internal organizational approach, i.e. to the members of the organization by way of maintaining cohesiveness and camaraderie between members. Solidarity of members wholeness and became a key element for maintaining the sustainability of (the existence of) organizations. Common interest should take precedence. The existence of this expected, will have an impact on the external environment such as the family, relatives, and also the wider community in particular.

In a different perspective, on the organizations engaged in the field of religious affairs also strives to manifest the life of society that is orderly and conducive. One way that's done is by attempting to apply their religious values in the practices of everyday life. Such advice to members for actualize "amar ma'ruf nahi munkar" on self, family, neighbors, members and the surrounding communities. The efforts made on religious organizations in building the Community code of conduct is to make religious values as the basis for the harmonized value behaved social society. It became one of the philosophy of religious organizations, which the life of the community should aligned on the demands and recommendations of religion. Since keeping security and order in the life of society became one of the forms of the practice and that recommended by religion, in the context of the further it shows the real civil society. Persuasive approach through lecture, recitation, and other religious activities are the medium used in building a community order.

On professional organizations and educational organizations, the efforts in maintaining order and public security is to harmonize duties and responsibilities themselves in accordance with the applicable rules, abide by the agreement to become a

member of the profession, as well as in the more concrete activities realized by attempting to keep the peace of the community environment. There is no special efforts to involve communities directly in order to cultivate an orderly life.

On the organization that moves on the empowerment of women, the efforts in creating a community order is done by establishing good communication between members and the local community. Through good communication is expected to be widely understood and mutual understanding so that friction or conflict does not arise.

2) Response to Government Policies

One indication of the success of the Government in improving the quality of life of the community is through policies that directly impact can be felt by all elements of society. The appearance of the reaction and rejection (rejecting) came to the community against the Government is an anticipation because the specified policy does not contribute to society and are likely to only be a product of mere policy. Similar to what happened in the Philippines, NGOs actively involved in the dropping Macros in 1983 (Clarke, 1998) [4].

Mass media as instruments of aspiration to the Government should understand very well the reality of that is going on. What is the disquiet, needs, and desires of the community against his Government? In addition, organizations also need to be observant in looking at policies that set out the Government does actually have the value of the benefits to the community. And if the expected impacts do not occur (can't be perceived society) what kind of attitude that should be taken and carried out mass to overcome it. CBOs in Bandung District already has its own lawyer so make it easier in the process of advocacy for the community.

Various responses to the policy conducted by the Government in view of the good organizations engaged in youth, religious, education, empowerment of women, as well as community social in essence that the policy set out in General has not been fully felt by the community.

On the organizations in the field of youth movement for example, looked at that in implementing government policy still less felt by people in various areas of life such as the improvement of infrastructure, improvement of the economy of the community as well as in the field of health. Infrastructure in his view is something very important that his presence can support other aspects such as economy, health, and further on the preservation of local culture. The infrastructure of the base and should be met by Governments for example in the form of adequate health facilities construction that not only touched on urban communities, but also the communities that exist in the village, the good road conditions which make it easier to access and distribute celebrated the results area, as well as access to education for the urban and rural communities. In addition, the Government also should pay attention and appropriate community

infrastructure. Not only agricultural areas just noted, another area that has the potential in the field of fisheries, plantations, farms should also note and provided its infrastructure. The means or infrastructure for its youth must also be observed and facilitated. Youth with local wisdom must have owned the space to develop themselves and be creative. Not only that, the youth as an asset should also serve as a partner of the Government in assisting development and community empowerment. The role of youth do not excluded, should more empowered and developed as an extension of the hand of the Government. Provide space for youth to express themselves in the fields of culture, education, social and other fields. What's happening now is just the opposite, the youth with potential, not given enough room so that was not so apparent contribution given, and impressed the public apathy towards the conditions in it so that it makes young man impressed move group or communal/community. But if it can be used can be a potential for the region in developing community life.

As for on religious organizations, perceived policy now still haven't touched on the religious field, and more to other fields such as economics, health, and education. Religious areas where still ruled out by the Government and has not been a priority. The issue of religion is perhaps considered responsibility or community groups, not become the responsibility of the Government. But precisely because the existence of community/group that cares about the problem of religion in the community this is the order can be realized. Need for Government support in the form of a policy that specifically accommodate the aspirations of groups that her world to the problem of religious and empowerment of the people. The expected support not just in the form of infrastructure, such as the development of the means of worship, but more than that, it is necessary also Mentoring Group in empowering the people.

Government policy on education is also still considered a pro yet to education, particularly for those educators who are honorary status. Honorary teacher in terms of welfare still felt less observed, whereas in her responsibilities are the same. Honorary teacher at the school of power is needed, but in terms of welfare could not be said to be fulfilled. The Government in this case represented Office of education should pay more attention to the problems of teachers who have not been appointed and has devoted many years of education in the world. At least there is the special attention of the Government towards the fate of the honorary teacher of the age does not meet the following selection of civil servants. Claim against honorary teacher to work properly should offset well with an increase in the level of well-being.

In addition, Government policy in the education infrastructure development such as the building of schools, repair of the space, and other facilities should also be heeded. Demands to education should be supported although not government policy in the form of funding, but at least there is help in other forms. The school particularly private not always can count on

funding or assistance from the society or the parents of students, the need for equal treatment from the Government considering this is a shared responsibility, not the responsibility of the Foundation or the school itself.

Other policies that need to be reviewed is in terms of the empowerment of women. The Government should give space to the women to develop themselves and also be active towards the development of the community. Women were at least given a chance to develop efforts independently so that it could also open up job opportunities for others. One form of the expected attention is the Government's attention on the creative endeavor for women. Until now there has been no policy that accommodates it.

Government policies are intended for the community, and its effects should also be perceived directly by the people. Results of the study conducted as already described above, can be drawn the conclusion that the Government's policy has not been fully felt by the general public as well as the organizations as representing organizations the public itself. Need for improvement in the implementation of the policy set out in both the field of education, religious, social, community and other fields.

B. THE ROLE OF COMMUNITY ORGANIZATIONS IN POLITICAL EDUCATION

1) Effort in encouraging political participation

Guaranteed by the citizens of the community to use the political rights (pick and selected) in the process of democracy. This thing is set up expressly in the Act. Public participation against political activity is one indication of the success of the democratic process which was built. The magnitude of the political participation of the community is indeed be a positive value in the process of democracy, but it also has to be balanced by the quality of democracy is not a pseudo democracy created a nice on the outside but bad in it. In the political process, the public must understand properly why be involved in political activities that he widened the participant who is smart, savvy and aware of the rights and responsibilities of belonging which is based on the values that occur in the life of nation and State. Political education of citizens and society in order to be a good political participants are not be charged entirely to the State, need the involvement of many country Parties/items included in it Organizations. The existence of the mass media has not only become the aspirations of the community, but also has the function and responsibility in achieving community and country, one of them in the form of political education. In the Philippines and Chile, NGOs participated actively in the democratization process daam build citizen participation in order to be active in the election (Clarke, 1998) [4]. In contrast to that happened in South Africa that NGOs are not likely to participate in a democracy because many obstacles from both the internal and external (Bratton, 1994b) [3].

In fact, this is happening now as media organizations that assist the Government to carry out political education to communities not yet fully run well. Results of the study done against some CBOs in Bandung District indicated that in activities by organizations not yet fully directs efforts on community building for ' smart ' politics. Like the case with which occurred in Zambia as African democracies that NGOs have an impact on citizenship education in understanding the values of citizenship, but not yet able to change the behavior of citizens in activeness in election (Bratton, M and Alderfer, 1999) [4]. The role of CBOs in political education is still limited to the encouragement to use their voting rights in the process of democracy (elections). The process of cadre members of the organizations to be a representative or delegate in the election is still limited, merely a suggestion for member organizations to be sympathizers and engaging in political activity such as participating in political campaigns, dissemination of the election, and became the supervisor of elections. However, Stiles provide opinion NGOs in Bangladesh after experiencing great growth caused the NGOs get involved in politics and looking for a non-profit so that negative impact on society (Eric D Warker and Faizal z. Ahmed, 2007: p. 20-21) [1]

2) Response to the political situation now on

The response of some of the organizations regarding political conditions are now from the results of the study done. There is stating that the conditions now are better than in previous eras, but there are also felt the present conditions there is no control or limit for people to participate in politics is giving rise to false democratic process, because each person can participate without considering capacity themselves, deserve whether he participated in politics.

The response from the youth organization could be a measure of how political conditions felt too free. Free in the sense of political participation is not from the political process. Nowadays everyone can become a candidate for the legislative body, felt able to represent the aspirations of the public, parliamentary candidates could come from any societies not see educational background or ability themselves when going forward and they want to be elected one so that when he sat down, what became the representative promised elections could not be carried out properly. In fact, if there are special rules about truthful terms of parliamentary candidates, then many parliamentary candidates who do not meet to advance. If no such terms, people are able to economically could advance to become parliamentary candidates rely on money. The number of the party in the elections should also have to be reduced, not too many participants party elections. It would be better if the party with a similar ideology to become one or become integrated party, because however the party exists to bring the aspirations of society. The same response was given by the organization which is engaged in the field of education that the political system should be fixed

now, especially for the candidate representatives who sit in the legislature. At least the representatives sitting in the legislative body would listen what the will of the people, not a particular group wishes. The community must also be selective in choosing representatives in legislative, not to fall for the sweet promises which in reality are not realized. Avoid the many candidates give a promise, select which is a proven track record of contributing to the community.

As for on the organizations that move in the field of religion, political conditions are now more highlights about the impact felt by the community of the existence of a political process that is going on. Political conditions now seem dominated by people and parties who have large funds (rich people) who ultimately individual interests/group preferred, and community interests ignored. The parliamentary candidates as representatives should be aware that he was elected by the community and the people's aspirations should be the one who should be prioritized, not the much less individual.

Freedom in politics for its citizens where everyone could his own right to choose and be chosen is the form of the progress of democracy. It is that by organization of the profession is felt as a positive thing and needs to be appreciated and preserved. Now everyone can participate in the elections, choosing their representatives where appropriate, can represent their aspiration, and not only that, if he could have volunteered to become parliamentary candidates and selected. Such a condition is certainly not obtained at the time of the new order, in which the people are not getting their rights as full citizens.

Community organizations in Bandung Regency recently limited to provide an argument against political issues going on, different NGOs in the Philippines was able to build a viable political issues and debates which is create patronage (Clarke, 1998) [4]. NGOs have failed in boost civil society and democracy because of the hidden desire and lack of clear evidence (Nordhot, 1999) [5].

II. CONCLUSION

Actualizing the role of community organizations and national political and legal education in Bandung District new boundaries of knowledge and internal organization. The role of community organizations in the field of law in particular in creating a community order has done actively with communication directly with the community and the approach of the intervention.

ACKNOWLEDGMENT

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The Resistance of Traditional Value at *Kajang* Community in Globalization Era

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Abstract - Socio-cultural change in the era of globalization is characterized by the structural changes in social and cultural patterns in a community as well as the change in the substance of will have implications on people's lives. But things are different for the people of *Kajang*, where traditional values are maintained and preserved although it has been hit by globalization, even custom which become a key social processes in the community. The research was a descriptive qualitative method. The research aims the existence of traditional value at *Kajang* community in globalization era. This research was conducted in *Kajang Bulukumba*, South Sulawesi, Indonesia. The results showed that, in the *Kajang* community culture that is so strong and condensed so that the modernization cannot affect cultural and social value local communities. Even the development of modernization still run but the resistance still occurs in *Kajang* community, it caused by several factors, including: factor unconsciousness individuals about the importance of technology in the modern era. Moreover, customary law so that the strong factor in solving the problems, state law is not valid on the community. From the aspect of modernization, in order to avoid the influence of modernists are externally towards society *Kajang*, these communities through the head the customary more intense do doctrine to the community and more hieratic their culture in every celebration as a religious event, ceremony marital, the patterns of adaptation in communication and patterns of adaptation activities economy.

Keywords: Existence, Traditional Values, Globalization

I. INTRODUCTION

The environment, human beings are the most dominant element in a life. Salim said that the environment includes the caused by the interaction of living organisms with the environment. Living organism composed of human beings, animals and plants that individually or collectively influence and are influenced by the environment

Social and cultural change is a symptom of the changing structure of the social and cultural patterns in a society. Socio-cultural changes are common symptoms that occur all time in every society. Changes that occur in accordance with the nature and human nature that always wants to make changes. [1]

Tanatoa community still clings to the traditional fully *Ammatoa*. They practice a very simple way of life by rejecting everything that related to the technology. For them, the objects of technology can bring negative impact to their lives because it is destructive the eternal of natural resources. Communities are always using black clothes is then referred to as indigenous peoples of Ammatoa.[2]

By looking at reality in the Kajang community, it can be said that the Kajang still maintenance the rules that made by their ancestor. It was made the researcher interested doing investigation about the *Kajang* community resentencing their culture in globalization era with the tittle "The Resistance of Traditional Values at *Kajang* Community in Globalization Era"

II. REVIEW OF LITERATURE

The essential meaning of modernization is a modern social structure which processing becomes modern. [3] if modernization has a field meaning, including the process for getting new image like image about changing or development issue in social life.

In general , there are the characteristics of modernity that can be applied in all forms of society [3] , the level of economic development continues, at least regarding the production and consumption remain , the levels of popular participation in governance is adequate , the diffusion of norms secular - rational culture , increased mobility in society , as well as the transformation of the individual 's personality , so it can function effectively in the social order in accordance with the demands of modernity

Modernization included a total transformation in together life which traditional or pre modern in social organization and technology statement. Behavior, actions, and actions are not a spontaneous performance, without the ability and quality, but an appearance of confidence and confidence will progress and updates that must be done [4]. Therefore, new things and being run in life, is an input that must be processed in accordance with the conditions and challenges that characterize today's life.

The definition if non biologist modernization basically was a technological term, it was not a values

meaning. It is concern of the human replacements labor by machine [5]. It is relating to communication and information with fast time, the movement of things with fast, processing automatically, and other behavior which make human being get good service.

Indonesian cultures have variety but it still made and influenced from others culture like European culture. The word of culture, derived from the Sanskrit word of buddhayah, the plural of buddhi which means "kindness" or "eternal" [6] According to BAKKER the word of culture of "Abhyudaya", the Sansekerta word "Abhyudaya" according to Sansekerta Dictionary: Results of good, progress, complete prosperity paced [7]. Culture with basic word culture comes from sangsakerta "buddhayah", which is the plural of buddhi which means "kindness" or "reasonable". So, Koentjaraningrat, defines culture as "the power of gratitude" in the form of creativity, initiative and flavor, while culture is the result of creativity, initiative and a sense of it [8].

Culture of Colere Latin word "cultivate", "work", and related to land or farming the same as the "culture", evolved into" "all efforts and actions of man to cultivate the land and natural change " [7].

Social action is an individual act all measures, it has meaning or subjective meaning for him and directed the actions of others individual actions directed at inanimate objects do not fall into the category of social action. Social action is an action that is clearly directed to others [9]. Social action may be an act that is thought or subjective nature that may occur due to the positive influence of a particular situation or a looping action intentionally as a result of the influence of similar situations or form of passive consent in certain circumstances.

Clearly there are five main characteristics [10], including as a social action, namely: (1) if human actions, according to the subjective meaning actors and this can include a wide range of action, (2) the real action can be thought completely, (3) actions that can be derived from the result of a positive influence on a situation, repeated deliberate action, or action in the form of tacit approval of any party, (4) the action was directed to someone or to some individual, and (5) the action regard the actions of others and directed to someone else's. In addition to the five principal characteristics, according to Weber, social action can also be distinguished from the point of time so no action is directed to the present, past, or future. The target of a social action can be individual but also group or a group of people. Weber distinguishes human social action into four types (Ritzer, 2005). According to him, the more rational action was the more easily understood. Four types of social actions in question are: (1) the purpose of the rational action, (2) the value of rational action, (3) effective action, and (4) traditional action. In a rational action objective, actors assess and determine the purpose

and course of action that could be used as a means to achieve other goals. Rational action values, actors in choosing how already specify the desired destination.

III. RESEARCH METHODS

According to Guba and Lincoln (2009) [11] and Ponterotto, 2005) philosophy of qualitative research from the standpoint of epistemology: emphasize assumptions about the relationship between researchers and researched to find out the traditional value of society of Kajang in the era of modernization, while from the aspect of ontology: pressure from the viewpoint of assumptions about what is behind the visible, it can be done through question and in-depth study of the existence of cultural values of society awning, and axiology; This research emphasizes on the assumption that the value of the position, ethical, moral choice investigator of the study.

Through a philosophy of qualitative research, this study used qualitative research methods with case study research approach and phenomenology. This type of research is a method that is considered appropriate so that researchers can directly describe the various words written or spoken by people and observed behavior (Creswell, 2007; Cozby, 2009; Yin, 2008) [12].

The choice of location Bulukumba in South Sulawesi as a district inhabited by Kajang community, is also regarded as the District Still Condensed culture of his or her custom. Respondents in this study of 10 people consisting of a custom shop, chieftains, religious stores and government and society.

Credibility the data, the researchers examined the data using triangulation method is to connect theory and research results with results of previous studies. Besides a re-examination carried out repeatedly between the results of the analysis of the data with previous data. Researchers further discussions with experts about the research that has been done.

Analysis of the data used in this research is qualitative descriptive technique. That is the data of documents, interviews and observations were analyzed using an open coding, cross and selected using NVivo software. stated that the analysis of data in a qualitative study of all data obtained from interviews, observation and documents, the researchers explain, analyze, interpret, explain, that has to do with research focus.

IV. RESEARCH FINDINGS

Tanatoa village has homogeneous population structure in the village. It is dominated by young and productive age, these circumstances provide a different social perspective future will come, mainly caused by the education sector, and enable to develop the potential *Tanatoa* village. Based on data of *Tanatowa* village noted that in February 2013 the population in the village

of 4096 live in *Tanatowa* village which composed of men and women in 1923 people 2173 people.

Kajang community has physical characteristic with black clothes and do not wear sandals, Kajang Community modesty inherent in everyday life, they build a house with a very open, house built no walls like a modern home, every home contains only the following ladder entrance at the front. On the inside there is no room, there is only a kitchen located at the front of the house just to the left of the entrance. The placement of the kitchen near the door is containing philosophical that man glorifies kitchen Kajang as a source of life. The absence of a room divider has a meaning that the Kajang want to show the attitude of openness to the guests who come.

V. TRADITIONAL VALUES OF *KAJANG* COMMUNITY IN GLOBALIZATION ERA

a) Belief systems

All of that is the essence of true religion, conceived by *"sampajangtamattappuje'netalluka"*. It meant prayer that never stop, ablution never cancelled. While the five daily prayers for those just acts alone.

b) Individual consciousness

The levels and direction of change in a society heavily influenced by the needs and public awareness of it. In *Kajang* community, awareness of it occurs in traditional leaders or community leaders, the change process easier. Consciousness also as a form of internalization process in public life.

c) Cultivation

As for how farming is done by the indigenous peoples ammatowa is the same as that carried out by citizens who exist outside ammatowa region, where only fished in the eastern summer time where high rainfall is caused by the location of ammatowa village is hilly terrain. The only difference lies in the management of land outside the region where the community is using modern technology such as the tractor while the area using the area just like buffalo cattle and horses.

VI. PATTERNS COMMUNITY ADAPTATION KAJANG TO STAY RESISTANCE IN THE ERA OF GLOBALIZATION

a) Adaptation pattern on Religious Affairs

In social relations in the religious affairs *Kajang* tribe is rate quite rarely follows the events or activities of a religious nature, but they only follow events or religious activities according to the teachings *Ammatoa*, but society at large *Kajang* tribe converted to Islam, so that they appreciate the month of fasting, prayer time which determined the teachings of Islam, and pay *zakat*, even in Kajang tribe there is going to perform the Hajj.

b) Pattern Adaptation in Economic Activity

Ammatoa indigenous livelihoods, in general, farmers, ranchers, some small traders, carpentry, and employees. Location rice paddies and fields they are quite far from where she lived about 1-7 km. Farmers generally do their own paddy fields. Women work weaving (sarong and scarves) with ingredients of weaving derived from Tarum plants that they grow themselves.

c) Pattern Adaptation on Mutual Cooperation Activities

In social relationships for mutual assistance activities, Kajang rate sufficiently contributes in taking part in the role of mutual assistance in Tanatoa. From the post reflected their philosophy three patterns of relationships between citizens' ammatowa, that togetherness, interest groups and similarity. Their relationship with the government of an underlying principle that no government essentially ugly, everything is fine.

d) Adaptation pattern on the Marriage Ceremony Event/Folklore

In social relations for the marriage ceremony / Kajang tribe custom is often to participate in an event carried out other tribes. Participation they are doing because they are often invited to the outside community when invited. If invited by the outside community in the activities of the wedding / tribal Kajang definitely attend and participate in these activities.

e) Pattern Adaptation in Communicating

Language as a communication tool of Kajang tribe include using KonjoBugis language. Language was a bit different from other languages of archipelago because the language of Kajang tribe will be understood by those who were there, but Kajang Tribe communities are able to communicate with outsiders, such as Bugis Makassar language or Indonesian or official language, it indicates that the Kajang communities able to make adaptation with the residents from outside unable to communicate with Konjo language itself.

VII. CONCLUSION

Communities that exist in the region are substantially culture is still very strong, in spite of the modernization. But will not affect the cultural and social values of Kajang. As for the bond in resisting every onslaught of modernization is known as the so-called "*pasang*". Traditional values are still resistant to is, people still wear all black, indigenous peoples of *Kajang* despite knowing the equipment in the fields of modern agriculture, but they are still using the traditions what they get from ancestors. That's all for the sake of keeping social value in the community of Kajang tribe in order to remain resistant. The factors that cause thus remain resistant are, individual consciousness, do not

accept modern technology, strict sanctions in case of violations and they obey the rules that already exist in the teachings of *Passang*.The pattern of adaptation in Kajang Tribe community, including on: Patterns of religious adaptation, adaptation to the activity pattern of the marriage ceremony/tradition, patterns of adaptation in communication and patterns of adaptation in economic activity.

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Tolerance Education Through Islamic Religious Education in Indonesia

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Abstract— nowadays, social conflicts are still exists and almost founded in every county around The Globe. Even in Indonesia, based on data reported by Mabes Polri, The conflict tends to increase 50% every year between 2010 and 2013. Therefore, in 2012 government of Indonesia released law of social conflict management No. 7 2012. Generally, the law regulates about prevention, cessation, and recovery after conflict. Based on that regulation, keeping peace in society is one of the best ways to prevent social conflict and the Government should facilitates this among others through strengthening religious education both in schools and society. This paper seeks to provide argumentative review about the importance of Islamic religious education in schools in an effort to instill tolerance in the pupil in Indonesian context.

Keywords— *Tolerance Education, Religious Education, Islamic Religious Education*

I. INTRODUCTION

Diversity is an existing reality in life and it can be founded in every single aspect of humanity. Universe, itself, shows us a variation in seasons, times, creatures, and places. Similarly, in our life, we can find many faiths, many tongues, many nations, many communities, many habits, and many cultures. We cannot avoid differences in our life as it is a nature of life and humanity itself. Therefore, we should lesson in diversity and transmit it to our generations.

For Indonesia, diversity is a gift and yet a power as a nation. Indonesia has variety in culture, language, and belief. Base on result of population census 2010 held by Statistics Indonesia (BPS) [1], Indonesia has more than 300 ethnic groups with at least 30 mother tongues and formally 6 religious groups and others faith. With this fact, as Indonesian, we should live in harmony. Indonesian Motto, Unity in Diversity (Bhineka Tunggal Ika) is the philosophy of life.

Unfortunately, in the last five years these facts of diversity become a burden, as a cause of conflict, in Indonesia. Religion conflict in Papua, social conflict in Jakarta and culture conflict in Bali are some of examples. Furthermore, Based on data reported by Mabes Polri, The conflict tends to increase 50% every year between 2010 and 2013; however, it can be avoided in tolerant society which can be established through education. So, tolerance education is a necessity for Indonesia and religious education in school can be used as a media to teach and instill values of tolerance.

Thus, this paper will discuss about Religious Education (RE), tolerance education (TE), and Islamic Religious Education (IRE) in Indonesian Context.

II. RELIGIOUS EDUCATION

A. Defining Religious Education

Defining something, including RE, is quite difficult. According to Hull, there are many aspects to be considered in constructing a meaning of RE. At least, it depends on the philosophy of education which used, re-interpretation of the term 'religion', the concept of human rights (including the rights of children), the influence of modernity to our life both socially and intellectually, and the development of human maturity concept [2, p. 5]. Thus, we will find different description from every religion scholars when they speak about RE in their country. However, I tried to describe RE in this paper using two approaches, both etymology and terminology.

Etymologically, RE consists of two words: religious and education. Based on Oxford Advanced Learner's Dictionary, the word 'Religious' means something that relate to belief in a religion, whereas 'to educate' means to give knowledge or develop the ability, skill, talent of somebody (student) by teaching. Therefore, religious education implies to teach people about her or his religion.

In modern use, the term 'religion' has plural object. Not only teach about her or his religion but also include the comparison to other religions [3, p. 30].

Terminologically, I present Michael Grimmitt explanation that quoted by John Hull. According to his worldwide survey about RE, there were three types of RE. These types were 'learning religion', 'learning about religion', and 'learning from religion' [2, p. 5].

The first category is 'learning religion'. This kind of RE describe the condition which a single religious tradition becomes a curriculum of RE teaching, where Teacher and student share same religion. For example, the Hindu children are educated by the Hindu teachers; the Muslim children are educated by the Muslim teachers, and so on. The teacher teaches his or her religion concept to assist or strengthen pupil's belief to the religion and their commitment to it. In simple sentence, John Hull described

it as proceeding from faith to faith which is a religion being taught from inside [2, pp. 5-6].

Another type is 'learning about religion'. This kind of RE appears as a reaction against 'learning religion' [2, p. 7]. Different from first type, in this type of RE a religion is delivered from the outside as the impact of religious pluralism and religious freedom. Religion was taught as a literature instead a faith. Hence, this kind of RE was known as comparative religion where the subject was named study of religion.

The purpose of 'learning about religion' situation is to promote religious tolerance among student. It qualifies students with critical skill for interpreting religious phenomena and helps them to understand other religious traditions. So, religious intolerance will decrease.

However, according to Hull, this approach of RE has weaknesses [2, p. 7]. It tends to deliver religions as content, instead a value. Thus, it gives little contribution to the life of students in searching for value both moral and spiritual. Consequently, the pupils often have no motivation to learn it.

The third type of RE is 'learning from religion'. Hull concluded that "In the first two kinds of religious education, 'learning religion' and 'learning about religion,' religion is taught for its own sake, whether as an object of faith to which the children are summoned, or as an object worthy of critical study. However, in the third kind, 'learning from religion,' the central focus switches to the children as learners." [2, p. 8] The simple question is what is a role of religion in students life or what can students learn from religion for their life?

Finally, based on three types of RE above, I can argue that it should give many benefits for the shake of students' life. These benefits are comprehensive understanding about their own religion in critical way and good understanding about different religion to promote tolerance attitude.

B. The Aims of Religious Education

Many religious education scholars have discussed about the purposes of RE. One of them is Deborah Court. She said that the main objectives of RE is giving religious experience in life of students [4, p. 251]. Other scholars, Haris and Moran stated that RE has two main objectives. These objectives are teaching students to practice their religious way of life, and teaching them to understand religion [3, p. 30].

In simple ways, I think there are three points to be considered in RE as its goals: (1) teaching student about religion knowledge; (2) teaching student about being religious (religious awareness); and (3) teaching student to implement religious way or religious values in their daily life. The first point underlines cognitive domain, and the second point stresses affective domain, whereas the last point tensions psychomotor domain. Thus, the combination of three points is the true form of RE Intention.

III. TOLERANCE EDUCATION

A. Meaning of Tolerance Education

Before defining about tolerance education, at the first we have to point out what does the term of 'tolerance' mean? The word 'tolerance' had attracted many scholars. Among them, D.A. Carson [5] in his book *the intolerance of Tolerance* had explained it in two ways: the old tolerant and the new tolerance.

The old tolerance means to allow, recognize and respect others' beliefs, practices, etc. without necessarily agreeing or sympathizing. While meaning of the new tolerance advanced one step ahead. It defined as accepting of the differing view of other people, e.g., in religious or political matter, and fairness toward the people who hold these different views. Carson [5, p. 3] said, in the new tolerance, the meaning of tolerance had shifted from accepting the existence of different views to acceptance of different view.

For example, in political matter when a member of a party-political says: "As a statesman, I gladly tolerate other party-political opinion in this problem". In this case, the old meaning of tolerance describes the accepting other party-political opinion without agreeing but the new meaning of tolerance pronounces both accepting and asserting that other opinion from different party-political as valid as his party-political. I think this is what Susanna Palomares [6, p. 1] means that in the parlance of human relations tolerance implies accepting (old tolerance) and something more – underlying respect (new tolerance). But in fact, the two meaning of tolerance still exist in our daily practice.

After clarifying about the word 'tolerance', then we can explore the meaning of tolerance education. Jackman argue that the relationship between tolerance and education is based on hypothesis that democratic values, including tolerance, cannot be developed on their own and these values are to be learned [7]. So, tolerance education means teaching student about tolerance value. In particular, tolerance education is teaching students about diversity. Not only accepting but also respecting that diversity.

