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# **DEMOCRACY** *and* **SOCIAL TRANSFORMATION**

Global-Local Tensions, Contestations and Collaborations

**DEMOCRACY AND SOCIAL TRANSFORMATION:**  
Global-Local Tensions, Contestations and Collaborations

**BOOK CHAPTER**  
Asosiasi Program Studi Sosiologi Indonesia

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## PREFACE

The book entitled “Democracy and Social Transformation: Global-Local Tensions, Contestation and Collaboration” is the paper compilation of Indonesia’s sociology scholars. Originally all the papers are taken from the APSSI International Conference in September 2017 which is published as one of book series by APSSI Publikasi. The papers are the result of field research undertaken by the APSSI scholars in different topics. There are twenty-four papers selected under the main topic of Democracy and Social Transformation.

The wave of democracy has changed the most basic narrative of the concept of the nation state. The control of the centralized authority has collapsed after surviving in a long period of time. Authoritarian power has immediately been replaced by an idea in which it significantly improved the pattern of power relations that swings into a more democratic way. The narrative of power is no longer present as a single form but it is present in plural form of controls. In the context of Indonesia, the wave of change that hit the entire archipelago within last two decades became a battlefield for the relationship between institutions, actors, and interests in a new democratic landscape. A transformation at the level of social structure reflects dramatic change of variety of instruments for understanding the new democratic practices that stimulated a new power flow from the center to the local regions. This new power relation may be seen as new culture of democracy in Indonesia.

A long record of monopolistic control of power, has given rise a concern of many parties, in which we inherited until recently. The transition of power that is not entirely ideal has formed a dark room for consolidation and reorganization of the old hegemonic political forces or the oligarchy to return to power. The challenges to achieving a new democracy continues to occur and required to realize a democracy that is more deliberative. Deliberative democracy occurs in the sense that it is expected to continue to support the spirit of greater people participation in politics, strengthening the forum that enables local aspirations to be more accommodated, confirming local politics that is no longer oriented toward central of power, guaranteeing the processes of regeneration of political actors in the local region. The affirmation stance for new democracy is a reflection on a deep concern on democratic practices of old democracy that is more controlled by an authoritarian agency. New democracy is a necessary condition for encouraging the emergence of new ideas from the people of achieving a more substantive democratic practice, both at national and local levels.

In the new era of democracy, the wave of transformation towards freedom of expression is inevitable to occur. It applies to anyone regardless of the origin of one's socio-cultural and identity. The diversity of the culture and ethnicity background as formerly repressed by the old political regime, suddenly appeared as an important issue of local politics. New democracy is then subject to various challenges. The most important challenges are in particular the unfamiliarity of the people in understanding the practices of tolerance. The cultural diversity completely coincides with the transition of dynamics of political change, causing typical social and political dynamics in several local regions.

Complexity of social relations between people of different ethnic and religious groups significantly affects the dynamics of local politics. This especially happens since the issue of ethnic and religious differences has been buried as if there is no problem in it for decades. Another aspect of politics that thrives along with local politics is the issue of power relations between people of different identity (such as people of different religions and different of local of origin). Power relation between race, ethnic groups and different identities becomes major problematic issues in local politics because it is often associated with the contestation over local political leadership. The politic of ethnicity and identity that may lead to social-

political tensions and political capitalization could seriously damage democratic principles. A very sharp political contestation that blended with violent campaign often occurs in the locality.

All of these processes provide dynamics in narratives, contestation, relationships and socio-political conflict in different scale. Reorganization of political agenda that happened after the authoritarian practices, created a new arena of contestation for individuals, groups and organizations with a variety of interests. Democratic transition that is transforming from centralization to decentralization still leaves a lot of paradoxes. Political structure that has been constructed by new wave of political reforms not necessarily run toward more inclusive and democratic political process. There are still many challenges that come along with the transition of governance of power from the center to the local regions. Local democratic political contestation in many realms has brought about a series of tension and fragmentation in our cultural diversity. The paradox of democracy that occurs when global democratic values collide against local traditional values is not just happening at the local level but also occurs in many other parts of the world.

Under that background the APSSI scholars contribute their research and thought in the discussion on the nexus and linkage between global and local forces and discourses in the context of democracy and social transformation.

Surabaya

Editorial Board

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# State, Policy and Gender Mainstreaming Strategy at Traditional Batik Home-Based Industry in East Java

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## Abstract

*The existence of traditional batik home-based industry in Indonesia can not be separated from the role of women involved in the whole process of traditional batik production. This paper is intended to analyze sociologically the gender division of work and the role of the state in sustaining the existence of traditional batik home industry in Indonesia whose production process involves majority of women. This paper is based on research conducted on the home-based industry of Traditional Batik in East Java Province; namely in Sidoarjo Regency, Bangkalan Regency; and Tuban Regency. This research is a qualitative research completed with quantitative data using gender perspective approach. The subjects of this study were all people involved in the traditional Batik home-based industry, ie owners and workers, family members, neighbors, local community leaders and local government officials. Data collection techniques were in-depth interviews on 30 people and interviews using a questionnaire on 150 people. This paper argues that home-based industry of traditional Batik can be categorized as less friendly for women and children. The role of the Government is less for the development of traditional batik that is friendly for women. The government treats traditional batik home-based industry like other small industries so that gender mainstreaming strategy was not yet implemented.*

**Keywords:** *Batik Tradisional, Gender perspective, Home-based Industry, Gender Mainstreaming, Policy, Qualitative Metodology*

## 1. Introductory

In the era of Globalization, Traditional Batik of Indonesia is externally in the midst of competition among similar products based on the manufacturer. While social reality internally shows that the existence of home-based industry of Traditional Batik in also had a negative impact on community health, especially on women involved. This condition led to the development of traditional batik home-based industry based on the strength of local communities experiencing barriers that require the participation of the Government. Previous studies on traditional Batik focus more on design, management and marketing. While this research is more focused on the side of social interaction in an effort to encourage the continuity of traditional Batik home-based more friendly to the surrounding community, especially for women and children.

Batik Indonesia in 2009 has been recognized by UNESCO as a world cultural heritage. Traditional Batik is characterized by the way of depiction of motifs on cloth that uses the process of *pemalaman*, ie scraping the wax and placed on a container using *canting*. As a cultural product for generations, Traditional Batik production process is a production process that is taught from generation to generation without going through formal education. Traditional Batik production process generally involves the majority of women (and children) in the home-based industry where some of the production stage is done in private batik houses (Susanti H., Emy, 2010)

Meanwhile, over the past ten years, the Government of Indonesia has launched the Gender Mainstreaming Strategy throughout the development process (Presidential Instruction Number 9 Year 2000 on Gender Mainstreaming in National Development). This policy actually brings



the consequence that all local governments should follow up with women empowerment programs in all sectors. Therefore, the effort to develop traditional batik based on home industry can not ignore the strategies of Gender Mainstreaming. This paper written based on the research is intended to analyze the gender division of work and the role of the state in supporting the existence of traditional batik home industry in Indonesia whose production process involves majority of women.

## 2. Research Methodology

This research was conducted in the community of Traditional Batik home-based industry in 3 (three) Regencies / Cities in East Java Province, namely 'Batik community' whose existence has been known since tens of years ago. The Three Traditional Batik Village Community set as 'social setting' and location of this research were: 1) Batik Jetis Village in Sidoarjo Regency; 2) Batik Tanjung Bumi Village in Bangkalan Regency; and 3) Batik Gedog Kerek Village in Tuban Regency. The subjects of this study were all people involved in the Traditional Batik production chain, ie owners and workers of the traditional Batik home industry, family members, neighbors, Local Community Leaders as well as Local Government Officials. Data collection techniques were in-depth interviews on 30 people and interviews using a questionnaire on 150 people. This research uses qualitative method which is equipped with quantitative data using gender perspective approach.

## 3. Findings

The process of producing Traditional Batik consists of six (6) stages where all the stages are mostly done by women. The steps can be described as follows: 1) Cutting the cloth and soaked in warm water, soda or peanut oil; 2) Fabric material which has been soaked for two days then dried and drawn or patterned in accordance with the design of the previously planned motif; 3) The fabric is drawn using canting with wax; 4) The boards are boiled with boiling water so that the remaining wax (night) is lost; 5) Cloth in kemplong or ironed by hitting the cloth then in loyor (soaked to remove the existing kanji) using a large wooden hammer; 7) the fabric is stained and soaked in boiling water to remove the remaining wax and solidify the color. Of these, only the 'kemplong' and 'loyor' (fifth stage), which are sometimes done by men, were in Sidoarjo Regency. While in Bangkalan Regency and Tuban Regency, the stage *kemplong* and *loyor* was done by women.

The gender division of work in the traditional batik production process is very clearly dominated by women. The role of women is very real in traditional batik production. Nevertheless, women did not in themselves have authority and power in the family and community life. Although women were very busy, they do domestic work and provide family meals at home. As told by a batik craftsman at Tuban Regency, as follows;

*".... My husband does not help .... (in the production of batik as well as domestic works) because my husband works in the fields, left in the morning and came home late afternoon, he is already tired .... If my husband came home from the paddy fields and I did batik .... I stop for providing lunch, when he come home in the afternoon I provide coffee for my husband .... Revenue from batik craft for family and children's school .... my husband's income of rice fields is 4 months when harvest time .... This income allocate to pay the debt to by rice debt and sugar.... (Mrs Dar, 45 years old, Batik Crafter, Tuban Regency).*

In this traditional batik production process at every stage there is a risk to the health of crafters who are mostly women. Health problems that were often complained of was sore and red eyes, itchy skin, sore waist. Risk of pain was not experienced by men because of their involvement in traditional batik production was very small. Although women were experiencing various health risks in producing traditional batik, but traditional home-based batik industry is still going on because it is a traditional handicraft since their ancestors

The following data can show the involvement of women batik artisans in batik production.

**Tabel 1: Women Crafters involved in Batik Home-Based Industries**

No.	Years	Tuban Regency		Bangkalan Regency		Sidoarjo Regency	
		f	%	f	%	f	%
1.	0-5 years	7	14	6	12	11	22
2.	6-10 years	8	16	6	12	8	16
3.	11-15 years	11	22	7	14	12	24
4.	16-20 years	7	14	16	32	8	16
5.	> 20 years	17	34	15	30	11	22
	<b>Total</b>	<b>50</b>	<b>100</b>	<b>50</b>	<b>100</b>	<b>50</b>	<b>100</b>

*Source: Primary Data*

From the data it can be seen that the majority of women traditional batik crafters in Tuban, Bangkalan and Sidoarjo Regencies have mostly been involved in traditional batik home industry more than 10 years. In Kabupaten Tuban 70%, Bangkalan Regency 76%, and Kabupaten Sidoarjo 62%. This indicates that the traditional batik home-based industry in the villages have long been existed. Nevertheless, from the narratives of some women batik crafters, the traditional batik home-based industry in their village has not much developed since the last ten years.

In Bangkalan Regency, the condition is slightly different, where the traditional batik home-based industry experienced a significant development since the opening of the *Suramadu* bridge connecting the city of Surabaya with the island of Madura. Little development is felt by the traditional batik village community, especially in terms of design, style, coloring and marketing.

From the data it can be seen that the majority of women traditional batik crafters in Tuban, Bangkalan and Sidoarjo Regencies have mostly been involved in traditional batik home industry more than 10 years. In Kabupaten Tuban 70%, Bangkalan Regency 76%, and Kabupaten Sidoarjo 62%. This indicates that the traditional batik home-based industry in the villages have long been existed. Nevertheless, from the narratives of some women batik crafters, the traditional batik home-based industry in their village has not much developed since the last ten years. In Bangkalan Regency, the condition is slightly different, where the traditional batik home-based industry experienced a significant development since the opening of the *Suramadu* bridge connecting the city of Surabaya with the island of Madura. Little development is felt by the traditional batik village community, especially in terms of design, style, coloring and marketing.

The development and advancement of traditional batik home-based industry has been supported by the strength of the local community. The help felt by the women batik crafters more from the neighbors, relatives, as well as the customers.

**Table 2: Aid Program for Women Batik Crafters**

No.	Keterangan	Tuban Regency		Bangkalan Regency		Sidoarjo Regency	
		F	%	F	%	F	%
1.	Batik Equipment	28	56	23	46	25	50
3.	Capital without Interest	2	4	6	12	4	8
4.	Capital with Interest	15	30	5	10	12	24
5.	Marketing Program	5	10	16	32	9	18
	<b>Total</b>	<b>50</b>	<b>100</b>	<b>50</b>	<b>100</b>	<b>50</b>	<b>100</b>

*Source: Primary Data*

The data shows that women batik crafters receive assistance from the local government. The main aid received most was the batik equipment, an average of half of women traditional batik crafters in Tuban Regency 56%, Bangkalan Regency 46%, and Sidoarjo Regency 50%. The batik equipment gift was very small value, it was in a small stove along with a candle heater and *canting*. A set batik equipment price of about US\$ 20. While assistance in the form of capital with interest obtained by women traditional batik crafters from Local Government Bank with interest below 2% per month. Meanwhile, non-interest capital assistance is obtained from family, neighbors or customers. The marketing program was only a participation in the exhibition organized by the Regional Government.

From the results of the study shows that government programs in encouraging the development of traditional batik home-based industry had not considered gender mainstreaming strategy. Besides, women have not been treated as subjects of development, but rather as objects of development that receive passive assistance. The program for the development of traditional batik home-based industry had not been gender perspective and was equated with the program of small industry in general. This was certainly less able to provide optimal results for the development of traditional batik home-based industry in Indonesia

#### 4. Conclusion

This paper which more focused on sociological analysis can reveal the sustainability of the traditional Batik home-based industry that has not been 'friendly' for women. The results of the study as the basis of this paper shows that the gender division of work in the traditional Batik production majority done by women. Although the role of women was very real in the process of traditional Batik production, it did not mean that women had more authority and power over men.

The advancement of traditional Batik home-based industry in general had not considered in the policy and program from Local Government. Even if there were programs and assistance, it was not a program that specifically considers the specific needs of women involved. Women traditional batik crafters had not been the subjects of development policy and gender mainstreaming strategy had not been applied in the traditional Batik home-based home industry.

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# The Role of Intellectual Heritage in Development of Sosio-Art Preneurship, Creative Economy and Urban Sustainability

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## Abstract

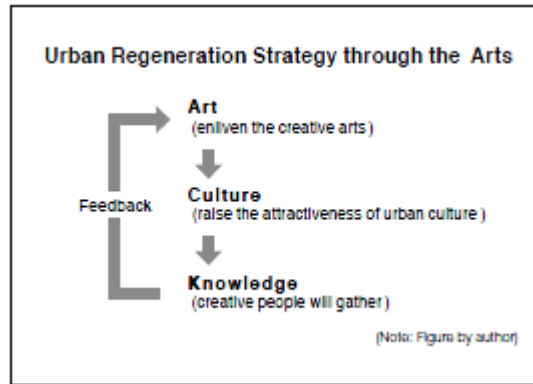
*Studies on the creative economy have proven that the power of creative economy plays a role in increasing economic growth and reducing the inequality of a region. However, there are still few who pay attention to the history and sustainability of the creative process in the development of creative economy. This study attempts to examine the history of the creative process that begins with the intellectual heritage, which develops in the process of socialization mode, invents the socio-cultural spaces of entrepreneurship, and creates creative economy. With a method of biographical research and qualitative social network analysis, this research identifies the Artist figures in Yogyakarta City: Sapto Raharjo (Musician), Affandi (Painter) and Mohammad Diponegoro (Essayist, Writer). Our research findings show that creative ideas develop like mimetic processes in social networking processes. This is called the mode of socialization. The social networks, then, create the spaces of socio-art preneurship, inventing a processes of inheritance and institutionalization, such as festivals, museums and studios. The bonding networks ties and the expansion of networks with the wider communities (bridging networks) become the key in the preservation of creative ideas. In terms of socio-cultural functions, the studios and festivals become the most powerful in the inheritance and development of creative ideas, because it involves the community. The museum, on the other hand, has good archiving and a space for learning. The creative economy, therefore, is not just an economic cluster, but it is a socio-cultural space for institutionalizing the inheritance and development of creative ideas, the venue of socio-art preneurship.*

**Keywords:** *Intellectual heritage, socio-art preneurship, creative economy, creative socialisation, biography and qualitative social network analysis*

## 1. Introduction

Cities have become entangled in the dynamic of global problems. The accumulation of global capital, *hypermobilities* of capital, has reached many parts of the world, generating capital investment in urban spaces (Harvey: 2010: 184-186). Yogyakarta, like other cities, also presents a homogeneous face of problems in the midst of globalization traps. So, how to build sustainable cities are an important issue today and the future?

Suzuki (2007) states that the global socio-cultural changes increases the role of individuals and creative classes, such as creative actors, artists, musicians, writers, and other creative workers on the development of the socio- -cultural and urban economics. Following the idea of Suzuki (2007), the urban regeneration should be based on cultural-based development, presumably putting art and creativity as the foundation. All three are synergistic in the process of continually building cities, reviving the city's economy and sustaining the city's sustainability (see diagram below).



Source: (Suzuki, 2007)

This study, then, attempts to develop creative city ideas for solving socio-economic problems. Based on Florida's concept (2005), this research explores the role of creative class, such as bohemians, artists, intellectuals, writers and film makers and so on, in the development process on the city.

Historically speaking, the city of Yogyakarta is not only a region, but also a space where the legend/great actors and their ideas and works have become intellectual heritage. According to Charles Landry (2000), this paper effort to find out a relationship between creativity and heritage, which developed into a cultural heritage concept. Past resources inspire and assert direction for the future. Furthermore Landry (2000) mentions that cultural heritage (cultural heritage) is invested in the world of daily as a capital for adaptation behavior for the present and future. In the light of Pierre Bourdieu, "cultural capital" is anchored in structure and constantly transformed into economic capital and social capital. This is the process that makes cultural capital such as creativity, work and legitimacy evolve to shape socio-economic structures, which in the context of cities will make the city creative.

This research, in turn, will focus on the studies of creative actors, a new generation, who have either inherited or inspired from the legend actors/artists to develop creativity and innovation in the creative economy at now.

### 1.1. Formulation of The Problem.

- Who are the legend actors/artists of Yogyakarta whose works become legends and inspire a new generation to work, creativity and innovate?
- How is the creative inheritance of old and new generation figures taking place?
- How does the cultural capital structure develop in Yogyakarta City and what is its impact on creative economic activity in Yogyakarta City?

## 2. Methodology

Analysis of the role of creative intellectual heritage is also multi-level: socially, culturally and economically. Socially, this study will explore the social context of the work of legend figures. Furthermore, cultural analysis is based more on the exploration of creative works and thoughts, cultural capital. Archival research and interviews with friends, family and creative workers will be able to reconstruct the cultural context in which the creative person is in the process of creation. Creative processes and works are the focus of the analysis, which will be explored in archival research and interviews with the new generation of inspired heirs.

Broadly speaking, this research takes the method of narrative analysis, which focuses on the central text as the starting point of interpretation. Biography of creative person is text. The text here must be interpreted as a "sign," in which the meaning is anchored and developed by the "author", the actor. Thus, as the narrative, text is a system that is continuously constructed (Bal, 2009). The story is the experience, opinion and ideas also shape a text structure, where analysis of the structure will get a model or pattern of how the context plays in the thinking and creative work of the persons, and how the actor's heritage will be developed, as a new narrative, for a new generation of creative workers to create creative economic clusters. This is where the creative work lives as a narrative, which is continuously produced and reproduced.

### **3. Findings**

The pattern of inheritance is the institutionalization of ideas. This institutionalization process is the memory construction of the persons, both in everyday life, creative process and creative work heritage. In line with Halbwachs (1992), these memories are often transmitted in a variety of ways. Collective and social memories are often transmitted through storytelling and oral transmission and become the oral history of the community. In this sense, it represented important slices of oral and social history of the individual, social group or community concerned. Thus, in this case we find that two ideal types of institutionalization are the establishment of a museum and the establishment of art community. The museum as archivist and transmitter of the heritage works can be found in the footsteps of the Affandi maestro; while community building is the heir of Sapto Raharjo's creative music, the community of Gayam 16.

Affandi Museum became an institution that holds Affandi's works, open to the public, creative learning space in art, and often hold activities related to the creative world of art. The Community of Gayam 16 has been formed by Sapto Raharjo himself. Every year Gayam Community holds Yogyakarta Gamelan Festival (YGF), which this year stepped on the 22nd, which means it has been running 22 years. This festival is followed by various gamelan groups from all over Indonesia and even abroad.

Here we see that the institutionalization of inheritance works, meaning the process of creating new spaces. Museums and communities are new spaces, growing or developing in accordance with the context of social change. The new space serves to institutionalize collective memory as a source of new creativity. This new growth of space and creativity, based on the past resource or collective memory is a fundamental source within networks of friends and acquisitions. The development of new art works according to this context, presumably, occurs when the institution builds social networks, which in turn builds social capital. The Community of Gayam 16 is a great example of instituting collective memory in networking.

Another finding, in the case of Mohammad Diponegoro, shows that without institutionalization and networking, collective memory does not develop, which has an impact on the weakening of social capital. As a result, Diponegoro's works are not much recognized, and even tend to be forgotten by the new generation.

### **4. Conclusion**

The sustainability of a culture-based city relies heavily on the power of the creative class. The facts show that creativity is always sourced from the collective memory of Intellectual heritage. Only, the strength of this collective memory will be able to produce creative economic

power if instituted by actors in social networking structures. The more the structure of this network is strong; the institutionalization process will be more successful.

This success, presumably, is sustained by the pattern of inheritance, social actors and networks that have highly trusts. Hence, collective memory shapes young generations' knowledge of social capital and subsequently influences their attitudes and behavior in the present.

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## (Re)Producing Food and Climate Refugee in Digital Sociology

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### Abstract

*This article constructs on how climate refugee reproduces the socio-cultural meaning of food in cyberspace. Food blogs mediate refugee to engage in virtually transnational migrations. Information and Communications Technology (ICT) and digital sociology embraces climate refugees into global partnership networks for strengthening social boundaries and connecting to global markets. The digital method draws on Internet, especially food blogs that connect to refugees' homeland belonging and food rights. The implications of digital sociology enable them for innovations and creative works, not only for surviving but also reproducing their identities in the new places.*

**Keywords:** food, climate refugee, digital sociology, migration, Information and Communications Technology (ICT)

### 1. Introduction

Migration basically involves moving people from place to place to survive. Based on UNHCR data in 2016, countries are facing 65.3 million refugees worldwide, as a result of forced displacements due to ill-treatment, conflict, violence and human rights violations (Holtug 2016). This encourages large influx of refugees from conflict areas. By 2015, there are 1.3 million migrants seeking asylum in the EU, Norway, and Switzerland. They are from Syria (29%), Afghanistan (15%) and Iraq (10%).

They move for food and stay away from danger and death. The International Panel on Climate Change (IPCC) says the main impact of climate change is migration. Humans are displaced by coastal erosion, coastal floods and agricultural disturbances. Since then various analysts have tried to use migration-related climate variables [sometimes called “climate refugees”]. They are predicted to reach 200 million by 2050. For example, the devastating Hurricane Katrina denounced the Gulf Coast of the United States in August 2005 has resulted in more than a million people displaced (Brown 2008).