B. Purposes of Tolerance Education

As a part of education goals, tolerance education portrays an important part in developing human's personality. For this reason, Turebayeva calculates tolerance as a quality of a person. Tolerance is an integral characteristic of three components: cognitive, behavioral, and emotional-evaluative. Based on this concept, the purpose or tolerance education is to teach tolerance in those three domains: (1) teaching student knowledge about tolerance and traits or characters of tolerant person (cognitive); (2) teaching student the ability to cooperation at interaction (behavioral); and (3) teaching student about empathy, ability to process of acquisition of knowledge and skills required assess people objectively [8, p. 39].

Other scholar, like Friesenhahn, as quoted by Wallnofer, mentions tolerance education as intercultural theories of education. As intercultural education, tolerance education has the following goals: (1) to deal with multiculturalism in society; (2) to presuppose an inclusive and egalitarian notion of culture, this in turn assumes that all human being and all cultures are equally valid. This is the new tolerance concept; (3) to foster cross culture partnerships and cooperation; (4) to have open attitude to intercultural, political learning; (5) to grow self-conscious about respecting different culture; and (6) to foster peace at the personal and international level [9, p. 38].

In conclusion, according to Sahin that the main purpose of tolerance education is to help students in developing strategies that will contribute to establish a world order that can provide social justice. In the end it will recognize human honor and the prestige of all mankind, and to respect them all [7, p. 78].

C. Significant of Tolerance Education

Tolerance is the desire to establish and maintain positive interactions with people who differ from us by some characteristics or do not adhere to generally accepted opinions [8, p. 39]. For this reason, avoiding intolerant is basic point of tolerance education.

Therefore, I ca see the significant of tolerance education in two ways: (1) diversity is nature of life and human itself. So, as human we can just avoid it. We have to accept, respect, and life with it in harmony. It is the nature of tolerance; and (2) Tolerance is integral and essential to the realization of human rights and the achievement of peace. But, tolerance cannot be taught to individuals directly and they cannot gain this attitude automatically. It has to be taught and practiced in daily life.

IV. ISLAMIC RELIGIOUS EDUCATION AS A MEDIA FOR TOLERANCE EDUCATION: INDONESIAN EXPERIENCE

A. A Brief History of Religious Education in Indonesia

In this chapter we will see the history of RE in Indonesia before and after Independence briefly.

1) RE in Indonesia before Independence (Colonial Period)

An educational policy, including religious education- is essentially a political product of a government. As a political product, it highly depends on political will of the government in general [10]. In colonialism era, all policies were focused on strengthening colonialism [11].

In colonial period, both the Dutch and the Japanese, religious education had limited role. The Dutch prohibited the implementation of religious education, explicitly for Islamic Religious Education (IRE), to be taught in all government schools. While in Japanese period, to attract Muslim community in Indonesia as an ally, IRE could be taught in every government schools.

In spite of these limitations, our founding fathers kept struggle for the shake of nation with everything they had. As the result, in the end of Japanese occupation, the preparatory committee for independence in the field of education successfully formulated about the purpose of education. Our first formulation of educational objectives as follows [11]:

"*Dalam garis-garis adab perikemanusiaan, seperti terkandung dalam segala pengajaran agama, maka pendidikan dan pengajaran nasional bersendi agama dan kebudayaan bangsa serta menuju ke arah keselamatan dan kebahagiaan masyarakat*".

"Based on the principles of humanity, as contained in the teachings of any religion, national education is based on religion and culture of the nation to realize the safety and happiness of society"

Based on the formulation above, religion is a fundamental basis, beside national culture, for national education. This statement becomes important juridical foundation for RE to establish its position and its progress after independence.

2) RE in Indonesia after Independence

Normatively, the existence of religious education has been recognized, since the beginning of independence. But, at the level of implementation it faced both political and non-political problem. Political problem was regulation support. At that time, no legislation which provided space for the role of religious education and accommodated it in public schools. The government argued that religious education is individual matter and not the responsibility of educational institution like school. On the other hand, non-political obstacles related to socio-cultural and the internal problem of religious education, like curriculum, teachers and learning methods [11].

However, the position of religious education gradually gained established positions and began to recognize formally by the government on December 1946 with the issues of joint regulations between the Minister of Religious Affairs and the Minister of Education and Culture Affairs. The regulation that pointed out that religious education can be taught since grade IV of Sekolah Rakyat (elementary school now) to grade VI optionally with the approval of parents [11]. Finally, based on Education Law of 2003 Number 20, religious education shall be taught at every level of education from primary school to university.

B. Religious Education in Indonesian Education System

Speaking about position of religious education in the national education system, I would present three national education Acts, there are Education Law of 1954 Number 4, Education Law of 1989 Number 2, and The New Education Law of 2003 Number 20.

1) Education Law of 1950 Number 4

Education Law of 1950 [12] number 2 was the first Act of Indonesia Education System. In Chapter II, Section 3 of this Act, the purpose of national education is, "establish moral and competent human and democratic and responsible citizens on the welfare of the people and country". The law only regulates education in primary schools. It did no cover regulation about higher education yet. Therefore, we will find deficiencies in some places.

In this Act, religious education is not required to all students. In chapter XII section 20 mentioned that the teaching of religion in all public schools was an option. There were three conditions that a student allowed to enter religious education class, (1) Student minimum grade was fourth; (2) based the will of student and student parent; and (3) religious education does not affect the grade promotion.

On the other hand, this law did not regulate other form of religious education like Pesantren and Madrasah. Thus, both Pesantren and Madrasah as religious education institution played their role independently without government interference.

2) Education Law of 1989 Number 2

The second education Act, The Law of 1989 Number 2, stated that religious education as a compulsory subject for all students which was regulated nationally from

elementary to higher education. Furthermore, religious education placed in the same position with other subjects as stated on chapter IX section 39 [13].

In this Act religious education was integrated in the national education system. In fact, religious education plays an important role, especially to instill moral or character values to students. At least, it was reflected in the statement of national education goals, which to develop students' potentials, namely devout and obedient to The God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens. Unfortunately, the marginalization of Islamic Education is still founded in this Law, whereas Madrasah and Pesantren regarded as second class.

3) The New Education Law of 2003 Number 20

This educational Act was born in the frame of education reform agenda. There were at least six points that leads this Law, namely: (1) the demand of equity in education distribution (both quality and quantity) to all regions in Indonesia; (2) low quality of education; (3) the failure of religious education; (4) the increasing number of unemployed educated person; (5) a centralized education system; and (6) local wisdoms that are being abandoned [14]. In general, this legislation was born to enhance on the deficiencies that contained in the National Education Act of 1989 number 2 in the frame of the reform agenda.

This Law gives a wider space for religious education. For example, in article 36-37 about curriculum, it is stated that religious education is a compulsory subject at every level of education from primary school to university. Furthermore, in chapter IV explained that religious education can be organized by both the government and society as a formal, non-formal and informal. Religious education prepares students to be members of the community who understand and practice the values of their religion and or become religious scholars. Finally, Islamic educational institutions, both madrasah and pesantren, have gained recognition from the government and have synchronized with other public education. Thus, with this Act, religious education grows rapidly both quantity and quality. Even Raihani stated that at this time, Islamization in various fields including education managed to find its momentum [15].

C. Islamic Religious Education as a Part of Religious Education

One of the rights of students, which guarantee by law, is getting religious education in accordance with their religion and taught by educators who share same religion [16]. In Indonesia school curriculum, there are five groups of subjects. One of these groups is religious and character subject and RE is one of it. Religious subject is a group of subject that teaches about all formal religion in Indonesia and it is based on students' religion. For example, Islamic Religious Education provided for Muslim student, Hindu Religious Education provided for Hindu Student and so on.

D. Teaching Tolerance through Islamic Religious Education

In this last chapter, I will argue about teaching tolerance in Islamic Religious Context. What I mean by IRE in this article is a compulsory subject for every Muslim student at each level of education.

1) Meaning of tolerance and tolerance education in IRE

The meaning of tolerance in Islamic term is accepting diversity as a fact of life. Avoiding this diversity mean avoiding life it self. This concept can be found in The Holy Quran Surah Al-Hujurât ayat 13 as following:

$$\text{يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ۝}$$

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)" (Q.S. Al Hujurat [49]:13)

That Surah stated, that God created human different in sexes, nations or tribes. With these facts of creation, human is demanded to know each other. God reminded us, that only quality of obedience toward God which made us noble or precious not sex, nation or tribe.

So, tolerant education in term of Islamic Religious Education is a proses of learning diversity in all aspect of humanity to mutual understanding and living in it in harmony.

2) Objectives of tolerance education in IRE

The objectives of tolerance education in Islamic Religious Education are formulated in two contexts. First, in worshiping term, tolerance education promotes unity in diversity because no matter what your sex, nation or tribe is; we worship the same and only one God. This is the nature of human creation, as mention in the Surah Adz dzariyat:

$$\text{وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ۝}$$

"I have only created Jinns and men, that they may serve Me" (Q.S. Adz Dzariyat [51]:56)

Second, in term of Khalifa, tolerance education promotes, at least three ideas: (1) distribution and management of resources among human beings for the sake of a better life; (2) human perfection lies not in gender, race or ethnicity, but in the ability to collaborate with others to fill shortage of one another and for sure, we will never find perfection in ourselves; and (3) the best human is a man who gave a lot of usefulness to all mankind.

Rasulullah saw said: "A believer acts friendly and there was no goodness for a man who does not act friendly. And the best of men are those who are most beneficial to humans" (HR. Thabrani and Daruquthni)

3) Scope of tolerance education in IRE

Based on surat Al Hujurat above, I can wrire down three scopes of toleran education in Islamic Religious Education: (1) internal religious tolerance among Muslims who have a different understanding (fiqh issues); (2) inter-religious tolerance. Particularly between Islam and others five formal religions in indonesia; and (3) in general,

Learning in diversity in Human life (cultures, language, habit, and so on)

4) Method of teaching and learning in tolerance education

Human beings are learners. Humans were born in a state of knowing nothing. Then, with adult assistance through teaching and individual learning, human starts to get a variety of knowledge which is necessary for life. For this reason Allah SWT said in the surah An Nahl:

وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

"It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks to Allah" (Q.S. An Nahl [16]: 78)

Based on the Surah above, God gave us three sets of knowledge with which we learn knowledge and or an ability, i.e. hearing, vision, and Fuad [17]. Thus, all knowledge and ability, that we have, were gained through hearing, vision and Fuad. Similarly, to teach tolerance knowledge and ability, we have to empower those elements. The knowledge of tolerance obtained through hearing cognitively; the feeling (emotion side) of tolerance learned through sight affectively; and the act of tolerance learned through Fuad. Fuad is an instrument that gave us the ability to actualize all knowledge that we have through hearing and vision into tangible action in our daily lives.

Finally, tolerance is attitude rather than knowledge. As attitude, the best ways to teach tolerance is repetition, habituation and strengthening. More in

5) Medium in tolerance education

The best medium for teaching tolerance is a social environment that is enriching and exemplary of teachers of religious education as agents. What I meant by the social environment is family, school, and community. These three, must work together to create a tolerant environment as a living laboratory for students to learn, imitate and practice tolerance. Teachers of religious education as agents must ensure that students have access to the best of the three environments.

V. CONCLUSION

Lately, many statements associate intolerance with religion. Even, it came to the conclusion that intolerance has a tendency to grow strongly in the religious community. Furthermore, terrorism as a kind of intolerance was associated with Muslims.

To encounter that false statement, as the biggest Muslim country we can prove that religion and its teaching has significant influence to build tolerance community. Our prophet Muhammad SAW was the life

example how build a tolerance community in Madinah based on religious tradition. Therefore, in Indonesia context, Islamic Religious Education can be used as a medium to build that tolerance community.

The best way to build this tolerance community is empowering three social environment to create mutual collaboration as living laboratory. In the end that will enrich student experience in learning, habituating, and practicing tolerance in their daily life.

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Communication Strategy in the Implementation of Expanding Maternal and Neonatal Survival Policy

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Abstract—The purpose of this article is to describe the communication strategy and to identify the obstacles faced by both the upper and lower level of the society in implementing EMAS. Research has been carried out in Brebes Regency because of the high case of maternal mortality. Data are compiled through various methods: observation, interview, FGD, and textual analysis and analyzed with interactive analysis model of Miles and Huberman. Finding shows that Brebes has built networking with lower levels of society to socialize the programs through various media and forums in order to educate, to motivate, to persuade the society the importance of maternal health. However, this research also identifies some obstacles in program implementation. Finding shows the relatively refusal of all level of society in the ICT and the persistence of both the upper level to mobilize the society perception to change the myth and the lower level to accept the modern perspective on maternal health issues. Drawing from the relatively persistence of the society and the richness of local culture, the research suggests that rather than confronting the myth, local perspective should be considered as a strength in program implementation.

Keywords— EMAS, MMR (Maternal Mortality Ratio), ICT (Information Communication Technology)

I. INTRODUCTION

Since 2003, the global rate of maternal mortality decline has accelerated to 5.5% average annually. However, it is still under the target of Millennium Development Goals 5 which has set a target of a 75 reduction in the ratio of mortality. [1] In Indonesia, the ratio of maternal mortality is relatively high. It is slightly reduced from 210 per 100.000 live birth in 2010 to 190 per 100.000 live birth in 2013 [2]. However, in 2014 the maternal mortality ratio increases to 220 and put Indonesia in the position of the highest in maternal mortality rate compared to the other countries in Southeast Asia such as Philippines (99); Malaysia (29); Brunei (24); Thailand (40); Sri Lanka (35); Thailand (48); Vietnam (59); and Burma (200). [3] The global commitment on maternal related issues, synergized through reducing maternal mortality and achieving universal access to reproductive health are addressed to reach the goals: (1) universal education, (2) reduction of infant and child mortality, and (3) reduction of maternal mortality and (4) access to reproductive and sexual health services including family planning. [4] Thus, it is a challenge of Indonesia to reduce the ratio of maternal mortality from 190 in 2013 to nearly 100 per 100.000 live birth in 2015 to meet one the MGD's goals.

Reports issued by UNFPA, UNICEF and BAPPENAS show there is a decreasing ratio of Maternal Mortality from 1994 to 2008. Reports also show that the ratio of Maternal Mortality has varied from one district to another district in every province in Indonesia.[5] However, data of 2014 shows that it is a slightly increase from 2013 to 2014 which means that it needs to seriously address to reach the target of 25% reduction by 2015   The Indonesian Demographic and Health Survey (SDKI) has indicated that the major causes of maternal death are hemorrhage (28%), eclampsia (24%), sepsis (11%), abortion complication (6%), obstructed labor (5%), and others (26%). The high ratio of maternal mortality is a reflection of complex issues which need to address. Although data show that 74.9 births are attended by skilled health providers, the disparities among provinces and regencies are relatively large. Level of poverty varies from one area to the other area. The impoverished is mostly the group who do not have access to Emergency Obstetric Care, safe and effective Family Planning methods, prevention and management of Reproductive Tract Infections, including Sexually Transmitted Diseases. Considering the disparities, the key strategy to reduce maternal mortality is by recruiting community midwives at the local level and ensure that every district, including the remotes area there is an adequate health services. Government has also provided additional incentives to doctors and midwives who are placed in remote areas. However, the standard and the quality of services are questionable. There is no adequate support such as equipment, medication, IEC (Information, Education and Communication), appropriate in-service training because of geographical barriers and high cost. [6]

Previous studies on maternal mortality have been conducted to identify the underlying problems of the reluctance of reducing Maternal Mortality Rates. Theoretical and empirical information on various causes of maternal mortality has been established to assist addressing the issues. However, maternal mortality remains high in many countries. It raises various questions of the effectivity of standard programs. Some researchers, for example, question safe-motherhood strategies, especially the implementation of the intervention. Criticism to

component programs is also raised because they are developed "based on low-grade evidence derived from retrospective and observational studies, as well as on empirical knowledge and conclusions reached via deductive reasoning". [7] Similar finding has also been reported by the Centre for Health Policy. It has been found out that there are well-documented reports on strategies for promoting safe motherhood. However, the reach, accessibility and acceptability of interventions related to health systems, health promotion and the social determinants of health are rarely discussed. Most findings show that the focus of the researches is on addressing clinical interventions to reduce maternal mortality. [8] Various researches have also been conducted on cultural factors affecting the implementation of interventions across diverse settings in all world regions. Some findings reveal the examples of good practice and success stories although they do not provide sufficient details of the cultural factors. Others consider culture as a barrier to maternal health service use. Most researches are on addressing social and economic context. Unfortunately, it still focuses on sub-population of high income countries. [9] Different study is conducted in Indonesia, especially in Bali, focusing on wide range of Maternal Mortality Ratio estimation. Because maternal mortality rate is one of the indicators of measuring standards of public health, Department of Health, Republic of Indonesia, has applied various methods to obtain maternal mortality statistics, such as using sisterhood method and perspective (direct) community based service. However, the sisterhood method is more familiar to apply for measuring Maternal Mortality Ratio. This method is also useful for planners to design interventions and monitoring the impacts. [10] Situated on the previous researches addressing on maternal mortality issues, this article participates on discussion of cultural factors affecting the implementation of EMAS program in Indonesia. Rather than considering the cultural factors as an obstacle in reaching the goal, this research prefers to identify to local potency of the community to mobilize the people to program implementation. The implication expected is the changing perspective of the society on maternal health issues.

Various attempts have been conducted in response to follow the global commitment to address maternal health. Government of Indonesia has produced Law No. 23 / 1992 on Health, (2) Amendment of Law No 10 / 1992 on population and family development, and (3) Conduct a National Workshop on Reproductive Health in 1996 with the main output of the establishment of National Committee on Reproductive Health. Various workshops have been conducted also to direct policies and strategies for intervention, monitor task forces activities, and facilitate collaboration with other relevant parties. Government of Indonesia has also launched the Making Pregnancy Safer initiative and produced Law No. 22/199 and Law No. 25/1999 to ensure that all levels (central, provinces and regencies) address that issue and also produce various programs and approaches to improve maternal health. [11]

One of the strategies to achieve the progress of decreasing MMR is to finance maternal health through government intervention. Previous study conducted by Women Research Institute (WRI) shows that despite the mandate of the Health Law No. 36/2009 which requires local government to allocate 10% of Regional Development Budget (APBD) for health expenditure, many public health services either community healthcare service (Puskesmas) or public regional hospital (RSUD) have raised the cost of health services to increase PAD Net Regional Income (PAD). The cost of health services has impacted women from the poor families to obtain sufficient treatments when needed. WRI also identifies that there are several reasons that influence women reluctance to visit health services, other than expense. Many women in rural areas consider midwives' services are not complete compared to those offered by traditional birth attendants. Services offered by traditional birth attendants are not only prenatal and during the delivery process, but also including care for the newborn infant and the entire family. Women in rural areas also believe to the spiritual power of traditional birth attendants. They are able to give comfort and assurance to mothers before, during and after the process of delivery. Besides, many women are not in powerful position to decide who is going to assist on their baby delivery. Many women must still comply with decision made by their husband and family. In conclusion, lack of access to adequate reproductive health facilities contributes to the relatively high Maternal Mortality Ratio in Indonesia. [12]

In 2011, USAID in cooperation with the government of Indonesia has launched EMAS (Expanding Maternal and Neonatal Survival) program in 2011 implemented in 6 provinces with the highest ratio of maternal and infant mortality: North Sumatra, Banten, West Java, Central Java, East Java and South Sulawesi. The USAID/Indonesia EMAS Project is a 5-year program to support the government of Indonesia to reduce maternal and newborn mortality. The expected result of the project is an overall 25% decline in national maternal and newborn mortality through working with all levels of government, civil society organization, public and private health facilities, health professional organizations and the private sectors. One of the strategies developed by EMAS project is to oversee the cross-cutting governance and information and communication technology activities in addressing both the supply and demand sides of the service delivery system. [13]

Central Java province is the second highest ratio of maternal mortality. Brebes is the highest among any other regencies in Central Java. Data show that there were 60 cases of maternal mortality in Brebes in 2013 and unfortunately it still increases to 73 cases in 2015 although EMAS program has been launched there since 2011. It raises a question of the implementation of the program, especially the barriers which hinder the progress of maternal mortality decline. Focusing on the communication system strategy of intervention developed by EMAS program, this article focuses on describing the communication strategy of intervention designed to implement the policy of EMAS in Brebes regency and identifying the obstacles faced by both the upper and lower level of the society in implementing the policy of EMAS in Brebes regency. It is also to find out the local potency of the society in developing strategy of development communication.

II. MATERNAL HEALTH, MATERNAL MORTALITY AND EMAS PROGRAM

As reported, Women Research Institutes finds out that Maternal Mortality is still serious problem in Indonesia. WRI also identifies some challenges that the government of Indonesia needs to address to reduce Maternal Mortality Ratio: (1) Inaccessibility to quality health care facilities; (2) Lack of trained health care-givers; (3) Lack of knowledge and awareness of the society concerning maternal health issues; (4) Low health status and nutritional levels of pregnant women; (5) Low level usage of contraception and high levels of unmet needs; (6) Inaccurate measurement of MMR. [14]

The international forums have identified factors that influence maternal health. Overall, the reluctant progress to reduce Maternal Mortality Ratio is caused by data gaps, inconsistent indicators and frequent revision [15]. United Nations Population Fund finds out that substandard health services and lack of available medical equipment and supplies at the time of labor, delivery, and immediately baby birth are factors that cause maternal deaths. Health facility staffs are not professional, treating patients unsympathetically and uncaringly. This could lead women to use the services of traditional birth attendants. It is also identified that midwives do not have necessary skills, adequate to care during labor, birth, and postpartum and immediate newborn periods. A skillful birth attendant refers to the ability to manage normal deliveries, recognize the onset complications, perform essential interventions, start treatment, and refer obstetric emergencies when they are beyond their competence. Lack of skills can be correlated to lack of adequate supplies, equipment, and infrastructure as well as an efficient and effective system of communication and referral. There is also geographical barrier factor, disability and distance to healthcare services that lead to delay to get treatment. Vehicle shortage and poor road conditions hinders the women to get emergency treatment. [16]

UNICEF has identified the economic disparities in Asia-Pacific region that underlies discrimination against women and girl which has resulted on the high Maternal Mortality Ratio. The strategy is to fill in the gap through providing expenditure on woman and children health and education. [17] Oxfam has adopted the MDGs to develop several approaches to tackle maternal mortality since the high level of maternal mortality reflects a violation of human rights. Since 1987, it has been developed an international target setting to reduce maternal mortality. Over the time, with increasing awareness of maternal health, the attitude toward maternal mortality has been changed. However, the result of the shift is not similar in every country. Oxfam identifies that there are some obstacles which need to address. One of the main obstacles is the failure to finance maternal health. Some developing countries should make a commitment to reduce Maternal Mortality Ratio and mobilize necessary resources to improve health services. Special attention should be focused on health care services that are responsive to women's needs. And in the implementation, monitoring and evaluation should be developed because engagement with powerful critique is significant for all working with reducing maternal mortality. [18]

There are various strategies that can be implemented to reduce maternal mortality ratio. WHO requires every country to develop high-functioning maternal health program with the awareness of a changing epidemiological landscape underlying the primary causes of maternal mortality. Strategies could be developed through initially understanding immediate and underlying causes and followed by designing intervention programs with context-specific and evidence-informed to prevent future mortality. [19]

Various approaches have been applied to reach the expected level of decline of the ratio of maternal mortality. As mentioned previously, government has been taking various intervention to address the problem, such as producing policies to cover various problems that hinder to improve maternal health. In some way, it shows the seriousness of the government to meet the goal of 25% reduction of maternal mortality rate. However, as it is mentioned previously it is often lack of central government financial support. Most program finance is under local government budget and unfortunately, the budget allocation of every region is not the same. Through EMAS project, Cooperative Agreement Number AID-497-A-11-00014, $55 million program to support the government of Indonesia, various disparities existed in relation to both services and finance could be addressed.

EMAS program is implemented to improve the quality of emergency obstetric and neonatal care services and increase the efficiency and effectiveness of referral systems between hospitals and community healthcare center. EMAS is implemented by JHPIEGO, with international partners RTI (Research Triangle International), Save the Children and local partners Health Institution Budi Kemuliaan and Muhammadiyah. EMAS has applied Vanguard system through interfering the management system especially in relation to maternal health. Intervention is conducted to improve the quality of emergency services of healthcare facilities, PONED (Basic Essential Neonatal Obstetric Services) and PONEK (emergency Neonatal Obstetric Services), to ensure the intervention of medical priority result in big effect of the decline of mortality applied both in hospitals and community healthcare services. In improving the effectiveness and efficiency of the referral systems between community healthcare services and hospitals and the role of society in guaranteeing the accountability and the quality of health services and local government and also to improve the access of the society in using the health services, EMAS applies various strategies of intervention to reach the goals. All programs have been designed to result national effect. It also utilizes the latest information technology. SMS, hotline, and media social are used to improve the effectiveness and efficiency of emergency services, effective referral from the primary healthcare facility, efficient and safe treatment for the maternal and neonatal health care. [16]

III. METHOD OF RESEARCH

The location of research is Brebes regency. The research design is descriptive qualitative. Primary data are collected through direct observation, Focus Group Discussion and interview to any related individuals, such as women who are visiting the community healthcare services, public figures,

governmental staffs, society midwives, doctors and healthcare service staffs. Secondary data are taken from any related documents. Data validity is internal data validity with triangulation system application, through comparing, doing check and recheck the quality of information or data from various information. It is applied to find out the convergence of data compilation from various sources and informants. Data analysis technique is worked through model interactive system of Miles and Huberman. [17]

IV. FINDING AND DISCUSSION

A. EMAS Strategy of Intervention and Society Perception on EMAS

Maternal and newborn mortality is a complex problem that needs cooperation of various parties to reach the target of 25% national decline by 2016. Government of Indonesia has a commitment to decline the ratio because good maternal health is an economic investment and can increase to productivity. The government has created an environment to enhance problem recognition of maternal health issues through providing information, developing and implementing national policies, intervention to change the social norms, providing access to quality information and services and improving financial coverage for the poor.

Strategy of intervention has been developed by local government of Brebes in addressing the implementation of EMAS program which shows the seriousness of Brebes in meeting the target of maternal mortality rate decline. The local government has produce some regulations such as the Regent Circular Letter no. 300.1/01/761/XIII/2013 on acceleration effort of maternal and neonatal mortality decline; the Regent Circular Letter on the four hand baby delivery; the Regent regulation no. 47/2012 on expanding breastfeeding; the Regent Certificate on forming crisis team center of KIA (maternal and baby health); the Regent Regulation of Information for traditional birth attendant. These regulations are socialized through letters and direct information in a monthly meeting to all related parties, such as local government, districts, community healthcare services, village heads. [18] However, finding shows that only governmental staffs are aware with the regulation. Meanwhile, most people, the lower level of society feels unfamiliar with the regulation.

To execute the regulation showing the seriousness to reach the goal, Brebes continually socializes the program through banners, brochures and posters which can be found on community healthcare services. However, the local government does not cooperate with communication institution such private or public radio or print media or internet to communicate the program. People are aware with EMAS when they read the banners or the poster which illustrate various information on maternal health but it is still considered "just a government program". With the distance feeling to the program, it could mean two things: the reluctance of the society to accept the program as they do not need it or the unawareness of the society of the importance of maternal health in their life.

The target of EMAS is women in their fertility age. The main goal is to change the perspective of the society that maternal health is worth investment in their life. EMAS has designed various strategies which address the gaps found out from previous researches on MMR. EMAS has identified the disparities of health services among several areas because of geographical barriers. Access to standard health services are limited in some remote areas. Lack of adequate health services are addressed through improving the quality of emergency obstetric and neonatal care services and increase the efficiency. People are aware with maternal health but it is often too late when there is obstructed labor. Intervention to clinical management system is applied to community healthcare services through capacity building of the society midwives. The society midwives are invited to attend a refresher course in certain community healthcare services to extend their skill and knowledge to manage obstructed labors. A simulation kits and manuals are developed to enable them to manage complications in pregnancy and childbirth.

The fast development of communication technology, especially the popularity of mobile phone for all levels of society in some way can be used as a tool to communicate the program from the local government to the community. It also can be used as a medium from the society to express their questions and criticism. EMAS has developed the technique of SMS Bunda by registering day of birth to 08118469469 to get any information on maternal health from education on pregnancy to antenatal care. However, as the community still feels unfamiliar with the program, none of the community in Brebes regency use this medium to express their concern. In line with previous research on technology, gender and development, it can be interpreted that although most women have used mobile phone for communication, the deployment of its technology is still limited. In their perspective, mobile phone is only a medium for communication between people.

EMAS has also identified that many cases of maternal mortality are caused by the lateness of getting adequate treatment when it is considered as medical emergency. EMAS has designed SIJARI EMAS (Networking System of EMAS), an integrated system to optimize the information delivery process and communication of emergency referral system and referral readiness of community healthcare services and hospitals on maternal and neonatal care. So, it improves the linkages and strengthens the networks of hospitals and community healthcare services. Using mobile and web-based technology, the referral time between hospitals and community healthcare services is shortened. [19]

A belief that pregnancy is natural for women is still strong in the community. They are not aware that for some women their pregnancy can be considered as high risk that need special treatment from earlier stage of their pregnancy. Women could develop complication during pregnancy or after giving birth leading to the highest lifetime risk. Getting appropriate health facility in timely manner and life-saving treatment can be challenging in remote areas. Labor and delivery complication lead to the death is caused by delay factors: delay in detecting the high risk and taking decision, delay to give referral, delay to get treatment. But, it could be caused also by too young, too old and too many. Those are considered factors of high risk. The "delay" and "too" factors can be minimized through strengthening the referral system. Putting in place a set of

standards and regular audits to both the hospitals and community healthcare services could minimize the late treatment of emergency cases.

However, finding shows that hospitals are often too late in response to emergency cases referred by community healthcare services. Community healthcare services as the primary services has been prepared with the referral system but some referral hospitals are not well-equipped with standards, either staffs or tools to accept the referral that could reduce the delays. Delays in response increase the emergency level twice more and it leads to life threatening. Some referral hospitals do not respond to the hotline call from the community healthcare services that leads to the untreated emergency treatment. Some delay factors are nonstandard equipment and outdated website, limited human resources, and overload work. It is often that the sound of SIJARIEMAS is considered disturbing for some staffs as it is too loud. Because they reduce the sound, hotline calls are often unattended.

EMAS also develops SIGAPKU (systems and processes for receiving and responding to feedback) about the quality care, such as SMS-based Citizen Gateway. EMAS believes the role of civil to ensure high levels of accountability. By applying two community-based mechanism, EMAS goes through community-based groups, civic forums, and a group of health motivators to communicate the services that are available for women and their families and to encourage citizens' participation for monitoring the quality of services. With feedback mechanism of SIGAPKU, it is expected to encourage society's involvement to promote transparence and strengthen accountability. Barriers of healthcare services and government accountability for delivering high quality services can be caused by few expectations and lack of knowledge about acceptable standards of care of service users. Through SMS to SIGAPKU, EMAS facilitates the process of defining and socializing service charters. [20]

Unfortunately, finding shows that there is no mechanism of SIGAPKU applied in Brebes. Communication about EMAS to all levels of society does not work as expected. Not all society are aware the availability of maternal health services and they do not have a medium to complain the inadequate provision of the healthcare services. Thus, there are still emergency cases untreated adequately.

B. Districts Communication Strategy for Program Implementation

Communication strategy developed in district level, especially developed community healthcare service has a purpose to execute the regulation produced by the local government of Brebes in an attempt to reduce the ratio of maternal and newborn mortality. As it is required by EMAS to use two community-based mechanisms, the local government of Brebes lets every districts to develop its own program to socialize EMAS to its community. As the target of the program is the community, they have to know EMAS programs and the purpose of the programs. However, the geographical condition of Brebes laying from coastal to mountainous areas with complexities of population, to educate the society and to socialize the program are big homework for the regency.

Brebes consists of 17 districts administratively with 292 villages and 4 sub-districts. Every district has one or two community healthcare services which act as the program implementation unit. Every community healthcare services in every district are responsible for designing and executing maternal health communication strategies and the degree to which communication efforts are integrated into other health program initiatives. Thus, every community health care service has distinctive way to educate the community to increase knowledge and change attitudes to maternal health.

Most districts use banners to create an awareness of the society on maternal health. They send messages of the need to take care their pregnancy. With texts "kehamilan adalah anugrah" (pregnancy is a gift), "kelahiran bayi adalah amanah" (baby is responsibility), "ikut mengawasi ibu hamil sampai lahir" (actively support pregnancy and delivery) and "menuju ibu sehat dan bayi selamat" (have healthy mother and safe delivery), the community health service campaigns the behavioral change of that pregnancy is natural and participatory of society that pregnancy and safe delivery needs support from family and society.

Brochures are also used to educate the society. This medium could expand the society's knowledge on safe pregnancy through detail information written on the brochures. Various topics, such as Program Perencanaan Persalinan dan (Program for birth plan and avoidance of complication), Bayi Berat Lahir Rendah (Low birth weight), Perawatan Bayi Baru Lahir (infant and newborn care), Kesehatan Reproduksi (reproduction health), Air Susu Ibu Eksklusif (Exclusive breastfeeding), Perilaku Hidup Bersih dan Sehat Healthy clean lifestyle), Merawat Kehamilan (pregnancy care), etc. have been simplified for ease of read.

Posters are also informative. Posters mounted to the walls, such as integrated antenatal service flow, high risk pregnancy, breastfeeding tips, referral requirements guide, etc. are intended to influence behavior change. Reading posters make society firstly aware of the service and knowledgeable about desired behaviors. Then, it is expected that they approve and intend to take the message personally. Practicing and advocating others then will lead to the behavioral change as expected by the program.

Previous researches on maternal mortality show that cultural aspects can hinder the success of reducing MMR. In response to fill the gap, EMAS suggests the districts to socialize the programs through community-based groups and civic forums. District health motivators need cooperate with local leaders. The most difficult task of health motivators is to change the perspective of the society that their labor and delivery should be attended by skillful birth attendants. Although trainings to enhance the skill of community midwives have been facilitated in order to produce a trust from the society of the professionalism of the health service staffs, it does not make people change their perception. Although they are aware of the program, they prefer traditional birth attendant to help the delivery. Most women acknowledge the professional skill of midwives in assisting delivery. However, they are still reluctant to go to midwives. Traditional birth attendants are considered suitable with their needs because they

do not only assist the delivery but also look after both the mother and the baby after the delivery. Beliefs in the society that after delivery women need special care (massage and some herbal drinks) only provided by traditional birth attendants are still strong in the society. When question of the possibility of high risk pregnancy which could lead to maternal death is raised, they consider the tragedy just as destiny. To force the society to go to midwives to get checks on their pregnancy in order to identify the possibility of high risk pregnancy treated earlier, districts have produced a penalty for this practice of going to traditional birth attendants for delivery assistance. They fine the traditional birth attendants who perform this practice. However, it does not work. The practice continues because they are protected by the society. They do not inform that they have been attended by traditional birth attendants, rather they inform the delivery as "kebrojolan" (earlier than expected date delivery). Although the district recognizes the practice, the staffs are also reluctant to fine the traditional birth attendants. To respond to this problem, some districts develop special training for traditional birth attendances. The community health service provides a facility of a meeting forum (arisan) for traditional birth attendance. In every meeting, a staff from community health service give some talks on how to identify high risk pregnancy and on improving their skill of assisting delivery to meet health standard. The practice does not work on every district. It shows that every district develops its own creativity to address the problem.

Integration into other health program initiatives is a strategic communication design. Different area means different audiences. Thus, it needs different messages and sometimes different approaches, whether through interpersonal channels or community channels. In some districts, health motivators cooperate with some community groups to socialize the program. They work with group of pregnancy class, community women organization, group of traditional birth attendance and group of community midwives. Health motivators build interpersonal communication with the head of the groups. Information on the program is communicated interpersonally because the head of the group will be the speaker in socializing the program. It is important that the speaker is from the group because the speaker needs to establish influences. As it is integrated with community groups, it is continually responsive to changing environment and practical for different setting application. The speakers just insert the message within any other activity and on other situation they can advocate in interpersonal way. Because the speakers are from the group, they speak similar language and share similar codes. Thus, barriers of communication can be hindered. Through this strategy, it is expected that there will be behavioral change of the society on maternal health.

V. CONCLUSION

In EMAS program implementation, Brebes regency has developed various communication strategies to reach the goal. Brebes has identified that the success of the program depends on three aspects: the intervention to healthcare services management system, the awareness of the society and strategic design of communication. The underlying problem of the low decline of maternal mortality is on society's perception that "pregnancy and delivery are natural for women". Besides, there is a gap between healthcare providers and society especially on maternal health issues. The main homework is how to enhance society's knowledge on maternal health issues through creating a process of behavioral change which lead to the success of the program.

The first strategy is to develop programs of intervention on management system, especially referral system. To change society's perception that labor and delivery need to be attended by a skillful health worker, a series of refresher course is facilitated to enhance the skills of society midwives in attending labor and delivery process. However, this strategy does not work as expected. Although the skill of the community midwives improves and they are able to mane manage normal labor and delivery and able to diagnose, manage and refer to hospital for obstetric emergencies, delay cases are still unavoidable. Nonstandard equipment and outdated website, limited human resources, and overload work are factors of delay which lead to maternal death.

The substantive growth in new information and communication technologies, such as mobile phone has provided new opportunities of behavioral change of maternal health. Brebes regency facilitated by EMAS program has applied communication strategy of SIJARI EMAS and SIGAPKU to improve linkages among community health care services and hospitals and educate the society of standards of services. However, many of them are not aware with the existence of this medium and the importance of this medium. It shows that instead of the fast development of communication technology and the popularity of mobile phone, some societies prefer to continue their tradition, such holding regular meetings and gathering.

Local government of Brebes is aware of the potency of the community. The complexity of the geography laying from coastal to mountainous area makes every area have its own specificity. Strategic communication developed by Brebes is to coordinate with every community healthcare services in every district and give them freedom to use its potencies. Rather than making a conflict with traditional birth attendants, some districts facilitate regular meetings of a group of traditional birth attendants. They are considered as potency that could be enhanced rather than barrier of success. In this meeting, health motivator as representative of district community healthcare service could insert some knowledge on how to detect high risk pregnancy. Some work with a group of women communities which are another potency of the regency. The tradition of gathering could be used as medium of communicating the program. However, rather than attending and socializing personally, the health motivators prefer to create interpersonal communication with the head of the groups and hand on the socialization on their behalf. As the head of the community groups shares similar language and codes with the members, the socialization can work successfully without any refusal from the community. From this strategy, it is expected that the goal of the program can be reached. Moreover, it can change the perspective of the society on the importance of maternal health in their life. With this strategy, it can lead to the empowerment of the society.

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Participation of Surakarta Children Forum in Development Planning Deliberation: Between Bureaucratic Formalism and Human Governance

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Abstract- **Surakarta Children Forum is an association of young people deliberately set up as a medium for children's participation in the development planning process. Children's participation in development is one important indicator of public administration paradigm that respects the rights of children. Using data from Surakarta Children Forum and Badan Perencanaan Daerah Kota Surakarta (Regional Planning Agency of Surakarta City), this qualitative research addressed two questions: firstly, could the Surakarta Children Forum serve as a means of giving a voice to children in the development planning; secondly, how far does bureaucratic formalism affect the participation of Children Forum in Development Planning Deliberation. The result of research found that Children Forum are not involved at all stages of development planning and their voices have not been fully accomodated in regional budget. Children's participation in development planning is still low due to the children do not have the awareness of children's rights and lack of ability to communicate and express their aspirations. Barriers to participation of children also come from bureaucrats who think children are not able to make decisions. To municipal government, establishment of Children's Forum understood merely as a formality to meet the demands of the rules, rather than to fulfill a substantial function as a medium for the aspirations of the child in development planning. The research findings prove that children's participation in development planning in the city of Surakarta have not been able to manifest the fulfillment of children's rights (Human Governance).**

Keywords: Participation, Children Forum, Bureaucratic Formalism, Human Governance

I. INTRODUCTION

Children's participation in development planning has now become both international and national agendas. At global level, the United Nations' Convention on the Rights of the Child in Article 12 states that the State guarantees the right of the child to express his views on all matters concerning him in accordance with the age and maturity of the child. At national and local levels, children's participation in development planning is mandated by the Child Protection Act [1] and is one indicator of a child-friendly city. One of children's participation policies is the establishment of media to listen and to convey aspirations, opinions and expectations of children as a form of children's participation in the development process, called Children Forum [2]. Recognizing the importance of children's participation, the Government of Surakarta establishes Surakarta Children Forum as an element of society involved in *Musyawarah Perencanaan Pembangunan* (Development Planning Deliberation). *Musyawarah Perencanaan Pembangunan*, abbreviated as *Musrenbang*, is a multi-stakeholder forum within the framework of regional development plan.

The problem is that although the right of children to participate in decision making concerning their need is increasingly recognized, no enough medium is available for the children's participation and if it is so, it is not able to ensure the real participation. Often children's participation is just intended to satisfy the procedure or formality. Arnstein (in Hart 1992) [3] distinguishes forms of child participation into several levels: 1) *Manipulation, 2) Decoration, 3)Tokenism, 4)Assigned but informed, 5) Consulted and informed , 6) Adult initiated, shared decisions with children, 7) Child initiated and directed, and 8) Child initiated, shared decision with adults Manipulation* is the lowest level of participation. Here the child does not understand the issue to be solved so he does not know what reason underlying an action. Here children should only consult, but they were not asked to give feedback. *Decoration*, here children participate only as participants or is just used to indicate that the program has involved children. *Tokenism*, here the children seem to have been given opportunity and media to convey aspirations, but not opportunity to formulate their own opinion. If no explanation is given to the children, how they were selected and the perspective of the child which they represent, are usually sufficient indications that the project is not truly participatory. The third typology of participation - manipulation, decoration and tokenism- is not the actual participation or pseudo participation, so Arnstein categorizes them into non-participation one.

Children's participation is influenced by many factors. One key factor is socio-economic background. Many studies found that different community layers have different levels of participation. A review conducted by Kirby and Bryson on 27 studies found that adult and women groups are the most widely participating ones. Meanwhile, young people of marginalized groups have the lowest participation rates. Marginalized groups with low participation rates are young people with physical disabilities or minority ethnic groups [4]. People with socio-economic status tend to participate more. Young people generally participate less than older people. [5] mentioned the existence of intrinsic and extrinsic barriers to children's participation. Intrinsic barriers are related to

characteristics of bureaucracy and professionalism, including an organization's rules and regulations, and its structure having maze-like property and tensions between the goals and objectives of the public bureaucracy. Extrinsic barriers are social contexts, economics, politics, and culture in which the organization works and these things can greatly inhibit the level and effectiveness of participation. The structural position of people in the community may affect who participates and who does not. complicated structural bureaucratic and internal political factors also become obstacles to children's participation [4] . In addition, the attitude and the behavior of adults who lack confidence in the ability of the child make the program "adult-focused". As a result, a lot of the agenda and program implementation processes are controlled by adults and the elderly. Matthews argues that non-participation culture is still very strong; there is an "invisible network" or some sort of control by adults who make children's thinking and decisions excluded. Percy-Smith mentioned that one obstacle to children's participation is socio-economic force that limits children's participation in development planning, including a difficult relationship with local government and the failure to unite the diverse voices, [4]. Therefore, active participation, according to Shier 6], will only occur when adults are willing to share power by delegating or transferring some of their power to the children.

Consider the fact that children's participation in development planning is an important indicator of child-friendly city, this research aimed to know whether or not the Surakarta Children Forum is capable of being a medium to voice the children's interests in development planning and the extent to which bureaucratic formalism affects the quality of participation of the Children Forum in Development Planning Deliberation.

II. METHODS

This research was a qualitative descriptive research. Informants were selected purposively consisting of the Surakarta Regional Development Planning Board and the Agency for Community Empowerment, Women and Child Protection; stakeholders in children's participation in development, namely KOMPIP and SOMPIS; as well as children who are members of the Children Forum in Surakarta. In addition, this study also utilized secondary data source deriving from documents, archives, government regulations and data obtained from newspapers, magazines, and Internet-related research themes. Data collection was carried out using observation, in-depth interviews and focus group discussions (FGDs) methods. Data analysis was carried out using an interactive model including three components: data reduction, data presentation, drawing conclusions. [7]

III. RESULT AND DISCUSSION

A. Participation of Surakarta Children Forum in Development Planning Deliberation: A Tokenism Model

Children's participation is the involvement of children in decision-making processes relating to their lives, which is implemented based on the awareness, understanding and maturity of the child's thinking. Surakarta Children Forum is an organization of young people set up by the Government of Surakarta as a medium to convey aspirations and participation of children, particularly in urban development planning meetings is a forum between actors in order to construct annual planning and budgeting of national and regional development. Musrenbang was implemented under Law 25 of 2004 on National Development Planning System.

The implementation of development planning in many Indonesian cities has been organized through a technocratic (top-down) approach and involved only territorial-based community participation, while participatory-based development planning involving all stakeholders, including the Children Forum, has not run optimally yet.

Participatory development planning in Surakarta has been started since 2001, known as *Musyawarah Kelurahan Membangun (muskelbang)* or village level development deliberation, sub-districts level development deliberation (*Musyawarah Perencanaan Membangun*), and city level development deliberation (*Musyawarah Kota Membangun*). Deliberation on three levels involves multi-stakeholder community followed by two bases: territorial basis or representation of RT (neighborhoods association), Rukun Warga (resident's associations) and community leaders and sectoral basis (representation of the community, such as community rickshaws, street vendors, buskers and so on).

Since 2013, the Children Forum has been one of the communities included in the sectoral planning forums. Through involving the Children Forum in the development planning, the children are expected to convey ideas and issues related to their needs. The development of Children Forum in Surakarta began around 2008 with the establishment of children forum at (municipal) city level called Surakarta Children Forum (*Forum Anak Surakarta*/FAS). Until 2012 it has been established 27 village levels of Children Forum, one (1) children forum at district level, and one (1) children forum at municipal level.

Evaluation of Children Forum [8] concluded that the Children Forum in Surakarta cannot function optimally as a medium to channel the aspirations of children, particularly in Development Planning Meeting (Musrenbang). In addition, not all villages have a Children Forum, in 51 urban villages in Surakarta city there are only 27 Children Forums. At the District and city (Municipal) levels, there is one Children Forum in each of them: Pasar Kliwon Children forum and Surakarta Children Forum.

In 2015, Yuliani, Haryanti and Humsona found that almost all of 51 urban villages in Surakarta have developed Children Forum [9]. The research concluded that children's participation in planning forums is still limited to the formation of the medium only, not to the substance of the children involvement in determining the pro-child development programs. There are several factors contributing to lower participation in the Children Forum Musrenbang. From the Children Forum, it can be seen no awareness of children's rights, in addition to the capacity and capability of the Children Forum to get involved in giving a voice and decision-making that are still weak. And the fundamental obstacle is the institutional bureaucracy; it was found that the bureaucratic work

culture promoting strong formalism is still attached, so there is no strong desire to actually engage children actively in development planning.

B. Human Governance versus Bureaucratic Formalism

Policies to accommodate the child voice in the planning process are a form of manifestation of public sector governance models that respect human rights and democratic values or Human Governance. The main indicator of human rights-based governance includes participation as a means and a goal; empowerment as a strategy; and programs focused on the realization of the rights of vulnerable groups [10] [11].

Children's participation in development policy has a strong legal support, namely Article 24 of Law No. 23 of 2002 on Child Protection, mandating the State and the Government to ensure the children using their right of expression freedom according to their age and intelligence level and State Minister for Women Empowerment and Child Protection Regulation (*Peraturan Menteri Negara Pemberdayaan Perempuan dan Perlindungan Anak* or *Permeneg PP & PA*) No. 03 of 2011 on Children Participation in Development. In *Permeneg PP &PA* No.03 0f 2011, Child Participation is defined as involvement of children in decision-making processes about anything related to him and carried on awareness, understanding and willingness together so that children can enjoy the result or benefit from the decision. Meanwhile child is a person who has not turned into 18 (eighteen) years.

Surakarta Children Forum has been established since 2008. However, the Children Forum has not been able to perform its function as a vehicle by which children participate in development planning. "Children Forum" is involved in planning forums in 2014 with the enactment of the Mayor of No. 20 of 2013 on Implementation and Technical Guidelines for Development Planning Meeting Surakarta Year 2014. In this rule "Children Forum" is mentioned as a part of a community that is included in the sectoral planning forums [3].

Although there has been a forum for children's participation supported by a strong legal basis, but in practice, the implementation of children's participation is limited to providing the children with the opportunities of arguing about their desires and wishes, while the final decision remains in the hands of the local elite. A child is allowed to voice their aspirations, but there is no guarantee that child aspirations will be accommodated in the development policies decided by the local government elite.

There are several factors leading to weak participation of the Children Forum in development planning. From the Children Forum there are lower awareness of children rights, lack of understanding of the function and mechanism of children's participation in planning forums and limited ability to articulate and convey ideas and proposals. In essence, children's participation has not been supported by the bargaining power, the ability to conduct lobbying, negotiation, and compromise. Therefore, organizations or NGOs companions, not the Children Forums, are actually dominant in pushing the interests of children to be accommodated in the planning forum.

The obstacle of the implementing agency is poor commitment to really involving the children in planning and accommodating the ideas and proposals presented by the child in the development budget. This happens because on the one hand the executive agencies still do not believe in the children's ability of thinking maturely. Children are still considered as not mature enough to be able to express opinions or ideas related to their interests in the development. On the other hand, the most fundamental factor is the strong culture of bureaucratic formalism among public officials.

Formalism is a tendency to favor the look or procedure rather than the substantial things [12]. Bureaucracy making the procedure an end is not the means referred to as "bureaucratic proceduralism". Defined bureaucratic proceduralisme as [13]:

Bureaucratic procedural's is defined as organizational practices occurring through the interaction of formal rules and procedures with informal administrative activities. This focus on procedural's directs empirical attention to the processes that affect the cost of claiming, not on the categorical standards for eligibility themselves. It recognizes that eligibility rules are not self-executing, but depend on the formal and informal steps, interactions, and judgments that constitute the business of claims making at the street-level.

The behavior of bureaucrats who are more concerned with acting merely to comply with the rules and procedures formalism and procedurals, occurs because the bureaucracy very strongly holds on the rules, regulations, and the formal procedure.... *when a bureaucracy sticks to formalized rules, regulations and procedures for a long time, the eventual result is that the rules become more important than achievement of organizational goals. Adherence to rules becomes a value and the bureaucrat no longer sees rules merely as means to achieve ends. It leads to formalism, ritualism, technical and red tape* [14].

Bureaucratic formalism can be observed from the tendency of government officials (Surakarta Regional Development Planning Board or BAPPEDA and The Agen for Community Empowerment, Women and Child Protection) to include the Children Forum in Musrenbang more as a form of obedience to the procedure rather than a commitment to fulfilling the rights of children in development. What are important are formal and procedural provisions of the law mandated to involve children in the development plan that has been executed. The real issue that the development planning documents do not accommodate the voices of children is not important.

KOMPIP (Consortium for Public Institutions Monitoring and Empowerment) and NGOs providing guidance on community planning forums said that behavior of bureaucracy has not changed much, they tend to emphasize on rules and procedures. BAPPEDA kota Surakarta as important actors in participatory development planning defines children's participation merely as a physical presence in Musrenbang. For them, participation was manifested by providing a channel for the aspirations of children through the establishment of Children Forum.

The similar case is found in Central Java, where children's participation in Musrenbang takes place more at the village level, but there is a decline in the level of further deliberation: *"In fact, children's participation in Musrenbang just a formality. Children voices heard at Musrenbang village, but in Musrenbang higher level, most of the proposals that contain the aspirations of children rejected for the sake of sectoral agencies.".* [16]

Similar cases were also reported in Jayapura. Participants of *Diskusi Kelompok Terbatas* (Focus Group Discussion) including government and NGO workers reported that suggestions and ideas from the public were not accommodated in the town plan, or were not included in the program budget. A government official in Jayapura stated: *"Musrenbang is just a formality. Musrenbang is held because we have to do it. But we cannot say that it represents the voice of the community if people's needs are not taken into consideration in the planning and implementation of policies resulting from Musrenbang."* [16].

Model of participatory development planning has not become a bureaucratic mindset. Real practice in the planning and development is a top-down approach. The participatory approach becomes a wrap or legitimacy for the implementation of development planning, because the real power in decision-making remains in the hands of the regional executive.

IV. CONCLUSION

The primary mission of the establishment of Children Forum is to provide a medium for children's participation in development planning and budgeting in order to accommodate the needs and aspirations of children. But this mission is difficult to realize because there are internal and external obstacles. Internal factors are lower awareness of children rights and the Children Forum's capacity and capability of getting involved in giving a voice and decision-making. The fundamental barriers are external constraints in the form of a bureaucratic culture that emphasizes formalism, so there is no political will to actually engage children actively in development planning.

Using the typology of participation from Arnstein [3], children's participation Forum in Musrenbang can be referred to as manipulation, decoration and tokenism type of participation. It is called manipulation because the children involved in the development planning deliberation do not fully understand what and how their roles are. Children are only asked to voice their aspirations without knowing whether or not their aspiration will be realized in the development plan. Decoration, participation of Children Forum in Musrenbang so far serves only as formalism used to show that development planning has involved children. Tokenisme, Children Forum is formed simply to show that the government has provided a forum to channel the children's aspiration, although the substantive functions to be actively involved in planning forums is not optimal.

In the case of children's participation in Musrenbang in Surakarta, we found that there are many children proposals not absorbed in the development planning. The government is more concerned with their own program plans. This happens because the government does not believe in the children's ability of proposing strategic ideas. Consequently, the development program nonetheless puts the interests of adults or is "adult focused" (Percy-Smith in Cavet and Sloper, 2004).[7]

This research concluded that participation of Children Forum in Musrenbang in Surakarta is not a form of active participation but pseudo-participation. Children Forum has not been actively involved in Musrenbang, particularly in influencing and participating to make a decision. Participation was limited to the Children Forum to gain legitimacy for the policies formulated by the government.

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An Alternative Model of Political Education for Political Parties Towards Human Security

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Abstract—- **In Indonesia, the conflicts between political party supporters often happened in the atmosphere ahead of the General Election campaign or Legislative Election where it is usually also accompanied by violence or physical conflicts. This shows the weakness of the internal political education for political parties to constituents. This study considered that the phenomenon of the weak political education on political parties is obviously related to the part of the human security. The findings of the research showed that the national knowledge and political education for political party's cadres and constituents are not optimal. Their knowledge about politics is still limited and more pragmatics. It is caused by the lack of political education from the political party. The solution to solve those problems is to strengthen a political education using alternative model of political education. The model will create qualified constituents and develop the constituents with good national knowledge and political consciousness and reach human security.**

Keywords—political education, national knowledge, human security.

I. INTRODUCTION

The relationship between political parties and their constituents are closely related since it is widely known that in a political life, the people are always supporting political parties. Political parties are expected to be able to channel their aspirations in order to fulfill the people's needs and to make the people's life better. Therefore, the position of political parties as a reference of their constituents is very important, especially in giving information and in building public opinions. Due to the fact, a very firm political system is really needed.

Conflicts and violences or riots often happen when a democracy festivity is held during the campaign. An unhealthy campaign accompanied with various riots is a sign of the damaged public institutional system as shown by broken moral quality and values. Such a society may be said as experiencing the degradation of values and also of morality and this also results in low rational quality. What is developed is emotionality or negative prejudices or inner crises as Novri Susan calls. Indonesian nation is experiencing this crisis, especially, Indonesian people are known as a multi-identity society vulnerable for conflicts or a vulnerable society [1].

The results of a three-year research (2013-2015) showed that either the politicians' or constituents' national konwledge were not too high meanwhile the constituents' political awareness was still limited and their political attitudes tended to be pragmatic in nature. The low national konwledge among the constituents were caused by the lack of socialization process on the nationality in each political parties. Politicians and the people merely possessed high tense of nationality during the political *gawe* (activities) such as local heads, legislatives and presidential elections. From the first year research findings, problems dealing with political educations in big political parties such as *PDIP* (Indonesian Democratic Party), *Partai Golkar* (the Group of Functionaries Party*)*, *PKS (Justice Welfare* Party) and *Partai Demokrat* (Democratic Party) are as follows: (1) one problem to attend in the political education is the regeneration of the elites. (2) Not all political parties possess mannuals for the political education. (3) To play politics is not merely for obtaining konwledge on holding states, but for managing a wider life and (4) An ideal model of the political education has not existed yet, but each political party believes that the chosen model is the most ideal one.

The expected model of the political education is that it:

- is intended to build characters
- is the common responsibility
- starts from education in the family
- is should not be doctrinal
- is routinely done
- should be consistent

From the results of the second- and third- year researches, each political party stated that the political education for its cadres is in line with the needs of each party. There were some political parties that did not

undergo structured and scheduled, but incidental political educations. The education was held before the campaigns of general election or legislatives and also presidential elections. Thus, it is necesary to improve the national konwledge and the political awareness. The main goal of such improvement is the political education since the politial parties have a "duty" to take part in educating their cadress and the people as their partisants. From the description above, it is interesting to investigate how the political educatiom is done in the internal political parties and among the constituents, and to study the model that may be developed in reinforcing the national insight and in improving the people's political awareness in order to avoid conflicts and violence that may make people restless during the local heads, legislative and presidential elections. The most important thing is that this model may be able to make the people secure, remembering that the people have been "tired" with various frictions, violations or stringencies.

II. THE INTEGRATIVE-PARTICIPATIVE MODEL OF POLITICAL EDUCATION

The concept "participative-integrative" possesses some important aspects: first, all elements are involved in a program; second, it is important to have clear work divisions that may the program works well; third, the task delegation may develop the feeling of being trusted due to one's capability; fourth, growing motivation among the people may make the program run well; fifth, direct communications among the tutors and the people happens so that they may have the same spirits; sixth, the leadership approach that is transparently made may grow work spirits and personal performance, this may result in the activities run well as planned; seventh there is a synergy among the coordinating institutions, the program implementers and the people [2]. Therefore, when the concept participative-integrative is related to education, it means education that involves many parties with the purpose of giving provisions and awareness of one's capabilities and empowerment that may improve motivation and competence as politicians [3].