Study on migration study summarizes that trafficking of women and children for the sex industry takes place around the world. Thai and Japanese gangsters collaborate to attract women to prostitution in Japan by claiming that they will get a job as a waitress or entertainer. Civil war victims and forced displacements in the former Yugoslavia, Georgia or Azerbaijan are sold to brothels in Western Europe. Women in war zones are forced into sex slavery by combatants, or sold to international gangs. The growth of trafficking people is a result of immigration policies that limit the rich countries. The high demand for labor in the North, combined with strong barriers to entry, has created business opportunities for the new ‘migration industry’. This includes legal participants, such as travel agents, shipping companies and banks, as well as illegal operators (Amahazion 2015).

This article constructs on how climate refugee reproduces the socio-cultural meaning of food in cyberspace, to prevent their loss. Food blogs mediate refugee to engage in virtually transnational migrations. Digital sociology embraces climate refugees into global partnership networks for strengthening social boundaries and connecting to global markets.

## **2. Methodology**

The study of consumption, food and eating became the focus of sociology based on two things. First, the study included analysis of food production and consumption, as well as social structure. The patterns of food distribution and consumption are very effective for breaking down the economic system as well as the dimensions of social differences, such as gender, age and social class. Second, food-related social processes can be debated by various methods, theories and perspectives of Sociology, for example by asking questions such as how we gain, share, choose, prepare and eat food, and how we find meaning in action (Beardsworth and Keil, 1997: 5). Dixon (1999) uses the Commodity Systems Analysis model developed by William Friedland, summarizes food system models that prioritize social actors' viewpoints, social life approaches to commodities, and changes in cultural practices can dissect the power that shapes food and consumption systems.

Digital sociology analyzing different communication technologies can form new communities based on interests, cooperation, and engagement, while strengthening social, local and cultural boundaries. Food blogs has become a new medium for connecting social actors. The sociological imagination is crucial to underpin how digital sociology can provide space for emancipation, near-socio-cultural barriers and space-time boundaries, as well as digital identities resulting from new virtual spaces. Internet of Things enable climate refugees to guarantee the rights of food and live in globalization.

## **3. Findings**

Climate change increases the risk of natural disasters affecting livelihoods. The concept of migration, displacement and relocation has been regulated by the United Nations Framework Convention on Climate Change (UNFCCC), on how human mobility adapts to climate change. This mechanism is expected to serve as a channel of financial, technical and other support to developing countries vulnerable to the inevitable effects of climate change, which extend to population migration, climate migration and the loss of homeland.

The terms climate change refugees, climate migrants, climate change migration, and forced-for-migration migration are often used interchangeably in the literature on climate change and migration. The status of climate refugees indicates unintentional movements triggered by the adverse effects of climate change. Conversely, climate migrants generally have control over where and when to move to cope with the effects of climate change. The 1951 United Nations Convention and the 1967 Refugee Status Protocol did not guarantee the protection of environmental impacts, as was the International Organization for Migration (IOM) survey (Warner 2010) survey.

*The term “climate refugee” is misleading because in international law the word “refugee” describes people fleeing war or persecution and who have crossed an international border. Climate change affects people inside their own countries, and typically creates internal displacement before it reaches a level where it pushes people across borders. It is therefore preferable to refer to “persons displaced in the context of climate change” (UNCHR 2016).*

A humanitarian assistance strategy can help refugees seeking to save themselves from natural disasters. However, new governance is needed to bridge the gap between protection and assistance for long-term environmental migrants. Climate refugee debates are important in the context of climate ethics and climate justice. Under the Marxist approach, experts question the state's responsibility for disaster mitigation and adaptation, and who is most vulnerable to the effects of climate change. Eckersley (2015) argued that political constraints hamper the intersection of what climate justice needs for climate refugees, and what are the largest producers and rich countries that can meet the needs of climate refugees.

Food blog is a special blog oriented on food and beverages. Food blog writers generally connect food, drinks, appetites, and new and exciting places. Food blogs have become professional work, especially gastronomic experts and food photographers. This online diary contains a variety of writings and pictures, describing food and drink that seemed to force the reader to eat it before death. The bargaining position of food bloggers is weaker than professional food writers, because blogs are very personal and contain sensual narratives (Watson, et.al., 2008, 299, in Karaosmanoğlu, 2014, 225).

The social sciences and literature focus on the interests and approaches of the subjects to uncover what and how they consume, when, where, why, and what their goals and significance are. In the context of food and drink consumption, the three elements below have been the focus of these disciplines:

- 1) Food and drink as a commodity, as well as a material that becomes a symbol in society, and how food and drink become important commodities in the process of social and economic production, distribution and consumption;
- 2) Eat and drink as a practice that can be found in private and public behavior processes. Public behavior becomes part of everyday life or normal practice of social life as part of social interaction, or social events. Meanwhile, eating and drinking practices can also be found in rituals, including fasting or the use of specific foods and drinks at certain times;
- 3) Food and drink as a signifier of cultural and identity groups, where the two objects have meaning for the individual, others, related to social identification as the main elements in ethnic identity, citizenship, class, gender, and other identities (Wilson 2006) .

#### **4. Conclusions**

The position of geography, topography, and the history of society that creates a particular culinary can be a tool for identifying climate refugees. By using sociological imagination, digital communications media desperately need a symbol or a sign to show the existence of refugees' identity as a collective consciousness, including food.

Food ethnic, which emphasizes the authenticity of distinctive spices, has opened the market for the global food industry in the mid-20th century. Immigrants and diaspora opportunities become the main road. After that, there are aspirations or social groups through a digital network that demands the ethical values of the food industry. One is the Slow Food Movement (SFM) which seeks to stop the process of food industry around the world to maintain the products and traditions of food ethnic (Allen & Albala 2007: 96, 145, 335).

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## Teungku Dayah and Drug Eradication Agency in Ujoeng Pacu Lhokseumawe–Aceh

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### Abstract

*Various efforts have been made by the Indonesian government to stop the massification of drug trafficking. However, the Strategy through the structural path approach in combating the spread of drugs in Indonesia including Aceh proved ineffective. The reality, the mafia and the drug trade are rife in various social spectrum and Indonesian geographical sphere. However, based on research conducted at Ujoeng Pacu Lhokseumawe using perspective of structuration's Giddens and ethnography approach found that in the vortex of massive drug trafficking and the pessimism of society that culminated due to its organized pattern of dispersal, in gampong (village) Ujoeng Pacu Lhokseumawe- Aceh the Teungku Dayah (Ulamas From Traditional Islamic Boarding School) performed as Vanguard to drugs eradication agency. This movement managed to clean Ujoeng Pacu from village known as center drug village in Lhokseumawe became islamic village. Objectively, this movement is filled with various dynamics. Contestation of jihad spirit that was inflamed by the Teungku Dayah on one side Shouted with various acts of terror and bomb explosion launched as an action of resistance by the drug mafia on the other side. However, religious justification that is able to consolidate the emergence of collective support from various components of society makes this movement a successful movement in combating drugs. Objectively, this suggests that drug eradication carried out through cultural and civilian lines is more effective than the structural pathway in drug eradication in Aceh.*

**Keywords:** *Teungku Dayah, Drug Abuse, Agency, Ujoeng Pacu, Aceh*

### 1. Introduction

Drugs for Indonesia is not only a threat but the media has become an extraordinary social destruction against the life of the nation. Reality, Indonesia has morphed from the target countries between drugs turns into a major destination country drug circulation itself. The point of the experience of its evolution from urban areas and places of night entertainment evolved kepelosok-corners of the village. Then, it is not wrong when President Joko Widodo mentions, "that State of Indonesia exactly are in a situation of emergency drugs, need the commitment of all stakeholders in the fight against drugs, imagine, every day there are 30-50 people of the population of Indonesia died of drugs (Journal of Indonesia, 26-03-2016).

The development of the spread of drugs grew sad again, when the theologian (religious elite) who became the last stronghold of the morality of the nation turned out to also be a part of this illicit substances users party. The fact was confirmed by Komjen Budi Waseso, the head of Indonesia's National Narcotics Agency "that illegals already get into the circle of students in boarding schools in East Java. The santri (students) remembrance from morning to morning use ecstasy. Not only student but also teacher (kyai) use it" (daily Jateng Time 5/3/2016).

However, partial "deviation" in East Java as mentioned by Komjen Bob Waseso was not correlated with Aceh. In the Acehnese elite local religious figures by the community called as *teungku dayah* thus had a central position in the agency of social movements and the moral defence of Aceh society. Based on the findings of studies conducted by Nirzalin in 2015, the reality of it which were imprinted in the case of a collective movement against the drug mafia which is done by the community Ujoeng Pacu of Lhokseumawe. The community's collective resistance against the drug mafia in Ujoeng Pacu is driven by a religious spirit transformation undertaken by the charismatic ulamas, *teungku dayah*. The *teungku dayah* that form a moral movement than just social movements became movements *jihād fī sabīlillāh* against social moral destruction (*kebathilan*).

Based from the reality above, draw the main review to understand why social agency *teungku dayah* in the fight against the drug mafia managed to consolidate the masses and managed to change the social order of society Ujoeng Pacu Lhokseumawe of the social order that is affiliated with a drug into a new social order apart from socio-economic entanglement with drugs. Hence, this phenomenon is explored so significant to be obtained valuable learning for similar efforts well especially in Indonesia. this study places the perspective of the Collective Movement of Antony Giddens as a theoretical perspective. In the perspective of Giddens (1993) the Social Movement is a collective effort to pursue a common interest or movement towards achieving common goals through collective behavior outside the scope of established institutions.

## 2. Methodology

Involvement in community life observed is one of the instruments for researchers to be able to generate an understanding of how they participate in a certain set of social practices.

This is important, because according to Giddens (1976) understand for a researcher is:

*"Understanding is provided by the reasons or accounts social actors give for their actions. The latter is also associated with the meaning of an event or activity in a particular social context, either that given by social actors or the meaning that researchers derived from social actors' account. Explanations are produced by researchers who looks at a phenomenon from the "outside", while understanding is based on an "inside" view in which researchers grasp the subjective consciousness, the interpretations, of social actors involved in the conduct".*

Therefore, to be able to provide an explanation of the symptoms of the "outside" and the understanding of "the" phenomenon studied Giddens itself as stated above, this study used ethnographic methods. Data collection is done through live in, observation and in-depth interviews

## 3. Findings

Ujong Pacu community collective movement in the fight against drug trafficking is an action triggered by a deep anxiety to the comfort of their living in the reality of the present and future. Moral decadence of the addicts and loss of property stolen by them became the basis for the birth of collective unrest of Ujoeng Pacu villagers against the drug mafia. The presence of charismatic scholars in the movement that then internalize the values of religion show the growth of the movement moral as a *jihād* movement to eradicate the immoral actions. Triadic

relationship between social unrest, rescue future generations and worship to God are the basic motivation of the birth of collective movement of Ujoeng Pacu community in combating drugs.

In addition to involving charismatic scholars to strengthen the moral consolidation movement, sending the drug mafia and his followers to the police is also coordinated with the *Denrudal* Pulo Rungkom, Aceh Utara. This is done as part of a strategy to put pressure to the authorities to treat the drug mafia in accordance with legal procedures. There were 6 drug mafias brought to the police and three others were arrested by the police. After the arrest of those nine drug mafias, Ujoeng Pacu village is free from drugs while before Ujoeng Pacu was known as a hot bed of drugs in Lhokseumawe.

It turns out that behind the bars, the drug mafias could still move their men, mainly to do the counter attack against the Ujoeng Pacu villagers. Terror threats via sms and the phone are often received and are aimed at the leaders of movement, especially the Geuchiek. However, the main concern is the bombings. Of the three bombings were carried out by the drug mafias, two of which exploded which injured 8 people. Counterattacks conducted by the drug mafias were aimed at disrupting the collective movement of people of Ujoeng Pacu against them. However, terror bombings committed by the drug mafias even strengthen collective movement of Ujoeng Pacu villagers.

#### 4. Conclusion

The success of the drug eradication movement in Ujoeng Pacu Lhokseumawe, is inseparable from the movement agency performed by the charismatic *teungku dayah* (ulama/ Islamic Scholar. Their presence made the movement a religious movement. Through the ideologization of the movement as a movement of *jihad fisabilillah* mass fanaticism grows and consolidates so that the movement succeeds.

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# **Volunteerism in Practice: Re articulating Community Participations in Public Literacy Enhancement**

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## **Abstract**

*Education in Indonesia has been dealing with serious challenges for couple of years. Problems stretch out from educational infrastructures decadences, curriculum disorientation, low quality of teachers, lack of financial support and pragmatic educational practices endangering pupils and their parents mindset. Number of National Policies in education had been formulated and put in execution. But after all, the factual conditions are still in a significant distance from National Education Goals, as mandated in Indonesian Constitution UU 1945. In terms of Literacy, Indonesia stays in the lower rank among other nation in survey. In average, the survey shows that only one in thousand of Indonesian people spending time for reading. Such situation due to several causes. Schools are overwhelming from their own burden and for so long time stuck in strict bureaucracy. Families has the same story, most of households spent their time in coping with economic difficulties. Serious commitments on making improvements in educational practices are urgently required. This article tries to offer a new look in education management, especially on public literacy. This paper argues that serious commitment is required to deal with the problems. Education can't be left only as governmental role and schools' responsibility. Public should rise and involve in learning process in general. Only by collaboration of three; schools, families and society, public literacy can be improved.*

**Keywords:** *literacy, volunteerism and participation*

## **1. Introduction**

It has been for many years Indonesian education system dealing with some principle issues. In terms of infrastructure, our education is still fighting for fair distribution of schools among provinces and cities. This is because; most of qualified schools are commonly concentrated in the cities. On the other hand, those who live in peripheral areas often suffer from the lack of representative learning facilities. Moreover, in many places we could often find schools (mostly elementary) deteriorating due to improper building construction or just as they have very minimum in maintenances.

Our education system is also facing the shortage of high quality of human resource almost in all categories. We still could easily find, mostly on remote areas, some schools or universities dealing with the lack of (skilled and certified) teachers and lectures. Furthermore, The separation of state schools and non-states school arises a significant degree of competition among schools owner. At some point, it comes to the most pragmatic situation where schools act as a seller and parents/pupils seen as a buyer. Education looks like a market where knowledge's, skills and certificates are seen as objects of selling. In short, instead of producing excellence service in learning, schools are overwhelming by short of classical burdens such as complicated bureaucracy, and shortage of both financial and human resources.

In such situation, depending on Government to provide excellent education services should not be an option. But a hope for having good education should not stop. Education is not only compulsory, but also an ultimate right for every citizen. Waiting for government services is just a speculation. Therefore, society should rise. They need to build and achieve their own dream, using their potentials and power. Through volunteering activities, improvement in learning

process can be made. Schools, families and social groups could collaborate in some way filling the gap of our formal education. Through public participation in learning-teaching activities, volunteers are able to generate significant contribution for public literacy enhancement.

## **2. Research Method**

This paper set the argument of the importance public involvement in literacy enhancement. This research use library research method in terms of data collection. This method consists of some steps to follow, they are: firstly, making decision on the issue (topic) and then start to set the focuses of discussion. Secondly, finding relevant informations in any kind such as books, articles and other relevant such as experience and testimony. Third, making categorization and classification of findings. Fourth, according to the information gathered during the library research, the findings are classified into certain structure of ideas. Finally, based on those relevant materials, propositions are constructed and arguments are analyzed using Discourse Analysis.

## **3. Findings and Discussions**

### **3.1. Schooling and Deteriorating Public Literacy**

Number of National Policies in education had been formulated and put in execution. But after all, the factual conditions are still in a significant distance from National Education Goals, as mandated in Indonesian Constitution UU 1945. Working in National Education Curriculum has long story. Since the New Order Era, it was common for public to have a new model of curriculum for every succession of education minister. Each regime has its own approach and methods through education process. These rapid changing of curriculum policies however, only dealing with artificial issues instead of substantial element of learning. The innovation and correction in curriculum were mostly an evaluation to the techniques of the National Test, payment, period of learning and alike. But it was rare to see where educational policy pay attention less on moral, attitude and character of the students.

On the other side, parents orientation on their kids education is commonly pragmatic. As we know, most of parents in Indonesia are in long working hours for income and salary. Consequently, they have less time to manage their children education. They also have high dependency on schools. Then, inappropriate management of schools and low level of parents involvement in children education are two dangerous threats for Indonesian generation.

As a result, education processes ended up unexpectedly. Schools increase in number but not in students intelligence quality. Certificates and academic documents multiply in amount, but the absorbance of labor force in society is imbalance. Participants in schools and universities might have been increasing annually but not in the number of youths with high intelligence and good character. The rise number of schools and university alumni are not in line with the birth of new labor force with relevant skills and literacy.

In such situations, depending on Government to provide excellent education services should not be an option. But a hope for having good education shouldn't stop. Therefore, a new look in education management is urgently needed, especially education that enable public enhancing their (multiple) literacy.

### **3.2. Rethinking the Role of Education Volunteer**

Having good opportunity for education is not only compulsory, but also an essential human right for every citizen. However, expecting government will only be time wasting and

potentially disappointing. Then, society should rise, build and achieve their dream, using their own hand. “Top down kind of education policy might not be relevant due to its inability to deal with rapid and complicated recent challenges. Then, it is urgent to promote new approach which could encourage public participation.

This paper see schools still have also vital role in educating public. But, in complement to what schools have offered in educational services, society should also take roles for balance. As an object as well as a subject of education process, any members of society are also important support for learning. Public offers bunch of potentials necessary in learning. They have natures, human capital and cultural events that are important material for learning. Only by putting each elements of society as active participants, education will enclose public toward better life.

Families, members of community, youth clubs and other social (religion, musical, profession etc) groups in society are important assets, beneficial for any kind of learning process. In other words, they should be involved in learning. They could come side by side with students and teachers developing better learning experiences with innovation and happiness. Through public participation in learning-teaching activities, both in and out of class, their performances show significant contribution for public literacy enhancement.

In many practices, voluntary kind of activities (ex: in education) indicates great potentials to improve education services. Volunteers are simply referring to those who find problems challenges in society and decide to take action for finding and making solution. In terms of education, the work of volunteers can be alternative options for student in learning. For school, the presence of volunteer could upgrade their performance in teaching and increase quality of coaching.

Volunteer in education could be an important element keeping education process in balance. Where schools are over burden by many subjects, volunteer typical activities can be an icebreaker. While students mostly learning something they do not love due to compulsory kind of policy, volunteer kind of activities can be a new media to embrace student enthusiasm in learning something different.

Some other experiences show that students who have participated in voluntary type of activities seems happier and more enthusiastic in learning. So do the teachers, collaborative teaching in partnership with volunteer could draw new experience and expand their horizon in terms of teaching. Students and teachers believe that involving volunteer in learning is inspiring and intellectually stimulating. As volunteers could come from any background and profession, the participants of learning could gain new skills and networks. Learning with volunteer might no be regular and routine, but the experiences will last longer and encouraging for replication/repetition.

#### **4. Conclusion**

In conclusion, due to the deteriorating literacy in public, making efforts to improve education quality is urgently required. Depending on formal educational institution such as schools and universities are potentially disappointing. Responding to complex educational problems, lack of educational infrastructures and degradation of human capitals, Indonesia education system should articulate the role of public in learning process. As society has much potential from natures, cultures and skills, re-articulating these potentials in the field of volunteerism works seems promising. Some experiences show that collaboration between schools, families and members of community could deliver new learning atmosphere.

Involvement of public in teaching and learning process could be new educational approach that encourages establishment of public literacy including creativity, innovation and character building.

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## **Index of Denpasar as Islamic City: Paradox of Democracy, State and Local Diversity from The Political Parties' Point of View**

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### **Abstract**

*The objective of this paper is evaluating the pro and contra on Denpasar as Islamic City from the point of view democracy, state and local diversity from several political parties cardes and jamaah a mosque followed by phone call interviews and see the paradox in the context of local tolerance. In May 2016 the Maarif Institute ranked 29 cities in Indonesia on an Index of Islamic City (IKI/Indeks Kota Islami). Those cities are ordered according to safety, welfare and happiness. Denpasar was ranked third, after Yogyakarta and Bandung. This ranking shows that shocks from Bali's recent past –the Bali bombings of the early 2000s—have not had any deep impact on the Islamic variables in Denpasar. Denpasar's Islamity is not the result of any Islamist policy, its methodology is based on one year Maarif Institute research related to Madinah Chapter and maqashid shariah method which gives enlighten after Ahok case of 'penistaan agama'. The findings are, only nationalist parties and the non-sectarian Muslim (PKB party) play a significant accountability in local policy making. Furthermore no nationalist party supported the manifestations against Jakarta ex governor BTP during his 'blasphemy' case. Neither did the PKB. As for the Islamist parties, they are absent on the Balinese stage, except for the PKS, which plays an ambiguous role. On the whole the achievement for Denpasar of a high Islamity index position is a result of non-sectarian policies resting on the convergence of NU/Nahdatul Ulama moderate Islam with the tradition of tolerance embedded in Balinese culture.*

**Keywords:** *Index of Denpasar Kota Islami, Political institutions, Cadre Parties Accountability*

### **1. Introduction**

The Maarif Institute is an institution which supports and promotes, within the context of a multi-cultural Indonesian, the principles of humanity and culture such as embodied in Islam. Among its studies, it has recently produced an index of Islamity, and ranked selected Indonesian cities according to their relative respect of *Indeks Kota Islami/IKI* or Islamic indicators in three variables. The first variable selected was security and safety, consisting of religious tolerance, security, law enforcement, leadership including women leadership, rights of children and disabled. The second one was welfare and the third was happiness. The general approach used to set up this index obviously rested on a non-literalist reading of the Quranic text such as practiced by modern clerics and researchers of Maarif Institute. According to Rais from the Maarif Institute: “the notion of Hifdz Din is not to be understood as saving religion (*menjaga agama*) in a narrow-minded way. Its meaning is broadened to mean (exercize) the right for anyone to practice one's religion without (suffering from) discrimination and hate speech.” (Savitri, 30 Mei 2016 <https://news.detik.com/berita/3221194/maarif-institute-klarifikasi-soal-penelitian-indeks-kota-islami>).

Denpasar is indeed a case in point. In the final ranking of the Maarif Institute, the city among twenty nine selected comes third, after Yogyakarta and Bandung. This is indeed a remarkable position: even though it is a Hindu-majority city with an important of Muslim

minority, it ranks as more Islamic than most Indonesian cities<sup>1</sup>. An example of city intolerance was the case of Jakarta election that turns nasty to imprisonment of BTP (popular as Ahok' case). This may exercise and challenge the nationalist parties and the non-sectarian Muslim such as PKB (National Awakening Party) in Denpasar to show their responsibility as political cadres on the position for Denpasar as IKI.

Data collection was methodologically based on direct or phone interviews of cadres, who are deemed best reflecting the accountability of their organizations. Information from other institutions such as NU and Muhammadiyah so as Jamaah of Al Qomar mushalla was also punctually recorded, and a short socio-historical observation of the Balinese background undertaken. The data analysis was conducted in two phases: The first step was interpreting the various responses regarding the variables used to define an Islamic city, with a focus on Denpasar and through a baseline survey on attitude and response of political parties and Muslim organisations from Denpasar about the 4/11 and 2/12 2017 mass demonstrations in Jakarta in 2016. Then second phase of data analysis based on several socio-cultural context of Balinese tolerance to focus on the findings that paradox and reality can be seen as juxtaposition of Denpasar in the so called Islamic indicators and variables.