The results of a research located in East Java with the subject of politicians from 7 big parties (PDIP, Partai Demokrat, Partai Golkar, Partai Keadilan Sejahtera, Partai Gerindra, Partai Amanat Nasional, and Partai Kebangkitan Bangsa) and their constituents (Salviana and Wahyudi, 2014-2015) showed that the majority understands politics as merely electing legislatives members and the president with the voting model without any understanding of the vision-missions of the candidates or the platform of the party [4]. The candidates' financial capability is a requirement to get a lot of voters. It means that the constituents' political awareness is still at the level of giving votes during the legislative or presidential elections. Political education is important but it is not easy to change and to improve their existing political knowledge. The reformation era has been lasting for 15 years, but most politicians and their constituents have not got a proper understanding of an ideal democracy.

Political education for the 7 parties is varied but there is one similarity: the national knowledge has not been given an enough portion. So, a participative political education is needed.

Participative-integrative political education is a model of political education that involves some participation from all elements either the heads of the political parties, higher education, and the NGOs. Hopefully, an integration between the cadres of political parties and the constitutions may be reached in order to result in high-quality and good character politicians and also constituents with adequate national knowledge and political knowledge.

III. POLITICAL PARTIES AND HUMAN SECURITY

Political parties have a great role in realizing human security, remembering it is an aspect of the human security political security. Commission on Human Security defines human security as: "…to protect the vital core of all human lives in ways that enhance human freedoms and human fulfillment. Human security means protecting fundamental freedoms – freedoms that are the essence of life. It means protecting people from critical (severe) and pervasive (widespread) threats and situations. It means using processes that build on people's strengths and aspirations. It means creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity." [5]

According to Human Security UNDP there are economic security, food security, hunger health security, environmental security, personal security, community security, and political security [6]. The detailed possible types of human security threats, see the following table.

TABLE I. POSSIBLE TYPES OF HUMAN SECURITY THREATS

Type of Security	Examples of MainThreats
Economic security	Persistent poverty, unemployment
Food security Hunger	famine Health security
Health security	Deadly infectious diseases, unsafe food, malnutrition, lack of access to basic health care
Environmental security	Environmental degradation, resource depletion, natural disasters, pollution
Personal security	Physical violence, crime, terrorism, domestic violence, child labor
Community security	Inter-ethnic, religious and other identity based tensions
Political security	Political repression, human rights abuses

a. Based on the UNDP Human Development Report of 1994

From the table above it is clear that political repression is a situation that makes the people insecure, especially when human rights abuses happen. Although during the pre- local heads, legislatives and presidential elections, no phenomenon of exceeding political repression exists, insecurity happens. For instance, it is found a thought that it is his political party that is the greatest and the best and the only political party that is good for the political development. It cannot be denied that the event of different choices in the democratic process may cause frictions. An exceeding emotional tie between voters and their candidates will result in some frictions among other voters having too strong social tie with their own candidates.

A phenomenon of money politic which usually appears in each democracy activity is felt to be able to cause an unpleasant effect during the process of democratization. The politicians of *PAN, Gerindra* and *PKB* state that money distribution during general elections may makes the people stupid in the political arena. Cadres of political parties should try to avoid any conflicts and physical clashes especially in the voting places so that voters will not vote other candidates from other political parties. It seems that political security is closely related to community security, meaning that comfort and political security may give impacts on the conditions of comfort and community security.

Conceptually, it has been discussed by Tadjbakhsh and Chenoy that political security components could create positive outcomes in other fields such as reduction of political exclusion (community security), participation of communities (community and personal security), etc. and also create negative potential outcomes such as imposing particular type of governance system (linked to potential community, economic and political insecurities) [7].

IV. CONCLUSION

From the descriptions above, it can be concluded that the campaign of a general election may cause some insecurity for the people. The candidates of legislative members, of regents/mayors/governors or president or even the supporters of the candidates have some feelings of insecurity from unhealthy competitions (money politic, humiliating the ethnic groups of the candidates or discrediting the religions the candidates believe in, and the like). A participative-integrative political education is felt to be needed by the cadres and constituents, remembering that their national knowledge and political awareness are still low. This model of political education may support the improvement of the attitudes that give some priorities in defending unity and oneness followed by the implementation of the Archipelago concept in political, economic, social, and cultural life and also in defense and security. This in turn may improve the quality and the capability of human resources.

The ideas proposed by Irwan Abdullah on the improvement of the Archipelago concept and the conception of unity in diversity is the conceptions that may be made as the basic reference in nation building and state building. This certainly will build strong characters as the actors supporting the reconcilement and prosperity [8]. So, the involvement of the NGOs and Higher Education in the political education for cadres of political parties and their constituents is very vital. Political education is not left to grow naturally during this democracy transition. The people should be trapped under the process of making them fool by the existence of money politics or physical conflicts that cause some victims during the democracy festivity.

Therefore, the solution offered to reduce or even to abolish the insecure condition is the synergy among high education, NGOs and political parties to be commonly responsible for the national development in order to realize human resources with high nationality and high sensitivity to create human security.

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Influence of Infographic on Exhibition Space Towards The Level of Interest, Understanding, and Visitors Behavior

(Case Study : Educational Exhibition on Implementation of Nuclear Power Plant Project)

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Abstract—**Infographic as a form of modern information design is one of the various information media that is widely use in exhibition. The aim of this study is to conduct the influence of infographic as a visual display of information component in the exhibition space towards the visitor's level of interest, understanding, and behavior. One of many elements in infographic that directly related to the visitor's level of interest and understanding are the visual style. Visual style is a series of visual objects by virtue in logical complexity characteristics. This study used a direct experimental method which subjects are divided into specific age group based on visual literacy skills. By discussing an issue about the use of nuclear technology for energy in particular, this study is expected to answer the problem of dissemination of nuclear science and technology through the exhibitions event. Generally, this research is expected to be an instrument in meassuring the effectiveness of educational exhibition, and as a reference for designing infographic as a medium of visual communication design in exhibition space.**

Keywords—Educational Exhibition, Infographic, Visitor's Perception & Behavior

I. INTRODUCTION

The industry of tourism in 2012 is escalated by 5% and increase 6-7% in 2013, especially MICE (Meeting, Incentive, Conference, Exhibition). Exhibition industry contribute a significant numbers, around 30-40% in 2012, Pamerindo [31]. Exhibition become an important component in every aspects, not only for creative industry, but also for the society. Exhibition is a medium of communication and education, which is full of valuable information and economic value.

Based on purpose of the implementation, exhibition is divided in two types, exhibition for trading [commercial] and educational exhibition (non-commercial). Exhibition for trading focused on commerce activities. The indicators of effectiveness in this area are based on the sales achievement. While educational exhibition focused on the dissemination process.

As mentioned by Falk et al [8], the exhibition effectiveness meassured by four factors, area of the exhibition, number of participants, number of visitors, and sales achievement. But in general it is still refers to indicators of effectiveness for trading exhibition. Effectiveness of educational exhibition involve a human factors. Level of interest, understanding, and the behavior response of visitor to the various elements of the exhibition become an entities that can not be separated.

Smithsonian Accesibility Program [32] state that educational exhibition are closely related to human being as the main object. Educational exhibition has a various complexity of concept, data, and information, as well as the sensation that related to the visitor. All of these elements are summarized into an informational form that is easy to understand and fun. Therefore, the informational components become an important part in educational exhibition, as the main entity that have to be understood by the visitor.

The information components on exhibition has evolve from time to time. That various changes has change the audience's perspective of exhibition into something more than it was before, Hughes [11]. In the modern era, the function of information components are not only as object's label information, but also as a historical narrative that is able to present the story, as well as being aesthetically pleasing elements that embellish the exhibition space. Information components on exhibition space generally appear as an information visualization.

Information visualization method in various fields known as information design. Information design is able to answer the complexity and irregularity by transforming information into the form of valuable message, meaningful, and easy to understand. Information design interact with visitor through various forms of visual representation such as color, typography, grouping information, graphic element, imagery, and utilization of sound and movement instrument, Baer [5]

Along with the development of technology and trend in graphic design, there is a modern information design concept known as infographic. Infographics has been widely applied in various fields, such as advertising, marketing, business, social media, and education, Marabella [1]. Infographics also applied in exhibition industry, especially for educational exhibition as a visual tools to convey the information. Infographics are considered able to summarize the complexity of data into a

simple and structured form. It is easier for audience to capture the idea, Smiciklas [18].

Visual style is a series of visual objects by virtue in logical complexity characteristics. Selection of visual style determine how audience interpret the message, or otherwise confused them in a collection of tables and graphs, Pogorelova [2]. The duration from the audience to interpret infographics display depending on the complexity of visualization and visual literacy skills.

Previous study [3] concluded that there is a significant correlation between visual perception and visitor's behavior on digital simulation of window display. Positive visual perception creates a positive behavioral response as well, and vice versa.

Another study [23] proved that the information design component affects level of interest of the reader with learning style background such as visual, auditory, and kinesthetic. This study proves that the visual content is more desirable than narrative content, and infographics plays an important role as a visual appeal that creating a persuasive thought process.

Furthermore, the conclusion of research [4] stated that visual literacy by the people in a particular age group affects how these groups interpret a variety of visual elements on the infographic. Millenials [born in 1980 above] has a better level of interest and understanding than Generation X [born in 1964-1974], and Baby Boomer [born in 1943-1963].

To determine the role of infographics related to the level of interest and understanding, as well as behavioral responses of visitor in exhibition space, require a comprehensive issue. In this study, it is the use of nuclear technology for energy adapted as the main information content. The issue is selected based on its controversy and the lack of understanding about the value by the community. Moreover, visual literacy in Indonesian people associated with various objects nuclear technology became an obstacle in the process of designing visual aids to illustrate the various data and facts.

Based on the description above, this study conduct various reserach about the influence of infographics in exhibition space. The research focused on measuring the level of interest, understanding and behavioral responses of visitors. Certain age groups into demographic factors are calculated with the assumption that the visual literacy of each age group in society affect how these groups interpret a variety of visual elements in infographics, Young etal [4]. This study once said that the ideal form of indicators of the effectiveness of educational exhibitions.

II. VISUAL STYLE

Data visualization on learning activities will be captured quickly than presenting on a narrative form by the audience. It is because the human brain has the ability to process visual object faster than a verbal object, Lankow [14]. We have the ability to interpret a wide variety of visualization objects of an entity, such as graphs and symbols.

The problem is how long does the infographics interpreted by the auidences. Duration required to interpret the data visualization is largely dependent on the complexity and amount of detail. It is also influenced by the audiences ability to explore the entire point of the data and find out the relation. Entertaining graphic form with low complexity allows purport faster, while the form of graphics with the analytical type makes the audience take a little while to read.

In a study conducted by Pogorelova [2] there are two types of visual style that works as visual appeal in infographic, fast thinking visualization and slow thinking visualization. Both of visual style based on the complexity of form and information.

A. Fast Thinking Visualization

Fast-thinking visualizations contain a clear message that can often be summarized in a graphics' title and don't require the viewer to spend more than some seconds scanning it. Fast-thinking visualizations usually show a visible trend [unemployment rate is rising; sales are dropping down], providing little to no possibilities to learn more or explore the provided information further.

According to Kosara as cited by Pogorelova [2], They tend to be rather simple in appearance, mostly using common or highly intuitive graphic displays like bars, fever graphs or maps. Their short, clear message can also be rendered in a pictorial style like Nigel Holmes' – as a visual metaphor where images are woven into the presentation of the data.

B. Slow Thinking Visualization

Slow-thinking visualization demands more from its viewers. It can range from more sophisticated or unfamiliar ways of visualizing data to complex, highdensity displays of information that contain a plenty of details.

Slow-thinking visualization highlights most important, interesting or unusual points in an overall context, letting the viewer to explore the data. Besides, unusual visualization forms may attract much more attention than familiar, easy-toread but a tad boring bar or pie charts, Gelmanet al cited by Pogorelova [2].

However, slow-thinking visualizations, especially those using a novel graphic form, face a danger that they can be not intuitively understandable.

III. VISUAL PERCEPTION AND BEHAVIOR

Stimulus - Organism - Response [SOR] paradigm by Mehrabian et al as cited by Widasati [3] stated that the response to environmental stimuli [S] can be treated as an approach or avoidance [R], with the experience of individuals in the environment [O] as a mediator. Individuals react to the environment in two behaviors: approach and avoidance. Behavioral approach include all the positive behavior directed

at a particular place, such as the desire to live, investigate, work, and to gather, whereas avoidance behaviors reflects the opposite of positive behavior.

The Process for the audiences are influenced by the sensation and itensity result. If the sensation was quite strong and has great appeal, object or stimulus can directly enter the mind of the audience through the various pathways (senses) - there is a response in the form of a change - like-dislike, agree-disagree, and so on.

IV. OBJECT ANALYSIS

Science and publishing are two sectors that use information design as a communication instrument for centuries, Lankow [14]. Study and development in this field is dominated by academics and scientists, mostly to convey the theoretical information. Until the discovery of internet, infographics on science and publishing are growing along with the development of technology.

In 2007, the interest of infographics are increased. Audience individually begin to designing and distribute infographics by the internet. Since then, a new type of infographics appear in large numbers and carry a wide range of issues. Marketing is a popular field for infographic utilization. Infographics assures the quality of a product to prospective customers.

In this study the issue of nuclear technology used as a main research study. The selected issues converging on the utilization of nuclear technology for energy, especially nuclear power plants. Nuclear technology is considered as a negative things by the society. That perception of nuclear technology does not match with the facts.

V. METHOD

A quantitative method with experimental research design is used in this study. According to Sedamyanti et al [17], experimental research is a kind of research in order to find the impact of certain variable to another variable with tight control. Experimental research aims to examine the hypothesis, predicted event in the experimental background, and generalize the relationship between the variables, Zuriah [20].

Experiments aims to measure the level of interest and understanding of visitors towards visual style of infographic. Experiments involving observation, procedures, and data collection from respondents by questionnaires. At the final phase, quantification and data analysis conducted to examine hypothesis and get a conclusions.
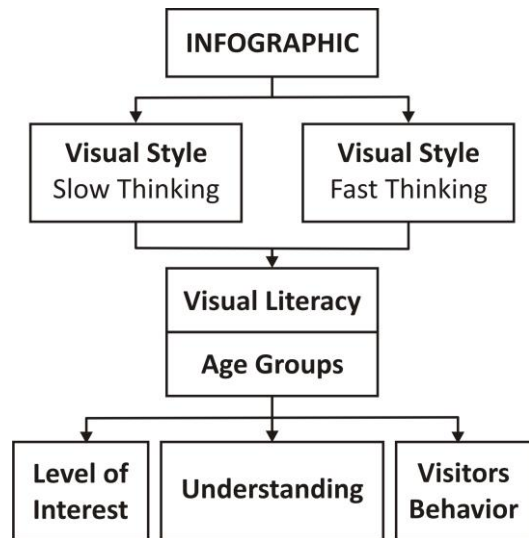
Here is a flow chart in this study:

Image 1. Flow chart of the study

The subject in this study are public visitors from RITECH EXPO 2015 at the age of 20 years and above. Subject are visitors whom interested with the stimulus by themeselves. Furthermore, visitors are asked to join with the experiment, and fill out a questionnaire at the end of each part of the experiment.

The subject of the study consist of two [2] age groups, the early adult [21-30 years] and late adult [31 years and above]. The respondents assumed as an individual that has a psychologically stable, productive, actively interact, close to a variety of media, self-contained in making decision and up to date on social and environmental issues.

The number of respondents is 6 [six] people in every age group. This study use a purposive sampling technique, or sampling with a certain consideration. The number of samples taken from the average number of visitors from RITECH EXPO who visit the booth area of BATAN and interested to the stimulus.

Stimulus are based on the visual style. Visual style consists of two patterns, there are slow thinking visualization and fast thinking visualization. Both of them is distinguished by adaptation stylish from data visualization, based on the level of complexity of the forms and information.

The information content on stimulus are the points issue of nuclear technology for energy problems in Indonesia, that summarized as nuclear paradigm ala Moore and research data from BATAN. Stimulus aims to present data and facts related to the use of nuclear technology for energy. By utilizing the style of visualization, data and facts presented in a balanced, and relevant to the negative information in society.

Controlled variable is an infographic panel made from polyform placed in the exhibition booth area of RITECH

EXPO 2015. RITECH EXPO is an annual technology exhibition organized by the Ministry of Research Technology and Higher Education.

The main topic of RITECH EXPO 2015 is food, energy, and maritime, held on 8-11 August 2015 in Lapangan D Senayan, Jakarta. Followed by 124 participants from various backgrounds. Experimental activities in this study conducted in the energy zones of BATAN (National Nuclear Energy Agency).

The exhibition booth design took a concept of island booth in the area of 54 m2. Inside the bbooth area there are 6 [six] research institution consisting of BATAN, BPPT, BIG, BSN, LIPI, and Eijkman Institute. Booth material used a plywood for the walls and floor, stickers as a finishing material lining the walls, and as a finishing material layer HPL flooring (flooring). Lighting using halogen lamp and a spotlight at some point.

Infographic panel on the experiment are 90 cm long and 50 cm wide. Infographic printed with digital printing and placed on polyform media with the same size. Infographic panel then placed in the booth area.

Experimental activities consist of two independent variables were based on the visual style of infographics. The viusal style that used on the stimulus is slow thinking visualization (S1), and fast thinking visualization (S2). Infographics components used in these variables include, visual [color, graphics, icons], the content [text / narrative, statistical data, the time span, reference], knowledge [facts and conclusions].

The independent variable for the level of interest measured by three indicators, level of preference, level of boredom, and level of brightness. While the independent variables for understanding measured by three indicators, ease of recall, relevance, and ease understandable.

In the experiment, respondents did a direct observation of two (2) kind of infographics placed in the exhibition space. This phase is divided into two (2) times the observation activities.
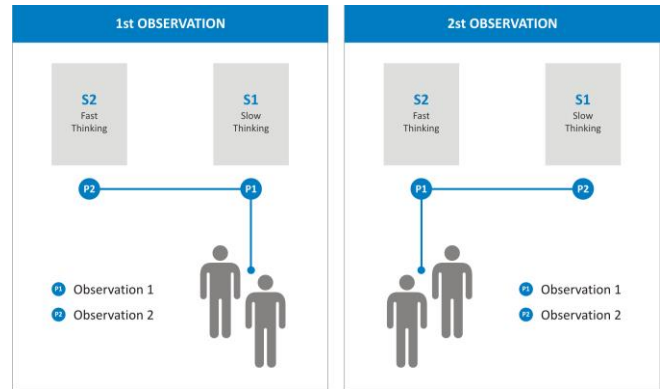
A. 1st Observation
Done by observing alternately of infographics display begin from slow thinking visualization (S1), followed by fast thinking visualization (S2). At the end of each observation, subjects were required to fill out questionnaires.

B. 2nd Observation
Done by observing alternately of infographics display begin from fast thinking visualization (S2), followed by slow thinking visualization (S1). At the end of each observation, subjects were required to fill out questionnaires.

Subjects were not given a time limit when do an observations. There are no organizers or other visitors, observations were independently. Assessment of questionnaire using a Likert scale [1-4].

Image 2. Obsertvation Step

This research uses descriptive quantitative analysis methods. Data analysis was conducted by classifying variable data based on group that has been determined, and then interpreted as a conclusion of the study.

Data obtained from observation and questionnaires that given on experiment activities. Data processing is done by comparing the value of means (average) of the variables, and ANOVA statistical test to determine the significance of the research results. The results are presented descriptively in the form of charts and diagrams

Responder is measured using a Likert scale (1-4). Likert scale calculation used to get the conclusions using scale analysis. This analysis is used to determine the scale of dependent variable from the experiment. Range analysis is an indicator of high and low values in accordance with the answer given value.

The main constraints of this study is the target number of respondents were not achieved, because the low number of visitors on the exhibition in general. because the target number of respondents were not reached, it affects the age groupings of research subjects. From these data, there is new hupothesis that certain of age groups has a low level of interest to educational exhibition, but to prove it needs to do further research.

VI. RESULT AND DISCUSSION

Based on the experimental results, obtained a comparison of the level of interest from two age groups to both types of stimuli :
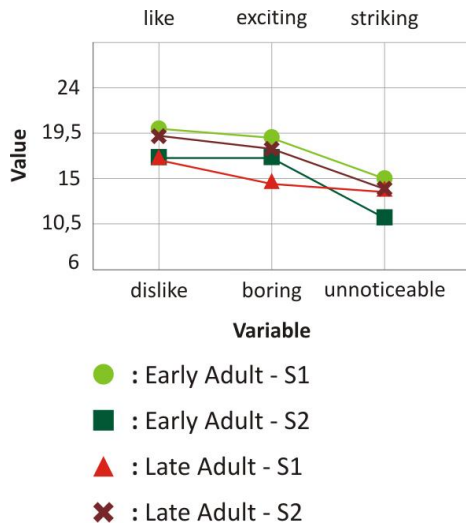
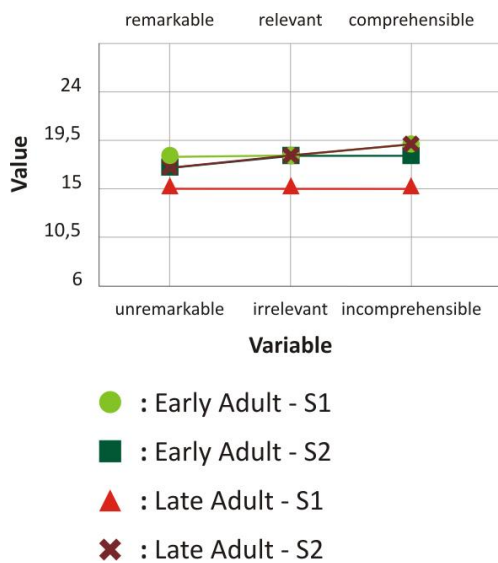**Image 3.** Comparison of the level of interest in the age group

Description :
a. 6 to 10.5: Strongly Unattractive
b. 10.5 to 15: Unattractive
c. 15 to 19.5: Attractive
d. 19.5 to 24: Very Attractive

Based on image 4, the conclusions are :

1. Stimuli 1 (S1) of infographic with slow thinking visualization has the highest value of interest for early adult group.

2. Stimuli 2 (S2) of infographic with fast thinking visualization has the highest value of interest for late adult group.

Based on the experimental results, obtained a comparison of the level of understanding from two age groups for both types of stimuli :

Image 4. Comparison of the level of understanding in the age group

Description :
a. 6 to 10.5: Strongly Unattractive
b. 10.5 to 15: Unattractive
c. 15 to 19.5: Attractive
d. 19.5 to 24: Very Attractive

Based on image 4, the conclusions are :

1. Stimuli 1 (S1) of infographic with slow thinking visualization has the highest value of understanding for early adult group.

2. Stimuli 2 (S2) of infographic with fast thinking visualization has the highest value of understanding for late adult group.

To determine the significancy of how visual style influence the behavior response of age group, statistical tests are performed using Pearson Test Correlation with normality test on variables before. Below is a table 1 shows the normality test results from two variables:

TABLE 1. NORMALITY TEST

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Visual Perception	,262	12	,022	,911	12	,221
Behavior Responses	,154	12	,200[*]	,954	12	,702

From the table above normality test obtained value of Sig. Kolmogorov-Smirnov with the number 0.22. With the value of Sig. > 0.05 correlation test to determine the significance of the relationship between two variables is feasible. Below is a table 2, show the Pearson correlation between the two variables:

TABLE 2. COLLERATION TEST

		Behavior Responses	Visual Perception
Behavior Responses	Pearson Correlation	1	,676[*]
	Sig. (2-tailed)		,016
	N	12	12
Visual Perception	Pearson Correlation	,676[*]	1
	Sig. (2-tailed)	,016	
	N	12	12

In the table 2 Pearson correlation values obtained Sig. 0.16, in other words the value of Sig. > 0.05. It can be concluded that there is a significant correlation between the two variables. Sign correlation coefficient worth [+], it means that if the variable X is high then Y is also high.

By the three hypotheses, the conclusion is that visual style has an impact in the level of visitor's interest, understanding, and behavior. Appropriate visual style raises a positive value from the level of interest, understanding, and behavioral responses. Three variables related to one another, with changes in value are directly proportional.

Associated with the object of the study, the issue the utilization of nuclear technology for energy proved to bring

significant influence to the third form of variables. Impression respondents appear different to each stimulus. Therefore the visual style can be used in exhibition for dissemination with a specific target audience.

VII. CONCLUSION

Visual styles affect the visual perception of visitors by age group. Further note that the visual style with slow thinking visualization have a significant effect compared with a fast thinking visualization. This is because of slow thinking visualization requires the respondent to focus more in response to the complexity of the visualization. In other words, the visual literacy of each age group affects how these groups interpret this complexity. This conclusion reinforces previous research [23].

Visual style affect the visitor behavioral responses by age group. It shows by the behavioral response that is proportional to the value of visual perception. So the theory proposed by Mehrabian et al as cited by Widasati [3] through the paradigm of Stimulus-Organism-Respone (SOR) support this conclusion. Positive behavioral responses appear when environment is fun or interesting to the organism, and vice versa.

Internal factors that directly affect the visual perception of the visitor attraction including physiological factors, attention and interest, while the internal factors that affect the visual perception visitor understanding of factors including unidirectional needs, experiences and memories. Mood and physiological as internal factors of visual perception has influence visitor behavior response. In the experimental activities, there are several respondents who were not able to complete the phase of the experiment due to the emergence of physiological disorders that impact the mood.

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Integration of Goods Market and Labor Market at Education Perspectives in Indonesian Agricultural Sector

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Abstract— **For Decades, Indonesia's economic growth has no impact on the more power of agricultural sector. The agricultural sector is still Characterized by subsistence, low education, low productivity, low income and underemployment. It is the caused by high dominance uneducated workforce in this sector. Hence the attention to quality and the development of human capital should be Increased in order to encourage economic growth in the agricultural sector. The purpose of this study is to analyze the economic integration of goods markets and labor markets in Indonesian agricultural sectors at the education perspective. Research methods are historical research. The Data used is secondary the data years 1977-2013 to the variable Gross Domestic Product (GDP) and employment of educated and uneducated agricultural sector. Data collected by documentation. Analysis method using Vector Error Correction Model (VECM). The results showed that the growth in GDP of agricultural sector is still up to the growth of employment both educated and uneducated; Increased employment growth in educated uneducated but declined employment. The development of the agricultural GDP and educated agricultural employment is determined by uneducated employment. There is integration between the labor market and the agricultural product market. Diminishing employment uneducated cause increasing the number of educated employment and GDP of agriculture sector.**

Key words--Integration, labor market, goods market, agriculture

I. INTRODUCTION

Economic development is basically done to improve the welfare of society. Therefore, the majority of Indonesian people in rural areas and working in agriculture, it is logically that agricultural development a priority. During the period 1990-2014, the number of labor assorted by the agricultural sector was 48.49%, while the industrial sector is only able to absorb amounted to 16.59% and the services sector was 34.92% [4]. However, it is unfortunate that the big role of the agricultural sector to absorb employment, which is the capital of Indonesia's largest, received less attention. This is one of the failure of development that has been undertaken by the government of Indonesia which has a huge impact for the low level of welfare of Indonesian farmers. The development

process has given rise to the issue of disparity and injustice that weighed on the agricultural and rural sector. Economic growth in Indonesia has no impact on strengthening agricultural sector. The agricultural sector is still characterized by subsistence and low education, low productivity, low income, low savings and *underemployment.*

Reference [20] states that the rapid economic development is only a Necessary condition for the reduction of the unemployment rate, but it was not sufficient. Terms adequacy is improving the quality of economic growth itself. In other words, in the goods market, quality of economic growth is determined by the qualifications of the labor involved in it. Some research indicates the majority of the working age population in the agricultural sector in Indonesia have a low level of education and relatively low productivity.

Furthermore, Reference [3] states important factors that encourage the creation of employment opportunities in the job market itself is economic growth. Because labor was seen as part of the economic system, the workforce planning as a holistic approach to economic development has a very logical arguments and scientific. Reference [4] stated that the increase in labor productivity have led to economic growth while shifting the labor demand curve. Instead of labor also affects output. Reference [3] also stated that output growth depends on three important factors i.e. the quantity and quality of labor, capital goods as well as the addition of technological improvements.

In the period 1990-2013, economic growth significantly influenced negatively by the employments of agricultural sector. The negative effect of employment to economic growth becomes negative signal for the ability of the agricultural sector to create new jobs. The negative influence showed any symptoms of a decrease in productivity as a growing number of workers, as well as the theory of The Law of Diminishing Returns introduced by David Ricardo. In sector agriculture, employments are necessary to assist in the production of agricultural commodities.

Integration, already exists between economic growth and employment also showed a negative signal for the agricultural sector's ability to create jobs. Employment as a factor of production already in the *phase* of *decreasing returns to scale* according to The Law of Diminishing Return introduced by David Ricardo. In theory, if the production process is in this phase, the use of these inputs are already excessive and should be reduced usage. It shows the workers who work in the agricultural sector has been the excess of the absorption capacity of the agricultural sector [2] [3].

Based on the above results, it is necessary to conduct further research to determine whether the negative signals also occurred on all qualifying agricultural employments. If we divide employments into educated and uneducated, then research is needed to analyze the effect of economic growth in the form of agricultural production in the goods market on the growth of educated and uneducated employments in the labor market, and vice versa. The purpose of this study is to analyze the economic integration of the goods markets and labor markets of agricultural at the perspective of education in Indonesia.