## **2. Methodology**

### **2.1. Indicators and Variables**

What is the actual state of affairs regarding the Islamic indicators mentioned above. Do the indicators used to judge variables such as safety, welfare and happiness in the city of Denpasar correspond to reality. Balinese is 1,69 percent of Indonesian total population who claim to be 87 percent is Muslims. However, Statistik Buerau in Denpasar, published in 2013 the population of Hindu was 535.768, Muslims was 242.893 (almost 50 percent of the Hindu Balinese urban dwellers), while Katholic was 17.359, Protestant was 37.346, Budhist was 12.460, Other faiths was 374 and the total number of people in Denpasar was 846.200. Kompas.com predicted in 2012 that within two years, around 400 people were influx to Denpasar after Iedul Fitri occasion. Most of them were from Java. This data has no impact on Denpasar as Islamic city with those indicator and variables published by Maarif Institute in May 2016.

## **3. Findings**

Commenting on the index of Islami cities released by the Maarif Institute, Jimly Asshidiqie<sup>2</sup>, said that it "should invite the Muslim leaders and preachers to correct themselves....They should whenever Islam is mentioned, but are unable to implement a genuine Islami practice...." It is difficult to imagine a city where the syariah is implemented, where people pray, and where there are many mosques, but where criminality is very high (Abidin Z, 2016). In other words, he sees no correlation between Islamity and syariah.

Al Chaidar goes further. In "1999 Election and The Fight of Islamic Parties versus Secular Parties" (2004, 24), he says that all political institutions should aim at building an Indonesian

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<sup>1</sup> Jakarta is a region governed by a governor and not a mayor. For this technical reason, and owing to the different scope of power involved, Jakarta was not included in the Maarif's Institute research.

<sup>2</sup> <http://kelanakota.suarasurabaya.net/news/2016/171612-Indeks-Kota-Islami,-Denpasar-Jadi-Kota-Paling-Bahagia>

civil society. In short, Al Chaidar asserts that achieving substantive Islam requires that political Islam and normative syariah be abandoned.

What is the position of individual Islamic parties<sup>3</sup>? Not all Islamic parties are ready to agree with an open understanding of the scriptures such as advocated by Al Chaidar. Three attitudes can be identified also the prominent role played by the two biggest Muslims organizations of the country, namely NU (*Nahdatul Ulama*).

### 3.1. Role of the balinese historical and cultural background

The substantive understanding view of Islam held by the majority of the Muslim community of Bali did not come in a socio-historic void. It rests on a large extent on the specific historical and cultural background of the Balinese society, which has been in contact with Islam for centuries.

On the historical side, we must underline that the Balinese have all along lived alongside Muslims in a religiously non-confrontative way:

- ✓ The Muslims never came to Bali as invaders; They usually came on the request or with the agreement of kings or princes to fill specific functions, such as mercenaries, doctors, traders, syahbandar (port officials).

On the cultural side, religion was never, until a recent past, a prominent factor of social identification and political organisation:

- ✓ The local Hindu called the Muslim Balinese “nyama selam”; these “nyama selam” in return performed customary duties toward their Hindu village or Hindu principality of reference. For example the Muslim people of Kapaon in Denpasar, or of Pulau Serangan used to perform ceremonial duties as part of their traditional dependance toward the Principality of Pemecutan. Local Hindu villages fulfilled other ceremonial duties by no pork offerings.

Thus, as just explained above, harmonious cohabitation between Hindu and Muslim Balinese was a reality, in history and culture, throughout the whole island. There are still many living examples to this day of the resilience of this harmony, in all fields of life, well beyond the urban space of modern Denpasar:

The picture below shows on the night of 4<sup>th</sup> February 2017, in Pacung village temple, a performance of Gambuh.

Picture No. 1 A Performance of Muslim as *Tabib*/traditional Doctor in Pacung Temple (4<sup>th</sup> February 2017)



<sup>3</sup> Indonesian politics and their Islamic parties have been discussed by Feillar and Madinier (2011).



#### 4. Conclusion

A long history of tolerance irrigates local Balinese Muslims and Hindus. For Hindus, there is pride in being reputed tolerant. This is a recurrent theme of their public discourse. For Muslims the combination of shared traditions and modern nationalism irrigates the non-sectarian discourse of their main party, the PKB. This creates a common ground with the local Balinese and prevents Muslim organizations with an interpretation of Islam deemed narrow by the local Muslim community from taking hold in the island.

To paraphrase Azra<sup>4</sup>'s, the local traditions of Bali enables local Islam to contextualize itself and all the more flower to a higher level.

To conclude this at a broader level, this raises another issue. When, in other parts of Indonesia, local nationalist parties' cadres and members stop supporting 'substantive' policies creative of cross-religious solidarities, and compete instead for ever greater support of syariah-based policies (this is now taking place in many parts of Indonesia), the result –intolerance, insecurity—is that their area ends-up being less substantively Islamic than in a region like Bali and particularly in Denpasar.

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# **The Socio-Cultural Context of Poor Fishermen's Defense (Case Study on the Poor Fishermen Family in Tanjung Tiram Village North Moramo District of South Konawe Regency)**

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## **Abstract**

*The objective of this research was to explore the socio-cultural context that underlying the defense of poor fishermen in Tanjung Tiram Village North Moramo District of South Konawe Regency. This research used qualitative approach that showed the poor fishermen were not in a vacuum world, but they were in a social habitat with full of values and norms that made as a reference to do an action. The socio-cultural context includes the economic resources aspect, the cultural aspect, and the structural aspect that gave feature toward the poor fishermen's defense. The economic resources aspect was about the ownership and control of limited production tools, low education and skills, and also the condition of coastal natural resources around the village that was declining. The cultural aspect was about habitual and lifestyle of fishermen society which highly depend on natural condition, values in going to the sea which put togetherness and harmony of nature rather than the encouragement of success in economic and life orientation of fishermen society who prioritized the safety than looking for benefit. The structural aspect was about an imbalance of economic access which gave rise the feature of vertical relationship between poor and wealthy fishermen, exploitative patron-client relationship, and some inadequate government policies. The socio-cultural context of fishermen with all various aspects gave the feature to the social practices of fishermen who were more reactive as a consequence of helplessness. This condition produced the structure which more suppressing and debilitating than giving opportunities or empowering fishermen.*

**Keywords:** *Defense; socio-cultural context; poor fishermen*

## **1. Introduction**

The life of coastal communities are usually thick with poverty because their lives are highly depend on natural conditions. If the nature is disturbed, then their work activities are also disturbed. The poverty factors of fisherman are not only related to the fish season fluctuations, resource constraints, capital, exploitative production relationships to fishermen as producer, but also caused by the negative impact of fisheries modernization that lead to depletion of marine resources excessively.

Society wherever and whenever, including the fishermen society, there is always a culture that organizes the meaning and behavior of their everyday life. Culture for fishermen society is a system of ideas or cognitive system that serves as a guide of life, reference patterns of social behavior, as well as a means to interpret and sense the events that occurred in their environment. It became the focus of this research, namely the socio-cultural context that encompassed the lives of fishermen who later bring into the defense pattern.

People everywhere and whenever, they always have a culture that organizes the meaning and behavior of people in their everyday life. However, human in managing their lives is not mechanistic, but they involve subjective interpretation and judgment. Thus, the social reality of fishermen is also thick with subjective dimension. It is possible that diversity in behavior happened, including livelihood strategies in supplying their socio-economic need.

## 2. Methodology

This research used qualitative approach, namely the type of research that was not only had ambition to collect data from the aspect of quantity and breadth of coverage, but also it was mainly trying to gain a deeper understanding behind the phenomenon that was recorded successfully. Referring to the concept of duality of structure, so the most important implication in this research was: observation and study focused on social practices that designed as regularity in everyday life; gave adequate attention to the aspect or dimension of a cultural aspect for understanding the beliefs system, values, and norms that are structured and enclose to the subjects of social practice; and put the actors of social practice (fishermen) as free agent and creative who constantly monitor their own thoughts and activities, and also their social and physical context. Therefore, this research was oriented for understanding the defense of poor fishermen according to the *emic perspective*, in this case according to the fisherman's perspective as the subject of the cultural actor themselves.

## 3. Findings

The description of the socio-cultural context of fishermen's defense in TanjungTiram village contained description and analysis about the aspects that affected the fishermen's lifestyle which included economic resource aspect, cultural aspect and structural aspect. Economic resource aspect was included: the ownership of production tools in term of boat, trawl, fishing-rod; production cost; level of education; skills; skill of infestation/saving; and the condition of marine nature resource where they were fishing. Cultural aspect was included: cultural value system, mentality, tradition, living habits that shaped the pattern of fishermen's behavior. While structural aspect concerned with production relationship, sharing profit, access of the resources and about the government policies related to the fishermen's economic life.

### 3.1. The economic resource of fishermen

The economic resource of fishermen here was about the ownership of the capital and production tools such as boat, fishing-rod, trawl, and also level of education and skills of fishermen in managing their production. Fishermen in TanjungTiram village were generally the traditional fishermen which did not have technical skills in developing their business which oriented to the business profit.

### 3.2. The fishermen cultural

Basically, this cultural aspect saw the poverty problem as a problem which arisen cause of the internal aspect of society itself that involved values or views of life and also living habits. Generally, it often said that poverty was caused by laziness, extravagant lifestyle, not thinking about the future, surrender to the situation, not have desire to the better live and other apathy attitude. In other words, poverty was the consequence of life that full of competition, so only them who had a power can escape form the poverty problems. Those who had access to the capital, knowledge, technology mastery and get information can be successful in the competition.

### 3.3. The socio-economic structure of fishermen

#### 3.3.1. Imbalance of Economic Access

Poor fishermen family in TanjungTiram village had a limited access toward economic resources. It was effected the dependency of poor fishermen to the fisherman who had the

capital, so it brings a vertical work relationship. The owner of the capital (rich fisherman) was a place where the poor fishermen dependent on gaining the capital and necessities of their life.

### 3.3.2. Exploitative Patron-client Relationship

The social interaction of fishermen in working relationship was in the form of patron-client. Patron – client involved the relationship of an individual with the higher socioeconomic status (patron) who used his/her influence and resources to provide the protection and benefit for someone with the lower status (client). For the traditional fishermen in TanjungTiram village, patron-client relationship could be in the form of the owner of the boat – fisherman, collector/catcher – fisherman, or the owner of capital (fishing-rod, a large bow-net) / middleman – fisherman.

## 4. Conclusion

Based on the perspective of structural theory, the poor fishermen's defense as a sociological reality can be understood as a result of structure or established social system and also as the result of poor fishermen's action which was autonomous and creative based on the level of consciousness, namely: *unconscious motivation*, *practical consciousness*, and *discursive consciousness*. The limitation of economic resources was impact toward inability of fishermen in bringing *the discursive consciousness* sufficiently which became the routine lifestyle and habitual that gradually became the structure of suppress and hinder the progress of fishermen's activities.

The social practice of fishermen was more reactive as a consequence of helplessness. This condition brought the suppressing and debilitating structure rather than gave the opportunities or empowering the fishermen. The behavior of fishermen who have weak agency aspect was more directed to the *practical consciousness* and *unconscious motivation* rather than *discursive consciousness* as illustrated in the orientation of cultural values which were more dominant in the effort to fulfill the needs of their living today. If there was a discursive consciousness, it was only a reaction toward the defense live situation rather than the anticipatory attitude and behavior to make changes that lead in progress. The structural dialectic – agent of Giddens version was not running equally in the context of poor fishermen society in TanjungTiram village.

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# **It's not about the Development *Sharia* Tourism: Analysis of Rejection Reaction in The Island of Gods**

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## **Abstract**

*The discourse of sharia tourism development on Bali surfaced in the year 2015. The emergence of the discourse reaped the rejection reaction from various components of the people of Bali, which argues that sharia tourism is thick with Islamic nuances are considered unsuitable to be applied in Bali, which already has Hindu identity for cultural tourism. This article aims to examine deeper the other factors underlying the rejection of the development of sharia tourism in Bali. The method used is qualitative explanatory method, with data collection technique of document study. The study finds that the rejection of the development of sharia tourism in Bali is not solely due to a sense of sentimentalism towards a particular religion, but the 'ups and downs' of Balinese tourism affecting economic, social and cultural life, make people more alert to all forms of change, as well as to other development ideas offered. The discourse of the development of sharia tourism proposed by the central government, is only a trigger for the people and local government of Bali to express their concerns and protests against various central government policies that are increasingly threatening the preservation of local wisdom of Bali.*

**Keywords:** *Bali tourism development, sharia tourism, rejection reaction of sharia tourism in Bali.*

## **1. Introduction**

Ministry of Tourism of Indonesia in 2015 to ensure there are 13 provinces that are ready to be a tourist destination of *sharia*. Head of Corporate Sub Directorate of MICE and Special Interest of Ministry of Tourism and Creative Economy, Taufik Nurhidayat, said 13 provinces are ready to develop *sharia* tourism there are West Nusa Tenggara (NTB), Nangroe Aceh Darussalam, West Sumatra, Riau, Lampung, Banten, DKI Jakarta, Java West, Central Java, Yogyakarta, East Java, South Sulawesi, and Bali (Sindo News, 2015). Determination of Bali Province as one of the destinations of *sharia* tourism becomes an interesting thing to be studied more deeply. Tourism Bali is promoted as a culturally breathtaking cultural tourism that has been pioneered since the 1920s and 1930s, marked by the emergence of various social organizations that highlight Balinese regional identity. Regional identity was increasingly highlighted when the Orde Baru government of the 1960s sought to promote regional culture as an element of national culture. Bali tourism features cultural tourism, making Balinese identity also formulated based on cultural identity (Atmadja, 2010: vii & viii).

The Balinese have been aware of the effects of excessive tourism development, where conditions are no longer friendly to the social environment and the natural environment in Bali, but it does not make the government and society raise awareness to keep Bali from any threat. The dynamics of Balinese tourism development did not stop, after Bali's socio-economic condition stabilized the central government then came up with a discourse on the reclamation of Benoa Bay through the enactment of Presidential Decree Number 51 of 2014. Unfinished government and the people of Bali to solve these problems, the central government came back with a discourse on the development of *sharia* tourism in Bali. It is then considered to be one of the new 'threats' to the sustainability of Bali tourism. The dynamics of Balinese tourism development described to be the basis of this study to analyze the rejection reaction of the

development of *sharia* tourism in Bali from different viewpoint, which has been closely related to the nuances of religious values differences. This article uses qualitative explanatory methods, so that the results of data analysis and information are systematically explained.

## 2. Methodology

The method used in this paper is qualitative explanatory method, where the data and information presented systematically and in the form of explanation descriptions that are useful to explain clearly other factors of rejection of development of *sharia* tourism in Bali. The data described in this paper include, data on the development of Bali's tourism development, information on the development of *sharia* tourism in Bali, and news on the various responses that accompany it. These data were obtained by conducting document studies, which were conducted studies on various forms of documents related to Balinese tourism development and controversy of *sharia* tourism development in Bali.

Data analysis with qualitative method in this study was conducted by following the model developed by Miles and Huberman (1992), known as interactive analysis model. The relationship between the qualitative data analysis component is a continuous, repetitive and continuous effort. Bali tourism development data, then data on discourse of *sharia* tourism development in Bali, as well as data about Balinese response to the discourse, systematically grouped and analyzed to be presented in the form of meaningful descriptive texts. If in the presentation of data is considered still there is a shortage, then the data back is reduced to completion and the data is saturated.

## 3. Findings

The development of Bali tourism has always left a variety of problems, starting from the effort to promote Bali tourism through the presence of *Bali Tourism Board* (BTB) since May 10, 2000, with the debut of *Bali Trevel Mart* in 2000. BTB brings Bali tourism paradigm more fresh with *Bali safe program, cultural conservation Maintained and community welfare is of primary concern* (Pendit, 2001: 51). It is unfortunate that the BTB program should be tarnished with the Bali Bombing tragedy in 2002 and 2005 that devastated not only the tourism aspect, but also the socio-cultural life of Balinese people. The problem does not stop there, the highly dependable tourism progress to improve the economy of the people of Bali, was not entirely significant with the welfare of the Balinese community itself. The proof, although tourism is progressing, the poor in Bali continue to grow. Another problem is that there has been a transfer of function and transfer of ownership of Bali's natural resources, especially land (Mas, 2004).

Bali's condition is considered 'critical', does not make the development of tourism in Bali that is 'top-bottom' is reduced. This can be seen when the discourse of Benoa Bay reclamation surfaced in 2014. Benoa Bay reclamation aims to improve the economy of the people through the development of an iconic tourist destination (Republika.com, 2015), but despite the benefits of reclamation offered, Reject the development plan. Rejection reaction seen when the discourse of *sharia* tourism development in Bali surfaced in 2015. Various rejection reactions that occur along with the issue of cultural identity differences based on Bali's cultural and Hindu values, while *sharia* tourism thick with Islamic nuances, so its existence is considered not suitable if enforced in Bali. Difference with rejection response of Benoa Bay reclamation, where the issue of environmental damage became central. If you look at the two discourses of tourism development, both of which reap the rejection, it can be learned that the Balinese give negative response not only to the development programs related to religious elements such as



*sharia* tourism, but also against the tourism development program which is considered to be threat, even eliminate the harmony of Balinese life.

*Sharia* tourism is seen to interfere with the preservation of local wisdom in the spiritual environment and social environment of Balinese society. Regardless of whether the opinion that the two tourism development is indeed threat the preservation of the values of local wisdom of Bali, especially for *sharia* tourism discourse, this study looked at it differently. This study considers that the rejection of the development of *sharia* tourism is not solely because of sentimental towards a particular religion, but the 'ups and downs' of Balinese tourism that affect social, cultural and economic life make people more alert to all forms of change, As well as to other development ideas offered. It does not matter whether it is *sharia* tourism, or tourism with other religious elements, still considered to threaten the preservation of local wisdom of Bali.

#### 4. Conclusions

Bali tourism has never failed to attract various parties to just enjoy the beauty of nature and culture, or to participate in the progress of tourism itself. The central government has proposed several tourism development programs for Bali, one of which is the discourse of *sharia* tourism development. The discourse is not accepted by the local government and the people of Bali, as it is considered unsuitable to be applied in Bali. The issue of rejection is that *sharia* tourism is thick with Islamic nuances considered unsuitable for Bali, which since the colonial era has had the identity of cultural tourism breathe Hindu.

The development of Bali tourism is not only characterized by success and fame, but also experiencing a deterioration affecting the socio-cultural life of the people of Bali. It is not surprising that the Balinese are increasingly wary and cautious of all forms of change, as well as the development of particular development discourses in the field of tourism. Reaction reactions to the development of *sharia* tourism is one form of response alertness and caution. The rejection is not caused by a sense of sentiment towards a particular religion as it is heavily heard, so that if the discourse proposed is not '*sharia* tourism' synonymous with Islamic elements, but tours containing values that are identical with other religions or beliefs, Great will also be the same. In essence, the rejection reaction is an effort made by the community and the government of Bali to maintain local wisdom and maintain the identity of Bali, through cultural tourism which has been a source of livelihood for the community.

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**Social Movement in a Mining Project:  
Contentious Politics of Sorowakoan Towards PT. Vale Indonesia, Tbk. South Sulawesi,  
Indonesia**

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**Abstract**

*The objectives of the research are to discover the causes of social movement and contentious politics of Sorowakoan towards PT Vale Indonesia, Tbk. The research applies emic-constructivist approach and phenomenological-hermeneutic methodology. It unravels the meaning of social movement and contentious politics of Sorowakoan towards the company, in which those two parties use the Kontrak Karya (Contract of Work) and Fatwa Tata Guna Tanah (Land Use Advice) as the instruments of interpretation. The data gathered from participant observation, in-depth interview, documentation, and focus group discussion. The result of this research reveals four main causes of social movement and contentious politics of indigenous people of Sorowako toward the company. They are the loss of land as the main asset for traditionally sustained livelihood, the minimum number of locals employed in the company, the limited opportunity for local business men (local contractors) hired by the company, degradation of environmental quality around the mining area, misdirected implementation of the Community Development Program as part of Corporate Social Responsibility (CSR). Furthermore, people's resistance is not merely caused by the dispossession of their main livelihood asset. They used and romanticized their marginalization as the main reasons to resist against company policies impacted the local people.*

**Keywords:** *social movement, contentious politics, indigenous peoples, livelihood, Sorowako*

**1. Introduction**

The purpose of this research is to discover the causes of social movement and contentious politics of Sorowakoan towards PT Vale Indonesia, Tbk. With the emic-constructivist approach and hermeneutic phenomenology, the research is expected to analyze the deepest meaning of social movement and contentious politics of Sorowakoan toward the company, in which the two parties use the Kontrak Karya (Contract of Work) and Fatwa Tata Guna Tanah (Land Use Advice) as the instrument of interpretation.

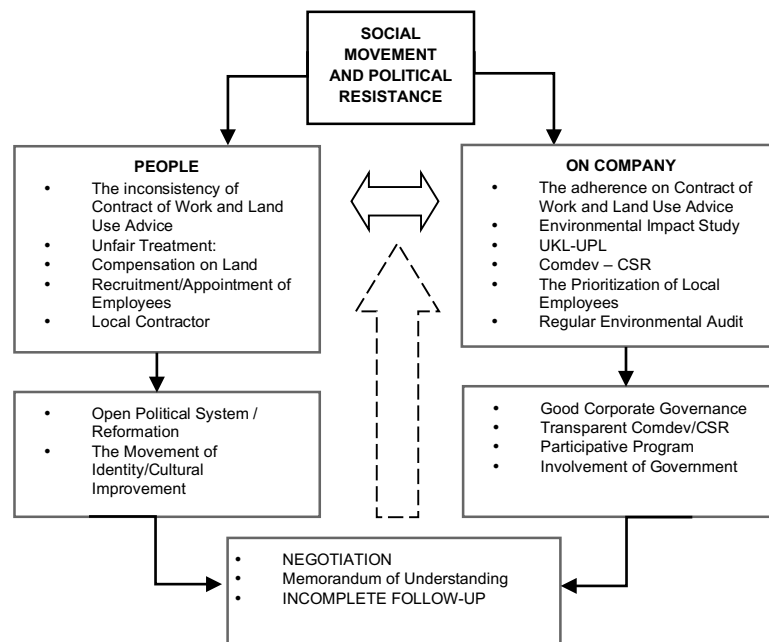
The research finds out four major causes of social movement and contentious politics of Sorowakoan towards the company. First, community land for farming, grazing and hunting were dispossessed as the company entitled the land through the contract of work. Indigenous communities were simply lost their traditional livelihood. Second, the company's employment recruitment dissatisfying community because the major portion of it – especially managerial position – were coming from outside the region.

Third, environmental issues related to land degradation, dust emission, water pollution and the risk of losing local endemic of flora and fauna. Fourth, community perceived that the company had not implemented community development programs as obliged in the contract of work and the land advice. Those issues were the main trigger of social movement of Sorowakoan towards the company. This is in line with theoretical justification of "Accumulation by Dispossession" of David Harvey, that privatization of common property in

the Third world usually brought marginalization and force-migration of indigenous people, which lead to resistant, protest and contentious politics.

## 2. Methodology

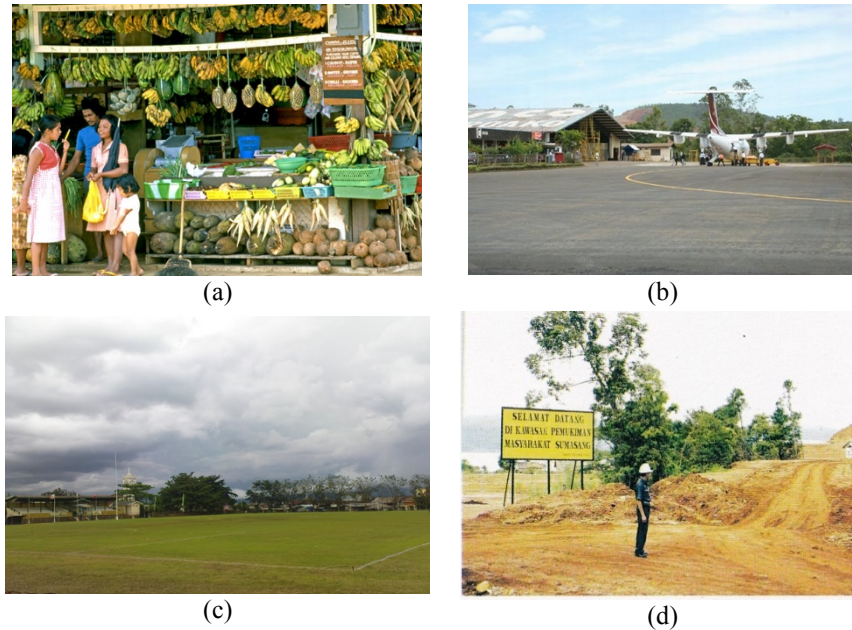
The research was quantitative studies with the purpose of discovering the causes of social movement around mining area perceived by local communities in a nickel project located in Sorowako, South Sulawesi. Through interpretive approach, the research applied emic-constructivist perspective in order to explain several motives behind the apparent behaviour. Therefore, research used hermeneutic-phenomenology in which the synthesis of hermeneutic method and phenomenological method. Ricoeur showed that the hermeneutic is inseparable from phenomenology. The phenomenology is the basic assumption that is irreplaceable for hermeneutic. On the other hand, phenomenology cannot implement its program to understand several phenomenons completely and comprehensively without interpretation on the subject experiences. The hermeneutic is needed for the interpretation.



**Figure 1.** The Dynamic of Power-Relation of People and Company.

## 3. Findings

The research found at least four issues that causes social movement and contentious politics of indigenous Sorowakoan towards the company. *First*, the loss of land as the main asset for traditional livelihood of indigenous Sorowakoan due to the conversion into mining area and several facilities for the company operation, such as golf course, tennis court, houses, airport, market, and recreation area. The finding of this research shows that there are groups of people who feel that they do not get the compensation from the loss of their land. The case of Kampong Dongi is one of examples of conflict on land between people and the company.



**Figure 2.** The land of people that is changed into the facilities to support the operation in the company. (a) Market, (b) Airport, (c) Sport Field, (d) House for employees.

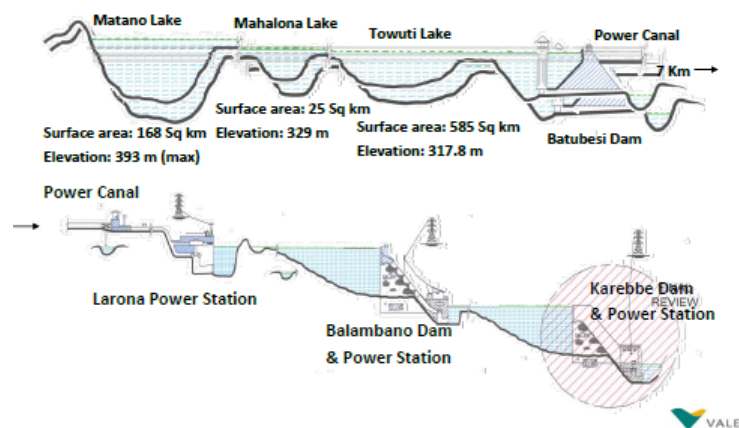
In the past, Sorowako people can fulfil their need; they ate with rice produced by their own wetland, adequate side dish from their own animals, and they also fulfilled the need to socialize in the society easily since the social system was still well maintained. According to David Harvey, through the long geographical history from the accumulation of capital, the process actually happens regularly in an unstable condition and it is not called 'primitive accumulation' like what was mentioned by Marx, it is actually 'accumulation by dispossession'. The dispossession stated by Harvey is the takeover of resources that are easily accessed for the first time before the coming of capitalism formation with several policies that basically close the access without the administration and cooptation from previous culture, social achievement, confrontation, and replacement like in the primitive accumulation process. The threat of dispossession due to the use of new land is the threat on the material values and cultural basis of people whose livelihood are from that land.

*Third*, social movement and contentious politics of indigenous Sorowakoan are caused by the gap of labour recruitment process in the company for the indigenous people. The loss of land and traditional livelihood in Sorowako results in the change of main occupation of people from cultivating the land and farming into formal work by becoming the employees in the company. This change of orientation encourages people who do not have enough skill to work based on the standard in the company will tend to accept every kind of work offered by company for them. Furthermore, it makes people do not have another alternative and they have to be the worker with low wage and high dependence on the company. The main labours recruited by company are those who have high skill and are appointed on important position in the management; they are not from Sorowako, but from Java and other regions.

*Fourth*, the limitation of employment opportunity for the indigenous people of Sorowako, especially who work as the local contractor. This research found that the company likes the contractor from other regions with national or international level of competence, to handle

specific work. In this context, there are at least 80,000 items of goods and works contested by local, national, and international contractors. The unbalanced competition between local contractor and national contractor is worsened by the boycott among the local contractor, since the competition to get the work also happens among the local contractors. Furthermore, this research also found that the local contractor also often mobilizes the people for demonstration if the interest of their business is threatened by the company policies. The competition also resulted in the break of the first association of local business around the mine of Sorowako, Himpunan Pengusaha Sorowako (HIPSO), into two associations, the divisions of HIPSO then consolidated to establish Himpunan Pengusaha Kawasan Tambang (HIPAKAT).

*Fifth*, the quality degradation of environment in the mining area. In the Kontrak Karya, the concession area of mine includes at least three lakes, Matano Lake, Towuti Lake, and Mahalona Lake. After the operation of the company, those three natural lakes are changed in such a way to be the turbine engine propulsion for three hydropower plants of Larona, Balambano, and Karebbe. Further information is shown in the illustration below.



**Figure 3.** The Power System Engineering by Company

The purpose of the engineering of this lake is the creation of debit and volume of water lake that can be controlled and monitored by the company through the facility of floodgate to maintain the operation of three dams that run the generators in Larona, Balambano, and Karebbe. It is very beneficial for the company since it reduces the budget to buy the fuel in the production process. However, the effect in the community is the change of lake ecosystem by thickening lake silt, so it affects the existence of endemic habitat in those three lakes.

Different interpretation often causes social dynamic in the society with different treatment, depending on the agreement between people and company.

#### 4. Conclusion

This research concludes that some of theories of accumulation by dispossession by David Harvey find its validity, though some of them also criticize it since the resistance of people is only caused by the dispossession of their main asset in life, but the people make the dispossession as the reason to improve the bargaining power to the company. This research also concludes that the indigenous Sorowakoan have the capability to combine old social movement strategy by following new strategy that is used cyclically in terms of movement and resistance. Therefore, the social movement or contentious politics of indigenous Sorowakoan becomes

irrelevant with old social movement or new social movement. Several arguments are made based on the justification of every party to survive in every issue of this movement and it happens continuously, sustainably, and recursively.

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# **The Involvement of Wives of Terrorist in Religious Radicalization: A Comparison of Indonesia and The Philippines**

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## **Abstract**

*The research aims to obtain a comprehensive description on the involvement of wives of terrorist in religious radicalization and to explain in which ways they involve in terrorist acts in Indonesia and in the Philippines. The findings, mainly, shows a change social position of the terrorist wives. This study has undertaken a qualitative research method in which gathered the data form a field observation and in-depth interviewed.*

**Keywords:** *Terorrism, Terrorist Wives, Women, Religious Radicalization.*

## **1. Introduction**

The research aims to obtain a comprehensive description on the involvement of wives of terrorist in religious radicalization and to explain in which ways they involve in terrorist acts in Indonesia and in the Philippines? Religious radicalization has been defined as the socialization process of religious belief whereby people are led to commit acts of violence for religious reasons. It has been argued that radicalization is the primary reason that people engage in acts of terrorism and violence. In its broadest definition, radicalization includes all uncommon or extreme belief, but most definitions classify it as the use of violence to reach a goal (Aly and Strienger 2012, 850).

O'Rourke (2009), based on data from the Chicago Project on Suicide and Terrorism (CPOST) from 1981 to 2008, concludes that there is a rise in the number of women involved in suicide bombings. Women have the same motivation as men because of their desire to revive the social norms that they believe in. Similarly, Davis (2013) notes that since the first female suicide bombing in 1978, there has been a significant involvement of women in terror attack. The reason of terrorist group to recruit women is that they can create unexpected attacks. Considering that women nature to be feminine, their engagement in terrorism cannot be detected easily. However, David (2013) argues that structural and group factors as the more triggering aspect than women's interest. In other words, the involvement of women in terrorist is mostly from initiative of terrorist group, so that it is difficult to be understood from women motivation.

Women's motivation cannot be identified exactly but the evidence shows that women are raped by the terrorist, after the rape they are encouraged to join *jihad*. Likewise, Agara (2015) concludes that the public and the parties concerned with the issue of terrorism should not see the involvement of women as active participants. Generally, the acts of terror, like the case of suicide bombings, either carried out by men or women, are actions that are not determined by one's free choice. It is always related to the choices and actions made by others (Sjoberg, 2007).

Furthermore, drawing from the interviews of 14 Palestinian female security prisoners on personal history and self-portrait, experiences on gender roles, pathway to terrorism, the prison experience and their imagination on their future, Burke and Erez (2007) concludes that



Palestinian women play auxiliary, subservient and secondary role in terrorism. Women who are involved in terrorism are more likely to have lack experiences, do not have ambition to engage in military career, perceive their acts as a deviant from the expected role of women, and they regretted to participate. Nevertheless, it is important to note that the role of women in terrorism cannot be tolerated, particularly related to security issues (Agara 2015).

## **2. Methodology**

Data are gathered from in-depth analysis with 6 convicted women on terror attacks in Indonesia, and in-depth interviews with 7 informants in the Philippines. They are involved in religious radicalization because their husbands have been convicted as terrorist

## **3. Findings**

At least, there are three models used in previous literature (for example Whipple 2016) to identify process of religious radicalization. *First*, Silber and Bhatt's (2007) identify four stages of radicalization: pre-radicalization, self-identification, indoctrination and jihadisation. *Second*, Sageman (2008c), on the other hand, argued that four factors are very crucial to support people to engage in radicalization: (a) individual feeling about moral outrage, (b), perception about a war against Islam, (c) personal experiences relate to the activities, (d) social network such as friendships and kinships is very important to mobilze people into radicalization. Sageman emphasized on individual perception and experiences about wars that Islam is involved, especially for those who live in European countries or in the US. Muslims in those countries are unskilled immigrants, and they have experienced many types of discrimination. *Third*, the radicalization process from Daveed Gartenstein-Ross and Laura Grossman's (2009) includes six indicators: (a) adopting a legalistic interpretation of Islam (b) trusting only select religions authorities. (c) those religious authorities usually interpret that Islam has incompatable principle to Western, therefore, (d) they perceive a strong disagreement between Islam and West. (f) deviance in theology cannot be tolerated, and (g) those involve in religious radicalization tend to force others to hold the similar belief.

My data in Indonesia includes, marriage patterns, their involvement in the radical movement, and their social background. The six interviewed wives of those who have been sentenced as terrorists chose domestic roles as their main activity. Despite the expectation that radical groups will try to follow Aisya, the youngest wife of the prophet Muhammad who married Muhammad when she was 9 years old, the marriage experience among the wives of the terrorists varies considerably. In general the proposal was normal, they were introduced to a man, spent time with him, and then received and accepted a marriage proposal. None of the six participants graduated from university. This confirms radical group principle that women should not get degrees and that their main role should be as housewife and mother. However, some wives of terrorist seem to have equal relations to their husbands because some of them are economically independent. For the most part they did not know of their husband's activities or that they were dangerous from security perspective. It is also difficult to identify those three model in the involvement of wives of terrorist in Indonesia.

On the other hand, data from the Philippines shows a quite similar fact that many wives did not understand their husband activities and they deny their husband involvement in terrorism. Some have experiences to work abroad. Two of participant decided to marry their husband when their husbands have been in jail and consider it as their destiny. A participant explains that her husband was arrested because he was accused as Abu Syaaf group member

but my husband deny it. Another 2 participants explains that their husband cases are due to mistaken identity. Similarly, other explains that she did not understand her husband activity related to Abu Sayyaf case and her husband was arrested when she was abroad.

#### 4. Conclusion

Based on the data and my research in Indonesia it can be concluded that the wives of those sentenced as terrorists, tend to participate through a domestic role. Despite the growing role of women in radical groups that has been documented in previous findings (Persin 2015, Spencer 2016, Knop 2007), this study does not find enough data to support the claim that women are actively engaged in radicalization as a global problem. However, the study is limited as all participants from Indonesia are the wives of de-radicalized terrorists and their husbands held only medium positions in their radical organizations.

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## Constructing Social Harmony in Plural Society

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### Abstract

*Social harmony is a condition envisioned by all of community group. To build a harmonious society, government and society make consensus. Within the consensus, all individuals take conscious roles and carry out normal social processes both individually and institutionally. If there is a violation in the social process and then a negative impact on social harmonization then there are sanctions against the perpetrators. Social harmony constructed deliberately by government as the structure and society as the actor. This condition is a social reality that occurred in the District of Palu Utara of Palu City. The dark history of Palu City about plurality becomes the spirit and stepping for the government and the united community to realize the security and peace of living together. Through various government programs (top down) as well as community programs (down up), they can feel the social harmonization gradually. The research was conducted in North Palu District because as the industrial area this region inhabited by various ethnic. The results of the research showed (1) the sub district government implements the rules for its citizens as a form of structural construction through the 'Clean Saturday' program, the K5 Program, Porseni, (2) the citizens through the awareness of the individual actor receives and obeys the program by engaging and playing an important role in it. At the same times, residents also formed groups of activities such as Arisan RT/RW, Taklim Assembly, Youth Mosque, Creative Youth Group.*

**Keywords:** *consciousness, social harmony, consensus, construction, government*

### 1. Introduction

The life of a plural society is now entering a turbulent phase. In it, various community groups face threats and get races. Threatened in the sense of getting many challenges as well as encouraged as more discussion of the need to maintain the plural condition in the community. The challenges arise from factual conditions such as the persistence of the universalism of the values imposed on society the fear of conflict of interests, to globalization also heightens the suspicion of looking at differences (Parekh, 2008: 22).

It should realize that in plural societies there are differences caused by different socio-cultures. On the one hand, these differences can positively impacting such as the occurrence of cultural acculturation that comes from different religions that show the closeness of unity and unity so that mutual respect between religions with one another religion. Each religion has a different culture that adds to the diversity of Indonesian culture.

On the other hand, differences in plural societies can also have negative impacts such as social and cultural friction as in some cases of conflict in Palu City between locals and migrants due to the plurality that often causes conflict among community groups. In the end, conflicts that occur in community groups will lead to destabilization of security, social, economic, and social disharmony (Choirul Mahfud, 2003: 185).

There are at least three matters related to the roots of conflict in a pluralistic society that must consider, namely: (1) access to economic resources and mean of production (2) Social and cultural borderline expansion, (3) conflict of political, ideological, and religious interests (Choirul Mahfud, 2003: 185). The triggers of conflict in plural societies often stem from misunderstandings of different cultures, whether caused by religion, ethnicity or social strata. (Sulalah, 2011: 2).

Recognizing the potential for such conflicts, in the Palu Utara sub-district of Palu City, the government at the grassroots level demonstrates its role through various work programs that are oriented towards people's assimilation. In a theoretical perspective, the role of constructionist dimension is a conscious effort to build a harmonious social condition through its own authority. At the same time, the government also makes awareness to the community to be involved in it and make various efforts to realize the social harmonization. Therefore, this paper reveals the role of government and society in Palu Utara District in realizing the social harmonization.

## **2. Methodology**

This research is a qualitative descriptive that aims to reveal the role of government in realizing the integration and harmonization of the community in Palu Utara District. The research informants consisted of two ethnic groups namely Kaili as local ethnic and Bugis as immigrant ethnic as many as 10 people. Determination of these two groups based on the consideration that they are the largest ethnic in North Palu district. Data collection uses structured interview techniques, observations, and literature studies and related documentation.

For that, it conducted in-depth interviews of the government of Palu Utara District and his staff as informants. They asked about matters relating to government and community efforts to realize integration and harmonization. To complete the interview data, also observed the process of inter-community mixing in one RT. In addition, a literature study of related research results, a textbook on the role of government and local government files. All these data then categorized and classified by indicator, and finally analyzed and then the conclusions related to the research problem.

## **3. Findings**

### **3.1. *Government Role***

In this paper, the government and its staff up to the grassroots have an important role in conditioning society to get involved in government programs. Some of the programs based on interviews to the respondents are:

#### **3.1.1. Sport and Art Contest**

The Sport and Art Contest, basically, are part of the program in the District of Palu Utara, especially at the eve of the anniversary of Independence Day of August every year. However, in the process the sub-district government of Palu Utara through its ranks at the sub district level to make improvements and the development of the event so that more festive and not just merely ceremonial. The development and improvement of these activities has enhanced to have positive values, especially the value of social integration for local communities and immigrants in their areas. As stated by Mr. Muhammad Zawaq, one of the heads of RT in Mamboro as follows:

“Since the last two years, we have been developing events on Porseni activities that have been held. This related to the need in order to create harmonization and integration for our citizens here. So, the current activity involves a lot of citizens in the form of teams from various tribes so they can work together like ‘Tarik Tambang’ for mothers and fathers, soccer matches wearing sarongs, sack race, and so on.”

Furthermore, Mr. Ahdar the head of Mamboro sub district describes the social condition of its citizens with the existence of Sport and Art Contest, namely:

“It can imagine the crowded, cheerful, and joyous atmosphere experienced by the residents when competing. When local residents and immigrants unite in the Tarik mine group, in soccer teams then they do it happily and happily, they are happy together so that a sense of togetherness can be realized. “

Observing the description of the interview above, it can described that the activities of Sport and Art Contest as a forum to unite local residents and immigrants work well in realizing social harmony in Mamboro sub district.

#### 3.1.2. Occuring cleaning saturday program

This program takes place every Saturday on the initiative of the sub districts that assisted by ORW and ORT in mobilizing the residents. The program runs quite well because the urban village controls and involved with the people doing the work of devotion. It is as told by Mr. Muhammad Risfan, Head of Section of Mamboro Barat Government Administration that "From the village side is instructed from above to directly engage with the people of consecrated work. This is why residents also participate with them ".

The same stated by Mr. Asri Secretary Taipa Village who sometimes work devoted himself earlier before his people gathered. He told:

“For me this kind of work for me is like cleaning my own yard or cutting grass around the house. Sometimes we not only work in our homes, but also we clean up neighbors around the house, cut off branches of neighboring trees or pull out neighbors either migrants or not, no exceptions. Therefore, I often work alone although the residents have not come. Examples like that I want to show.”

The above description of the interview shows that the clean Saturday program has a good impact for residents in Taipa Village towards their integration because the leadership gives an example of helping each other without exception.

### 3.2. Community Role

#### 3.2.1. Building Arisan RT/RW group

This Arisan activity is an initiative of Mamboro urban village especially mothers. Arisan that took place once a month is not all followed by mothers for some specific considerations. However, the Arisan was quite crowded at the time held in rotation at the house of the elected citizens.

Arisan RT/RW of Mamboro sub district not only related to religious activities such as monthly recitation or smart reading Al-qur'an. Rather it also accompanied by simple social activities such as visiting of sick RT/RW members, both local and foreign, providing assistance at an orphanage, following a leisurely walk, qasidah race, and so forth. It is as told by Mr. Udin

Herman one of the head of the RT in Mamboro sub district said that, "People in their areas, especially mothers, have many activities through Arisan RT/RW groups. They also often use the support of the head of RT's legality if the activities are outside RT. In addition, this Arisan RT/RW group also has a humanitarian activity that is giving relief aids for the residents of this RT who are sick".

Humanitarian activities through social gathering as described above illustrate that citizens, basically, have a concern to help anyone without exception as part of universal human values.

### 3.2.2. Forming Innovative Youth Group

The Innovative Youth Group formed in Palu Utara District intended to bring together young people who have skills related to the use of internet media to channel their interests and talents. Mr. Ahdar Head of Mamboro Urban Village told that, "Innovative youth or KPI that has been formed for several months started to grow next to the training program they held, one of them training to create blog. This is the attraction of many young people here to become a member in it".

Sabir, one of the KPI managers in Mamboro, said that they continue to innovate and train about the utilization of Internet media both as a social tool and for business. Until now we have opened up opportunities to become members to develop their interests and talents here ".

Based on the above descriptions, it explained that the KPI was born to facilitate all young people to use the internet to be more efficient. This situation is not only loved by young people, but also beneficial to all of them.

### 3.3. Social Construction Toward Social Harmony

Government through its own authority plays a major role in creating a harmonious and integrated society. The government's structural authority makes all programmed programs well done. Through the program, the government regulates the social life of its citizens towards an integrated and harmonious condition, especially between local residents and migrants. At the same time, the people of Palu Utara are making efforts towards the realization of a harmonious social condition. The various activities undertaken prove that effort to condition social integration.

The government role with society in the view of Peter Berger is the result of objectivity as well as externalization of understanding people of Palu Utara that the government has authority role to realize a harmonious social situation. The thing that makes it objective is the repetition of the program that followed by the participation of the citizens to make it accepted as an objective thing. Internalization is an important part of objectivity and externalization. This aspect manifested in all citizens who accept the role of government as a form of their belief in realizing social harmonization.

## 4. Conclusions

The government with the structural authority attached to it has a major role in conditioning the society toward mutual harmony. It gets a response from people who also want a harmonious social condition through their involvement in government programs.

Substantially, the government program has an orientation towards inter-citizen mixing. Both local residents and immigrants both conditioned in an activity that allows them to communicate well, cooperate, and help each other complete a game or sport, or consecrated work until their goals achieved.

At the community level, the activities they hold are a manifestation of humanity and awareness of the need to live harmoniously. To achieve this, citizens make a special collective effort in their neighborhoods such as social gathering. Through this effort, it expected to reduce the bulkhead between local residents and migrants.