II. FRAMEWORK AND HYPOTHESIS

Schultz (1971) *in* [9] states the basic premise underlying the quality of human capital theory is the assumption that higher formal education is needed to increase the production capacity of the community. Human capital theory states that an educated population is a productive population. This theory also emphasizes the influence of education on income *(earning)*population. The growth rate of output exceeds the growth rate of relevant inputs (labor and capital) could be due to differences in the quality of human capital investment. Reference [25] also emphasized the importance of human capital in economic growth. The ability of a nation to adopt and implement new technologies from outside is a function of the stock of human capital it has.

Schultz theory, followed by Becker in reference [6], provides information about the quality of human capital theory as a basis in the decision for someone to improve *earnings.* According to Becker, there are four indicators used to declare that a human quality *(human capital)* of a person experiencing an increase, namely: education, training, health, and migration.

Some researchers have been able to convince other neoclassical scientifically the importance of an educated employments directly support economic growth even whole sectors of other macro-economic development. On the basis, scientific belief that the World Bank finally back to realize its international aid program to many countries. Educational contribution to economics growth becomes stronger after taking into account the effect of the interaction between education and other physical investment [15]. That is, the physical capital investment will multiply the value added in a later if at the same time, it's also made an investment of human resources, which directly will be actors and users in the physical investment.

Reference [13] also confirms the quality of investment in human capital as a factor has an important contribution to economic growth. Recent experience with venture capital to accumulate capital at a rapid rate in poor countries with regard to the quality of human capital show that if the quality of human capital investment is low, then the additional physical capital is limited.

The quality of human capital is knowledge, skills and knowledge of an employment. Thus, according to the economy (goods) conventionally, the quality of human capital is something that should be separated or valued separately [17]. Meanwhile, according to reference [11], the factors included in the quality of human capital is the level of nutrition, life expectancy, expertise, knowledge, skills and attitudes *(attitudes).* Both opinions are equally imposing limits that human capital is its own capital which can be equated with physical capital.

Based reference [9], three rational considerations underlying the investment decision quality of human capital, namely: (1) that the new generation should acquire part of the proper knowledge that has been acquired by the previous generation, (2) the new generation must consider how knowledge they gain is used to generate new products, processes and new social services, and (3) the population must have the courage to develop ideas, products, processes, and a new method which is the result of creative thinking.

Human resources development of a country is an essential element for the prosperity, growth and also for effective use of the resources of physical capital. Investment in human capital is an integral component of all development efforts. Education should cover a broad spectrum in the life of society itself. Development of human resources through education contributes directly to economic growth, and hence expenditure on education should be viewed as investments that productive and not merely be seen as something that the consumer without the benefit of a clear reversal *(rate of return)* [16].

Figure 1 shows that there is a link between the growth and the quality of human capital. Growth will result in improved quality of human capital investment, followed by an increase in demand for schools, increase capital accumulation and income gap reduction. Furthermore, capital accumulation and income distribution will boost economic growth.

Based on the above, the research hypothesis is: supposedly there is integration between the goods market and the labor market from the perspective of education in Indonesia, where (1) GDP growth in the goods market will be influenced by an increase in educated employment and declining uneducated employment, (2) Uneducated employment growth's is influenced by the increase in GDP and decrease in uneducated employment, and (3) a decrease in

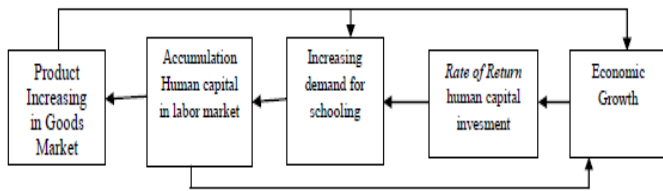uneducated employment influenced by the increase in GDP and educated employment.

Figure 1. Research framework
(adapted from Reference [7])

III. RESEARCH METHOD

The research was conducted in Indonesia. This study was conducted in March 2015 to December 2015. This study uses Times Series data for 37 years from 1977-2014. The research method used is the historical research method. The data used in this study was obtained from the Central Bureau of Statistics Survey

This research model is a model that analyzes the time series data. The variables were analyzed: (1) Market Goods proxy for GDP Agriculture, and (2) labor market variables proxy for educated and uneducate empolyments in the agricultural sector. The analytical tool used is *Vector Error Correction Model* (VECM) to prove the integration of goods markets and labor markets based on the perspective of education in the agricultural sector of Indonesia. Data processing is done by *Eviews.9* Program.

a. Stationarity Test Data

The first step was to test and make the data becomes stationary. Test of the stationarity of data is done with the unit root test. For this purpose, Augmented Dickey-Fuller test (ADF) is used to determine stationary data [24].

b. Determination of Optimal *Lag* Level

Determination of the optimal *lag* length could use some criteria of the following information: (1) *Akaike Information Criterion* (AIC), (2) *Schwarrz Information Criterion (SC),* (3) *Likelihood Ratio (LR),* and (4) *adjusted* R^2.

c. Analysis of Cointegration

Based on Restriction VAR model with dimensions' p and order lag k (developed by reference [12].

d. Specification Equation *Vector Error correction model*

Reference [26], declare some variables that are not stationary at the current level, but be stationary at a difference step and cointegrated indicate a relationship or long-term balance between the variables. Models that incorporate adjustment to correct for imbalances referred is Vector Error Correction Mechanism (VECM).

VECM equation structural equations can be formulated as follows:

$$GDPP_t = a_{01} + \sum_{i=1}^{p} a_{i1} GDPP_{t-i} + \sum_{i=1}^{p} \beta_{i1} DPT_{t-i} + \sum_{i=1}^{p} \gamma_{i1} DPTT_{t-i} + \varepsilon_{1t} \dots\dots(1)$$

$$DPT_t = a_{02} + \sum_{i=1}^{p} a_{i2} GDPP_{t-i} + \sum_{i=1}^{p} \beta_{i2} DPT_{t-i} + \sum_{i=1}^{p} \gamma_{i2} DPTT_{t-i} + \varepsilon_{2t} \dots\dots(2)$$

$$DPTT_t = a_{03} + \sum_{i=1}^{p} a_{i3} GDPP_{t-i} + \sum_{i=1}^{p} \beta_{i3} DPT_{t-i} + \sum_{i=1}^{p} \gamma_{i3} DPTT_{t-i} + \varepsilon_{3t} \dots\dots(3)$$

Were:

DPT_{ti} = Educated Employment of Agriculture sector (person/year)

$DPT_{(t-1)i}$ = Lag DPT_{ti}

$DPTT_{ti}$ = Uneducated Employment of Agriculture sector (person/year)

$DPTT_{(t-1)i}$ = Lag $DPTT_{ti}$

$GDPP_{ti}$ = Gross Domestic Product of Agricultural Sector (Billion / year)

$GDPP_{t-1}$ = Lag Gross Domestic Product of Agricultural Sector (Billion / Year)

p   = length of lag

$\hat{I}\mu_t$ = vector of residual ($\hat{I}\mu_{1t,}$ $_{2t}$ $\hat{I}\mu,$ $\hat{I}\mu_{3t}$) measuring nx 1

The presence of integration based on the *likelihood ratio* test (LR). If the calculated value LR is greater than the critical value LR then we accept the existence of cointegration number of variables and vice versa if the calculated value LR is smaller than the critical value, then there is no cointegration. If there is cointegration, means that there are long-term relationships between variables and can be said both variables integrated. The relationship can be seen from the number cointegration and the size of the coefficient. If there is cointegration means that there is a long-term relationship among variables and may be said to GDP, educated and uneducated employment integrated. The relationship of integration can be seen from the number of cointegration happened and the size of the coefficient [5].

IV. RESULT AND DISCUSSION

To maintain a high economic growth needed qualified and productive employment. Employment conditions in Indonesia was marked by the large number of workers in the agricultural sector whose productivity is relatively low, especially in the traditional agricultural sector compared with workers absorbed in non-agricultural sectors such as industry and services. Figure 1 presents a comparison between growth of GDP, educated and uneducated employment in the agricultural sector. The picture presents the interesting results that there is growth of educated employment is higher than economic growth in the agricultural sector, and vice versa uneducated employment growth was below the economic growth of agriculture sector. This indicates a positive for the development of agriculture sector in Indonesia that in the future the agriculture sector will begin to be dominated by educated employment. Thus, we need not worry with some of the view

that the future agricultural sector will lost employment especially for educated employments.
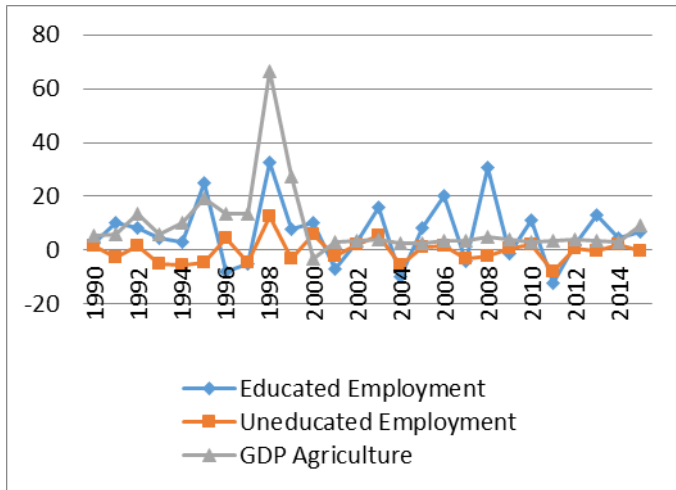

Figure 1. Comparison between GDP in goods market and educated- noneducated employment in the labor market at agriculture sector.

Market integration of goods markets and labor markets agricultural sector based educational perspective is a vertical market integration as seen through the balance of the amount of GDP and the number of educated and uneducated employment. Agriculture is the sector with un educated employment absorption is highest, but the contribution to the national production is lowest.

1. Stationarity Test Data

The unit root test conducted on three variables used in the model is the agricultural sector of educated workers (LOG DPTt), workers are not educated agricultural sector (LOG DPTTt), and the agricultural sector GDP (LOG GDPPt). According Widarjono (2007), if the time series has a unit root then the data is said to move randomly (random walk) and the data is said to have the nature of a random walk as the data is not stationary.

TABLE I.   TEST FOR UNIT ROOT LEVEL

Variable	Lag	t-Statistic	Test Critical Values			Probability	Result
			1%	5%	10%		
LOG DPT	0	-1.007	-3.737	-2.991	-2.635	0.7336	Not Stasioner
LOG DPTT	1	-1.701	-3.752	-2.998	-2.638	0.4174	Not Stasioner
LOG GDPP	0	-2.131	-3.737	-2.991	-2.635	0.2347	Not Stasioner

Based on Table 1 shows that the *level* or I (0) it can be concluded that the data is not stationary. To make the data is

not stationary, the data must be stationary by diffrence step. Table 2 shows that all variables, namely educated employments (LOG DPTt), educated employments (LOG DPTTt), and the GDP of the agricultural sector (LOG GDPPt) are not stationary at the current level but stationary on the first difference or I (1) and the level of the second diference or I (2). With the stasionernya data on difference step, then the analysis can be continued at the next step is testing to determine the optimal lag length.

TABLE II.   UNIT ROOT TEST FOR DIFFERENCE

Variable	Lag	t-Statistic	Test Critical Values			Proba bility	Difference	Result
			1%	5%	10%			
LOG DPT	0	-6.817	-3.752	-2.998	-2.638	0.000	First	Stasioner
LOG DPTT	0	-6.753	-3.752	-2.998	-2.638	0.000	First	Stasioner
LOG GDPP	1	-5.6810	-3.788	-3.012	-2.646	0.000	Second	Stasioner

2. Determination of Optimal *Lag* Level

Determination of the long *lag* optimal use several criteria the following information: (1) *Akaike Information Criterion*(AIC), (2) *Schwarrz Information Criterion (SC),* (3) *Likelihood Ratio (LR),* and (4) The coefficient of determination (R [2)] as revealed Widarjono (2007).

Optimal *lag* candidate (indicated by asterisks) based on the criteria AIC, SC and R [2] are at *lag* 3. Meanwhile, according to the criteria of the LR, the optimal *lag* is the *lag* 1. All testing was conducted at a 5 percent level of confidence (Table 3). So it can be concluded that *the lag* 3 is the optimal *lag* for integration model, where the results of analysis that uses *lag* VECM 3, the value of R [2] obtained better.

TABLE III.   OPTIMAL LAG DETERMINATION FOR LABOUR MARKET INTEGRATION OF GOODS MARKETS IN AGRICULTURAL SECTOR PERSPECTIVE BASED ON EDUCATION IN INDONESIA

Lag	LR	R²	AIC	SC
1	157.99*	50.27	-11.65	-10.56
2	163.04	70.81	-11.82	-10.69
3	164.52	75.96*	-11.63*	-10.47*

3. Cointegration Analysis

Cointegration test in this study conducted by Johansen test approach that is by comparing the *trace statistic* with *critical value* or by comparing the *maximum eigenvalue* with *critical value* used is 5 percent. If the *trace statistic* or *maximum eigenvalue* greater than the *critical value,* then there is cointegration in the equation system.

On the model of the goods market and the labor market, there are two linear equations in the long term (Table 4). Because there are two cointegration vectors *(Vector Autoregression),* the analysis of long-term cointegration vector can be specified for:

(1) GDP in agricultural sector. This is because the production of market goods produced by the agricultural sector is very low, so the number of qualified workers affected

production in the agricultural sector of the labor market; and

(2) Educated employment in agricultural sector. This suggests that an increase in educated employment influenced by the ability of production in the market of goods and uneducated employment.

TABLE IV.   COINTEGRATION ANALYSIS FOR LABOUR MARKET INTEGRATION OF GOODS MARKETS IN AGRICULTURAL SECTOR BASED ON EDUCATION PERSPECTIVE IN INDONESIA

Hypotesis	Trace			Max-Eigenvalue		
	Trace-Stat	CV=5%	Prob**	Max-Eigen Stat	CV=5%	Prob**
None	40.570*	29.797	0.002	23.303	21.131	0.024
At most 1	17.267*	15.494	0.026	15.716	14.264	0.029
At most 2	1.550	3.8414	0.213	1.5505	3.8414	0.213

Trace test indicates21 cointegrating eqn(s) at the 0.05 level
Max-eigenvalue test indicates 2 cointegrating eqn(s) at the 0.05 level
* denotes rejection of the hypothesis at the 0.05 level
**MacKinnon-Haug-Michelis (1999) p-values

4. VECM Analysis

The existence of cointegration in models of labor market and goods market in agricultural sector could be interpreted that there is long-term equilibrium relationship between the variables observed. In the short term there may be an imbalance*(disequilibrium).* This imbalance requires an adjustment *(adjustment).* After the analysis shows that in the model there are two cointegration vector, we then analyzed VECM for times series data that are not stationary in levels, but stationary on diference and there is cointegration.

TABLE V.   LONG RUN COINTEGRATION EQUATION FOR LABOUR MARKET INTEGRATION OF GOODS MARKETS IN AGRICULTURAL SECTOR BASED ON EDUCATION PERSPECTIVE IN INDONESIA

Cointegration Equation (CE)	Endogen Variable		
	Agriculture Production (LOG GDPP)	Educated Employment (LOG DPT)	Uneducated Employment (LOG DPTT)
CE1	1.000000	0.000000	31.23562 [2.52766] **
CE2	0.000000	1.000000	29.01975 [2.74057]**

NOTE: T-STATISTICS IN []; ** SIGNIFICANT PERCENT ON A 0.05

Table 5 presents the cointegration equation, which shows the long-term equilibrium relationship (LR) between the labor market and goods market agricultural sector in Indonesia, a real confidence level of 5 percent. This means that the development of the agricultural GDP is influenced by agricultural employments either educated or uneducated in Indonesia. In the long term is found (1) change of educated and uneducated employments will be transmitted in the agricultural sector GDP, (2) changes in educated employments and also to be transmitted on uneducated employments.

Results of this analysis indicate that the integration between the labor market and goods market agricultural sector in Indonesia does not happen perfectly. This integration imperfection actually is a good sign for the development of the agricultural sector. The GDP of agricultural sector integrated to educated and uneducated employments. Therefore, GDP is determined by the qualification of employments, then to pursue the improvement of quality of their GDP agricultural, then we should increase the number of educated employments in this sector. This is in line with previously stated thesis that the qualifications of workers determine the success of a agriculture sector. The better qualified employments, then the resulting production is better.

Table 6 shows the results of the coefficients of labor market integration and agricultural goods market in Indonesia. The coefficients Error Correction Term (ECT) describing the speed of adjustment towards equilibrium LR per period. ECT coefficient respectively for the labor market is larger than the coefficient ECT for goods market. Seen that the labor market more quickly than the goods market adjustment. Adjustment coefficients for uneducated employments are significant on level of 5 percent. This means that uneducated employments are will quickly respond to changing educated employments and agricultural GDP, but not vice versa. The rapid response of uneducated employments proves superfluous number of uneducated employments in the agricultural sector.

TABLE VI.   COEFFICIENT VALUE OF VECM FOR LABOUR MARKET INTEGRATION OF GOODS MARKETS IN AGRICULTURAL SECTOR BASED ON EDUCATION PERSPECTIVE IN INDONESIA

Error Correction	Endogen Variable					
	Agriculture Production (LOG GDPP)		Educated Employment (LOG DPT)		Uneducated Employment (LOG DPTT)	
ECT1	-0.15117	[-0.95382]	0.199508	[0.82076]	-0.222482	[-3.649]**
ECT2	0.094969	[0.52429]	-0.218184	[-0.78541]	-0.285275	[-4.094]**
D(LOG GDPP(-1))	0.210766	[0.52842]	0.419132	[1.68518]*	-0.206579	[-1.3466]*
D(LOG GDPP(-2))	0.509139	[1.4717]*	0.065759	[0.12394]	-0.121931	[-0.91645]
D(LOG GDPP(-3))	0.057970	[0.17072]	-0.154120	[-0.29595]	-0.162098	[-1.24122]
D(LOG DPT(-1))	-0.064565	[-0.18053]	0.404914	[0.73821]	-0.284565	[-2.068]**
D(LOG DPT(-2))	-0.181746	[-0.50924]	0.184168	[0.33647]	0.139880	[1.01907]
D(LOG DPT(-3))	0.189075	[0.69206]	0.062350	[0.14881]	0.100807	[0.95939]
D(LOG DPTT(-1))	1.596177	[1.30354]	-1.215812	[-1.6474]*	0.115519	[0.24530]
D(LOG DPTT(-2))	1.896277	[1.4792]*	-0.682575	[-0.34718]	0.299876	[0.60823]
D(LOG DPTT(-3))	0.690114	[0.6117]	0.205045	[0.11851]	0.133546	[0.30780]
C	0.058554	[1.881]**	0.023523	[0.49266]	0.005655	[0.47226]
R²	0.759536		0.466931		0.779977	
F-Statistic	2.584331		2.716669		2.900433	

NOTE: : ECT = ERROR CORRECTION TERM; D( )= FIRST DIFFERENCE OPERATORE; T-STATISTICS IN [ ] ; **SIGNIFICANT ON A : 0.05 PERCENT ; * SIGNIFICANT ON A : 0.10 PERCENT

GDP is influenced by the agricultural sector itself, namely the agricultural GDP in the lag 2, which give effect to the increase in GDP amounted to 0.509139. In addition, the GDP of the agricultural sector is also affected by uneducated employments with lag 2, with the change of 1.896277. The big influence of uneducated employments showed the high

number of agricultural employments are not educated. As has been presented in Figure 1, although its continue to decline, but its share is still large.

Furthermore, Table 6 presents that educated employments are affected by the amount of lag of agricultural GDP with lag 1. Added GDP last year will have an impact on increasing the number of educated agricultural in the next year. This suggests that the increase in agricultural GDP has started aimed at establishment of educated employments. The one of important thing that uneducated employments are significantly negative effect for -1.215812 against the accretion of educated employments. This is linier with agrument that it has begun to shift the presence of educated workers in the agricultural sector. Reducing the number of uneducated employments will be substituted with the accretion of educated employments.

Interesting results found for the equation uneducated employments is influenced by the agricultural GDP in significantly negatively as much -0.206579. This means an increase in the agricultural sector GDP will decrease the number of educated employments. This is in line with the result that most of the increase in agricultural GDP has been directed to the formation of educated employments. In addition, educated employments also significantly negatively influenced by the educated employments of -0.284565. In the agricultural sector, employments are needed to assist in the production of agricultural commodities. Furthermore, if the demand for agricultural commodities increases with population growth, then the sector will increase demand for labor (Connell *et al.,* 2006). Employment are derived demand, the strength of demand for some types of particularly labor will depend on: (1) how the productivity of workers in helping to produce products and services, and (2) the market value of the product or service (Swastika and Kustriari, 2000). These results are also consistent with the results of Sodik (2007), as well as Nurrohman danArifin (2010).

The overall results of this study demonstrate the integration that has been formed between the labor market and goods market in the agricultural sector shows a positive signal for the agricultural sector's ability to create jobs. It is the opposite of this outcome Adriani, D. and E. Wildayana (2014) where there is a negative signal between the goods market and the labor market. Labor as a factor of production already in the *phase* of *decreasing returns to scale* according to*The Law of Diminishing Returns* introduced by David Ricardo. In theory, if the production process is in this phase, the use of these inputs are already excessive and should be reduced usage. It shows the the agricultural sector who work in the agricultural sector has been the excess of the absorption capacity of the agricultural sector.

These results more clearly show that if the analysis of employment studied in an educational perspective, we can see that the uneducated labor who work in the agricultural sector has been the excess of the absorption capacity of the agricultural sector, so its use should be reduced. But, educated employment who work in the agricultural sector is still below the absorption capacity of the agricultural sector, so that the use must be improved.

The results showed that Indonesia now and the next few years will continue to experience an imbalance in the short term. Although, we continue to pursue economic transformation, we still have to pay attention to the advantages of the agricultural labor force. Employment creation policies should still be continued, mainly to absorb surplus agricultural labor force through the industrialization of agriculture. Salah (2007) underlines that employment creation policy of this agricultural sector must be followed with the improvement of the quality of agricultural workers. Employment will be effective when coupled with policies to improve economic growth through increased investment and improved human capital. Investments can increase production capacity and improve the demand for labor, means to reduce unemployment. Improving the quality of human capital will improve production efficiency, thereby increasing the aggregate production and demand for labor, which means a decrease in the national unemployment rate.

V. CONCLUSION AND POLICY RECOMMENDATION

Growth in agricultural production is higher than the growth of employment both educated and uneducated. Growth in employment increased educated employments but decrease uneducated employments. The development of the agricultural GDP and educated employment is determined by uneducated employment in the agricultural sector. Imperfect integration occurs between the labor market and the agricultural sector market.

Diminishing uneducated employment, increasing the number of educated emplyments and decreasing agricultural GDP. Uneducated employment who work in the agricultural sector has been the excess of the absorption capacity of the agricultural sector, so its use should be reduced. But, educated employment who work in the agricultural sector is still below the absorption capacity of the agricultural sector, so that the use must be improved.

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Tourism Workers in Asean Economic Community: Opportunities or Challenges?

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Abstract ----- At the moment tourism has a very important role for the life of the economic world. Along with its development, the need for professionals in tourism field is increasing. Ahead of the implementation of the Asean Economic Community (AEC) in 2015, the challenge in the field of tourism that must be faced is to prepare Indonesian professional workforce that skilled, intelligent, and competitive. AEC is a form of economic integration in ASEAN to face free trade among countries in ASEAN. Preparation of labor refers ASEAN Common Competency Standards for Tourism Professionals and the ASEAN MRA-TP (Mutual Recognition Arrangement on Tourism Professionals) which is designed to enable the mobility of employment for skilled tourism labor within each member state and has the skills and qualifications of working tourism professionals from different ASEAN countries. In facing these challenges, the government agencies such as the Tourism and Culture Board has an important role in making policy on tourism development. The locus of this research is the Culture and Tourism Board Bandung City with descriptive qualitative research approach. This research refers to the local regulation No. 13 Year 2007 on Tasks and Functions of the Department of Culture and Tourism Bandung which carry out most of affairs of the region in the field of culture and tourism. The results of study showed that in order to answer the challenges of professional work in tourism ahead of the Asean Economic Community synergy of several parties that is not only the governments, but also from the tourism industry, tourism agencies, academician and community is required.

Keywords: Tourism Workers; Opportunities and Challenges, Asean Economic Community

I. INTRODUCTION

In the framework of the ASEAN Economic Community (AEC) in 2015, the government continues to make preparations in order to increase the human resource competitiveness of Indonesia. At this time the tourism sector has a very important role in economic growth both nationally and globally. In the scope of ASEAN, Pitana (2015) explains that the growth of ASEAN tourism sector is the highest in the world, over the period 2005-2012 grew at an average 8.3% per year, or more than average global tourism growth of only 3.6% per year. Even in 2013 the flow of tourists to ASEAN countries has reached 92.7 million, an increase of 12% compared to the previous year, while the global growth of only 5% [1]. Increased growth in the ASEAN tourism sector created opportunities for tourism employees to work in the region, so that it will provide its own competition among foreign workers in terms of having job opportunities in ASEAN countries.

According to the result of study conducted by Benny and Abdullah in several regions in Indonesia (2011) showed that there was a positive attitude toward perceived benefits of the Asean Community. In other word, there was a high level of awareness and understanding of Asean on the part of the Asean community [2]. This condition brings into positive response to Indonesian workers in facing the tourism challenging n global context.

The next challenging aspect is the quality of skilled manpower in the tourism sector performance in welcoming AEC 2015. According to World Bank Report, there is a big gap in the quality of skilled manpower in Indonesia. The biggest gap is the use of a foreign language (44%), use of a computer (36%), behavioral skills (30%), critical thinking skills (33%) and in basic skills (30%). The worse condition is the imbalance of the number of workers in Indonesia who have higher education only 7% [3].

Besides the human resources challenges, there are certainly opportunities that we can get in welcoming of AEC 2015. Indonesia has big motivation and move to be more competitive in producing the skilled labor in the field of tourism. The workers in the field of tourism sector in Indonesia tend to be ready to face the EAC that will be effective eat the end of 2015. The readiness of workers in this sector have a workforce that is skilled and competent as well as the carrying capacity of the government to provide education and training, and profession certification, so that they have a guaranteed ability to work in the tourism sector.

Regarding to the tourism human resource development facing AEC 2015, Indonesia both central and local governments jointly implement some programs to produce a professional workforce and able to meet the needs of the industry. AEC is a form of economic integration of ASEAN region in the era of free trade among countries in ASEAN. This is done to maintain political stability and regional security ASEAN, enhance the overall competitiveness of the region on the world market, and boost economic growth, reduce poverty, and improve people's lives. Through MEA, it will create a huge market in region of ASEAN and give impact on the economy development.

To anticipate the global challenges, the government of Indonesia did the legalization of tourism of the Indonesian

Presidential Regulation 2 of 2007 dated 25 January 2007 on the ASEAN Tourism Agreement. In Article 8 [4] states that Member States shall cooperate in the development of human resources in the tourism industry by: 1. Formulate settings without barriers to enable ASEAN countries to use professional tourism experts and skilled labor in the ASEAN region based on bilateral arrangements, 2. Intensify the sharing of resources and facilities for tourism education and training programs, curriculum and skills 3. Increasing tourism and formulate competency standards and certification procedures on skills and the qualification in the ASEAN region, 4. Strengthen public-private partnerships in developing the company's human resources, and 5. Conduct cooperation with other countries, groups of countries and present international institutions in the development of human resources in the field of tourism.

While the ASEAN countries should also be prepared to face the enactment ASEAN Mutual Recognition Arrangement (MRA) 2015 in 2015 that include: 1. facilitating the mobility of professionals in tourism, 2. exchanging of information on best practice in the field of education and competency-based training for professionals. To address this set ASEAN Common Competency Standards for Tourism Professionals (ACCSTP). This ACCSTP refers to the minimum requirement of the standard of competence in the field of hotel and travel services aimed at improving tourism services and facilitate the development of the MRA between the member countries of ASEAN. To reinforce that the Government of Indonesia through Law No. 10 of 2009 on Tourism, all workers in the field of tourism shall have standard of competence.

To implement the government policy, then it cannot be separated from the role of local governments. This research was conducted at the Culture and Tourism Board Bandung city to study the extent to which the role of agencies in an effort to improve the tourism professionals ahead the AEC.

II. METHODOLOGY

The methodology used in this research is descriptive qualitative. Nazir states that the purpose of the descriptive research is to gather detailed information describing actual symptoms [5]. Whereas qualitative data is a form of presentation discussed how the researchers' analyzed data collected in the study

The necessary data in this study are primary and secondary data. According to Nazir (2003) the primary data is data that is directly obtained or collected directly in the field by a team of researchers [5]. While the secondary data is data obtained or collected by the person who conducted a study of the resources that already exist. This data can be obtained from the library or the reports of previous studies. Secondary data is also referred to as data is available. In this study, observation and interviews were conducted to related parties, especially in Culture and Tourism Board of Bandung city.