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# Analysis of Factors that Cause Low on Student Academic Achievement Non-Pendas Program at UPBJJ- UT Denpasar

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## Abstract

*This study aims to analyze the factors that cause low student academic achievement. To achieve these objectives, this study used a survey design to collect data from respondents. Before the first study researchers conducted pre-survey interview technique to several respondents in order to obtain information to formulate a construct that will be analyzed and research instruments. The context of this study conducted in UPBJJ-UT Denpasar with respondents of Non-Pendas Program student that low academic achievement. Respondents in this study was 71 students with a response rate of 92.5%. To analyze the factors that lead to low academic achievement and determine the level of influence with confirmatory factor analysis and descriptive statistics using SPSS 16.0 software support for windows.*

**Key words:** *Analysis of the factors, low academic achievement*

## 1. Findings

Analysis of the results of research on the variables tested. The analysis begins with data collection phase, the characteristics of respondents, the validity and reliability testing and analysis of the discussion. The results of the analysis of the factors that lead to low academic achievement presented in Table 1 below:

**Table 1. Factors Testing Results**

No.	Factor	Influence
1	Lack of motivation → a low academic achievement	low
2	Lack of study time → a low academic achievement	low
3	Not having teaching materials → a low academic achievement	low
4	Not following the online tutorials → a low academic achievement	high enough
5	Not form a study group → a low academic achievement	high enough
6	Lack of preparation test → a low academic achievement	high enough
7	Lack of enrichment material → a low academic achievement	high enough
8	Not supported learning situations → a low academic achievement	quite low
9	Lack of planning studies → a low academic achievement	quite low

## 2. Conclusion

The purpose of this study was to gain a better understanding about the response of students of Non-Pendas terhadap factors that lead to low academic achievement. As discussed previously, this study attempted to answer the question: What factors are the cause of low academic achievement in students of Non-Pendas in UPBJJ-UT Denpasar? How do these



factors affect academic achievement was lower in students of Non-Pendas in UPBJJ-UT Denpasar?

To answer the second research question, researchers conducted a cross-sectional surveys to obtain primary data using questionnaires. Keusioner designed from interviews with several students at the pre-survey. Questionnaires were used to measure students' perceptions of the factors which led to low academic achievement. Total 39 item statements used in this study.

The unit of analysis in this study is individualized. Individuals are the students of non - Pendas in UPBJJ - UT Denpasar. The sampling procedure in this study is to use non-probability sampling with a purposive sampling technique.

Based on these results, it can be concluded some important things, among them:

1. Lack of motivation, lack of study time and had no teaching materials are all factors which lead to low academic achievement, but the impact is low.
2. Not following the online tutorial, do not form a study group, the lack of test preparation and lack of enrichment of the material are all factors which lead to low academic achievement, where its influence is quite high.
3. Does not support the learning situation and the lack of planning is the study of the factors that lead to low academic achievement, but its influence is quite low.

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# **‘Ahok’ Phenomena and Perception of Bangkanese-Thionghoa People: Between Negotiation and Identical Affirmation**

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## **Abstract**

*The appearance of Ahok in the political arena has attracted people's attention in all various elements. This condition rose because of his individual and social identity. Ahok who comes from Tionghoa race or simple called as Chinese emerges as a leader in a multicultural place that brings special interest remembering that he is from a minority race. this study tries to analyze the perspective of Bangkanese - Chinese People from Ahok's home town. To analyze this study, identical theory is used by having primordial and constructive approach. This study is descriptive qualitative method. The sample collection technique was done by purposive sampling. This study was conducted in the area of Bangka District in which Chinese population reaches 29,9 %. The informant in this study was 31 people consisted of working and upper class Chinese people. The study shows that in majority Chinese people admit that Ahok is their part of society. They assume that the emergence of Ahok has positive impact to Chinese people in Indonesia, generally. However, on the other hands, in this recent situation, Chinese people are also afraid that their existence has stigma from society. Most of the informants stated that Ahok is not the representative of Chinese race in Bangka. The other informants said that Ahok is a quite good representation. The rest shows no response toward Ahok's influence toward their race. This condition actually accentuates that Chinese people in Bangka tend to show openness and tolerance. Politically, they tend to not to speak up and they worry that Ahok's existence has bad impact to their race.*

**Keywords:** *Ahok, Thionghoa and Identity*

## **1. Introduction**

In recent years, Basuki Tjahaya Purnama or known as ‘Ahok’ is a quite unique and interesting phenomenon. The emerging of Ahok actually is not new especially in national politics arena, but his presence in politics is surprising and hectic among politicians. The existence of the Ahok figure in public spaces, especially politics basically has started since his position in office as Regent in East Belitung Regency. The Ahok figure has been crowded discussed when he was selected as Vice Governor of Special Capital Region of Jakarta (DKI Jakarta) accompanying the Governor Joko Widodo. Furthermore, he can move to replace Joko Widodo as the Governor of DKI because of the election of Joko Widodo as President of Indonesia Republic (RI).

The position of Ahok in the office of Governor of DKI Jakarta is quite attention of various people. This is because of his background as a double minority, a minority of ethnicity and faith. The area of Jakarta is a very multicultural area and the appearance of the figure of the minority must be a quite interesting phenomenon, especially the emergence of pros and cons against his leadership style that tends to be assertive and bluntly.

It cannot be denied that the presence of Ahok as a leader with his *double minority* background has its own impact on some areas of community life. Not only in the area he leads directly, but also the area where Ahok comes from (Bangka Belitung Province). Ahok comes from East Belitung Regency of Bangka Belitung Islands province. Since his appearance in national politics areas, there are some impacts either directly or not for East Belitung. One of the real effects of this Ahok phenomenon is the emergence of a tourism spot called 'Kampung

Ahok'. This spot is actually Ahok's and his parent's house. The house is set up as tourist destination. The presence of this tourist destination is quite interesting for the public. This condition proves that his emergence becomes a distinct phenomenon in the life of this country.

It is commonly if the appearance of Ahok phenomenon, Thionghoa ethnic (Chinese), occurs in Bangka Belitung province. This is because Bangka Belitung Province is one of province that has many Thionghoa ethnic community. Bangka Regency for example, this regency has 29,9% Thionghoa ethnic and becomes the largest regency with Thionghoa ethnic in Bangka Belitung Province. So, the purpose of this study is to figure out Ahok as a figure in Thionghoa ethnic in Bangka Regency Bangka Belitung Province. Furthermore, this study will explore the Thionghoa community's' assumptions or perceptions toward Ahok especially in middle and lower class socially, culturally, politically, and economically.

## **2. Methodology**

This is a qualitative descriptive research. The data collected from primary and secondary sources. The primary data collected from the interview. This data was also used as the main analysis. Secondary data collected from any of the supporting documents either writing or recorded documents. Data collection is done by in-depth interview technique. Interviews was conducted on 31 informants, determined by purposive sampling technique. further data collection is done by observation and documentation. The analysis is done by reducing data, display data and verification to conclusion. The theory used in conducting analysis is the theory of social identity formation through the process of self-categorization. The primordial and constructivist approach is used as a reinforcement to analyze the phenomenon as an affirmation or negation.

## **3. Findings**

The presence of Ahok in the national arena lead to various responses and reactions among the people of Indonesia including the people of Bangka Belitung Province. The new province in Indonesia, formed in 2001, Bangka Belitung is the native land of Ahok where he lives his daily life. Before to be a Province, Bangka Belitung was the part of South Sumatera Province. The people of Bangka Belitung Province consist of various ethnic such as Malays, Chinese, Javanese, Floren, and Batak. Malays and Chinese ethnicities have a fairly dominant percentage over other ethnicity. One of the areas that is quite large number of Chinese people is Bangka regency which reaches 30%.

Various responses to Ahok appear even among the people of Bangka Belitung who are members of the same ethnic group with Ahok, Chinese ethnic. Based on the results of research on the phenomenon of Ahok and the perception of Chinese Society in Bangka Regency, it shows that there are affirmations and also negations of the identity of Ahok phenomenon. This identity affirmation is shown by the view of Chinese community in Bangka District which is proud to assume Ahok is a part of Bangka Belitung society. In general, the Chinese community in Bangka Regency admit that Ahok has good leadership and assertiveness when leading DKI Jakarta. There are many changes made by Ahok in Jakarta, especially in the case of corruption, providing services to the public, and the discipline problems of public servants. On the side of ethnicity, 68% of the informants stated that Ahok is the same as Bangka Belitung citizens and has no privileges in the eyes of ethnic Thionghoa. This statement tends to show that the Chinese in Bangka district prefer to remain silent in order not to argue when it comes to things that are political.

While the negation of identity is seen from the rejection of the Chinese community who assume that Ahok is a representation of the Chinese community in Bangka Belitung. This negation of identity cannot be separated from the public's fear of their historical past experience. According to La Botz (in Aimee Dawis, 2010: 23) Indonesian indigenous hate Chinese people because they are given special rights and be appointed as intermediaries of fiscal staff for the Netherlands. Therefore, although there are Chinese people who become wealthy in the course of time, they also form a fragile ethnic minority group in systems built on the basis of racial powers.

This hatred is not solely coming from indigenous groups, but the Dutch who colonized Indonesia at that time. The Dutch were determined to suppress the development of the middle class of the Chinese and the possible alliance between the Chinese and the *priyayi*, the indigenous aristocracy which was then carried out by slaughter of some Chinese people known as the Chinese massacre of Java in 1740. The hatred of the Chinese entered the peak and crisis in 1965, where all Chinese organizations and Chinese schools were closed down. During this period, there were anti-Chinese turmoil and there were mass attacking schools, Chinese community organizations, damaging motorcycles, household cars and Chinese figures (Dawis, 2010: 27).

Fear of the past experience is what makes the Chinese community of Bangka regency is reluctant to admit that Ahok is a representation of Thionghoa, Bangka Belitung community as a whole. In addition to the history of the past, their fear also caused them to become a minority group where in this Ahok phenomenon they are dealing with the majority group, namely the Muslim group in Indonesia and the issue that is carried out is a religious issue. The issue of religion is a crucial issue that often leads to conflict and disunity.

It is interesting when some informants in this study actually deny that Ahok is ethnic Thionghoa. They claim that Ahok is just Bangka Belitung community not Thionghoa. Thionghoa blood only flows on its ancestors (great-grandfather). This statement indicates that some of the Thionghoa communities in Bangka deny that Ahok is a part of them. People tend to be apathetic and reluctant to admit that Ahok is part of them.

From the discussion above, it can be seen the cognitive process underlying the process of categories in society. According to the theory of the social category (part of the theory of identity) of Abraham et al (in Afif, 2007: 25) the social category is a cognitive component of social identity that allows the formation of group identity by the members of the group deliberately accentuate aspects or certain characteristics of his group when dealing with other groups. The identity category will largely depend on individual considerations and customs in the group as it will determine the bargaining position of individuals and groups in the presence of other groups. The existence of affirmations and negation of identity in the Ahok phenomenon shows that only favorable categories of identity are ultimately selected by the individual and for the harmful categories of identity will be avoided by themselves.

#### **4. Conclusions**

From the findings above, it shows that Thionghoa people of Bangka Regency majority recognize Ahok's ethnicity as part of them. Bangka's Thionghoa considers that the emergence of Ahok on one side has a good impact for Thionghoa in Indonesia. However, in the present condition, Thionghoa people afraid about the wider stigma towards Thionghoa. Most informants stated that Ahok is not a representation of ethnic Thionghoa in Bangka. The affirmation of Thionghoa community in Bangka to Ahok cannot be separated from his

contributions and his work in DKI Jakarta and according to them, Ahok brings changes for the people in Jakarta through his clear, clean and transparent leadership style. Meanwhile, according to some people who do not recognize Ahok as a representation of Bangka's Thionghoa community due to their fear of the past history, where Chinese ethnic put in an inferior position and full of discrimination. In addition, the rejection of Ahok's identity as a representation of the Thionghoa community in Bangka Belitung is also due to the problems that Ahok directly deals with the majority group (Muslim). This phenomenon suggests that a favorable category of identity is ultimately selected by the individual and for the harmful categories of identity will be avoided.

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# **The Conflict Between the Hard-Liners Muslim Women against Muslim Women Who Does Not Wear *Hijab***

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## **Abstract**

*In this article we are endeavour to describe the ways of stigmatization against Muslim women who do not wear a hijab (veils) by the hard-line Muslim women. The growth of hard-line Islam in major cities in Indonesia has led to an increase in the number of groups that have rigid dogma and are intolerant of differences. The attitude of intolerance is done by hard-line Muslim women against the other Muslim women. The ethno-virtual method and phenomenology was constructed to explore the stigmatization against Muslim women who do not wear hijab. Data was collected by observation in the social media and also in the real life. The depth interview also done on both the hard-line Muslim women and the Muslim women who do not wear hijab. We demonstrate that the hard-liner believe that their ways to put the stigma to the other women as the right decision to avoid them form the disobedient group. Muslim women who do not wear hijab interpreted as an insignificant human being, easily blaming as the cause of sexual harassment, the sinner and viewed as the infidels. In other hand, the Muslim women who does not wear a hijab also react against the hard-liner's view. A complete analysis of these frameworks offers greater clarity on how the stigmatization constructed by the hard-line Muslim women based on their faith and provoked by the male hard-line religious leaders.*

**Keywords:** *Stigmatization, Muslim, Women, Hard-line, Conflict*

## **1. Introduction**

Muslim in Indonesia is not a single entity, even in its same religion, in other hand reflecting the diversity both in rituals and in their everyday life practice. After the Orde Baru regime downfall, Indonesia is facing various challenges in its life of the state<sup>5</sup>. One of the challenges is the growth of the hard-line religious groups. We were explore that the hard-line religious groups member predominantly by youth on both male and female, have the rigid dogma, narrow thinking and obey their leader without any objection. In term of dogma, each religion have developing its symbols to articulate the religious identity. In case of wearing *hijab*, there are several problem leads on conflict between the Muslim women. The hard-line women perceived that women has obligation to wear *hijab* to show their religious obedience. It has a main consequence that women who are not perform this obligation will be regarded as disobedient group. Several literature was conducted to the youth hard-liner, as Yusar<sup>6</sup> noted that the religious radicalism predominantly by youth who categorized as the sciences students. Youth in Indonesia is the vulnerable group to be recruited into a religious radicalism group.<sup>7</sup> *Hijab*

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<sup>5</sup> Zachary Abuza 2007, "Political Islam And Violence In Indonesia" (New York: Routledge, 2007)

<sup>6</sup> Yusar. "The Youth, The Sciences Student, and Religious Radicalism". *Al Ulum* 16.2 (2016): 330-347.

<sup>7</sup> Muhammad Najib Azca. "Yang Muda Yang Radikal: "Refleksi Sosiologis terhadap Fenomena Radikalisme Kaum Muda di Indonesia Pasca Orde Baru". *Maarif* 8.1 (2013): 27. In <http://maarifinstitute.org/images/..vol%20viii%20no%201%20juli%20201.pdf>. Accessed on August 4<sup>th</sup> 2017.

also view as the female religious identity<sup>8</sup> especially in modern world<sup>9</sup>. *Hijab* also in several countries, mostly in Europe the *hijab* was escalating conflict between Muslim and the larger structure<sup>10</sup>. It was very rare to find the pertinent literature that discusses the conflict between the women who wear the *hijab* and those who does not. By the qualitative approach with the virtual ethnography method combined with phenomenology method, the result shown that the religious hard-liner has a negative sentiment towards women who does not wear *hijab*, raising the intolerance attitude and constructing the superior amongst other. We assume that the hard-liner was rejecting the Indonesia multicultural reality and tend to impose their value to the larger society.

## 2. Methodology

This article derive from previous research about the youth religious radicalism in social media and also investigate the religious radicalism in Bandung and Jatinangor in 2016 until now. With the qualitative approach, we gain the comprehensive the common meaning and their perception towards the women who does not wear *hijab*. The virtual ethnography method<sup>11</sup> was very useful to gain the hard-liner propagandas in social media in term of *hijab* as the religious obligation also in term of cultivating the negative sentiments towards women who does not wear *hijab*. We were directly involved in social media<sup>12</sup> as well as to observe the subjects in this arena. The phenomenology method also very fruitful to gain the intersubjectivities on both groups. They had the different view from one to another and lead them into the latency conflict. Data gains by several observations both in real life of the subjects and also in social media. The depth interview was also conducted to the subjects both the hard-liner and those who does not wear *hijab* to complete the data collection.

## 3. Findings

The hardliner almost entirely form lower class to middle class urban family. In opposite the women who does not not wear *hijab* entirely form middle class urban well educated. We were found the massive propaganda released by the hard-liner in term of *hijab* in social media and also in real life of the hard-liner women. Firstly, they view *hijab* as their religious identity and also shown to public as their religious obedience. Secondly, *hijab* was their political instruments to mobilize the resources as their struggle to the glory of Islam in Indonesia. Thirdly, aggressively, the hard-liner had developing the negative sentiment towards those who does not *hijab* and tend to critic women who wear different clothes as their standards.

At this phase, the hard-liner was contradicted to those who wear veil but not similar with their *hijab*. The women who wear veil were perceive as not eligible as the religious obedient persons. From this contradiction, we assume that the hard-liner was also the negation of the women who wear veil. The conflict was escalated when they facing the women who does not

<sup>8</sup> Georgina L. Jardim and J.M. (Koos) Vorster. "Hijab as the Construction of Female Religious Identity". *In die Skriflig* 36.2 (2003): 271-287. In <http://www.indieskriflig.org.za/index.php/skriflig/article/download/469/362..> Accessed on July 27th 2017.

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<sup>10</sup> Michelle D. Byng. "Symbolically Muslim: Media, *Hijab*, and The West". *Critical Sociology* 36.1 (2010): 11-112. In <http://journals.sagepub.com/doi/pdf/10.1177/0896920509347143>. Accessed on August 4<sup>th</sup> 2017

<sup>11</sup> Christine Hine, "Virtual Ethnography"(London: Sage, 2000).

<sup>12</sup> Christine Hine, "Virtual Methods: Issues in Social Research on the Internet" (New York: Berg, 2005), 83.

wear *hijab*. The hard-liner juxtaposed the women who does not wear *hijab* to some kind label of disobedient group, heresy, and at last perceive them as infidels.

The stigma was raised to those who does not wear *hijab* such as contributing the sins for their father, the causal factors for sexual harassment or amoral. Both in social media or in their reality life, the hard-liner perceives that women who does not wear *hijab* analogous with the candy cover, animals-like, does not get guidance for faith and reject the religious role. For those who does not wear *hijab* were labelled as infidels and they should be avoided. In the social media, the hard-liner were impose their opposition with many propagandas and provoke them to admit the hard-liner's values and join them. Those who reject their values were stigmatize as the prospective occupant of hell and must be rejecting if they want to become a friend of the hard-liner. In opposition, the women who does not wear *hijab* has the contradiction view. They perceive that the hard-liner does not have the right to judge them whether they were *hijab* or not and criticizing the hard-liner imposing their religious value as unwise action and intolerance to the other connected to the plurality of Indonesian cultures.

The women who does not wear *hijab* rejecting the imposing values of the hard-liner and positioned themselves as the opposing group and define the hard-liners as misogynist. We also exploring that there are third party who controls the situations and made a conflict between the women who wear *hijab* and those who are not. The third party were the religious radicalism leaders (male) as the interest group to impose their fundamentals/extreme values in which to achieve their goals subverting Indonesian state power. This interest group using religion as their tools to achieve their goals using the young women as their pawns to influence the people using the religious symbols. In other side, we were interpreting that women who wear *hijab* were influenced by the religious values which offered by the specific religious leaders and viewed as a truth to be fought for. Smoothly, the women who wear *hijab* doing the polite propagandas (about wearing *hijab*) and the next phase they impose their values and doing the rude action, judging others who are not in line with themselves and also put the stigma to the women who does not wear *hijab*.

#### **4. Conclusion**

From these findings we conclude that the religious hard-liner will lead to the larger scale of conflict. The current conflict in social media has led to the hatred against other and growing the intolerance attitude. In other side, the latency conflict is occur in the real world between the opposite group of women and feared to be a bigger conflict in the future which will threatening the multicultural life of the Indonesian. We assume that our previous research was have limitation such not represent of the whole conflict between the groups as in individual scale the tolerance attitude still maintained by the religious people, especially by female. The implication form our research is offer to conduct research on social media using the alternative methods like virtual ethnography to enrich the study in contemporary society in addition to the sociological research tradition. From our research we suggest that in connection with growing the intolerance attitude, the multiculturalism education should be strengthened to prevent communal conflicts based on different religious beliefs.

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# Online Shop as the Modern Society's Consumption Culture in Makassar

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## Abstrak

*Internet use is increasingly popular among the public with the problem of access to information included in the shopping aspect called the online shop. The objectives of this research are: (i) Analyzing online shop phenomenon as consumption culture, (ii) Analyzing the factors behind the online shop (iii) Analyzing the social implications of online shop as a consumption culture, (iv) Analyze the online shop use model as consumption culture. This research uses descriptive qualitative method located in Biringkanayya Sub-district, Makassar City. Informant determination technique used is purposive sampling and focusing on online user shop society. The instrument used is the researcher himself as the main instrument and additional instruments are tape recorder and camera. Types and data sources are secondary and primary data through data collection by observation, interview and documentation. Data analysis techniques used are data collection, data reduction, data presentation, and conclusion and data validity increase persistence, source triangulation, time, technique, and using reference material. The results of the research (i) The use of online shop is widely used among the community from children to the elderly (ii) The reason people choose online shop to shop for energy-saving, no hassle, no face-to-face, time efficiency, support and fulfillment (iii) The social implications of the online shop on the community have a positive outlook that is practical and broad range while the negative impact of fraud, consumerism, non-order goods and account piercing ranges (iv) Effective online shop use model by preserving the website who visit, pay attention to the payment system, the usefulness of goods online, then the expectations of online shop users.*

**Keywords :** *Online Shop, Shopping, Society*

## 1. Introduction

Before the internet found, the economic activity was in a traditional way. Starting from trading, shopping and even auction activities are done by face to face. Like consumers who buy goods in stores or look physically so there is a direct contact between traders and buyers. The transaction process, bargaining and merchant strategies in luring consumers also look real. However, as the development of communications technology in the community that provides convenience for the community such the internet communications technology is also more advanced and growing that cultivate a variety of influences for users one of which is the use of the internet to make the process of transaction becomes an online shopping shop model. Online shop is one of the facilities presented internet which provides various facilities. Therefore, the economic actors now adapt and collaborate with the internet so that economic activity can continue without hindered by time and place.

## 2. Research Method

This research is using the descriptive qualitative method. The location of field research is in Kecamatan Biringkanayya, Makassar City. The informant is chosen by a *purposive sampling* which focuses on the users of *online shop*. The main research instrument is the researcher it self which is equipped by a *recorder tape* and camera. The data types are consist of the primary and secondary data. The primary data is gathered from the interview while the secondary data is collected from related research reports, media documents, and library analysis. The analysis technique would be started by the data gathering, data reduction, and academic judgement.

### 3. Discussion

The community of online shop users in Makassar City shopping through online services is a special attraction for the community to use it especially in Makassar City community that is heterogeneous, modern and open so that the online shop is accepted publicly. The selection of people consuming such as clothing, bags, shoes, books, and other necessities can be found through internet access with an easy-to-get online shop, an online shop is a practical new lifestyle change. The change provides a change of value that is transacted only through the Internet network.