III. RESULT AND DISCUSSION

A. Bandung and Tourism

Tourism is one of the leading sectors in the city of Bandung and gives a significant contribution to the economy of the city of Bandung. Bandung tourism development is supported by the availability and variety of urban tourism products in the form of various features of the city, both primary and secondary elements such as: knowledge, history, culture, heritage, culinary, shopping and others. Bandung is currently dominated by the activities of shopping; especially with the development of factory outlets. In line with the function of Bandung as the capital of West Java province and city services, tourism product MICE (Meeting, Incentive, Conference, Exhibition), and tourism-based education are also the top tourist area refers to RPJMD Bandung City [6]

The number of tourist arrivals Bandung city during the period 2009-2011 increased sharply. Based on the data of Culture and Tourism Board City of Bandung, 2014, the biggest jump occurred in 2009-2010. If in 2009 the number of tourists that there were 3,096,869, tourists in 2010 rose sharply to 3,205,269. The increase in the number of tourists also occurred in 2011, but declined in 2012 to as many as 3,326,125 tourists [7].

TABLE I.   NUMBER OF TOURIST ARRIVALS TO BANDUNG CITY2009-2013

| Year	Number of Visit		
	Domestic	Abroad	Total
2009	2.096.869	168.712	3.096.869
2010	3.024.666	180.603	3.205.269
2011	3.882.010	194.062	4.076.072
2012	3.175.662	150.363	3.326.125
2013	3.726.447	170.982	3.897.429

a. Source: Culture and Tourism Board Bandung City, 2014

B. The Role of Culture and Tourism Board

The efforts to improve human resources in tourism cannot be separated from the central government policy in coordination with the provincial government and the government of the policies made is very important since it affects the implementation.

As explained by Anuar (2013) that the policy could be made at the national level, followed by the next policy and implemtation strategies at the state level, so that each lne of tourism development is as planned [8]

According to Edward III (1980) the study of implementation is crucial for the study of public administration and public policy [9]. Policy implementation, as we have seen, is the stage of policy making between the establishment of a policy and the consequences of the policy for the people whom it affects.

Moreover, Edward [9] states that there are four critical factors or variables in implementing public policy: communication, resources, dispositions or attitudes, and bureaucratic structure. A side from directly affecting implementation, however, they also indirectly affect it through their impact on each other. In other words, communication affects resources, dispositions, and bureaucratic structures, which in turn influence implementation. It can be illustrated as follow:
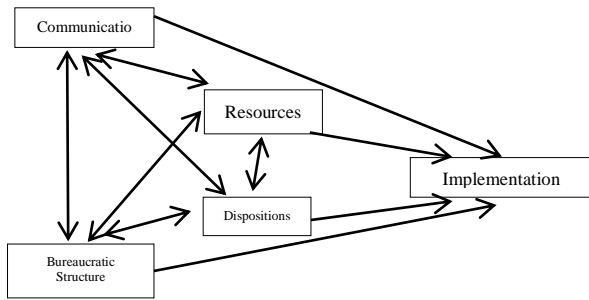
Fig. 1. Direct and Indirect Impacts on Implementation

As well as on government policy of the Republic of Indonesia in order to enhance human resources has been stated in both its legal basis Law, government regulation, as well as regional regulations. The scheme can be seen in the following figure.
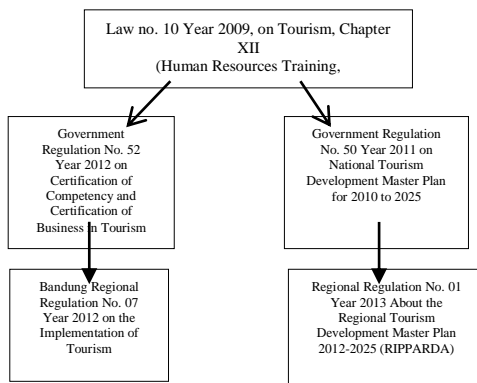
Fig. 2. Legal Base of Tourism Human Resource Development

In the division of government affairs has been stipulated in Government Regulation No. 38 of 2007 between government, provincial governments, and the Local government district / city is divided into two parts, namely the obligatory functions and affairs of choice. Referring to these rules are part of the business tourism options. Affair option referred to in this context is a matter which obviously exists and has the potential to improve the welfare of the community in accordance with the conditions, uniqueness, and potency

Referring to regulation 13 of 2007, duties and functions of Culture and Tourism Bandung is as follows: Department of Culture and Tourism has a fundamental duty to implement part of affairs of the region in the field of culture and tourism. To carry out basic tasks as mentioned above, the Culture and Tourism board has the function:

- Formulation of technical policy fields of culture and tourism;

- Implementation of government affairs and public services in field of culture and tourism;

- Development and implementation of tasks in the field of culture and tourism

which includes culture and arts, tourism facilities, attractions and tourism marketing;

- Implementation of administrative technical services department;

- Implementation of other duties assigned by the mayor in accordance with its duties and functions.

In an effort to increase human resources quality, the local government in this case the city government as stipulated in the Regulation of Bandung Number 07 of 2012 on the implementation of the tourism Chapter X of Article 56 that the local government training tourism human resources in accordance with the legislation. Further described in Article 57 paragraph (1) that the workforce in the field of tourism has standards of competency.

As the result of interview and literature study, there are some activities organized by culture and tourism board city of Bandung in improving the quality of human resources in the field of tourism among the various training for the tourism industry, such as training for a song guide, bartenders, spa, technical guidance, socialization, as well as guidance to the industry players. One of the government's roles is to ensure that within the provincial government and across all levels of government there is coordination and clarity in roles and responsibilities [10].

IV. TOURISM PROFESSIONAL COMPETENCY

In order to improve the working professional in the field of tourism, the government through the Tourism Act 10 of 2009 on Chapter XII of Article 52 that the Government and the Local Government training tourism human resources in accordance with the legislation.

The importance of competency certification for workers engaged in the tourism industry has been regulated in the Law on Tourism of Indonesia, namely Law No. 10 of 2009 which states Certification is the process of granting certificates to business and tourism workers to support the improvement of the quality of tourism products, services, and management of tourism. While Competence can be defined set of knowledge, skills and behaviors that must be owned, lived, and dominated by tourism professionals to develop the professional work.

The Article 26 of Law No. 10, 2009 states that any tourism entrepreneurs are obliged to increase the competence of workers through training and education and applying business standards and competency standards in accordance with the provisions of the legislation. This means that an increase in the competence of the workforce in order to obtain competency certification is an obligation of the employer itself. But if we look, employers are less concerned about the increase in human resources. They prefer to invest the funds held in the building / physical, because they do not directly see the benefits of the certificate of competency. Other settings of Standardization and Certification of competence can also be seen in Article 53 which states that the workforce in the field of tourism has competency standards. As stipulated by Article 55 of Law Number 10 Year 2009 on Tourism (about further regulation of certification of competence)

and to meet the challenges ahead, the Government Regulation on Certification of Competency and Certification of Business in Tourism Government Regulation No. 52 Year 2012 on Certification of Competence in the Field of Tourism.

Facilitating the implementation of this competency certification is mandated Act No. 10 of 2009 on Tourism and set forth in the strategic plan of the Ministry of Tourism and Creative Economy, 2012. From 2007 to 2014, The Misnistry of Tourism has conducted the certification program as much as 64 127 workers in tourism among other fields of hotel and restaurant, spa, travel agencies, MICE, tour leader, catering services, as well as special interest tourism such as rafting and diving. The number of workers who have received this certification is well above the target set at the end of 2014 as many as fifty thousand tourism workforce. [11]

For ASEAN, to apply professional standards in tourism regulated in the ASEAN Mutual Recognition Arrangement on Tourism Professionals (MRA-TP). MRA-TP is designed to enable the mobility of tourism employment for skilled labor within each Member State and to recognize the skills and qualifications of tourism professionals working from different ASEAN countries. The MRA - TP aims to facilitate mobility of tourism professionals within ASEAN based on competence-based tourism qualifications or certificates, and at the same time, improve the quality of services delivered by tourism professionals.
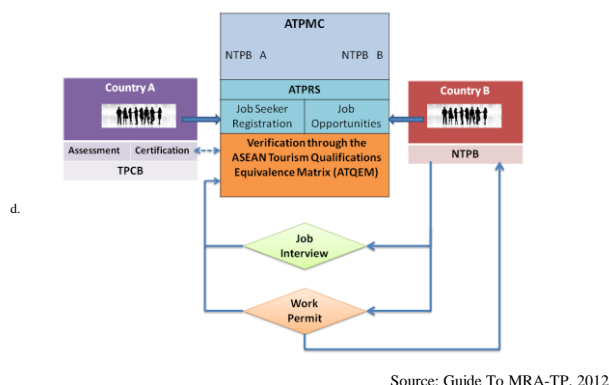

Source: Guide To MRA-TP, 2012

Fig. 3. Key Element of MRA-TP

Some terms are explained as follow:

- The ASEAN Tourism Professional Monitoring Committee (ATPMC) consists of ASEAN NTOs and appointed representatives from the National Tourism Professional Boards (NTPBs);

- The ASEAN Tourism Professional Registration System (ATPRS) is a web-based facility to disseminate details of certified Foreign Tourism Professionals within ASEAN. This registration system is still under development and will be launched in 2015;

- The National Tourism Professional Board (NTPB) refers to the Board for Tourism Professionals composed of representatives from the public and private sectors (including academia and other relevant tourism stakeholders) to be determined by the respective ASEAN NTOs;

- The Tourism Professional Certification Board (TPCB) refers to the government board and/or agency authorized by the government of each ASEAN Member State primarily responsible for the assessment and certification of Tourism Professionals;

According to MRA guide the tourism professional refers to a natural person who holds the nationality of an ASEAN Member State certified by the TCPB. Meanwhile TPCB (Tourism Professional Certification Board) refers to the government board and/or agency authorized by the government of each ASEAN Member State primarily responsible for the assessment and certification of Tourism Professionals. The competent worker consists of three elements that should be completed: Skill, Attitude, Knowledge as figured out below:

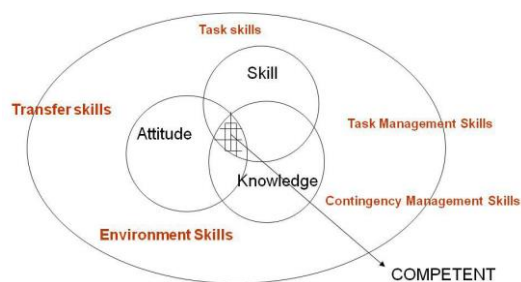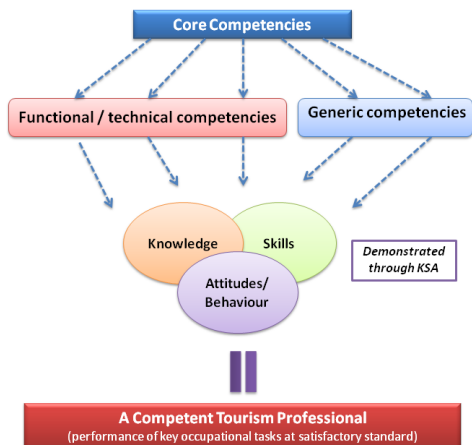^{e.} Source: Guide to MRA-TP, 2012

Fig. 4. Competent Worker

MRA actually brings some benefits for governments in ensuring commitment and agreement to international trade, and encourage the sharing of good practice and information between partners. Meanwhile for tourism professionals and the industry, MRAs provide the following benefits to facilitate mobility of tourism professionals based on the tourism competency qualification/ certificate, enhance conformity of competency based training/education, recognize skills of tourism professionals, improve the quality of tourism human resources (graduates are ready to work in the industry), and enhance the quality of tourism services. For education and training providers, MRAs provide the following benefits as a clear set of standards for development of training programs, a competency-based training and assessment system for preparing trainees for the tourism industry, a range of job-based tourism qualifications based on common labor divisions, and an opportunity to become one of the preferred education and training providers for the range of ACCSTP qualifications. The ACCSTP are based on the concept of competency – the knowledge, skills attitudes (KSA) that individuals must have, or must acquire, to perform effectively at work. [12]

f. Source: Guide to MRA-TP, 2012

Fig. 5. Competency Framework

V. CONCLUSION

From the results of this study concluded that the government, particularly the Culture and Tourism board has participated in the effort improving tourism professionals through several of programs such as conducting training, supervision, socialization and training for the tourism industry. Those programs conducted refer to the policy in Indonesia. The activities carried out in the form of training, socialization, supervision as a step towards certification of competence will be conducted by an independent board.

Certification of competency is an effort to provide legal protection for Indonesian workers in facing of AEC 2015 through standardization and certification. The method is expected to be more optimal for Indonesian tourism management. The importance of competency certification for workers engaged in the tourism industry has been regulated in the Law on Tourism of Indonesia, namely Law No. 10 of 2009 which states Certification is the process of granting certificates to business and tourism workers to support the improvement of the quality of tourism products, services, and management of tourism. While Competence can be defined set of knowledge, skills and behaviors that must be owned, lived, and dominated by tourism professionals. The competence certification is needed in the face of labor competition in national and international levels.

To answer the challenge of working professionals in the field of tourism ahead of the ASEAN economic community needed the synergy of several parties that not only governments, but also from the tourism industry, tourism agencies, academician and the society. The awareness of the industry and the community to improve the working professional is needed while academics (tourism school) is preparing the curriculum so that the graduates have the tourism standard competency.

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Social Sufism: Alternative in Solving Human Problem

(Study of Religious Action at Jamaah Tabligh Group)

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Abstract – **The modern materialistic-hedonistic life and only emphasis on physics aspects itself, resulting in mental aridity, moral decadence and stress. At the point of saturation, people will seek the freshness of his soul. Among those who conduct searches, many are finding compliance with certain religious groups as an alternative container to cope with aridity of the soul. This paper intends to reveal one of religious groups in Islam that increased in its followers. A number of their Central homebase look more crowded with many people coming from different social, economic, and cultural background. Jamaah Tabligh group is one of the unique religious group in Islam. This is evident in his teaching socialization strategy by social interaction directly with others to be invited to do something good and practicing their believeness perfectly. Through interaction which they call 'Silaturrahim', woke the emotional ties up and social solidarity among them to help each other in various ways and various forms. 'Silaturrahim' as a form of their teachings are also applicable to other people who are not part of their group. This conditions bring 'sympathy' to a lot of people to get involved in the Jamaah Tabligh group. At a deeper level, those involved will feel the 'comfort' of soul and spirituality.**

Keywords: jama'ah tabligh; social mysticism; modern; social problem.

I. INTRODUCTION

In this modern era the humanitarian situation is closely related to life tends to be complicated and complex in the future of mankind. Kuntowijoyo argues that since the man entered modern era, in fact people cannot escape from the other types of shackles and it is the worship of himself. [1]

The increasingly strong appeal of technology and modernization turns people increasingly to distance from religion. However, it makes humans aware of the essence and existence so they are trying to get out of the so severe crisis. [2]

In that context, Alfin Toffler and other futurologist provide enough convincing prediction of religious revival. John Naisbitt and Patricia Aburdene said: "By the dawn of the third millennium, there is no doubt there are signs of religious revival. [3]

Besides religion is seen as an individual phenomenon as the above, it is also seen as a social phenomenon that is growing and developing in parallel with the development of community life. In the social aspect of religion there is also considered to have a multifunctional role. Nottingham presents three functions of religion, namely; a) the custodian of public order, b) unifying the community, and c) reinforcing the values in society. [4] Based on the functions of religion, Clifford Geertz states that the religion manifests itself as a force of social integration. [5]

Fulfilling the inner emptiness, the human search the spiritual situation. J. Mouroux states that a person can seek and find God (the ultimate reality) as a source of peace only on condition that helping others in seeking and finding God together. [6] In this regard, Joachim Wach argues that religious behavior is always a religious act of a person. And through religious deeds then formed religious group. [7]

The raising of religious groups is initiated by people who have the charisma so that by effect of the charisma the people follow his teachings. Some of them have been shocking the world, such as; Origen sect leader Baghawan Sri Rajnesh with Salmonella bacteria spread in Bar; Davidian sect lead by David Koresh as radical and cruel man; Reverend group of Jim Jones in Guyana in 1978 with their suicide action; and the spread of poison gas in Tokyo from Shinrikiyo sect lead by Shoko Asahara in 1995. It will emerge again during the new streams of spiritual restlessness is not resolved with the proper religious teachings yet. [8]

Among the various religious groups, the pro-active group in society today is Jamaah Tabligh religious group. This group has its own characteristics in disseminating understanding. They emphasize on religious symbols such as lengthening beard, using siwak as the replacement of toothbrush and paste, directly meet and invite others to "religion". [9]

Although the Jamaah Tabligh group was reaping the agreeing and and unagreeing in the people, but the fact remains that the existence of Jamaah Tabligh group have been able to create change both at the individual and society. Individually, those changes include: the emergence of passion to carry out the basics of the teachings of Islam such as prayer in congregation in the mosque, always hold friendship, reading the Qur'an, and to help other people who are having difficulty. In the context of macro-societal, changes experienced by each individual creates a religious atmosphere in the community.

This paper is based on a review of several studies on Jamaah Tabligh group. Three of them are: "The Preaching Behavior of Jamaah Tabligh group by Jurjis; [10] Jamaah Tabligh: The History, Characteristics and Behavior in the Perspective of Sociology by Kamaruddin. [11] All of the article, the authors review and mapping characteristics of Jamaah Tabligh.

II. SOCIAL ASPECT OF JAMAAH TABLIGH GROUP

The main characteristic of this group is a method of propaganda called *'Khuruj'* and *'Jaulah'*. The term *"Khuruj"* relates to the way out preached at the "God" to leave the family, child, wife, job, possessions. [12] Khuruj concept can be understood that the individual who is always present in the midst of society or interaction with other diverse individuals can create an atmosphere that can make the individual understand his personal self. Besides *'khuruj'*, known also '*Jaulah*' or activities that come around all the Muslims that are around the mosque where the group stayed and invite them to mosques to hold prayers and *'jaulah'* is done on foot.

Through this method, the solidarity among them are formed. In fact, the manner or method used by the members of the congregation sermons in living God, imagine and relate to God, the way they experience the fellowship, imagine and practice group norms affect the form of the nature, depth, and forms of organization of the group. This is why spiritual brotherhood in group religious group exceeds the physical bond contained in the family around. In his book "Beyond Belief', Robert N. Bellah states that religious groups are forms of communion that has its own laws, outlook on life, attitude and atmosphere of its own as well. Conjunction with the realization of the religious experience in the form of concrete, group activities conducted jointly in the name of obedience and worship implement can provide a sense of attachment and fused among the members of a religious group that is unusually strong. [13]

III. RELIGIOUS INTERNALISATION OF JAMA'AH TABLIGH GROUP

'Tawbat' [Repentance]

Imam al-Ghazali explained that repentance has two important meanings. First, sin is done continuously without being accompanied by repentance lead to liver becomes dark and filled with dirt. This condition makes the heart will not feel close to God's pleasure. Second, repentance determine a person's acceptance of charity, because the worship of a servant will not be accepted as long as he is still full of sin. [14]

Jama'ah Tabligh's teachings emphasized "repentance" by saying *"astaghfirullah al-adzhim"* which should be a habit at all times. In fact, a certain amount of the word should be pronounced as a condition to receive forgiveness of sins from Allah SWT.

A. *'Zuhud' [Asceticism]*

By language, ascetic means to leave everything because of shortages and its unhonour, while in terms *'zuhud'* interpreted as hatred heart associated with worldliness and distance themselves from him in obedience to God despite the opportunity to acquire it. [15]

According to Al-Sarraj there are three levels in the ascetic. First, the ascetic to the world. This is the most ascetic low because in his heart there is still a desire of 'world' he just trying to cope. Secondly, asceticism someone who has been able to renounce the world because he is considered to have no value. Thirdly, the highest level ascetic ascetic who merely would please Allah. [16]

B. *'Tawakal' [Trust]*

By language, 'trust' involves committing or represents. In terms of Sufism involves committing or surrendering the problem to God and leaned to his handling of the various problems encountered. According to Zunnun Al-Misri, trust is left *'tadbir'* (self-esteem) against themselves by abolishing the power and strength that those who put their trust in God does not see any power and strength, but the power and strength of God. [17]

Dimensions of "resignation" they apply, for example, when they leave the family to do 'khuruj' in many other areas within some time. Family affair attributed only to God is a form of surrender or the resignation.

C. Ridha' [Accepting]

'Ridha' means accepting what has been established by God both inconvenient and unpleasant. [18] Rida 'is used as the concept of a strong doctrine at Jamaah Tabligh group. They are convinced that the "distress" at the time of *'jaulah'* or *'khuruj'* since expelled or arrested (usually) will cause their "hope" Allah and not on others.

D. Mahabbah [Love]

One-dimensional *"mahabbah"* seen in this group include the pronunciation of the name "Allah" has dominated almost

all of his words. All aspects of life always involve "Allah" as a source of human dependency.

E. Ma'rifat [Knowing]

'Ma'rifat' is the highest in the world maqam of Sufism. By language, *'ma'rifah'* means know but in Sufism means seeing God with a conscience. If a 'salik' or sufism-student has reached the degree of *'ma'rifat'* in fact, he has arrived at a spiritual testimony against God. In this position happening is the disappearance of consciousness due to sinking into a form of God, so that felt just be with God as unitive state.

III. CONCLUSION

Jama'ah Tabligh group has principle that when people pursue the "hereafter" so that the world must participate. Therefore, the concept of "leave the world" and "the pursuit hereafter" manifest in the dimension '*khuruj'* and *'jaulah'*.
Inner purification as they embodied of the Sufi elements in the form of ritual worship and social worship. They believe that social worship like to invite people to do good will be good to yourself. In fact, when it was rejected even though it be a test to improve the quality of their spiritual.
The high social elements in the methods of propaganda and socialization congregation sermons by bringing someone to feel the atmosphere of "religious" full solidarity with those who are the main attraction for many people.

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Impact of Korean Drama in Indonesia through the Spread Moral Values for Young Generation

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Abstract—**The swift of globalization in the lives of Indonesian people cause love of local culture increasingly degraded, and these have an impact on people's behavior changes on their daily life. Many of television programs offer foreign cultures through film / drama, especially the Korean drama, absolutely, they change our perspectives and habits because those programs unfiltered adopted by Indonesian people. Nowadays, Korean Drama is the most interesting shows by Indonesian people as a show that is entertaining as well as bringing the phenomenon of the growing interest in Korean culture products both from fashion and lifestyle, to the values of life which is increasingly varied. This phenomenon can be seen in the development of young people into adulthood, especially in women, both adolescents and as mothers. The enthusiasm of the Korean drama was able to lead the audience to learn everything about Korea (Korean wave), which is took remarkable effect for people's behavior. Therefore, it is necessary to review the success of Korean drama shows in Indonesia so that the nation of cultural values is not lost and eroded by foreign culture that developed in Indonesia. In addition, the results of this study could contribute television programs that educate Indonesian people significantly in order with the nation cultural values as the Indonesian people identity can be preserved and implemented in television programs.**

Keywords— cultural values, television programs, Korean drama

I. INTRODUCTION

The swift currents of globalization on the lives of the people of Indonesia, causing love of local culture on the wane, and this impact is not good for the development of Indonesian society. Effects are felt terrible can erode our national culture is through the visual media impressions or television media. Various impressions can be an example for the community and enabling changes in behavior, style of personality, manner of dress, even a brutal example of which resulted in criminal acts. Therefore of course the expectations of quality television media impressions and can be used as examples of highly anticipated by the community Indonesia as a spectator. Today the Korean drama is a spectacle very interested in Indonesian society as a show that is entertaining as well as bringing the phenomenon of the growing interest in Korean cultural products are increasingly many. This phenomenon can be seen from youth to adulthood, especially in women, both adolescents and status as mothers. The enthusiasm of the Korean drama was able to lead the enthusiasts and the audience to learn everything about Korea (Korean wave), which then takes effect very unusual for people's behavior. On the other hand , Full of support from the government is very

important , by making a special organization KOFIC by South Korea 's Ministry of Culture . KOFIC has a goal to grow and spread hallyu more. That's why Hallyu growing so fast and takes effect for people behavior.

Drama from South Korea through a preliminary survey to fans of Korean dramas by the research team expressed always carry elements of culture in every film, such as fashion, food typical of the country, or the typical areas of the country South Korea. Things like this that can hypnotize the audience, thus indirectly the audience likes and loves what the characters in the drama are doing, then the cause of love and a desire to follow the culture of South Korea. The film industry provides a good impact on South Korea, as film / drama can reflect the state of the country indirectly, such as showing the South Korean technology advanced, friendly people, diverse culture, introduces the city and traditional village in Korea with a view Beautiful which will attract the viewer to better know the culture of South Korea. The South Korean government successfully spreading their culture through drama's.. Korean government also it can be neatly packed their impressions until their cuture can acceptable in Asia . As said by Rhoo (Sue Jin Lee, 2011) "........ That The Success of Korean Wave is closely related to the ability of the south Korean culture and media to translate western culture to fit American or Asian taste"

Dramaturgy theory, that life in a drama as well as social life are run by humans (Goffman). The core of the view that when humans interact with each other, then he will manage the message that he hoped to grow on others against (the actor). Developing the theory of dramaturgy is strongly influenced by Geoge Herbert Mead focused his gaze on the Self about self-awareness. And this dramaturgical theory by Goffman again reviving the role theory as a basis for the theory that takes the presupposition of life of individuals as a stage, complete with a stage setting and committed by individuals acting as "an actor's life".

The role of the actor in managing impressions and messages on a Korean drama course got the attention of the audience that can bring success to the Korean film industry by itself affect the offer values of Korean culture. It is then that the attention of researchers to conduct a review of the developments in the Korean drama presenting the cultural values of Korea so that hypnotize the audience. So many fans are willing to tighten their belts to save money to buy Korean products (fashion, cosmetics, etc.) as well as the more remarkable by the willingness to save the Korean fans to be

able to visit Korea in order to see the towns and traditions directly. It is raised in the initial survey seen some groups, especially women (girls and women) are already making plans to visit Korea for 1 year ahead with the first buy a plane ticket for departure next year.

Animo is of course a positive impact on the development of South Korean tourism. This then raises the interest of researchers to make research on Indonesian television soap operas in particular in order to learn from the film industry (Korean drama). The title of this research is: "Reviewing the success of Korean drama shows in Indonesia in the dissemination of cultural values of society as a Soft Power for Social Change Society".

II. THE ROLE OF MASS MEDIA

The mass media is one tool in the process of mass communication, because the media able to reach a wider audience and relatively more, heterogeneous, anonymous, the message is abstract and scattered. The mass media themselves in the study of mass communication is often understood as the devices are organized to communicate openly and in a situation which is to a large audience in a relatively short time (McQuail, 2006: 17). The position of the media in society are as follows:
1. Building Human Civilization (Dennis Mc Quail, 1987: 1).
2. Effect of Global
3. The Role of Mass Media in Society
4. Functions of Mass Media for Society

Not only the media that is used by the government of South Korean as a propaganda tool to disseminate their culture , but the participation of profesionalis as well as actors and actresses who can make another people like and love him or her directly , businesses and individuals are also needed in more moving the deployment area of their own culture.

A. Development Of Korean Drama

Early to mid 90s, although conditions began to improve for the film industry but Korean films still hosted in their own country. 80% more films screened in cinemas are films of Hollywood and Hong Kong origin. One important moment in this decade was in 1992 through the film Marriage Story of sponsorship from a leading electronics company, Samsung. When proven successful, other major companies to follow the same trail. The films being produced with a budget and a greater promotion and production studio equipment is more adequate. Slowly but surely, Korean films started competing with outdoor movies, such as The Gingko Bed (1996) directed Kang Je-gyu, to a peak in 1999, when Samsung finance film production action thriller, Shiri (1999) directed Kang solve Korea's record as the best-selling film of its time. This film was also sold outside Korea so that local producers began to look at the international market.

Shiri phenomenon turned out to be just the beginning of everything. Domestic films alternated positions box office standings. The film about the friendship of four children, Friend claim Kwak Kyung-taek Shiri break records in 2001. Continues film by Park Chan-wook called Joint Security Area (JSA, 2000), then Silmido (2003) claim Kang Woo-suk,

followed again by Korean war movie filmed Je-gyu Kang, Tae Guk Gi (2004), until the last unique monster movie, The Host (2006) became the best-selling movie of all time (so far) with a record 13 million viewers more! Some films, such as the teen comedy drama, My Sassy Girl (2001) in addition to domestic success is Korea's most successful films in the international market. Korean films even begin to be released in America, like Chunhyang (2000) and Chihwaseon (Painted Fire, 2002) both claim the veteran filmmaker, Im Kwon-taek.

Successes are apparently also attracted the attention of Hollywood. Some popular films began to be purchased (remake rights) major Hollywood studios to make his American version. Korean films such as Il Mare (The Lake House / USA) and My Sassy Girl some time ago his remake has been released. Other recent films that have purchased its remake rights by Hollwood among others, JSA, My Wife is a Gangster, Oldboy, until the psychological horror film, A Tale of Two Sister who allegedly bought DreamWorks for $ 2 million. Drama Korea can make Indonesian's people interested to it, especially for women's in era 2002 with the screening of one of the phenomenal drama, the named is Endless Love . Film screening and Drama Korea in Indonesia occurred continuously in 2010-2012 at which time it was too diplomatic relations between Indonesia and the South Korean government are more closely.

B. Life Style

According to Chaney (2004: 40), lifestyle is characteristic of a modern world. That is, anyone living in modern society will use the idea of the lifestyle to describe his own actions and others. Lifestyle is a pattern of action that distinguish one person to another. So lifestyle is a way of giving meaning to human behavior in the form of action or behavior is the result of thinking.