The reason to choose the online shop namely (1) Energy saving. because no need to bother queuing at the cash register and jostling in search of items needed in stores or malls. (2) No hassle. Online shopping with online shop system is just waiting for purchased goods sent to home using delivery service such as TIKI and JNE. (3) Easy to choose price. Choosing a price online by simply searching prices at various online stores. Generally, shope online sites sell the same items with other online shop sites, but the price can be different. (4) No face to face. (5) Time efficiency. Shopping online can save you time by shopping for just a few minutes. (6) Convenient, because shopping at anytime though midnight. (7) Access to support. (8) As the fulfillment of needs.

Online Shop has social implications in the community, the positive implications are (1) Practical and efficient, (2) Price varies, (3) Broad reach, while the negative implication is (1) the incidence of Fraud committed by the seller to the customer, (2) the emergence of a culture of consumerism that easily shop through smartphones or the internet, (3) goods are not according to customer orders, (4) Vulnerable burglary account for shopping at online shop must through ATM transfer done by irresponsible people. The model of safe online shop usage by users or customers is First. ensure the online store sites visited are trusted. Second. Ensure payment system using both direct transfer and COD system. Third. Utilization of goods online. Fourth. Hope the convenience of online sho users.

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## Developing Islamic Family as Religious Symbol Reinforcement

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### **Abstract**

*Family is center of the interaction of individuals in a small group. Within the institution of family, the value built by its members (mother, father, and child) with the intention of maintaining the family institution and the individuals within it. However, the various changes also affect the existence of the family institution towards the degradation of values. Realizing this, the man made efforts to restore the substance of the family with its values. Therefore, this paper searches epistemological-theoretical ideal of the function and role of the family as a constructionist. Various literature and perspectives on the family analyzed, compared and integrated to born and the new and ideal perspective on the value that built in to the family of religious communities. Based on the results of the analysis, it found: (1) family is a social institution to develop dimensional psychic-religious, social, and biological of their members, (2) family is the venue for the establishment of sustainable value, (3) the harmonious family formed by the deal value members. Based on these findings, the conclusions obtained is the value that is (re) constructions in the family is dynamic and based on the original purpose of marriage.*

**Keywords:** *developing, family, religious, cultural, movement.*

### **1. Introduction**

In this day, people often question the relevance of marriage and family life as the basis of modern life. Indeed, Family Life in a marriage is the hope and intention of a natural and health of every male and female. One of the elements of human nature is the relationship between the natural pull of two different types, men and women (Madjid, 2004).

Strengthening above, Ghani (1987) states among the many institutions that are known and experienced by people in their social life, family is the only institution that most changes either with regard to structure and function. Family is a small community as the first cell to the great community. The family is the first school for the children, who through the cracks of the child to absorb the values of the skills, knowledge, and behaviors that exist in it.

Basri (1999) also confirms the position of the life experience shows that it is easy to build a family, but to maintain and foster families until it reaches the level of happiness and well-being craved by every couple how difficult it was. Harmonious family with a core of serenity, peace and tranquility of life is the hope and goal of life of a marriage. No exaggeration to say that harmonious family is an ideal prototype of building a household. To realize a family that harmonious course requires great effort, consistently and continuously. Thus achieving a happy and prosperous family, need to understand first what the nature and purpose of a family, and then continued with how to build a harmonious family.

The functions of the family associated with widespread social system as proposed by Ilyas (2001) as follows: Reproductive function, socialization function, Affection function,

Protection, Economic Functions, Religious functions, Education function, Recreation function, Status Determination function.

According to Ilyas (2001) family could classified as follows: (1) Nuclear Family is a family consisting of father, mother and children. (2) Extended Family added to the core family relatives. For example are brother, grandmother, niece, and others. (3) Extended Family is the nuclear family added with relatives. For example are brother, grandmother, niece, and others. (4) Serial Family is a family consisting of women and men who married more than once and is the nuclear family. (5) Family widower/widow (Single Family) is a family that is going through divorce or death. (6) Composite family is a family polygamous marriage and life together. (7) Cohabitation family are two people who happen without marriage but form a family.

According to Soekanto (2004: 1-2) family has component of social system, that has sign in situation (1) there is a belief that the nuclear family is formed as a God's nature. (2) There is a certain feeling in family members that is love each other, appreciate, cherish, and compete. (3) The nuclear family is a place of socialization and a place of serenity. (4) Every member of the family organized in reciprocity including with outsiders. (5) Families and their members have a certain role in society. (6) Each family member has the power as the basis for supervising family relations processes. (7) Each family member has a social position in relatives, family, and society. (8) Positive and negative sanctions applied in the family. (9) There are facilities to achieve family goals.

This paper proposed the developing of the Islamic family as the religious symbol reinforcement. Using a theoretical analysis, this paper explore various perspectives the concept and value of what has been happening in the community, and then compare it with the concepts of the ideal of the family.

## **2. Methodology**

In this paper, the method used is the method of comparison through the study of literature. The study conducted through text study either in the books, articles, journals, and other paper related to the topic of discussion. The focus of research directed to analyzing the thoughts related figures. As a comparison study, then in describing the findings, the researchers conducted stages: analysis, comparing the similarities and differences of thought, and the last set conclusions.

## **3. Findings**

### **3.1. The Nature and Purpose of Family**

There are so many opinions that explain what it is that becomes the essence of a family. The family usually consists of father, mother, with her children; or the household dependents. Nuclear family usually called the nuclear family, the family consisting of husband, wife, and children.

Normatively, Islam values the relationship in family, especially between husband and wife and other family members of the unit that built on justice, Mutual Need and Complement one another.

### **3.2. Religious Family in Modernity Context**

Religious movement or a more popular with the concept of harmonious family is an example of social reproduction of a model of an ideal life. Sermons and religious lectures in various recitals invite the public to pay attention to the roles of parents in relation to children

and families about the function that needs to be nurtured. However, this movement will feel a kind of longing about their past that ultimately showed no movement contextual faced with objective reality. We must all realize that the choices outside the family increasingly numerous and diverse, so the family may be an option umpteenth time since the institution of family is already outdated the pattern of the relationship of parents are stiff and primordial while social environment has undergone a process of democratization that is extremely fast.

### 3.3. Effort to Develop the Religious Family

There are six efforts, namely: (1) *Correct and precise in choosing a mate* (Arifi, 2003). (2) *Developing a Deliberative and Democratic Principle* (Nasution, 2004), (3) *Avoid any abuse both physically and psychologically* (Nasution, 2004). (4) *Making the relationship of husband and wife and other family members is a relationship partner* (Ilyas, 2001). (5) *Growing Principles of Justice* (Ansori, 1996), (6) *Creating a self-maturity* (Basri, 1999).

## 4. Conclusions

The family is the social institution that built through the mating process that members have the ability and responsibility to realize the value of peace through the planting of good psycho-religious to support and shelter for its members and support the social-community strength. The ideal family is a family that combine peace, love and mercy as a single unit and can realized in everyday life.

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# **The Roles of Religious Leaders In Donations Of Radicalism In Bintan Regency**

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## **Abstract**

Radicalism and the practice of violence in the name of a particular group constitute a serious threat to humanity today. Not only that radicalism wrapped with narrow views transformed into acts of terror and violence will even threaten the existence of social life in society. When religion is only used as a justification for acts of terror and violence at that time also human beings have lost the wisdom in religious life because less able to actualize the nature of affection that is in him. Hate and violence as if it became a common language of daily communication and commonplace to do. Radicalism presented in the form of religious doctrine has grown even more fertile. After the Reformation era which has opened the tap of freedom for the emergence of various ideologies and movements some radical groups in the name of democracy have used the wind of this freedom to show its existence in Indonesia. Among them even suffered from what is called hypocrisy in democracy a 'hypocrisy' attitude towards the nature of democracy. Where they reject democracy outright but on the other hand they also enjoy life under the auspices of democracy by exploiting the opportunities that exist and in the name of a particular religion as a justification tool. The recent radicalisms of Indonesia in the name of a particular group or religion this cannot be justified by any religion especially in Indonesia. For that the religion that is present and belief by its adherents as a means of answering the problem in every individual therefore for that religion will also give answer in stemming the existing radicalism.

## **1. Introduction**

Today we are faced with a phenomenon that is the understanding of radicalism that spread to several lines among others is the understanding of radicalism has spread among youth and adolescents through certain doctrines in the name of a religion and at the same time easily misleading notions And seeps into the minds of people who are still weak or lack of understanding of the religion in his embrace. We realize that Indonesia which has six religions as set forth in the Constitution the six religions come with a peace because religion is basically a conditioning for its followers not a tool of violence in the name of that religion own. This is where religious leaders should play a role to clarify the already turbid conditions.

Religious leaders who also have a charismatic or well-respected position for being role models for society at large. It is on the basis of this example that will bring the society or followers of a particular religion into a conditioning and the role of religious leaders are able to give an understanding of the teachings and religious values that bring peace and we all believe that all religions do not exist that teaches the Tribe and hatred to religion Anywhere and we also believe that all religions teach their people about the goodness peace and love of humanity even though different religions.

The purpose of this research is to know the role of religious leaders in stemming radicalism in Bintan Regency. Because Bintan regency is an area that borders directly with Malaysia and Singapore it does not rule out the possibility of becoming the entrance of radical understanding that will affect the local community. Therefore the religious leaders must unite and succeed in conveying the message of peace it will be great potential for the creation of a peaceful and peaceful life in the midst of the people of Bintan Regency. Messages of peace should be conveyed in the forums or meetings at every opportunity with his people so that the message of peace and values taught will be well in the middle of the community. great potential for the



creation of a peaceful and peaceful life in the midst of the people of Bintan Regency. Messages of peace should be conveyed in the forums or meetings at every opportunity with his people so that the message of peace and values taught will be well in the middle of the community.

## **2. Research Method**

The method used in this study is descriptive qualitative research namely research that seeks to present a detailed description of a special situation in the location of research with the aim of describing carefully the characteristics of a symptom or problem to be studied. Data taken from the location of the study based on interviews and observations in the field. Taking response with purposive sampling technique. Then for the analysis used by verifying any existing phenomena. Data exposure will be done using objective narratives. Qualitative approach seeks to find the meaning behind the phenomenon that occurs. Each phenomenon will be checked for truth by searching for evidence of information submitted by the parties who understand about the data or information sought. The meaning of processing and analysis that is continuously passed through this method will provide information holistically but this way only applies to the area where the activity is done

## **3. Findings**

The findings in this study are still found that the lack of understanding of society against religion which became one of the points encourage the community to be radical easy people accept radical ideas understandings that are not in accordance with religious teachings in his embrace. Because the religious leaders who have not one mission and vision so there are still friction-friction between religious leaders. When friction occurs between religious leaders is what makes the adherents to have no definite direction and purpose at the same time we are faced in a condition that seems to move and behavior of the radicalism if we want to see more closely that the problem of radicalism is not only happening at this time of day alone but previously it has also happened like groups that want to break away from NKRI and until now there is no persuasive action from the government that clearly do radical action and never in “Hurry” the perpetrators here the authors feel the need to first define what is meant by radicalism can be interpreted is an action or behavior mind or attitude that is intolerant to the opinions and beliefs of others.

So that every action often violence because it does not fit with the flow of thinking to achieve its goals. Then radicalism arises from a minimal and closed understanding of religion and often assumes that the doctrine understood is the most correct one example is to understand the narrow meaning of jihad it is found that there are still many people who understand jihad as merely fighting with a resistance between Muslims And non-Muslims by promising to get an angel. This narrow understanding is what all religious leaders need to straighten out so that wrong understanding can be straightened out here is the role of religious leaders to minimize all the existing cells so as to avoid the occurrence of radicalism.

At least there are three things that must be in the role of religious leaders in stemming the idea of radicalism the first is the role of religious leaders should explain to the adherents about the resurrection of religious teachings and values that are misled by certain groups so as to bring up the understandings Which is incompatible with religious teachings. Because basically religion is *rahmatan lil alamin* that is religion as a mercy for all of nature basically religion teach us about kindness affection and tolerance to other religion. Second is the role of religious leaders to give understanding to adhere to it that the idea of radicalism is an act that is prohibited

and not justified in any religion. Today we see and witness certain groups who commit violence based on the doctrine of nuanced thought of radicalism in the name of religion. This is where the role of religious leaders to provide enlightenment to every people who do violence. And the third is the role of religious leaders must unite in one vision and mission in facing the problem of radicalism so as not to happen friction-friction among religious leaders. Because religion is basically a universal religion that loves each other and does not distinguish any tribe and race peace and against all forms of violence that in the name of religion.

#### 4. Conclusion

The most important of the roles played by religious leaders is the assurance of security and peace felt by the community as a whole because the religious leaders have the authority to describe the sense of comfort to its adherents and the community as a whole as happened Bintan District when there is Reports from people whose activities are suspicious and who come from certain groups that lead to radicalism at the same time religious leaders immediately take action that is by way of direct down the field to see the facts that occur in the field. Rectify the understanding of society that has been exposed to doctrine with the ideals that can lead to radicalism or even dislike of organizational movements then what happens is slander in the midst of society.

Keywords Role People of Religion Radicalism Doctrine Religion

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# **The Role Of Community In Implemntation of “Healthy Village” (A Case Study at Bone-Bone, Baraka District of Enrekang Regency)**

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## **Abstract**

*There are some regulations proposed to apply “healthy village” program. Those were planned and implemented by community of Bone-Bone village. In contrary, at some others villages this program was very difficult to implement. The purposes of this study are to determine the role of community members of Bone-Bone village in applying the program and to determine the value and norm that supporting and resisting the implementation of “healthy village” program. There are some informants of the study. Those are selected by purposive sampling technique. The method of study is qualitative; the case study. The result of study describes that the role of community members in applying “healthy village” implemented in the process of planning, implementation and evaluation. Most of villagers take role in this program based on the programs purposes because they have, willing, ability and opportunity to involve. The resistances of this program come from the newcomers of the villagers. The newcomers were the emigrants who came back to their village with new values. Therefore, they faced difficulties to adapt the new role in the village. There are others obstacles, such as, infrastructure, economic factor, and the lag of human resources quality. On the other hand, the main supporting factors of the program success are value and norm of the community.*

**Key words:** Role, Community, Healthy Village, Adaptation, Value, Norm

## **1. Introduction**

The act of Indonesia on Village number 6, 2014; article 1, subsection 1, defines that a village and cultural village or another name of it, for further, called the village, is the unity of society tired by the law which has border region authorizing to govern the governance, local community interests based on the participation of community, the right of heritage and (or) traditional right that legalized and honored in the governance system of Indonesia.

Based on Statistical Center Bureau of Indonesia (BPS, 2011), there are 78.609 villages in Indonesia. The villages have meaningful determination in the social structural analysis. In reality, villages are supposed as the standard and establishment of social system of society and the indigenous culture, such as, *gotong royong*, care, sharing, brotherhood, art, personality on fashion, custom, values and norms (Setiadi and Usman, 2013).

Each village has different culture, therefore, each of it has different ordinance based on its need. In the act of Indonesia number 6, 2014; article 1, subsection 3 determines that village ordinance is the regulation by ordinance of village governance chief after legislating with village legislative. The legislation of village ordinance aims to build security, hospitality, and village order. Besides that, it functions to change the behavior of society. The aims of ordinance can be implemented if each of individual at the village participates in the ordinance enforcement.

The process of people role, sometimes, does not expected as order. It causes by some factors, such as, uncomfortable role or individual disability in behaving the role. Here, Goffman in his *role distance* concerns on the degree of individual (actor) role. According to Goffman, because of the various of roles, therefore, there are only a view of individual involved in specific role. *The role distance* indicates the degree of distance of individual and his/her roles based on order (Ritzer and Douglas J. Goodman, 2012).

The journal of the Effectivity of Village Government Functions in Legislating the Village Ordinance of Wori Village (Feisha Paramitha Gara, 2015), describes that the ordinance of Wori village still faces many problems in the process; starting from the beginning of legislation to implementation. The role of village government in legislating village ordinance, number 3, 2010, about security and order of Wori village, did not involve the community, indeed, in legislating the ordinance. Therefore, there were still many individuals break the ordinance.

The different case happened at Bone-Bone village. This village has some ordinances purposing to increase the awareness of villagers toward healthy. It is an effort to implement “healthy village” program at Bone-Bone Village. Based on the study of Resources Mobilization in Social Movement at Bone-Bone, there are some components rule in the Bone-Bone ordinance, they are; first, people forbid to sell cigarette and smoke; second, people forbid to cut the tree and farming in the area of forest, each of bride and bridegroom that need to legalized must plant five trees; third, people forbid to consume and sell high synthetical food; fourth, people forbid to consume and breed broiler (Rusmin, 2014).

Each of individual in Bone-Bone enrolls his/her role according to the ordinance of village. The study about the Implementation of Village Ordinance Number 10, 2009, about Free Smoke Area of Bone-Bone Village, Baraka District, Enrekang Regency, describes that implementation of the ordinance is running well. The indicators can be determined by the awareness of people to obey the ordinance. Another aspect is the high activeness of village government to socialize the ordinance, founded student organization for children communication and the reading Quran by women group, those are well done (Rahiman, 2014).

The unique of Bone-Bone Ordinance and its people increase the interest of researchers to study this village. One of the doctoral dissertation comes from Mappeyati Nyorong. This research entitled Bone-Bone: Free Cigarette Village (The Role Analysis of Religious and Community Leader. It studies about the role of local leader of this village to change the behavior of people (not only adult man, but children and women) in consuming cigarettes. The result of the study shows that how Idris as the chief of “*dusun*” (sub-village) felt sad to see the unhealthy behavior of his people. One day, at Ramadhan (fasting moon of Moslem), a leader of mosque, named Chairuddin, emphasized in his religious speech about the dangerous of cigarettes. Based on this statement, there were many people to aware. A day after Chairuddin’s speech, Idris invited his people who agreed on the speech. He then issued the forbidden of smoking at his territory. The issue gained pro and contra. But Idris, at the time, was still thinking about the rule of smoking forbidden. His point of view based on; first, smoking disturbs education; second, smoking decreases healthy; third, economically, smoking is inefficient; fourth, smoking is forbidden (haram) according to Islam. The thought of Idris gained support from the religious leaders. They, then, promoted the forbidden of smoking in Islam, in each of their religious speech. Besides that, they approached smokers persuasively to leave their habit in smoking.

The community of Bone-Bone Village have some ordinance that aim to increase the conscious of people toward healthy. This is to implement Bone-Bone Village as “A Healthy Village”. The ordinance must be obeyed by all of people at Bone-Bone Village. This village is

different with another villages in Indonesia in implementing the ordinance. Therefore, this study focuses on values and norms of community that cause people take role in existing Bone-Bone as “Healthy Village”.

## **2. Research Method**

This study is a qualitative research, a case studies type. The informants determine by purposive sampling technique. There are seven informants in this study. The seven informants are the village chief, religious leader, community leaders, youth leaders, midwives, and the head of village legislative.

## **3. Discussion**

### **3.1. The Role of Community Member**

The implementation of regulations at Bone-Bone village have been running well. One of the indicators is the award from The Ministry of Law and Human Rights of Indonesia to the chief of village where Bone-Bone decided to be “*Desa Sadar Hukum*” (Law Aware Village) on 2015. This village has award because of the success of community to take a role in applying and enforcing the ordinance as expected.

There is no important obstacle in enforcing the ordinance at Bone-Bone because most of community member of this village have been conscious that all of elements that regulated in the ordinance have a good purposes and impact to community and individual. The role of community members of Bone-Bone in the implementation of “healthy village” program can be determined from planning, implementation, and evaluation. Here, there are thtre main points would be described in order to gain the easier understanding. In this case, it would be described about ability aspect of community, willing and opportunity of community. These points connect with Margono’s point of view that the requirements of community participation categorized in three, they are; opportunity to role, ability to role, and willing to role.

#### **3.1.1. The role of community members in enforcing the ordinance of no smoking village**

The ordinance was socialized by using announcement board that placed in the middle of village and at the welcoming gate of the village. It is socialized on different media, such as, religious speech and discussion at the mosques and other assembly pints. There is a social control to enforce it. Here, the community leaders involve children to control. According to Idris, the chief of sub-village, most of children are honesty to report whomever people breaking the ordinance. All of reported people must be punished by moral punishment, such as, fine. Here, the law breaker is instructed to clean and public facilities of the village. The highest punishment is to force the law breaker leaving the village as determining in the ordinance of village.

#### **3.1.2. Forbidding to consume and breeding poultry of broiler**

This point of ordinance has been socialized through each series of religious sharing, continuously that delivered by member of community. Besides that, all of people are forbidden to serve their visitors with broiler to be the menu at their parties. This ordinance is controlled and reported to government of the village to be punished if there is breaker of the ordinance.

*Forbidding to consume and sell synthetical food*

This ordinance has been socialized to the parents, order that, the parents do not buy and serve thus kind of food, especially for children. This rule socialized continuously at mosque and religious sharing or speech.

#### *Obligation to plant trees for bride and bridegroom*

This ordinance has been socialized at mosques and telling message among the community members. The control implements when there is a bride or bridegroom need a letter of legalization from the chief of village to KUA (religious official for marriage). The process of planting the plants must be witnessed by the chief of village. If they do not plant the trees, the chief of village will not approve the legalization letter of marriage.

#### **a. Supporting Values and Norms for Healthy Village**

Values and norms are supporting factor for people to participate in development program. Bone-Bone, of course, has values and norms, either. Here are those values and norms that existing and sustaining Bone-Bone as healthy village:

##### **3.2.1. Values of Community that support Bone-Bone as Healthy Village**

Values determine a community and community character. Generally, values define as things that respected and obeyed by member of community as the meaningful and sacred things. They function as guidance of community to act and behave. They, also, take place as the tool of solidarity among community members. Hence, value means the norms.

The community of Bone-Bone as described above have a high obedience to their religion norms. The obedience towards religion become a value of this community. This value, then impact individually and community to be obedient for other regulation and ordinance. Therefore, the chief of village must be a man who has a good understanding about religion norms and tradition. The religiousness value of Bone-Bone community facilitates everything related to village development becoming easiest. All of information, education, guidance, and children empowering inform at mosque. This value become character of community. For instance, in fashion.

The other value of Bone-Bone community is self-consciousness. Self-consciousness support individual and community to aware. The consciousness of people toward obedience of ordinance comes from inside not outside of self. Therefore, the community obey to the existence of ordinance to implement healthy village, as the vision of Bone-Bone village government.

Another value of Bone-Bone community is unity. This value has been existed for a long time. The manifestation of this value can be determined in “*gotong royong*” (help among other) as their tradition. This tradition named as “*hari pemerintah*” (government day). This time is a day where all of people make a time to participate in event or program for community interest fulfilment.

The highness frequency of face to face meeting and unite at mosque or when “*gotong royong*” indicate that the unity of this community is really high. This value increases the spirit of care to help each other (among other). This reality can be found when there is a member of community needs help. His or her need for help then announce at mosque, the other members of community must come to help. Here, the unity is really respected.

##### **3.2.2. The Norms of “Healthy Village”**

The norm of religion is fundamentally norm to support the implementation of healthy village. The role of people here is determined by this norm. For instance, when they decide to legalize the ordinance of forbidding smoking, they connect this ordinance to the norm of religion that forbid smoking.