Lifestyle of Indonesian society today has been endemic of the various foreign cultural influences. One of the cultural influences on Indonesian society lifestyle are from Korea. The entry of Korean culture better known by the word 'Hallyu' make the Indonesian people, especially teenagers imitate the lifestyle of Korean actors and actresses of the drama they see. Lifestyle emulated such as how to dress, like dramas, movies, and music of Korea, Korean food and beverages, as well as those studying the Korean language so that they can 'show off' to the people around him.

C. Theory Dramaturgy

South Korea as one of the countries in Asia have been able to move faster than other countries in Asia to introduce its culture to the world wide. If observed, Korea has a major project mengkoreakan world through cultural products they have. One charge of Korean culture spread through Korean movies or dramas. Product entertain South Korea managed to anesthetize the people almost all over the world at the beginning of the drama series launched, and for the next South Korean entertainment products has been the consumption of many countries whether it be movies, dramas, pop music, and so on.

Korea started successfully demonstrate these differences through serial drama and film. Through drama series, which generally berepisode and aired continuously, Korea was able to bring the wider community in the world to follow the Korean life step by step, entering the corners of Korea, introduced the language, writing, automotive products, music, song, behavior, and other etc.

D. *Korean Wave And Soft Power*

Currently the Korean wave is able to suck the public's attention throughout Asia and then have an impact on the increase in South Korean tourism and of course this will have an impact on the economy of South Korea are increasingly advanced.

Under Lee Presidency, the Korean government has placed "complex diplomacy" and "value diplomacy" the main policy objectives to improve cultural and public diplomacy along with enhancing national image and national brand. In particular, the Ministry of Foreign Affairs and Trade and the Presidential Council on Nation Branding have been seeking to take advantage of the popularity of the Korean Wave to promote Korean national interest and to enhance Korean images in the world. (Gunjoo Jang, Won K Paik : 2012).

On the otherhands, the media's role in introducing and establishing the Korean Wave or Hallyu well known. Hallyu, or Korean Wave is essentially a phenomenon that is propagated through the Korean fever Korean Pop Culture to the world through Korean dramas and K-Pop were presented in the mass media, and the largest network through the Internet and television. The success of South Korea's entertainment industry who packed the values, culture and entertainment in a Korean drama film was able to suck up the attention of fans of Korean dramas in Indonesia. The success of the Korean drama called Soft Power for social change, it was revealed that the Korean wave was able to hypnotize fans to attempt to get closer to the Korean culture, the values of life, manners, fashion as well as the shooting of the Korean drama. The ability to attract others called Soft Power by Nye in Mangowal (2010: 9). However, it should be understood that the Soft power is not the same as the influence (influence). Influence can be obtained from threats and payments. Soft power is not only in the form of the ability to argue that others agree with us, but also the ability to draw (to Attract). Interest can make a person imitating others. If we influence other people without any threat or exchange terms in it, so we're using soft power. Soft power rooted in the culture, values, and policies. That's been booked in the Korean drama shows that this craze implemented in encouraging fans to go to South Korea to increase the impact of foreign exchange ginseng.

IV. RESULT

From the results of field data through the charging instrument, that sanya excess Korean drama is not just mere entertainment, a lot of storylines that contains a good moral message. From some Korean drama through data search and FGD, it can be some conclusions about the cultural values of interesting or meaningful very useful for society, namely:

1. Habit: values that exist in the lives of ordinary South Koreans are working hard, the attitude of the spirit, cherish the time, tenacious, diligent, unyielding, another interesting habit is a habit bowed their heads when meeting new people or older , Although there is a habit that in the eyes of Indonesia is a negative thing that soju drink to get drunk.

2. Ethics / manners: generally the impression that appear in Korean dramas, Korean people are very instill manners, either in attitude, designations, and languages, either by older, as well as with younger ones. The attitude of always respecting the parents are always displayed even very grumpy, or not in line with his son, while respecting the decision of the parents, although contrary to their wishes. Reference patterns of everyday behavior is inseparable from culture espoused values, and displays the attitude of upholding decency.

3. Art: some drama always shown how music, dance, be it modern or tardisional, then in contemporary Korean art blends typical match with art introduced by western society (United States). Both of these art seem mutually complementary Contemporary Korean art form.\

4. Mode: attractive shirt designs. Sometimes blends traditional design with modern, and the results are good, the clothes simple and suitable, polite and many are closed, pleasing to the eye.

5. Value ancestral culture: The Koreans have always adhered to the ancestral culture. Do not leave it even though the country has developed, for example in terms of ethics, some films showing behind the screen that is before syuuting themed kingdom, staff, crew, and artist pilgrimage prior to the tombs of the kings, appreciate the messages ancestor, although there is disagreement between generation, but the value of Korean culture is still maintained, and became grip to remain raised in the Korean drama.

6. Culture Patriarchy: although South Korea is very modern, but still it was shown that women as well as possible the work is taking care of the household. Influence the lifestyle of individuals after watching a Korean drama.

7. Language : Interest For fans of drama to better understand the Korean language with a unique accent and writing that is not too complicated, to make some Korean Language class in some cities is still a lot to be devotees. As in Bandung in one private university that always opens the special registration for the fans of Korean language still exist and there is interest in the Korean language because too many come to learn the language . In 2005 was recorded Korean language book sales in Indonesia increased by 40 %.

Korean Wave as a new phenomenon in Asia actually cause anxiety for the erosion of the values of the original life of our nation. Because the teens or the wider community often watch the show without the filter, so as to influence the lifestyle and way of thinking of society. And This is what the Korean government realized that with the outbreak of the

Korean Wave, will open the way for economic progress of Korea. Then do not miss all the group calling itself "Korean Lovers" who thinks he has the identity of Korea's high collects his friends formed fandom Korean artist otherwise known as Lovers Korea. When viewed from a number of indicators on effects of the lifestyle of the individual as a result of watching Korean dramas, namely:

1. How to dress: quite influential because of fashions in Korean drama is very interesting, and if we look at some of he clothing store clothes Korean model has been very prevalent traded and popular because the model is casual.

2. Manners / customs: at the application level is still no impact on the occurrence of impersonation in the community, but actually manners respecting each community has a habit each. From traditional oriental we can still see that the similarity of the ethics of children respect their parents.

3. Mindset: more rational, and has a view to continually developed and developing, and not only contemplate the past.

4. Work Ethics: the discipline and appreciate the time may be an example for society, because many produce something more useful.

5. Lazy and lulled wonderful story: this can happen when a Korean drama film makes the audience curious, so some of them buy his DVDs. The impact on all day and did not leave the house because of constant watching Korean drama.

6. Fanaticism and consumptive lifestyle patterns because they want have to the same goods as seen as in a Korean drama.

7. Dellusional / The emergence of symptoms of mental disorder in Social Media , Lulled by the way the story is sometimes a lot of fans who fantasize make the actor / actress that as their partner. Some fans make her favorite actor/actress look like their fate (husband/wife).

8. War Drama fellow fans . In the Korean drama fan camps usually there are 2 main male character and a second man , or so-called second lead . Not a bit of drama that sometimes apply like the husband hunting story, and then at ending episode usually can not be accepted by one of the parties of the two camps , which resulted in war fellow fans (usually occur within the social media war).

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The Current Conditions of Social Institutions in the Environmental Changes and Modern Fishing

An Analysis on the Local Institutions of Fisherman Communities of Two Ecological Types in the East Coast of North Sumatra

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Abstract-This article deals with two kinds of spesific coastal ecology namely swampy area and the region that has access to the coast and sea for the availability of river waterways. The first type is situated at the estuary with mangrove forest, many ditches and brackish water, whereas the second becomes a unity of cultural area in integrating the settlement, waterway, and the sea. The ecological differences result in the slightly distinct patterns in constructing the social institutions for regulating economic activities of fisheries. However, the two are facing similar oppressed conditions due to degradation of quality of environment in the coastal area, and modern instruments for fishing supported by intensive capital of the fishing enterprises.

Keywords—social institution, ecology, fisherman, community, coastal area

I. INTRODUCTION

The social institutions which exist and evolve in fisherman community have strategic advantages for sustainable marine-based development as an effort to increase the community's quality of life and wealth. This hypothesis has been found in many fishing communities such as in Visayas, Philipines (Polinac, R, Crawford B.R and Gorospe, LG, 2001) [1] and the Kenyan coast (McClanahan, Wamukota, A, 2010). [2] Those findings show strong roles and functions of social institution in general comunity. Normatively, these institutions are attitudal and behavioural guidance for the people in both social and ecological interactions. They are of regulative meaning from which any other regulations and mechanisms are agreed upon to manage the people's life. They also function as tools of social control and integration in economic attempts to exploit and ecological attempts to conserve the natural resources. Scott (1989) [3] stated that the community institutions are "hidden insurance" for conserving sustainability of life and are used to anticipate the social and economic problems in rural communities in Southeast Asia. It is in line with Giddens (in Scot, 2008) [3] who states that social institution can make the comunnity and society live in peace.Uphoff (1986) [4] categorizes institutions into some levels such as individual, household, local, sub-district, district, regional, national and international. The individual and local institutions contribute much to improve the capacity and organization of fishing communities in the development of human resources, management of marine and coastal resources sustainably. The study and analysis of social institutions are useful as a data base and input to support government programs to increase living standards, to provide better fishing community development and to realize welfare from fishery and sustainable development of marine.

The social institution characteristics are affected by collectivity (*guyub*), reciprocity and trust. Hidayat (2009) [5] found that the improvement of fishermen's life by the governments of Bintan Island, Jepara regency, West Lombok and South Konawe depends on the process and implementation of the empowerment of the fishermen and the characteristics of social institutions in which the fishing communities exist. An interesting fact about the social institutions of fishing community on the east coast of Sumatra is the premise that the fishing community institutions are not only purely functional but it also has a useful value both theoretically and practically. Theoretically, exploration of social institutions is useful for the development of scientific treasures of maritime sociology, organizational sociology and the sociology of development. Practically, research of social institutions may increase a well-being, self-reliance and empowerment of fishing communities. The analysis of social institutions can provide social security and certainty in the community of fishermen who are constantly hit by economic uncertainty due to the life pattern or

subsistence determined by the direction of the wind, ocean tides, weather and climate.

This reseach describes and maps the fishing communities. There are some previous studies on fishing communities such as (1) Impact of Modernization and Social Relationship Patterns Fishermen Society (2003), (2) Marital Rape in Fishermen Society (2004), and (3) Mapping Social Potential Fishermen Society Institutional Economics (2009). This study is derived from the fact that few studies have been conducted to research social institutions of fisherman communities. Many empirical studies of the fishermen were mostly focused on aspects of technology and economy. In fact, the success of the empowerment and development of fishing communities are determined or at least influenced by social institutions in the community. This research aims to explore and analyze the social institutional forms in fishing communities along the eastern coast of Sumatra. This reasearch is expected to give additional data and information as well as an explanation of the social institutional forms in fishing communities along the area.

II. RESEARCH METHODOLOGY

Design, approach, and method used in this study are of qualitative naturalistic. It means description and analysis of data, information and social institutional phenomena on fishing communities are based on qualitative approach and in a social setting and natural. In this research, the researchers become research instruments. The social phenomena were observed and interpreted by *verstehen* concept and the researchers and society are involved in interactions and dialogues (Ritzer, & Douglas, 2004) [7] . The data and information from the field were analyzed using hermeneutic interpretive methods. The use of this method is based on the argument that the value and tradition of fishing communities is a blend of social reality which is "hidden" (Lopez, 2004) [8]. By using hermeneutic interpretive method it was expected that all social phenomena like sign and symbol which appeared in the society could be holistically constructed.

All informants in this research were selected purposively using snowball sampling technique. Informants were selected from diverse social backgrounds (fishermen, skipper, traders, village officials, government officials, community leaders and officials/NGO). Based on the criteria, as many as thirty people were selected as informants. They were from Selotong village of Secanggang sub-district and Perlis village of Pangkalan Brandan sub district; both of which are from the District of Langkat. The data collection in this research used PCRA approach (Participatory Resource Coastal Appraisal), Study Together Grassroots (STG) and Focus Group Discussion (FGD). With this technique, it was expected that the data and field

information about the fishing community institutions could be identified comprehensively.

Furthermore, the data and information collected were processed using qualitative analysis, by which the data and description of the phenomena were identified into category and pattern qualitatively. The data analysis in this research referred to Mathew and Michael's model (1992) [6] which includes three stages: (1) comparing the events/phenomena suited to its category (2) integrating categories with its features, and (3) to formulate and construct a concept consistent with the relevant theory.

III. RESULT RESEARCH

According to Steward, the variety is resulted from the mutual relation between organism and their environment as an adaptation (Bohannan, 1988: 322) [9]. The different way in exploiting becomes an origin of differences of specific natural condition in the coastal area. Therefore, it means that the fisherman, means of exploitation, and environment are in an integrative context which establishes the way of life of the coastal communities. Such model of analysis is named 'cultural ecology' in which the three element above are considered as parts of the ecosystem. Thus, the ecosystem is not deemed as separated element with human, which results in unfinished controversy between human control for supporter of 'possibilism' and natural determination for 'anthropogeograhpy' party. For Geertz (1983) [10], both parts have a limitation in giving adequate explanation regarding cultural variations.

By ecosystem approach, there are two spesific types of ecology in the coastal area including landscape and its braid to food chain as well, formed by biotic and abiotic components in which the system of production and social norms in the processes of fishing are different too. As a spesific and united ecosystem in the coastal area, we will remark on the natural condition, social formation, and the social institution which are different from each other within two ecological types.

The first type is named 'swampy area', as a transition zone between the plain and the sea. Generally, in the east coast, the area is formed by combination of mangrove forest, salty water, and ditches as the up-down waterway *(paluh)* connected to many narrow canals resulted from trench from farming area, village, and town. It provides various resources from the forest and the water animals. The community surroundings usually harvest wood, nypa, honey, fish and other water animals. It is sited relatively far from coast and sea, either in the absolute distance or its accessibility due to ups and downs of the water significantly affecting the waterways. However the tide gives a chance for establishing a system of aquaculture, utilizing its fluctuation for watering the fishponds *(tambak)*.

The second type is 'unit area of coast and sea', in which a cultural unit of community hass a good access to the sea for there is a river as a waterway which is not affected by the tides of the sea. Even though a village is located relatively far from offshore, the waterway makes it more accessible for fisherman, instead of the area near the coast and sea. The second type is certainly different from the first. It includes landscape and species which form and integrate the area to settlement in forming the production system.

As an ecosystem formed by united elements of human and nature, it become a basis for sustainable livelihood for community. In an ecosystem, every elements of biotic and abiotic are interrelated in a interdependent relationship, exchange of energy, in which technology serves as mediator in the relation (Bohannan 1988, Geertz 1976) [9] [10]. In consequence, different natural components affect the pattern of adaptation, exploitation system and instruments. For Marx (1961:351) [11],"different communities find different means of production, and different means of subsistence in their natural environment". Therefore, technology and economic relations form a different structure of community as well, including the system of production, organizing work force, and marketing the commodities, (Mulyanto, 2011: 55) [12].

A. SOCIAL GROUPS

The economy of swampy area is formed by combination of fishing and aquaculture, which is structured by social groups as fishermen of the ditches *(nelayan paluh)* and fish farmer *(petani tambak)*. The first indicates an agent based on the area of operation, namely *paluh* in the swamp or mangrove forest as its area of operation. Its commodities are kinds of fishes and other animals in the salty water. The fishermen use the traditional properties limited only in the shallow water, 16 feet of canoe and fishing equipment. They hire several workers from groups who do not have properties, as a small team. As a result, it forms groups of workers called fishermen laborers *(buruh nelayan)* who serve as their partners in production processes and waged by profit sharing system which is coventionally enacted in the community.

Furthermore, the fish farmer is either owner or manager of fishpond *(umpang paluh)*. In this aquaculture system, their works in seeding fishes, controling, feeding, and harvesting, become the basis for naming them as fish farmer *(petani tambak)*. They have or rent a fishpond, which is operated by technology of sluice in controling entrance and exit of water which depends on the sea tides. The last group is boss or owner of a firm in renting means of fishing, buying and selling fish, known as *tauke*. The bosses play significant role as partners of fishermen and farmer, funding fishermens who are lacking operational cost. They also supply the fishing instruments as debt for fishermen, which is paid by installment. On the other hand, the bosses demand on buying fish from fishermen and fish farmers and set prices.

Whereas, economy in second type of ecology structured by several social groups such as the fishermen *(nelayan)*, the laborers *(buruh nelayan)*, the fishery entrepreneurs *(pengusaha)*, and bosses *(tauke)*. A fisherman often leads a group of fishing in a boat, as a skipper, called as *juragan* or *tekong*, either by the boat and tools belonging to them or rented from a boss. The skipper indicates the class in the social stratification as the skilled agent in fishing. In addition, the laborers who assist them are paid by profit sharing. They tend to choose their leader freely, and form the relation of work with relative and loose ties.

The entrepreneurs of fishery sector have a great capital with mechanical instrument for fishing, whose coverage areas of operation often intersect with ordinary fishermen. They employ the fishermen *(tekong)* and his crew as laborers. The *tauke ikan* is a term for small businesses that buy fish from fishermen, and also have boats and fishing equipment for rental by skipper. Thus, they are the entrepreneurs of low and middle levels. The term actually does not differ in the form, but differs in the two contexts, so each agent in the social and economic activities is regulated by social institutions.

B. THE SOCIAL INSTITUTIONS

The social institutions are institutionalized convention, serving to regulate the relationship between fishermen and farmers with the nature, fishermen and farmers with production tools/technology, and the fishermen/farmers with their neighbors or between groups. It ensures the position, rights, and responsibilities of the parties in the socio-economic relations. The social institutions discussed here are the six as following.

1) The Private Ownership of Fishing Instruments

The fishermen in the first ecological type recognize the private ownership of fishing equipment, consisting of the canoe *(sampan)* and fishing tools *(alat tangkap)*. They purchased the two from a provider, either by way of credit or cash. Most fishing gears can also be made, but the materials are purchased from the store. However, nowadays they can be obtained from the grant of social assistance from the government. *Paluh* fishing canoe is a small river craft measuring 16 feet, which can carry two canoe crew. It is purchased for 4 million rupiahs, excluding the engine. Fishing gear is a private property which is bought by fishermen, such as net (made of netting, round shape, 6-feet long, named *ambai* and *jaring*) and traps named *bubu* which can be used up to 6 months. The private ownership is a legitimized institution which determines the status and social class. For those who do not have these tools they can work as laborers.

The second ecological type is slightly different from the first. The ownership status can legitimize the power of the owner in the production system. They can organize workers (for fishermen who own fishing gear), set the fishermen or control the price (for the boss/employer). Some fishing gears used in fisheries production are boat and trawl or nets. The entire equipment was purchased from the manufacturer or market by cash or credit.

Fishing boats, measuring 20 feet (worth approximately Rp. 18 million) to 28 feet (worth approximately Rp. 32 million) were purchased from artisans boat, while other equipment such as engines, fans, axles, steering, floor and engine rooms were purchased separately with the total price reaching up to Rp. 15 million. Fishing gear consists of several types, which are distinguished by the size of the nets (called the eye, *mata*) that determine the type of fish that can be caught and their fishing areas. Fishermen usually have more than one type of trawl as an alternative to be used in certain fishing seasons.

2) The Patron-Client Relationship
In the first type of ecology, this relationship is found in the fishermen-laborers, and the fishermen-employer relations. The first relationship is formed by fisherman having fishing equipment and the laborer that have not. Since the *Paluh* fishermen can operate the canoe and net by themselves the relation with the laborer is not very strong and formed on volunteerism; the fishermen as the patron treat the laborer as client. In practice, the fishermen have power over their fishing gear and can be very strict, while the workers must be disciplined in time and have to adjust themselves with the patron. In a small group (2 to 3 crew), although it might seem like an equal partnership, the fishermen remain the leader that govern their workers. They determine departure time, installing gear (pulled over), dividing the roles between them, the time for returning home, while the workers follow the regulations.

The second relationship is established by the fishermen and the employer (*boss/tauke*). The fishermen who lack operating costs borrow money from the employer for buying oil, snacks (food supplies), and cigarettes. With this loan, the fishermen agree to sell their catches to the employer. The debt can accumulate if they fail, and the fishermen depend on the employer. They also must keep the agreement so they cannot sell their catches to other buyer. In other cases, the loan is initially given for repairing the canoe and fishing tools. Payments are made in daily installment as a fisherman obligation to the employer obtained from the sale of the catches in which the price decided by the boss.

In the second type of ecology, patron-client relationship formed by fishermen as a skipper with the workers, and fishermen with employer. As a patron, the skipper is responsible for the team consisting of 4 to 9 people in a boat. In practice, the skipper bears the operational costs and risk for failure and damages of fishing gear. The skipper is in need of workers whereas, on the other hand, the workers require a job. The mutual relationship maintained by keeping the institution for its continuity.

The second patron-client relationship is between fisherman and employer, which is built in an unbalanced position. In a part, the skippers have not a boat and trawler, absolutely dependent on the employer as owner of the equipment. As a client, the fishermen are waged by profit sharing regulations. In the pattern, the employer bears the operational coast, boat, trawler, and the entire risk of failure. The fishermen become client depending on the employer who could choose other employer, but could not do it freely as workers choose skipper because of social ethics applied amongst them.

In common case, despite the fact that the fishermen have a boat, they need the fishing equipment and operational cost, so that they cannot avoid the employer offering a loan with its terms of payment. The institution is relatively sturdy because fishing economy continues to face shocks due to marine uncertain results, while the fishermen and their wife also cannot manage the financial of the household. Instead, they tend to be consumptive from having a debt in spite of instability of income.

3) The Profit Sharing
In the swampy area, profit sharing is quite simple and easy as the norms are held and established by the parties. In fisheries, the shares for the catches include skipper, laborer, and fishing equipment; each is treated similarly (equally) after operational expenses are deducted. After the operating cost is incurred, the portions depend on the number of parties who 'work'. For example, the shares are distributed to the workers, skipper, and fishing equipment, each receives one portion. If there are two workers, the same results are divided by four. In the profit sharing, skipper to share equally with the workers, while the equipment belong to them, if it is considered as an advantage, quite appropriate as the depreciation of fishing gear with two years of future production, as well as compensation for the risk that the *Tekong* bears if they fail and break the tools.

The second pattern of profit sharing applied is the aquaculture or *umpang paloh*. In this type, a pond owner and a tenant are in a relationship upon the results, in which 30 percent of the harvest is given to pond owners, and 70 percent to the tenant. This rule applies in a condition that the entire capital, operational cost, maintenance of the pond, and risk are the tenant's responsibilities. Another alternative of this kind is farm leasing, which is widely adopted by farmers of fish and crabs. Farm land is leased from its owner in a village or from the nearby places without any standard rental prices (rates). The social relations and conditions of the parties may thus be the factors that determine the

flexibility of price. In a lease, the farmers bear the risk of failure, operating cost, including treatment of ponds during the rental period. The bargain of the rental prices is dependent upon the condition of the ponds whether the ponds are in good and safe condition or they need rehabilitation.

In the second ecological type, the profit sharing is more various than in the swampy area, in which provisions are made based on the type of trawl. Each trawler has its own agency that regulates the distribution of results for the skipper, the workers and the employer. The fishermen make a classification of the types of trawl system for the same result. Other provisions regulate the involvement of the owner of the equipment in the process of production that can change the amount of profit sharing. It indicates the connection between the ownership, the sort of tools, and role of the agents in the works. It seems more complex because the fishermen get different sharing if they work by their own instrument or by renting it. Only in this pattern, the type of trawl is considered significant in determining the profit sharing.

4) The Timing of Fishing

In the first type of ecology, fishermen of *Paluh* work in mangrove area and depend on the ditches as the only waterway to access the area that only can be traversed by canoe when filled with water. Generally, in the coast of Malacca Strait, the tides occur twice in a day (1 time in 12 hours). It takes about six hours until the tide reaches its peak *(penuh)* and another six hours to recede to farthest *(timpas)*.

Within a month, the water level follows the position of the moon. When it is in line with the earth and the sun (named 'opposition' and 'conjunction') the highest tide happens. When the position of the earth-moon-sun is perpendicular (quarter) the tide is very low (locals call lowest tide = *pasangmati*). It occurs at the age of 6-8 months and 22-24. By the two cycles of the highest and lowest tides in a month, the *Paluh* fishermen go fishing. Usually they go during the high water conditions and stay on the land during the lowest condition, or approximately 10 days in a month.

As the daily tidal conditions determine the working hours, the fishermen start out when the water starts to move to receding position (from the position of full post). They move from their port *(tangkahan)* to fishing area towards the latency ranges from half to one hour. The movement towards the fishing area is called the going downstream *(hilir)* or away *(pergi)*. Once arriving in the fishing area, they wait for the right water level, about as high as the net spread, then skipper instructs to install fishing gear (pulled over). They utilize the flow of the low tide, where the nets will be installed facing the direction of the water flow. During the low tide, the fish will be collected in the less water, shrinking the plot of water flow.

When the water recedes completely aground, fishermen and laborers raise the nets and release the fish. They use the time between subsequent tides and down to prepare and clean up all the equipment. It is only when the water is back moving high, they are settled to go home, or called turning back home *(mudik)*. There are only two cycles of these tides – up and down (high and low). Fishermen work only in one cycle, during the low tide; this is the time for *ilir* or going home. The time they choose is usually from afternoon to evening (the tides usually change in about 50 minutes each day).

In contrast to the second type of ecology, the fishermen do not pass through the ditches *(Paluh)* to access the ocean during their operation because they are at the beach settlement estuary or in other area where there is a river which is not affected by tide. The boat owners set the working hours that must be followed by the skipper and laborer. They determine the hours set out in accordance with the estimated travel time to arrive on time at the location of the operation, and the time of an hour to go back for the auction or sale of the catch. Every skipper and laborer must leave at 2 p.m. for operating in remote zones with the travel time of up to four hours. Some leave at 4 p.m. for operating in the more relatively closer zones. Usually it takes them 2 hours to get there, so it is estimated that they will arrive at the location at 6 p.m., and prepare to go back to the dock. The entire fishing activities are carried out during the night, starting at 7 p.m. Between the time of arrival and the start of work activities, they will have time to see a school of fish (called *bodong*, such as a school of fish to be caught).

Once the operation is completed, the fish are still attached to the trawl and they will be opened while moving back. Around midnight, usually between 11 p.m. and 1 a.m., they will arrive at the village. It is the time for them to sell the catches to the employer. Especially for *cincang rebung* fish, sales can only be done after the fish processing (splitting, cleaning, and drying) that is usually done by women. So, if the catch is abundant, they have to work early in the morning for splitting fish, drying them in the sun from morning to evening, and then sell them in the afternoon.

5) Control and Distribution of Fishing Areas

In the first type, the accuracy of prediction to depart and arrive at the location is important because high tide shifts in 50 minutes every day. It is therefore important for a proper timing to arrive and get free area chosen as the place by many fishermen to pull over before the others arrive. In principle, the area of fishing in mangrove areas not controlled by anyone, except when the activity time is ongoing when pulling over. To pull over and catch fish, a principle of area sharing is applied. It is based on the social norms that fishermen who first arrive in an area they can do their operation there. Other fishermen who come to the location later they will find it more difficult to get an area of operation, let alone to choose a desired location. Currently the

number of fishermen increases and the marsh areas decrease, which makes it more difficult to divide locations. There is no private ownership of fishing zones in the mangrove areas and the beach, except in a few cases in several villages. Such ownership, however, can be obtained by bribing the authorities.

In the second type, fishermen claim the fishing areas based on occupied zones. Anyone arriving at an area earlier than others he has the right to control the zone. Those who come later must take a distance of approximately 100 to 150 meters away from the others. A too close distance will trigger a conflict and sanctions can be imposed on them by other fishermen. Trawls are installed according to the applicable provisions, which must cross perpendicular to the wind, or perpendicular to the direction of ocean currents. Errors in directions could result in damage to another fishing trawler and will be penalized. Typically, to mark the locations, the trawl is installed with lights (*nong*) as a sign of the base of the trawl.

Occupying an area of operation can also be wider and further. However, the area is usually one that can be reached within four hours of travel time. According to the prevailing social conventions, as an institution this occupation is owned communally by the traditional fishing communities. Therefore, the presence of the fishermen with high technology (enterprises with capital intensive) operating in shallow zone could lead to conflict with traditional fishermen. The *gerandong* trawl, for example, works with a sweeping motion of the ocean to the bottom, which can damage the biotic and ecosystem at the base. Local fishermen's resistance to the use of this trawl triggered an incident in the fishing village of Perlis, Pangkalan Brandan, which caused casualties. It can be concluded that the acquisition of a territory seems clear though actually open sea area can be accessed by anyone.

6) .Fishermen's Organisation

It is doubtful whether the Paluh fishermen, as stated in the first ecological type, can be considered as fishermen since the formal fishermen's organisation and government consider them as "half-fishermen". It can be assumed that it is because of such aspects as the patterns of economic activities of *Paluh* fishing, limited operation only in swampy areas, and combining their fishing activities with other activities in agriculture and aquaculture. This situation makes the *Paluh* fishermen less recognized, even by big organizations such as the Fishermen Association of Indonesia (HNSI). Even though the organization exists in the coastal community of *Paluh* fishermen, it has not many roles except in facilitating the group of fishermen in proposing request for obtaining social assistance to the local government office. An organizational model that is more developed in the marsh area is groups of pond farmers. In the emerging issues, a group of fishermen and fish farmers more associated with mangrove rehabilitation project. By its position which is lack

of formal recognition, *Paluh* fishermen are not intensively connected to the governments, organizations of fishermen, as well as fishermen right defenders or activists.