Morally approach through mosque is another power to govern community. Because, each regulation easier. This condition give advantage to the village government to decide an ordinance. The obedience of Bone-Bone community toward their religion is indicated by their custom to function mosque as assembly point (meeting room) to discuss all of public problem, include village development. It bases on the informant information below:

“Every Friday, there is always reading and sharing about Quran, Friday afternoon, is the schedule of women to handle this event, whereas, the schedule of men is at Friday evening. The religion norm that obeyed by people become a fort of people attitude, where the guidance that exist inside the religion, must tent to the goodness. Those are applicated and obeyed by people of Bone-Bone village, so this village can be well known as “law obedient village”.

The ordinance of Bone-Bone Village about “healthy village” will never be obeyed by people without strong motivation from inside, self-consciousness of individual member of community. The motivation is the obedience of people of Bone-Bone toward their religion. This obedience makes people easy to govern. It is different with forced regulation that decided by government only. The obedience appears for government only, either. It does not come from inside the self. So, the regulation like that will run on short time, when the government change that regulation must be changed too.

### **3.3. The Internalization of Norm and Value**

Bourdieu in Modern Social Theory explained that habitus is psychological structure or cognitive that used by actor to hold the social life. The actor is instrumented by internalized scheme or pattern that they use to feel, understand their action and value their action either. (Gorge Ritzer, 2004:522). Value and norms are the supporting factors of people to participate. Therefore, they must be internalized to the new generation sustainably. This is really important, in order that, the value and norms of Bone-Bone Community would not be change. Early internalization is urgently required to the young generation.

#### **3.3.1. Norms Internalization**

The success of religion norm of Bone-Bone Community in the implementation “healthy village” program, of course, ought to be installed to the young generation, specially, for children, because they are the main actor of sustaining the success of Bone-Bone now days. The most important behavior of old generation of Bone-Bone is to behave the attitude in daily life practically. The old generation show their young generation how to behave. Generally, the community of Bone-Bone are religious.

The community of Bone-Bone frame their young generation by educating their children in Quranic Education Institution (TPA). This is the media of internalizing religion norms. This basic institution takes place at mosque. Besides that, the parents educate their children in Islamic boarding school to increase their understanding toward religion. Furthermore, the education of children is conducted at home, either. Here, the parents take the most important role to internalized norms to their children.



### 3.3.2. Value Internalization

The unity as Bone-Bone Community value is educated to their children. The important thing to do is to show in attitude of the older generation. Islamic education at mosque schedule a special time for good attitude and character. Here, the children are easy to understand the value that educated because except educated in Quranic institution at mosque, their parents show the value to their children by applying the value as the attitude in their activity. In this case the parents enroll the important role to internalize the unity value to their children. This value is correlated to the norms of religion when educating children. For instance, the children are educated to share each other in gaining reward from God.

The core point in human development is the human must be the actors of it. Human is the main key of development success. To gain the success of development, the first act to do is to develop human (Zaini Romad,1998:21). Related to the point, in order to exist Bone-Bone as healthy village, of course, the community must aware about the important of this program. Here, the early education of value and norm for children is important indeed. The method of it is religion approach because the norms of religion have proven effectively supporting Bone-Bone as the healthy village. Religion approach has a large impact to the process of Bone-Bone development. The young generation will continue the development of this village because they have been educated by their parents, religious leader and village government in Islamic boarding school.

## 4. Conclusion

The role of Bone-Bone villagers in achieving the "healthy village" can be determined at the community participation, since in the process of planning, implementation, and evaluation program, in existing Bone-Bone as the "healthy village". The people of Bone-Bone have taken their role as in order.

The supporting value and norms of implementation of healthy village are unity value and religion norms. The community of Bone-Bone realize that religion norms function as life guidance. They aware that religion norms can guide them to be more better in their life. This is really has been proved that the implementation of healthy village program running rapidly. It is a rapid social change. Its indicator is the implementation of no smoking, no synthetic food, keeping the tree ordinance for healthy village. The ordinance existence is supported by religion norms.

The government of Enrekang regency must intensive support the community of Bone-Bone village. Here, the community need some knowledge and skill related to healthy life. The government of regency ought to have innovation of healthy life program for this community. The other important point must be done by government of regency is village infrastructure development, such as road and healthy facilitation support. The easy access to Bone-Bone village will support the coming visitor this healthy village.

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# The Dynamic of Struggle in Diamond Market Field: From Domination to Collaboration

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## Abstract

*This paper is the result of research on the dynamics of mastering of diamond market among diamond traders through contesting their various capital. This research uses qualitative research methods to get the deep facts and has been interviewed 15 persons as informants. This study found that the struggle in the diamond market domination has undergone some form of struggle that is from big boss domination model, 'partnership' of critical bosses to resist the dominance of big boss. And lastly, the model that is now in progress is a collaborative model between some traders in a 'bubuhan' group to dominate the diamond market.*

**Keywords:** *field, market, diamond trader, domination, collaboration.*

## 1. Introduction

This paper discusses the practice of diamond traders on the mastering of the diamond trade. The studies on the diamond trader completes the study of the diamond trade done by Berman (1971) and Spar (2006). Berman (1971) examined the important role of the organization of the diamond trade in determining the diamond price. The study's Spar (2006) like Berman, examines the diamond price stability. The studies show the organization role of diamond producers that is dominated by the diamond company De Beer. The cartel controls the diamond prices to be remain stable. In contrast to what has been done by Berman and Spar, this study focuses on the dynamics of the diamond traders in mastering of diamond trading. This study is interesting because the dynamics of diamond traders in the diamond markets in Martapura city and its surrounding areas are very dynamic.

The market as a 'sphere' of competition between traders in terms of Bourdieu is known as 'field' diamond trade. The concept of domains used by Bourdieu viewed as 'the realm of power' dynamic, where a variety of potential exists. Realm is the realm of the power of partially autonomous and also a sphere in which the ongoing struggle of positions. This struggle is seen to transform or defend the realm of force. The positions are determined by a special capital distribution to the actors who are located within the realm. When the positions achieved, they can interact with habitus, to generate postures (attitude-body) is different having a distinct effect on the economy 'taking a position' within the realm. For Bourdieu (1986), Capital that allows people to control their own destiny.

The phenomenon of diamond trade dynamic being associated with the characteristics of rare diamond with expensive price and speculatively marketed in a limited market makes the diamond trade very dynamic because all traders must compete each other. This study attempts to show the dynamic of diamond trading in mastering on diamond trade based on the situation of market. The differences of market situation make a differences on models of mastering diamond trade. So, this reseach studied about models of mastering diamond trade.

## 2. Methodology

This study uses qualitative research method to gain a deep understanding of the practices of traders in the diamond trade. This research has been conducted in Martapura, Kalimantan Selatan. The subject of this study is the traders who are members of the community of diamond traders, Martapura with using purposive as sample technique.

The data collection is through direct observation toward activities of traders buying or selling diamonds and in-depth interviews toward informants who have been chosen. The data is classified and narrated to be able to describe the phenomenon in accordance with the data obtained from the field and to produce a variety of research findings.

## 3. Findings

The utilization of capital by diamond traders in the process of trading diamonds according to their position in the diamond trading community. The diamond traders are divided into several levels, namely 'pengempet', small traders, bosses and big bosses formed as a result of contestation in diamond trading by utilizing various capital either in the form of money capital, capital of knowledge of diamond, capital of trader network of diamond and capital of membership in a '*kongsi*'.

In the case of market dominance by big bosses there is a change of strategy in the domination of the diamond market that depends on the level of awareness of diamond traders groups and the situation when the diamond trading process takes place from the domination of the wholesalers to the strengthening of the docket group.

### 3.1. The dominance of the Big Boss and the Critical Boss's Partnership

Market domination by big bosses that have huge economic, social, and cultural capital accumulations dominate the diamond market. Expensive diamond prices and capital problems for bosses and small traders make them powerless and impossible to make the grade. In this condition, large diamond merchants have much to say about the haram of interest in lending and borrowing as well as the great risks in diamond trading so diamond traders and diamond owners will sell their large and medium diamonds directly to big bosses. As a result, the dominance of wholesalers becomes very strong in the diamond market.

This situation occurred until the early 2000s in which the awareness of the bosses who were critical of this condition arose and attempted to change it through the establishment of an 'kongsi' institution that is a joint venture in capital so as to purchase large diamonds. They tried to unleash the shadow of the dominance of the big bosses and managed to gnaw at the big bosses.

### 3.2. The Big Boss's Collaboration: between Integration and Contestation

The presence of a boss-initiated counsel has threatened the dominance of the Big Boss. As a solution, they develop a joint venture similar to build a collaboration involving bosses and small traders. They form a 'bubuhan' group with a big boss being the head of a plate.

In this collaboration each trader has their respective roles dedicated to mastering the diamond market. Big boss as owner of capital, controlling this group to hunt big diamond. The boss as an active trader in the diamond market and respected role as the driving force of this group. They become the mover of small traders to help him get information about diamonds. In further developments, all diamond traders are incorporated into several '*bubuhan*' groups in order for them to gain success in the diamond trade.

#### 4. Conclusions

In the field of big traders' contestation there is the dynamics of merchant strategies in diamond trading that is the dominant strategy of big bosses who have dominated the diamond market with a series of symbolic violence devices until they gain resistance from the critical Boss with the 'kongsi' institutions they form. They succeeded in digging up the big boss. These conditions spur traders to form engagements involving Bosses and small traders to be part of 'bubuhan' group and used to win the competition with other big bosses in the diamond market domination.

This finding becomes a revision of Bourdieu's theoretical framework of the concept of practice. In Bourdieu studies or those using Bourdieu as an analytical framework always indicates dominance by dominant groups in a field against subordinate groups through symbolic violence they control. In contrast to these findings, in the diamond trade field, where the very limited number of commodities is happening is that the big traders cooperate with the merchants below in a 'bubuhan' group.

This 'bubuhan' group is formed on the interest of the big boss to offset the critical Boss resistance by embracing Bosses and small traders to work together for large diamonds. The members of the 'bubuhan' group have different roles in strengthening the existence of the duck group with different functions and in interdependence. The members of the council consist of: the big boss as the initiator of this council which provides the money capital for the counselor, the boss as executor who organizes the strategy of obtaining diamonds by involving and controlling the small traders as a moving contributor as the spearhead in executing the strategy for obtaining diamonds. They are interdependent but also contestate to each other to maximize the benefits of this counseling. Therefore, the continuity of the density will always be evaluated by each member of the council through renegotiation of rewards among them.

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# **Youth Social Entrepreneur Indonesia: Driving Change and Empowering People in Rural Communities**

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## **Abstract**

*There are many ways to take the young people (youth) to be involved in social economy activities. It is not only by seeking a job but also by creating it by opening a number of entrepreneurial opportunities. Youth is also able to organize themselves in the young entrepreneur community. One of the interesting aspects of the form of the youth's involvement in the development is their innovative ability to optimize the potential and assets of the village so that it can respond to social problems such as poverty and unemployment of the village. When it is reviewed from a rural sociology study, it becomes relevant and enlarges new insights about the participation of the youth of the village in rural development. The main objective of this research were; First, identify characteristics of the participation of youth in the practice of social entrepreneurship. Second, analyze the social business model of the initiation of the youth in community empowerment in rural areas. Third, analyze the sustainability potential of social business practices of the youth in the village. Research activities were conducted by following qualitative research procedure. The researcher chose the case study method because of the characteristics of the case choice being studied in focus and depth to then the development of case descriptions was conducted. The researcher employed a qualitative approach and the method of case study. The goal of the researcher employed qualitative approach because the researcher wanted to find out the answers to the problems being examined by explaining, managing, and interpreting the research results with the order of the words and sentences. The main findings of this study is to show that the characteristics of the youth in the village in implementing social entrepreneurship is a form of collective action of the youth they collaborate in doing economic activity in the village. The variety of patterns and mechanisms gradually has a role in the effort to improve the well-being quality of youth and family (society). In addition, the growth of the practice of social entrepreneurship derived more from individuals who concern, have a special ability or the excess resources. Youth have modality of the adequate knowledge and skills to do social change especially in the village in a creative way. In the study, the researcher found that there is a theoretic contribution between the study of rural sociology and the economic sociology particularly about social entrepreneurship. Sociological approach consisting of concepts, variables, theories and methods can be used to understand social reality that occurs in the dynamics of rural life.*

**Keywords:** *Youth, social entrepreneur, social business, rural, participation*

## **1. Introduction**

Social entrepreneurship in Indonesia becomes the concern among academics, practitioners, the media and the government elite that is considered to be innovative solutions in solving social problems. One of the conditions that make the promotion of social entrepreneurship is because of the assumption that the market mechanism is impossible to solve social problems. Meanwhile, the government became the representative of the interests of society as a whole to solve social problems on a large scale. The Government has the power with adequate access to the entire community including mobilizing potential and national assets. Even so, the role of government has not completely answered the serious and complex social issue faced by the community. The presence of private parties including non governmental organizations (NGO) and nonprofit organizations (community care, agency/ humanitarian foundation) becomes a new hope in its contribution to solve social problems. The initiative arose as a form of social entrepreneurship practices in social development environment.

One of important aspects in the development process is the active role of the youth. In this case, youth have a right over what they really hope can come true so that it gives real contribution to the development. One of the interesting aspects of the form of the youth's involvement in the development is their innovative ability to optimize the potential and assets of the village so that it can respond to social problems such as poverty and unemployment of the village. When it is reviewed from a rural sociology study, it becomes relevant and enlarges new insights about the participation of the youth of the village in rural development.

Therefore, the researcher conducted further studies by formulating the problems namely (1) How is the mechanism of participatory of the youth in the social entrepreneurship practices in the village?; (2) How is the social business pattern of the youth in community empowerment efforts? and (3) How is the sustainability potential of social business practices of the youth in the villages?. The main objective of this research were; First, identify characteristics of the participation of youth in the practice of social entrepreneurship. Second, analyze the social business model of the initiation of the youth in community empowerment in rural areas. Third, analyze the sustainability potential of social business practices of the youth in the village. Research activities were conducted by following qualitative research procedure. The researcher chose the case study method because of the characteristics of the case choice being studied in focus and depth to then the development of case descriptions was conducted.

Studies on social entrepreneurship have given understanding that entrepreneurship as a means or way to solve social problems existing in the surrounding environment. This is interesting because it views the social side from the entrepreneurship that has been identified with the economic paradigm and tend to be profit oriented. The concept of social entrepreneurship with the community approach outlined by David Bornstein (2006) by examining some of the social entrepreneurship programs from various countries. One of them is the provision of electricity for the people of the District of Palmares in the State of Rio Grande do Soul Brazil initiated by Rosa. The idea that comes in the social entrepreneur's thinking is not limited to the reality of scarcity that occurs in the community, but also able to see the narrow spaces or small things that is often considered impossible or useless to be the opportunity. In this context, the social entrepreneur at the same time play a role in shaping a new mindset to society that is mobilized that basically humans have the capacity or competence despite of the mainstream view that is not seen competent or helpless (Bornstein, 2010). The concept of social entrepreneurship is synonymous with social enterprise. The study indicates the diversity of definition, the conceptualization framework and methodology social activities. Although in general, according to PerriniVurro (in Mair et al 2006), social entrepreneurship present by giving a new paradigm that entrepreneurship as a means or way to solve social problems existing in the environment such as poverty, unemployment, inequality of access, and so on.

Social entrepreneurship emphasis more on social values being produced. As in the field of business, social entrepreneurship here also has a role in creating jobs, increasing the productivity and income of the residents. Therefore practice of social entrepreneurship also contains elements of social innovation. Some studies indicate that innovation will not be effective without a business model. The business model in this case is usually oriented to the market and the needs of stakeholders. One study conducted by Kusumasari, et al (2015) about the business model of social organization (social entrepreneurship) in Indonesia showed the presence of three important aspects namely First, organizations need to pay attention to the proportion of the value (value proposition), it is the ability of the organization to explain social issues and objectives of its users which is expected to be completed by the organization. Second,

the organizational need to formulate a clear and diverse activities to support the vision and mission of the organization in the form of its ability to build partnership and manage costs. Third, the measure of the organization performance becomes a means to think of solutions of barriers to the organization as a form of the organization understanding against the value capture of the organization. In addition to these three matters, the other important aspect is the innovation in the organization as the ' wheel of change ' in facing challenges and changes in the future.

The main findings of this study is to show that the characteristics of the youth in the village in implementing social entrepreneurship is a form of collective action of the youth they collaborate in doing economic activity in the village. The variety of patterns and mechanisms gradually has a role in the effort to improve the well-being quality of youth and family (society). In addition, the growth of the practice of social entrepreneurship derived more from individuals who concern, have a special ability or the excess resources. Youth have modality of the adequate knowledge and skills to do social change especially in the village in a creative way. In the study, the researcher found that there is a theoretic contribution between the study of rural sociology and the economic sociology particularly about social entrepreneurship. Sociological approach consisting of concepts, variables, theories and methods can be used to understand social reality that occurs in the dynamics of rural life.

## **2. Methodology**

The researcher employed a qualitative approach and the method of case study. The goal of the researcher employed qualitative approach because the researcher wanted to find out the answers to the problems being examined by explaining, managing, and interpreting the research results with the order of the words and sentences. Though this qualitative research was not limited only on data collection from an object, but would include analysis and interpret about the meaning of the data. Stages of research include First, the desk study to identify and analyze the previous researches that are relevant to the research purpose. Second, focus group discussion (FGD) to test, enrich, and sharpen the results of the desk study. Third, formulate the results of desk study and findings of FGD become a final research results.

The researcher employed the data analysis in accordance with the procedure of analysis in qualitative methods namely: first, private interpretation of the researcher, by relying on the fact that the researcher brings culture, history, and his own personal experiences to the research. Second, the interpretation in the form of meaning that is derived from a comparison between the research results with the information derived from the literature or theory. Third, the researcher confirmed whether the research results confirm or deny the previous information. Fourth, the interpretation could be in the form of new questions that need to be answered, the questions that emerged from the data and analysis, and not from the results of the researcher's prediction. To ensure the data validity, the researcher conducted activities including: First, the data triangulation that was done through the method triangulation by using cross data collection methods and data sources triangulation by choosing a variety of the appropriate data source. Second, the data conformability was conducted through a deep observation via field trips repeatedly. Third, the reference to prevent the shallow results of the study. The researcher utilized references that are appropriate to the topic of the research. Fourth, discussions involving colleague friends who did not conduct the research to discuss and give some suggestions.



### **3. Findings**

Young social entrepreneur that became the study in the research is the individual who has the ability to translate social issues existing in the village environment. They systematically do internal coordination and collaboration of their fellow to seek new opportunities, plan in the future, do real social business activities, monitor the implementation of social business and evaluate the results they obtain. They are able to demonstrate to the village community widely through social business activities involving youth and local communities (bottom up). In addition, they are able to motivate and influence the mindset of people to create a big impact as well as new solutions that are useful to the village community as a whole. They are also motivated to meet their social mission and can overcome the social issues so hence they create innovative solutions. This in the long term can have an impact on the process of social changes in the rural environment.

Social business model of the youth initiation in community empowerment in rural areas in accordance with the concept of Praszkie and Nowak: first, the Social Mission is a goal that will be achieved when performing activities of social entrepreneurship. As social entrepreneurs, youth has been able to contribute in solving the social problems of the village namely poverty and unemployment. Second, Social innovation, It is demonstrated by the youth through the existence of new approaches, new ideas, and new strategies in the form of village tourist activity, home industry and agriculture development; Third, social change, namely the existence of a new business opportunity for people in the long term could increase productivity and revenue; Fourth, the entrepreneurial spirit that the youth is capable of making commitment to every individual involved in the social business activities as the driving engine with the goal of creating a better thing for the fulfillment of the needs of the community and Fifth, the personality in the form of creativity and entrepreneurship skills conducted by the youth who are able to take risks, overcome obstacles and hurdles during the business process. The five components when they are in the context of the opinion of Long (1987) in the study about rural development, theory approaches is a response to the kind of special problems and further influence the ways how the problems raised and can be overcome so that the business activity gives social and economic impact for the community widely.

### **4. Conclusions**

The practice of social entrepreneurship in the research indicates that the activity of social business is a community-based alternative that could potentially improve the development process, especially in rural areas. The growth of the practice of social entrepreneurship comes more from young individuals (youth) who concern, have a special ability or the excess resources. The youth is able to combine innovative ideas for the village social change that is done by applying the strategies and business skills. The youth is able to work in a participative approach that is working by defining a particular social problem and then organizing, creating and managing social enterprises to achieve the desired change. The efforts of the discovery of an effective and sustainable solution was done for answering social problems in the village.

Innovations that come from the youth were conducted by involving all parties in the community so the process of spreading ideas and goals addressed to the community widely. The public can get benefits from the presence of the initiation of social business that is integrated with the village policy. It shows the urgency of youth in rural development that is absolutely required to stimulate rural areas in increasing the economy productivity especially poor villages area that require innovation in solving the existing various problems. Participation

in the form of civic engagement gives opportunities and freedom of youth as individuals to determine what is required to meet the needs of life and their interests independently.

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# Transformation Model of Customary Conservation Area Management in Mungku Baru, Rakumpit District, Palangka Raya City

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## Abstract

*The dynamics of forest management for the Dayak people in Central Kalimantan, boils down to the concept of Batang Garing as a symbol of the environment that is understood by the community as a balance of the relationship between human and nature. Therefore, the function of forest for the Dayak community is not only as the fulfillment of the necessities of life, but also related to the responsibility to preserve the natural resources for the life of future generations. They say: ingat peteh Tatu Hiang, petak danum akan kolunen harian andau (remember the message of ancestors, natural resources for the life of generations to come). Local understanding is in accordance with the concept of sustainable development of natural resources (sustainable development). One of the local wisdom in managing the forest environment is Pahewan, a forest area considered sacred by the community. This pahewan area according to Dayak beliefs should not be disturbed, because it will violate the area of pali (taboo) that can make the person got sick or wretched. The purpose of this study was to find the transformation of the model for the management of indigenous conservation areas. Used Participatory Methods to explore and develop community thinking about the management of indigenous conservation areas through Focus Group Discussion (FGD) and to conduct in-depth interviews to find out the people's understanding of the area. The results of the study show that there is a construction of knowledge used to maintain the sustainability of the area; a legend used to strengthen people's understanding of Pahewan forest as a sacred area, ecological functions, where lakes, forests and rivers are sati Regions interacting with the water system in the lake, including the survival of the fish in the lake. Eco populic management, where the strong community role in Pahewan forest management, will be very much at odds with the eco totalitarians that emphasize management on the part of the government.*

**Key words:** *Pahewan, Conservation, and Indigenous People.*

## 1. Introduction

The dynamics of regional autonomy with the spirit of initiative and creativity of the community to build their own areas have been eroded by a strong push to increase economic growth by vying for massive exploitation of natural resources. Even emerging political elites and interest groups are involved in the management and utilization of natural resources for the needs of the moment, without considering the sustainability of natural resources for the life of the community to come (sustainable development) and the marginalization of indigenous peoples are highly dependent with the sustainability of natural resources. For them, natural resources not only function economically, but also ritual function, identity and inspiration in addressing the challenges of the rapid and complex dynamics of change today. On the other hand, legislation and policies protecting the interests of indigenous peoples are weak in implementation and are defeated by a momentary interest on behalf of the state.