In the second ecological type, there are several types of fishermen's organizations, such as Contact of Farmers and Fishermen of Andalan (KTNA), the Indonesian Farmers and Fishermen Union (KTNI), Indonesian Traditional Fishermen's Association (PNTI) and the Fishermen Association of Indonesia (HNSI). All these organisations, though formally established, do not run well because most of the fishermen are too busy with their work. They consider the organisation important only when they receive social financial aids from the government, or when they are faced with serious problems like being detained in a neighboring country, conflict with fishing boats of enterprise, in which situation they need defenders. In fact, several fishermen's organisations in many places were initiated by one or two respected figures (the elder fishermen), seniors, activists, and mediators with a nongovernmental organizations working in the field of maritime affairs and fisheries. The figures in this case maintain the affiliation with the Non-Governmental Organization backing up the organization of local fishermen, for example, in many cases giving assistance to fishermen in the form of advocacy in resolving the cases by both formal legal and political means such as mediation and so forth (non-litigation).

IV. CONCLUSION

The social institutions described above are maintained by local communities to regulate the social and economic activities. They ensure the roles and responsibilities as well as rights of each agent in the process of fishing, balancing the relation between between one and another, and managing the sustainability of the coastal economic community. However, their existence is oppressed by two sides of power. The first is intruded by the change of ecology in which they are established. For the swampy areas, the environmental damage is caused by expansion of palm oil tree plantation to the marsh land by enterprises. This leads to deforestation of mangrove area as habitat for fishes and other water animals; the fertilizers applied in the plantation also pollute the area. Whereas, for the second type of ecology, the pressure comes from the more modernized fishing instruments used by the enterprises which damage the nature and claim the fishermen's area of fishing.

Even though they are in the middle of the two directions of oppressing powers, the fishermen have the social institution as a power to defend themselves from the two powers. In this case, the institution serves to distribute the income of fishing, maintain the social structure, guard the communal areas, support for subsistence, and oppose to the enterprises.

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The Impact of Information and Communication Technology (ICT) and
The Challenge of Civic Education

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Abstract-**This article is intended to describe the impact of information and communication technologies on the behavior of Indonesian citizens. We know that the information and communication technology is growing very rapidly and effect on all aspects of life. In recent times citizens are not only faced the real world but also cyberspace. Converge between citizens and the technology has caused a tremendous impact. Technology not only caused positive impact, but also caused negative impact. This study is a literature study. Data shows that Internet users in Indonesia have the following characteristics: the majority of Internet users use the Internet to access social media, the next rank is doing the buying and selling online, and then to support the learning activity, do instant messaging and searching for health information and health services. It is raising a new challenge for civic education which seeks to prepare citizens becomes good and smart citizens. Civic education is one of study which taken national mission to develop the nation intellectual life through value based education. Civic education which have behavioral ontology citizens can be addressed as the educational value of civic education can be used as a medium to counteract these impacts by always civilizing values that exist in order to create a good and smart citizen. Given that in Indonesia frequent cases of lawsuits related to defamation via social networking, it's appropriate if citizens are given the knowledge about the use of information technology and the sides of the law. This can be done through civic education. Citizens are expected to be more cautious and adhering to the norms when utilizing the internet.**

Keyword: impact, ICT, and civic education

I. INTRODUCTION

The development of information and communication technologies is so rapid in some last decade. It has brought major changes to human life. At this time cannot be denied that we cannot be separated from these technologies. Our daily activity will be contacted with these technologies such as sending or receiving e-mail, send a message through social media, search the internet and so on. The development of the Internet in Indonesia began in the 1990s which showed that internet users increased from year to year.

Indonesian internet users in 2010 amounted to 42 million, with a population of 238.5 million. It shows that the penetration was 17.6%. Then in 2011 internet users increased to 55 million, with a population of 242 million, which means there is a penetration of 22.7%. The next year to 63 million internet users in a population of 245.5 million, which means there is penetration about 24.23%. In 2013 Internet users increased to 71.2 million, with a population of 248.9 million, which means there is 28% penetration. Then in 2014 into 88.1 million internet users with a population of 252.4 million, which means there is a penetration of 34.9% (APJII, 2014) [1]. The data show that the needs of the Internet are increasing from year to year.

The majority of internet users in Indonesia are aged between 18-25 years. It's almost half of the total number of Internet users in Indonesia, namely by 49% (APJII, 2014) [1]. This illustrates that the segment of Internet users in Indonesia are those that are included in the category of digital native. digital native are young people who have grown up around digital technologies and seem instinctively understand the technology [2]. These categories have the characteristics of a very active use of digital technology and have the skills to operate the internet based technology. Domination performed by the digital native will create its own trend when compared to previous generation which thinking that the internet as a tool to run the work.

Most internet users in Indonesia access the internet via mobile phone. While data APJII shows that social networking became first in terms of being accessed by internet users. The next sequence is the search information (browsing / searching) then cut (messaging) (APJII, 2014) [1].

II. IMPACT OF INFORMATION AND COMMUNICATION TECHNOLOGY TO THE CITIZENS

The development of information and communication technologies are so large gives extensive influence on all areas of life throughout the world, including Indonesia. Since the Indonesian government to develop the infrastructure of the internet in the 1980s the number of internet users continues to increase. It is undeniable that the presence of the internet in our daily activities give us much benefit. The internet presence has an impact on the behavior of citizens. The effects of the internet presence consist of positive and negative impact.

The positive impact of the presence of the internet which appears among others in the fields of economy, education and communication. APJII (2014) notes that internet users in Indonesia as much as 29.9% are used for open social networks. Then 20.7% was used to perform the activity of buying and selling goods and services [1]. A total of 13, 7% used for learning activities and 7.2% to the instant messaging while the rest uses the internet to search for health information or health services as much as 5.5%.

Based on these data, we can know that in the economic field where the internet has provided opportunities for businesses to conduct trade. The internet can be used as a medium for marketing goods or services belong to the seller. On the other hand, the buyer finds it easy to obtain goods or services they need without having bothered to go anywhere. Then in education field the presence of the internet can be used students to acquire learning resources, instructional media and so on. In the field of communication, the internet makes communication without distance because we can easily communicate with others without being bound by space and time. This is evidenced by the rise of social networking trends. The majority of internet users use social networking to communicate.

While the negative impact caused by the internet is the spread of the internet among other pornographic content, and the number of cases of criminal defamation charges. Defamation among others: Prita detained for email service complaint against Omni International Hospital incorrect diagnosis. Complaint in August 2008 by letter and e-mail reader then circulated to the mailing list. Then Florence Sihombing, postgraduate student of UGM was detained by Yogyakarta police investigators in insulting Yogyakarta through social media Path in September 2014. Very famous pornography case happens in 2010 when Ariel which vocalist one of the Indonesia bands arrested because his personal video recording containing sexual activity with his girlfriend spread in internet after the laptop that he uses to keep his own porn video is lost due to theft.

Thus the internet, like a double-edged sword. On one side of the positive impact that can provide a huge benefit for humans when administered as well as possible. On the other hand, also brought a negative impact. Therefore, we need some stimulant for citizens in order to utilize the internet for good and was able to eliminate the negative impacts.

III. CHALLENGES FOR CIVIC EDUCATION

Every country has aspirations of its citizens in the future, then the setup is done through educational programs for citizens who intended to make every citizen to become a citizen as expected by the state. Civic education is one manifestation of that program. This causes differences in civic education between one state to another. Although besides it there are other differentiating factors such as the historical development of the nation, the development of educational philosophy and educational psychology. citizenship or citizenship education is construed broadly to encompass the preparation of young people for their roles and responsibilities as citizen and, in particular, the role of education (through schooling, teaching, and learning) in that preparatory process [3].

Civic education aimed at forming a good citizen. Then what is a good citizen? Good citizens are citizens that patriotic, tolerant, faithful to the nation and state, religion, democracy, true Pancasila [4]. a good citizen is a citizen who understands and able to perform well their rights and obligations as an individual citizen has a sensitivity and social responsibility [5], able to solve its own problems and the problems of society intelligently according to the functions and roles, have an attitude of self-discipline, capable of critical thinking creative and innovative in order to achieve personal qualities and behavior of citizens and residents of the community are good. [6] states good and smart citizens are citizens who master the issues supported by the civic competence which consist of adequate civic knowledge, civic disposition and civic skill, committed to the implementation of the ideals, values, concepts and democratic principles for prosperity and fairness, and responsibilities as citizens in the accomplishment of its participation in the creation and implementation of public policy. The object of civic education is citizens in association with community organizations, social, economic, religious, cultural and state [4]. the essence of the object of study of civic education is the behavior of citizens. The behavior of citizens is highly contextual, the study of civic education in a context where the citizens live and be. Its context is behavior that exhibited by individuals in the atmosphere or certain conditions. For example, how an individual as a citizen when he behaved in the house because he was a member of the family; in the context of the use of the internet how individuals behave, think, act as members of the digital community because he is a citizen of digits and so on.

With regard to the impact the development of information and communication technology is a new challenge for civic education because civic education is the education of nationality or national character education. According to Law No. 20 of 2003 on the National Education System that national education serves to develop the ability and character development and civilization of dignity in the context of the intellectual life of the nation, aims to develop students' potentials to become religious and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible. The definition of smart is not only rational, intelligent but also emotional intelligence, social intelligence, and spiritual

intelligence [7] [6]. Therefore, the educational process is not biased separated from the civilizing process that will deliver people into human cultured and civilized. The cultivation is a process of development of values, norms and morals within the individual through the process of engaging learners in the educational process which is an integral part of the process of Indonesian culture. It is appropriate when education is not only an educational process of thinking, but also the education of values, character and behavior. Indonesia value education in curricular integrated among others in religious education, Pancasila and civic education, language education and the arts. Civic education is a subject that is laden with social values. Values education consists of substance and process of development value to create smart and good citizen. This civic education has a role to cultivate the values in their students so it will affect the behavior of citizens.

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The Reconstruction of Gender in Politics

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Abstract - **This research aims at examining and analyzing the process of the reconstruction of gender equality in politics, including the role of women as actors and the role of structural conditions in the reconstruction process. In addition, this research was also to find consequences for gender equality towards the reconstruction of relations and gender-responsive in Parliament. This research was qualitative case study approach. In data collection, researchers acted as an instrument of research. The technique of data collection was carried out through in-depth interviews, observation and documentation. The Data was analyzed qualitatively; that was analysis conducted since data collection until the research is completed. The results showed that: the role of women as actor in the reconstruction process of gender equality, in politics includes movement against the political structure which subordinates through the power of internal and individual moral actor, consciousness that encourages rationality politicking, the movement itself in politics, as well as the struggle to compete in the general election. Furthermore, the role of structural conditions in the reconstruction process of gender equality in politics manifests on the role of a number of political institutions, governmental institutions, and a semi non-political socialization, through action field, coaching, mentoring, education, politics, etc. The implications of the role of the actor and the role of the structural conditions produce the consequences of equality of gender relations, reconstruction in Parliament. It consists of resource allocation, control, access, participation, and benefits, as well as the reconstruction of the consequences of gender responsive policies and budget, namely that the institutional strengths, including gender pro through the parliamentary women's Caucus.**

Keywords: reconstruction, gender equality, political, parliamentary, gender relations, gender-responsive.

I. INTRODUCTION

Efforts to encourage gender equality in politics has been articulated [1], that the transformation of world politics towards the 21st century, one of which is marked by the phenomenon of collapse of the patriarchal order in various parts of the world and the days of feminist discourse in the political arena. These conditions were supported by the political electoral policy for women who have given the significant changes with respect to increased representation of women in Parliament [2].

Globally, the percentage of representation of women in Parliament is relatively varied in a number of countries. Rwanda is a country that has the largest percentage of women who is 35%, then Andorra one of the small countries in the European continent by percentage is 53, 6%. United States as a country of democracy, the percentage representation of women is only 16.67%. Countries that have the smallest percentage of women representation is Yemen and Saudi Arabia respectively 0.3% and 0, 0% [3].

Indonesia as a country that recently attended a reform and democracy in 1998, the percentage of representation of women in Parliament has increased even though it has not been significant if it refers to a number of regulations that encourage women's representation by 30%. For three times, the holding of elections, the percentage of representation of women in Indonesia in 1999 was 9%. In 2004, it was 11,6% and in 2009, it was 18% [4].

Affection to improve the representation of women in politics is an attempt to reach gender equality, including practices of subordination and dominations, which are detrimental to women. Gender regimes that create inequities can be constructed and reconstructed in order to realize gender equality [5] [6]. Gender reconstruction should take into account the position of women in all walks of life, take into account women's experiences, knowledge, attitudes and skills outside the household [7].

Efforts to foster gender equality in the world of politics can also be implemented through the education perspective in gender. The education will encourage the formation of a new individuality so that people are educated to achieve equality between the sexes, without discrimination and exclusion [8]. Gender equality in education gives same opportunities between men and women in economic, social life, culture, and politics [9].

The constitution of a number of regulations in Indonesia after the 1998 reforms that encourage increased representation of women in the political scene is one of the dimensions in order to reinforce the existence of the political education gender perspective. The substance of law No. 12 of 2003 about party politics and Act No. 10 of 2008 about the legislative elections that put at least 30 percent of women as members of the legislative body, can be a starting point for women to increase its participation in the realm of politics.

At the local level, regulation that encourages women's representation in Parliament is appreciated by a number of parties, either in micro-scale or macro-scale. Kendari, Southeast Sulawesi province as a location for research, is one of the five districts and

cities in Indonesia in 2009 Election, that able to place women's representation, which is more than 30%. From a total of thirty members of the legislature, ten of them are women with a percentage of 33%. Achievement percentage of representation of women in Kendari is an indicator of the role of a number of elements either for individual of women themselves, or the factors outside of individuals such as political parties, the Electoral Commission, women's Institutions, and so on.

Configuration of the representation of women in Parliament Kendari is a very interesting phenomenon to be examined especially for the perspective of the sociology of gender and political sociology. On this basis, there are two analysis models were used to examine this research in gender perspective, namely: micro and meso analysis model. Micro-analysis Model put the individual as the unit of his analysis. An explanation of the social definition paradigm considers individuals instead of the object that was created and always ready made targets of external forces, but rather individuals who are active, creative and have the ability to respond to external stimulation are judged detrimental to his interests. Theories that can be used in the model description, is a theory of Phenomenology [10] and the theory of active community [11]. Model analysis of meso is the study that will synergize the debate two great theorists that are the paradigm of social facts and social definition paradigm [12].

Micro-and meso analysis model is then synergized with Reconstructionist thought. This approach appears due to gaps and disillusionment toward the General theories that cannot be "critical." Reconstruction based on two major premises, namely: people need constant reconstruction or change, and social change also is the reconstruction of knowledge as a vehicle for community reconstruction [13]. The reconstruction of the actor dimension encourages awareness and motivation of women in previous elections, only the miners a voice for men.

Study of the reconstruction of gender equality can also be analyzed in the perspective of social movements. Individual acts, manifestations of culture, and increasing awareness, also can be referred to as elements of social movements [14]. Furthermore, the concept of self-help for women can be understood as a social movement: the movement for women's non-governmental attempting to empower themselves and against gender norms that dominate in everyday life [15]. The movement of individual self-awareness as part of a social movement is also supported by a number of institutions within the framework of the social structure to perform the reconstruction process for gender equality through political education, mentoring, and coaching.

Based on the description above, this research focused on the study of the reconstruction process and the identification of gender equality in politics and the consequences of gender responsive and relations in Parliament, which includes the participation of female politicians in building a balanced relationship and respond to programs and policies that are gender pro.

II. RESEARCH METHODS

This type of research was qualitative research that attempted to understand the definition of the individual from the subject researched. Researchers conducted in-depth communication and interaction with the Party examined, including understanding and developing categories, patterns and analysis of social processes that occur in the middle of the community.

The approach in this research was a case study approach. That is the intensive investigation of individual social unit, and conducted in-depth with find all important variables on the development of an individual or social unit, which researched. The study also used supporting informants, namely: Chairman of the Board and member of Parliament, political parties, mass media; Stakeholders who care about gender equality programs, such as the women's non-governmental organization, the Center for Gender Studies, women Islamic organizations, and organizer of the elections.

According to the source, the data used are divided into two categories, namely primary data and secondary data. Primary data collection techniques were carried out through in-depth interviews to explore the cognitive structures and the world the meaning of behavior of the subjects examined. Researchers also conduct observation to figure out how social behavior examined subjects related to themes that are the focus of research. Secondary Data were obtained through the study of documents, namely the data from relevant agencies such as the Secretariat of the Parliament, political parties, the Electoral Commission, and other written sources.

This study used qualitative data analysis techniques. Qualitative data analysis done by some gradual process, namely: reviewing all the data that has been obtained by reading, studying, and understanding; reduce data by abstraction; collating data in units or classifications, and checking the validity of the data.

III. RESULTS AND DISCUSSION

A. Actor role (female) in the reconstruction process gender equality in politics

In this study, the reconstruction of gender equality is a cornerstone of enlightenment and knowledge for women to fight against the yoke of domination. Reconstruction of equality is also interpreted as a movement and a reaction to the marginalization and subordination of women in politics.

The results of the study, explains that moral individuals (actors) become the main force of the reconstruction process of gender equality in politics. Individuals have the motivation and high ideals to fight because of internal factors in the self, such as level of education, professional background, experience of organization, confidence, motivation, self-awareness, competitive capacity, commitment, and so on. The internal factors together and supported by external forces such as political parties, voters, the media, women's organizations, and other stakeholders.

Social and cultural conditions that influence the role of individuals (actors) in the reconstruction process is the basic capital needed to fight to the legislature. This condition is where the majority of the study subjects agreed that the required capacity of self before running for the legislature. Capacity is a must-have personal inputs into early strength, such as level of education, professional background, and experience of the organization. Significance levels in the study subjects actualize their political progress to be candidates for the legislature, affect cognitive structures include: basic knowledge of politics, a preliminary understanding of the duties and obligations as a member of the legislature, and a high level of confidence to compete.

Professional background that there is a driving force asset value, morals, ethics, and ethos to deliver a person has identity to exist and be known by others to create a reciprocal relationship in political activity. Judging from the aspect of meaning itself as part of the movement for the equivalent, experience of the profession of social capital as well as a social investment so that when converted on political activities will become the political capital. In the aspect of organizational experience, a driving force to break the tradition that politics are generally the only synonymous with men. They realize that without the introduction of the organization, the women cannot understand leadership, discipline, commitment, responsibility, role, and so on. Thus, the importance of the organization, all study subjects agreed that to become politicians in parliament must be supported by the experience of the organization.

Furthermore, purport themselves as a force in the reconstruction process of gender equality in politics, focusing on the birth of an attitude, action, and movement through a similar meaning for themselves. The meaning is the process of how a person's self-control his future with rational action, and the power of self-control possessed. Efforts to control the future by learning autonomously is one part of the process towards reconstruction. In order to maximize the potential of women in politics, takes a strong sense of self, directed, so that the systemic political knots that have been shackling them to be open along with the structural conditions that provide opportunities in the form of regulations, policies, programs and concrete actions.

The research findings show that awareness of the research subject is the power of interest in politics. Political interest of the foundation that political activity is dominated by efforts by potential-potential, both the potential and the potential of the self beyond the self. A number of indicators are the basis for the emergence of consciousness research subjects to participate in the 2009 General Election, among others: lack of political experience, motivation to be equal and political access. On the basis of the political experience encourages self-awareness to participate in politics. The motivation to create the equivalent of a strong ambition, initiative and the ability to direct increased positive energy for the parliament.

Further understanding of the meaning of self-correlated with the identity of research subjects in response to the movement as parliamentary politicians. One aspect that gives effect to the female identity is a movement to fight themselves. Movement is a social movement of micro self-centered individual, self-contained payloads such as ideology, the values of self, self-optimization of resources, and commitment to self. All of the self-motion input, integrated on a firm belief that to realize, understand, and strive for.

The findings of the study indicate a change in the ideology of self-ideological nature of the study subjects into ideology nurture. Ideology nurtures in gender perspective should not be construed as a form of defiance in family life, but it is a form of response to the attitudes and actions that in themselves, there are principles to advance, succeed, and hope the same with men in the political world. Understanding of the role of gender ideology, can affect female voters to support candidates of women legislators [16].

Relating to valuing them, agreed that the study subjects them not merely as potential but must be actualized through empowerment to the fullest by looking at the focus and expected outcomes. The study findings suggest that, all study subjects could understand the typology of voters, especially women voters, so that when the political socialization and interaction interwoven political communication expected by the voters. Women gain a strategic advantage when associate themselves as candidates by emphasizing socialization of women legislators on women's issues [17]. Synergy with self-optimization of resources, the study subjects agreed that the potential level of education, organizational experience, and work experience should be maximized in order to determine the ability of the public figure legislative candidates. The importance of resources for research subjects themselves are very aware, because without it, they do not have enough references to prove to the public that they have the ability and capacity to compete.

The latter is a significant commitment agreement to perform whole hog. As legislative candidates in the 2009 General Election, the first step of the growing commitment. The study subjects realize that the choice of a legislative candidate is the responsibility to fight for the banner bearers of political parties with regard to ideology, vision, and mission of the party. In order to realize self-commitment, conduct research subjects ranging from the political strategies of political communication strategies, forming a successful team, setting up the infrastructure, public opinion strategies, use of media, as well as colleagues and institutional support.

Further study subjects struggle, together with the existence of social and political structures as a field in which individuals reflect their political behavior. The study findings suggest that there are three forms of the struggle of the study subjects in the 2009 elections, namely: the stages of registration or nomination, campaign phases and stages of voting. Domination stage is the stage of registration as a candidate for the legislature to complete all administrative requirements based on existing regulations. Phase of the study subjects did campaign concrete efforts to get voters through campaign dialogue, of media campaigns, and rallies, that when someone does a political campaign, he

must first have a political investment that is better known by constituents. Furthermore, the voting phase is the most crucial stage of all stages of the election because this is where the capacity of the subjects tested, whether he is trusted by constituents in regional election [18].

B. Role of structural factors affecting the reconstruction process in gender equality in politics

Assessment of synergy between the structure and dynamics of the actors in the political life of women in parliament, most cannot be explained in the analysis [12]. Be an access structure for actors to strengthen the capacity of political opportunities and while the actor is a person with an identity and independence can control various regulations, programs, and policies. Research on gender equality in the political reconstruction confirms that the position of the actors (research subjects), integral with the position of the structure. Both entities are complementary, and the synergy that the ideals and expectations of women's appearance on the political stage can be achieved.

The study's findings reveal the structural conditions that influence the reconstruction of gender equality in the political struggle, action, commitment, and synergy to create a situation where women can take on the role and opportunities as legislative candidates. Institutions that influence significantly to the reconstruction effort; either institution directly related to political processes such as the Election Commission and political parties and institutions that have the commitment and responsibility of promoting gender equality, such as the Women's NGO, the Centre for Gender Studies, Religious Organizations, and the media.

Other significant political institution in reconstruction process push gender equality in Parliament is a political party. Research findings show that the political party winning seats in Parliament Kendari do four roles, namely: cadre recruitment in the stewardship of the party, the nomination of women as members of the legislative, policy and political strategy against potential women, and the role of political parties in increasing competence and capacity of the members of the legislature for women. For specific strategies against the members of the legislature for women, in General, political parties put the important attention with intense socialization do either through the media or directly in the community. Political parties also provided a legislative candidate head of a supply of women regarding strategies to compete, political communications, strategy and won the election with packing issues sensitivity of gender.

Furthermore, significant structure element as a vehicle of socialization and political education is the media. The existence of the media, not only to give information and publishing activities performed by individuals, groups, and organizations but media can also affect the formation of public opinion. Specifically, the media can be a vehicle of political marketing for political parties to introduce the candidates who competed for the women politicians Parliament seats.

Research findings suggest there are three indicators that use the media to influence the reconstruction of gender equality in politics, namely: dissemination through broadcast or news, the socialization through public service announcements, and socialization through special programs or rubric.

With regard to the role of women stakeholders, indicate that there are institutions that also gives women stakeholders contribution toward efforts to gender equality in politics, namely: NGO/Non-Governmental Organization (LSM/Lembaga Swadaya Masyarakat) comprising Women Coalition of Indonesia, Alliance of women, and female solidarity; the Centre of Gender Studies in Halu Oleo University and University of Muhammadiyah; as well as women's organizations, namely the Aisiyah Southeast Sulawesi.

Womens' NGO are the most consistent stakeholder, reactive, and structured in the fight for gender equality in politics. The networks, not just local and national based; however, integrated with international networks. The various efforts and initiatives of womens' NGO strategy has been carried out starting from the response and reaction to the regulation governing the representation, to do political education, mentoring, protection, debriefing, socialization. Even it is including doing sporadic actions field for uploading a public awareness of the importance of the relationship between men and women in the political sphere. Elaborating on research findings a number of womens' NGO movement in order to encourage gender equality in the 2009 general election, namely: socialization, recommendations and actions field, debriefing, political mentoring, building, coalitions/networks, that the establishment of the network will facilitate the mobilization of support for the increased representation of women in Parliament [19].

A component of other stakeholders who participated and contributed to efforts to encourage gender equality in politics is the Center of Gender Studies in Universitas Halu Oleo and Universitas Muhammadiyah. Research findings indicate that both the study center is committed to fostering gender equality in politics through research, study, discussion forums, and talk show. Center of Gender Studies can also build synergy and cooperation to enhance the capacity of members of the legislative post elected women through protection agenda, mentoring, and maximize the potential of women's parliamentary caucuses in pursuit of the development the agendas that pro gender.

The next religious organization that contributes in an attempt to encourage gender equality is Organization of Aisyiah. Research findings show that, the Organization of Aisyiah in Southeast Sulawesi has political education programs of women. This program is not empirically encouraging cadres to affiliate on a particular party to be politicians. But political education directed to giving enlightenment that women need more intelligently choose a political party according to the struggle of the organization. The Organization of Aisyiyah also encourages and supports the caretaker and cadres who want to join in a party or being members of the legislature to use the political

means that are polite, civilized, and favors the interests of the community.

C. The consequences of the reconstruction of gender equality in politics affects the pattern of relation and gender responsive in parliament

The efforts to achieve justice and gender equality in politics in the context of social reconstruction, not only fulfil the percentage of women representation in Parliament, but whether the representation of correlated implementation are tasks and functions of the Parliament. The empirical bases there are two things that become the focus, i.e. the consequences of gender relationships and consequences of gender responsive.

The consequences of gender relations are the position of women as subjects of discussion of proactive duty and the authority of the legislature. Women as representatives of the people can demonstrate the capacity, competence, and its potential for parallel, designed and built to maximize the functions of Parliament, as well as carrying out the aspirations of the community. Whereas the consequences of gender responsive is efforts to respond to the program, policy, and budget pro gender on the basis of both the initiative and the struggles of women's legislative as well as on the basis of shared commitment of members of Parliament.

With regard to gender relations, research findings indicate that the five forms of relationship that is able to do by women parliamentarians of Kendari, namely: First, the allocation of resources, which appears on balance on the position on the parliamentary position of fittings in the special committee, and the position within the faction. Especially to the post of head of Parliament; three positions two of them on the lead by women each as Vice Chairman. Second, access, seems on balance in the process of lobbying and discussion of budgets did networking aspires. Thirdly, participation, the women's Parliament is quite active in the participation of parliamentary conferences, hearing, and in receiving the aspirations. Fourth, control, the ability of female members of parliament in controlling varieties of programs & executive decisions and conduct consultations & coordination. Fifth, the benefits gained through capacity building and strengthening relationships with constituents.

Furthermore, with regard to gender responsive, research findings suggest that the existence of a fellow Member of the female legislators in the Parliament of Kendari quite budget fight for proactive and pro women programs on any discussion of the budget, both in the Commission, the Agency's budget, the plenary meeting as well as meetings of the plenary. During the last three years an elected member of the legislature, graduate women were able to raise a women's pro development budget of up to 500%.

Women are also members of the legislature, through the parliamentary women's caucus vehicle in Kendari was able to push out a number of local regulations in favour of the interests of women, such as local regulations on the protection of women and children, local regulations concerning gender mainstreaming, and local regulations regarding proper city kids. The existence of women's parliamentary caucus in Kendari, the parliamentary women's caucus that will strengthen the voice of women in Parliament in the advocate for the rights of women and encourage the pro gender development policy [20] [21].

IV. CONCLUSION

The research showed: first, the role of the actor in the process of the reconstruction of gender equality in parliament is the accumulated struggle through the power of self and individual moral, awareness reflection, motivation, and the movement itself to compete the election in 2009 which implies success into parliamentary politicians. Second, the role of structural factors such as the Commission on Elections, political parties, women's' NGO, the Center for Gender Studies, women's organizations, media, also affect the process of the reconstruction of gender equality in politics through the role of socialization, political education, accompaniment political, debriefing political, recommendations, actions field, and strengthening the capacity of institutional through Parliamentary Women Caucus. Third, the synergy of self-awareness, movements, and individual struggles (actor) and support the structural conditions affect the consequences of gender relation reconstruction and gender responsive. Consequences for gender relations to generates the balance in the implementation of basic tasks and functions of Parliament through the allocation of resources, access, participation, control and benefits; whereas the consequences of gender responsive namely programming its realization, advocacy and gender budgets pro.

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