Likewise, NGOs and academics who are supposed to function as a mouthpiece for indigenous peoples' struggles are still limited to discourse, study and yet to see meaningful actions in fighting for the interests of indigenous peoples. Therefore, conflicts in the management and utilization of natural resources still color the lives of indigenous peoples in Central Kalimantan. Indigenous peoples' natural resource management shows that management

practices are based on local wisdom prioritizing the balance of human relationships; human relationships with nature; and human relationships with the Creator. However, there will also be social transformation constructing cultural values in the dynamics of people's lives.

The total of 126,200 square kilometers of wilderness covering 70% of the 153,564 square kilometers of Central Kalimantan is a natural resource that must be maintained and conserved in the context of reducing carbon emissions and global warming, where Central Kalimantan is very potential for carbon trading. Similarly, the availability of 3,106,440 hectares of land or 52.18% of the total peatland in Kalimantan, gives the world's attention the importance of Indonesia to save the earth due to climate change. Within the forest area, there are also *pahewan* (customary conservation areas) which are protected areas of indigenous protected forests whose existence is severely threatened by plantation, mining and HPH investments.

The laws and regulations covering the issue of customary land include Amendment of the 1945 Constitution of 2000 article 18 B on the recognition of the existence of indigenous peoples; Governor Regulation 13 of 2010 Customary Land and Indigenous Peoples Rights on Land. The purpose of the Governor's Regulation is to protect the rights of the people to the land and to secure legal certainty of customary land ownership. Particularly in relation to oil palm plantations, there is a Regional Regulation no.5 of 2011 on Sustainable Management of Plantations, which contains the main ideas that protect the rights of indigenous peoples, including the handling of mandated conflicts resolved under Local Regulation Number.16 on Customary Institutions, namely by *Damang Kepala adat*. Usop, SR. et al. (2008) in social, economic and cultural studies of indigenous conservation areas in Central Kalimantan, namely Pahewan Kalawa in Pulang Pisau District; Pahewan Kalaru in Katingan districts and Pahewan Tabelien in Palangka Raya City, found: (1) In each of the Indigenous conservation areas, there is a fruiting spirit as a guardian of the area, so the area is considered a sacred area and protected by custom (2) cultural activity related to the customary area, such as *manyanggar*, *memapas lewu and berhajat* (make anoath) (3) in addition there is also the threat of sustainability of the area by timber companies and oil palm plantation companies. Among the three custom areas, only the Pahewan Tabelien are able to maintain its natural sustainability.

The results of Miko, T (2014) research on Pahewan Tabelien show that community involvement in maintaining and preserving the forest area that is sacred (Pahewan) is with the control over the common or collective territorial customs known as custom territory so as to embed the obligation of the local community to maintain and manage it as well as to secure the sacred forest area (Pahewan) from exploitation by outsiders. In this case, the role of *DamangKepala Adat* and Customary Institution, is a custom court that serves to maintain the sustainability of forest resources and the fulfillment of the needs of indigenous peoples. From the Academic side, Siti Maimunah (2017) stated that the customary conservation area is a strategic issue related to global warming and climate change. Therefore, customary conservation areas need to be maintained and conserved as carbon stock and will be subject to conventions in accordance with the measurement of the amount of carbon available in the area.

Efforts to support the conservation, have been agreed with the community in the village of Mungku Baru to reserve 500 hectares of 16,000 ha *pahewan* area as the area that will be developed as a target for the development of carbon potential. Meanwhile, from the Central Kalimantan Provincial Forestry Office, through the Production Forest Management Unit (KPHP), starting in 2015 has planned the empowerment of communities by developing the potential and local cultural values in forest conservation and strengthening of customary institutions to ensure utilization and function of forest as a function fulfillment of economic

needs and ritual functions. The problem faced is the unavailability of legal protection related to government involvement in empowering indigenous peoples, thus hampering the involvement of the Forest Service actively to provide guidance to the indigenous community.

Based on the thought above, indigenous peoples have the means to defend the customary conservation area based on local cultural values or local knowledge but in the dynamics of forest management there is a threat by HTI company and Oil Palm Plantation to the sustainability of the natural resources (sustainable development). Therefore, this study focuses more on efforts to explore and understand the local cultural values associated with the preservation of forest resources as local knowledge and integrate them with the strategic issues of climate change and global warming that will encourage the presence of transformation models in the management of customary conservation areas based on local knowledge.

## **2. Methodology**

Participatory methods of exploring and developing community thinking about the management and utilization of indigenous conservation areas through Focus Group discussions (FGD), followed by in-depth interviews with indigenous figures who are familiar with the history of PahewanTabelien, understand local cultural values and are open to the dynamics of management and in the utilization of forest resources. FGD results and in-depth interviews will be analytically analyzed descriptively to clarify some of the categories associated with transformative models in the management and utilization of indigenous conservation areas.

## **3. Findings**

The occurrence of *Pahewan* as a protected conservation area based on tradition, is through a process of formation involving community and community leaders (informal leader) in responding to problems encountered. The integration of their own knowledge and life experience has formed an intersubjective and collective consciousness to defend or resist the external influences they are facing. Therefore, the actions taken will always be related to the cultural values and knowledge possessed by the community group or community concerned. Pahewan Tabelien as custom-conserved forest prevailing in Mungku Baru village can be seen from the cultural aspects that describe the dynamics of the community in responding to problems faced so that changes that occur due to the development of society as a result of the development process do not leave the cultural roots of the community concerned.

The dynamics of the community depends on the local community leaders who creatively construct the Pahewan with understanding as a sacred forest that should not be disturbed because there is a magical spirit waiting for the forest, so that the disturbance to the forest is considered to be a violation of the Pali (Taboo) that can cause death and misery of the person who violated the pali (Taboo). This cultural understanding shows that people have a strong desire to maintain local culture as an identity that should not be lost in the development of society. In other words, there is a process of transformation that integrates the values of handling with customary values that are prevalent in people's lives. From the environmental aspect, *Pahewan* is understood by the community as a buffer zone, as only Pahewan Tabelien survived the long-drought forest fires of 1991 and 2001. With this understanding, Pahewan Tabelien must be protected and maintained for the survival of the surrounding community the forest, in accordance with the ancestor's message "ingat peteh Tatu Hiang petak danum akan anak jarian harian andau" (remember the ancestral messages, land, water and natural resources for future generations to survive).

The context of understanding above, is highly relevant to the concept of sustainable livelihood in the management of natural resources. This survival is not only for human needs, but also for the survival of various biological resources including plants and animals, including microorganisms that are needed in maintaining the ecosystem. In addition, *Pahewan* is also understood by the community as an economic asset that will provide hope for the welfare of the people, because it keeps the treasures of the *keris* (some of short sword) "Pulang sanaman" and the treasure of gold and diamonds. One of the efforts of the community which is the linkage between the forest and the sustainability of the water system is the fishing effort that is highly dependent of the rakumpitriver which is an environmental service that must be maintained as a source of community income. Thus, the *pahewan* area includes the rakumpitriver which is an important source of environmental services that must be conserved.

#### 4. Conclusion

Cultural values which are the cultural identity used to reinforce that the *Pahewan* area is an area that needs to be protected based on the tradition of Dayak People in Central Kalimantan. Nevertheless, the construction of knowledge, is a process of social transformation that strengthens the identity of Dayak people in the *Pahewan* Area. Based on the understanding of the Dayak people in the area of *Pahewan* above, it can be drawn some conclusions that is a reflection of the researcher's dive of understanding Dayak people. Reflections from these understanding dives are:

1. There is a common awareness of the Dayak community in *Pahewan* Area to maintain the cultural value system from outside influences which is considered to destroy the cultural value system that has been regulating the life of the community in the utilization and management of natural resources.
2. Is a way and tool to respond to problems encountered by constructing knowledge to strengthen the identity of local communities in fighting information and knowledge coming from outside the community.
3. The occurrence of interaction and integration process that encourage the process of social transformation, so that there is a change in the meaning of the mercy of the sacred forest into a protected area of conservation of customary. In this case, the role of the community is very prominent in the protection and maintenance of the region (ecopopulis) compared with the role of government (ecototalitarian).

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# Hiperreality as a Lifestyle: How Family Environment Preventing Social Deviation in 21st Century

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## Abstract

*The impact of technology use in society has been the discussion of Sociology from the beginning of its emergence. Technology was originally created to simplify human life. However, today technology is not only limited to simplify human life but also has eliminated the boundaries of the world. Social media, is one of the technologies that facilitate human interaction that also successfully eliminate the boundaries of the world. However, the existence of technology would have a negative impact, especially to teenagers. Hyperreality is in line with the high use of technology among adolescents has raised new concerns about social deviations caused by social media. Because adolescents use social media as a modern lifestyle identity. Here, the importance of the role of parents as the source of socialization first major funds, to be able to prevent the negative impact caused by social media and hyperreality. Therefore, the purpose of this study is to determine the extent of the impact of hyperreality in shaping the lifestyle of adolescents in the modern era in order to know what kind of education pattern that should be applied by parents in 21st century adolescent life. This research uses mixed method with sequential exploratory strategy. The results show that the presence of hyperreality in the formation of adolescent lifestyle is in the category of strong and moderate.*

**Keywords:** Family Education in 21st Century, Family Environment, Hiperreality, Social Deviation, Social Media effect.

## 1. Introduction

The rapid growth of technology that is in line with the globalization of media has changed human life to always move dynamically in accordance with the demands of the times. Indeed the existence of technology is presented to facilitate human life. However, in fact the use of misguided technology instead predates a new form of disaster (Ho, Chen, & Ng, 2017). Like, technology in the form of social media has more or less degraded the value and morale of adolescents as the next generation of the nation. They tend to deepen what appears on a screen rather than to imitate good values and norms in society (Pegg, O'Donnell, Lala, & Barber, 2017). The presence of social media has brought teenagers to a hyperreal life, or the circumstances in which something that is displayed on a screen appear more real than the actual state (Martin, 2014), so that they can easily imitate and reduplicate it to a more extreme stage (Babintsev, Babintseva, Bykhtin, & Sapryka, 2015).

Hyperreal media is basically made to change a look becomes more interesting (Bailey, 2014). But now, unconsciously hyperreality has entered into all aspects of life, starting from how to choose clothes to how to mingle (Isikhan & Sigin, 2016). Thus, hyperreality in social media forms teenagers as their lifestyle seeding field, because what is displayed in social media can be easily imitated (Tondeur, van Braak, Ertmer, & Ottenbreit-Leftwich, 2017). In essence, hyperreality is not specially prepared but is ready for duplication (Bonanni, 2017).

Today's modern teenagers are a generation that can not be separated from devices and the internet, so they are called net generation. Positively, Generation net is more tolerant of difference, and smarter and faster adapting than its predecessor, the teenagers of this era seem to reshape their social life order in a more modern direction such as from workplace to



marketplace, from politics to education, even changes occur in the basic structure of family life (Wilson, 2010 pp. 9). On the other hand, net generation lacks sensibility at good and bad value (Martin, 2014).

The modern lifestyle that is in line with media capitalism has changed the adolescent's view of anything. So that raises many discourses about the fear of changing teenage lifestyle in a more extreme direction (Laura, Amy, & Constance, 2015). Changes in the direction of adolescent lifestyle are the result of their struggle with their environment (Maxhuni, 2016). However, adolescent environmental adherence to social media has been somewhat showing what the lifestyle of adolescents today (Budimansyah, Juwita, & Nurbayani, 2013). The number of distorted happenings among teenagers is largely the result of duplications of what is displayed on the internet and social media (Zhang, Yu, Wakefield, & Leidner, 2016). For example, the number of breeding cases displayed in social media is used as a reference to do the same thing is not used as a warning to not do bullying. As a result, cases are increasing every year (Vazsonyi, Jiskrova, & Ksinan, 2016). In addition, many cases of sexual abuse among adolescents are the result of seeing pornography in social media (Dines, 2017). The most appalling phenomenon is the case of pedhopilia, where the case is revealed in social media facebook (Handayani & Kurniawati, 2017). This fact should be used as a warning considering Indonesia ranks 6 countries with the most internet users in the world and 60% of users are teenagers (Data Menkominfo, 2017).

The existence of social media that is in line with hyperrealita can not be prevented. Reflecting on some of these cases the importance of parental supervision of children, especially adolescents as the main penggandrung social media should be increased. However, the understanding of different social media between parents as the Baby Boomers and teenagers who grew up in the digital age has become a major obstacle to finding solutions (Patrikakou, 2016). Facts on the ground say that children who live and thrive in the digital age prefer to be in the home than outdoors. Because, when in the house they tend to get freedom in interacting through social media and worse they can freely open anything without parental supervision (Wilson, 2010). Weak supervision of the parents makes them keep cool in the cyberspace it is no wonder modern teenagers are also called as digital native whereas parents merena called digital migration (Amaral, Fonseca, Tiago, & Tiago, 2016). In addition, hyperreality is in line with the growth of social media has become a modern adolescent lifestyle that adds a long list of the need for changes in parenting patterns in the digital age as it is today. However, it is important to know in advance in what aspects of parenting parents need to change.

This study raises the hyperreality variable which in the early stages of the study used phenomenological designs to get the conclusion of some of the trends why modern teenagers prefer to interact and stay linger in cyberspace, the results of these studies include: Relative advantages, Complexity Compliance, Can be used easily and what is seen can be applied in everyday life, Then, aspects of adolescent lifestyle as cyber-migrating user of Social Media shows that social media users will reach a certain level of gratification and benefit from it (Ruggiero, 2000). the tendency of social media adoption depends on the reasons of user psychology such as: the dimensions of selfishness, the dimension of personal needs, the interactive dimension, the dimension of social recognition, the dimension of social interaction, the dimension of self-actualization, and the dimension of togetherness, joy and escape (Daniels & Zurbriggen, 2016).

Furthermore, to obtain how big the tendency of relationship of two variables is the next analysis is to use quantitative techniques Rank Spearman formula with interpretation of

correlation coefficient 0,00 - 0,199 Very Low, 0,20 - 0,399 Low, 0,40 - 0,599 Strong enough, 0,60 - 0,799 Strong, and 0,80 - 1,000 Very Strong (Cresswell, Plano-Clark, Gutmann, & Hanson, 2003). The results show that epsilon-tested epsilon to know the hyperrealita relationship in the formation of adolescent lifestyle in the modern era is in the category strong enough and strong. Similarly, the magnitude of the influence of hyperrealita in shaping the lifestyle of adolescents should always be supervised by parents in order to avoid deviant behavior caused by hyperrealita in social media.

## **2. Methodology**

This research was conducted in Bandung City using mixed strategy method of sequential exploratory where the approach is possible to test the cause and effect of a phenomenon resulting from merging qualitative and quantitative logic thinking (Boersma et al., 2016). In the first phase of the study using a phenomenological analysis design which allows researchers to identify the nature of human experience in a particular phenomenon (Ritzer, 2008). This design requires to delay the assessment of the phenomena being studied (Lawler, Thye, & Yoon, 2016). This stage uses interviews to 10 informants to get the results of descriptive data. Then, at the quantitative stage, interview results are processed using Uses and Gratification Theory (UGT) (Korhan & Ersoy, 2016). resulting in a research questionnaire that was then tested to 100 adolescents. By first calculating the total population of adolescents (10-22 y.o) in Bandung amounted to 674,816. Furthermore, to draw the number of samples using Slovin formula with an estimated 10% (Trihadiningrum et al., 2017) resulting in a sample of 100 adolescents. This approach helps to develop the model through.

- a. Develop a construction to measure desire and motivation. Thus a qualitative approach with phenomenological analysis in the first stage is used to collect data and disclose findings to deepen the understanding of the variables studied.
- b. Measure the relationship between needs with technological innovation (social media). Therefore, the second stage of data collection using a quantitative approach
- c. Enriched the validity of the research results through a combination of the two approaches. Thus, the scope of this study is considered as a reformer because of the fact that the field indicates that research on hyperrealita in social media is still in development stage (Zolkepli & Kamarulzaman, 2015)

## **3. Findings**

As described earlier this research uses sequential exploratory model where the hypothesis of qualitative research results is tested in quantitative research. The hypothesis shows that hyperrealita media influence on adolescent lifestyle formation in modern era. Therefore, in qualitative testing, hypothesis first developed by referring to Uses and Gratification Theory (UGT). Previous research using UGT shows a wide range of understanding of the needs of using media and motivation in its use; such as, the media is used for the fulfillment of self-actualization desires, as a source of information and education, fantasy and escape, as well as a means to connect or disconnect reality (Blumler, 1979) (Ruggiero, 2000). The hypothesis developed in this study is based on the connection between epsilon-epsilon in hyperrealita media with the formation of adolescent lifestyle in the modern era.

The results of this perspectives are as follows: Media Hiperrealita Relationship on Youth Lifestyle Dimensions Strongness in strong category (0.631), Hyperrealita Media Relationships on Youth Lifestyles Personal Needs Dimensions in strong enough category (0.423),

Hyperrealita Media Relations in Youth Lifestyles Interactive Dimensions (Two-way communication) in strong enough category (0.458), Hyperrealita Media Relations on Youth Lifestyles Social Recognition Dimension is in strong enough category (0.585), Hyperrealita Media Relations in Youth Lifestyle Social Interaction Dimension is in strong category (0.640) Relationship of Hyperrealita Media on Youth Lifestyle Self-actualization dimension is in strong category (0,602), and Media Hyperrealita Relations on Youth Lifestyle The Dimension of Togetherness, Joy and Escape are respectively strong enough (0,502, 0,458, 0,411).

#### 4. Conclusions

Adolescents today have a high level of need for achievemet. However, the current social recognition has been colored by their skills in using technology, especially social media. Thus, the expected social recognition of adolescents today is the recognition that comes from cyberspace. Hence hyperrealita with social recognition is strong enough to have an effect. In addition, the social interaction of adolescents at this time is strongly influenced by the existence of hyperrealita where in hyperrealita daily social media used as a tool to interact, they assume the interaction using social media is much more effective than interact directly.

In addition, in actualizing himself a modern teenager using social media as a container to realize it. However, actualization through social media is often colored by hyperrealita media, such as the alteration of real circumstances becomes more apparent than the reality. This is evidenced by the strong relationship of self-actualization with hyperrealita media. Then, the impulse that spawns a need (togetherness, friendship, escape from reality) is related to the adoption of actions that appear in hyperreal-described social media. From these statements, parental supervision should be done by digital surveillance, especially the supervision of their social media. However, by not over-protective their freedom because modern teenagers as digital native will tend to find another freedom but in a more extreme way.

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# **The Analysis of Women Needs in The Area of Sebangau National Park (Moser Gender Analysis Framework Of The Society In District Administrative Of Kereng Bangkirai)**

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## **Abstract**

*For many people natural resources become the major income to support their daily needs, to live and also to get benefit from it. On the contrary the government also make strong regulations about natural conservation through several acts. The fact that people support their life based on the natural resources and the government also push strong regulations of natural resources conservation caused some disagreements between the society and the government itself. This disagreement will bring another impact toward the society, the suffering local people because they can cultivate or hunt around the restricted area freely. The problems arise within the society for example in one area of Sebangau National Park in the area of Katingan river, Lake of Kereng Bangkirai. Formerly, the local communities used the traditional way in catching fish without cultivating it but due to the new regulations they need to change those systems with Keramba system and not all the local community are familiar with the new system and eventually they have to change into the old system because they can not adapt with the new one meanwhile they have no skills and more fund to invest with the new system. This will effect the family financial from the men as main source income and the entire members of the family rely on him. Women in this case also have important roles for the family since the less of financial income for the family, women need to be survived to help their husband, Therefore the research problems are clearly stated about how is the division of gender roles in the local community in Kereng Bangkirai and how to analyze the pratical and startegic needs of women in Kereng Bangkirai. The methods used in this study is qualitative approach with the main purposes to find the depth information from the key informant through field observation and interview. The findings of this study related with the distinction of role ultimately forms a socio-cultural construct that conditions women and men in activities, duties or responsibilities that deserve or deserve both. Usually activities that generate money and goods or productive activities, are considered appropriate by men, while the activities of caring for natural resources and maintaining a home or reproductive activities are considered appropriate for women. The role-conditioning between women and men then forms the so-called gender role activities.*

**Keywords:** *Natural Resources, Women, Men, Roles*

## **1. Introduction**

The regulations regarding to the area of Sebangau National Park brings about another problems to the local community. First is local people lives are changing into the new history of national park. Second, there is a process of marginalization and impoverishment of men and women. In this case there are differences of suffering between men and women due to differences in gender status and function in the society. The regulations regarding to the area of Sebangau National Park brings about another problems to the local community. First is local people lives are changing into the new history of national park. Second, there is a process of marginalization and impoverishment of men and women. In this case there are differences of suffering between men and women due to differences in gender status and function in the society.

Third is in the implementation of development projects, often the practical and strategic importance women part is not considered as an important issue. Based on the issues above, it is interesting to conduct a study on the community around the conservation area of Sebangau and also to analyze the social-economic condition of the society in its life dimension related to its role and gender status. Based on the phenomenon above there are two problem formulations in this writing, First, how is the division of gender roles in the local community in Kereng Bangkirai. Second is how to analyze the practical and strategic needs of women in Kereng Bangkirai?

The scope and limitations of this research problems consist of : 1. Mapping the division of labor by gender through three dimensions like the roles of reproductive, productive, and community work, 2. Describes the needs of gender, specific in two aspects such as, the practical needs of gender are the needs women in order to carry out the social roles played by them in responding the short term needs, gender strategic needs is a long term need with specific purpose to change the roles of gender in order that women and men can share equally in the developments.

The objectives and target of this study are: 1. Finds the mapping of gender division of labor, the practical and strategic needs of women which is very useful in improving women empowerment, 2. To find out the imbalances gender role relates to the management of natural resources by creating of economic development based on local wisdom and feminism ecology. The theory of Gender Roles in Natural Resource Management will be the highlight of the literature review. Gender is the different roles, functions, persuasions, positions, responsibilities and rights of conduct, both women, and men formed, created, and socialized by local communities' norms, customs and beliefs. In this regard, the concept of gender relates to appropriate or inappropriate roles and tasks, both for men, and for women<sup>13</sup>.

This difference often leads to gender inequality, especially for women. The distinction concerns roles and duties both public and domestic. For example, homework such as cooking, sewing, sweeping and washing are considered appropriate by women. If there are men who do so it will be regarded as a deviation of gender roles. Meanwhile, workers repairing tiles, cleaning trees and joining meetings are considered appropriate by men, if any women involved are perceived as transcending gender roles. The methodology used in this study is qualitative approach because the object described in this study is a dynamic people in Kereng Bangkirai makes it very difficult to determine by statistics. Even if there is data in the form of numbers, it is used to facilitate tabulation or grouping of data, to find an overview of field conditions. The overview of the main results of this work is gender roles are behaviors in condition both women and men in activities, tasks, responsibilities and activities deemed appropriate or appropriate for both. This role is the result of hereditary learning that formed into traditions or habits that are difficult to change. The division of gender roles is the result of socio-cultural constructions in a community group which in its implementation is influenced by the ideology of fatherism or the preference of men.

## **2. Methodology**

The research problems of this writing is how is the division of gender roles in the local community in Kereng Bangkirai. Second is how to analyze the practical and strategic needs of women in Kereng Bangkirai? The method of this research is using qualitative method to

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<sup>13</sup> Fakhri, Mansur, Analisis Gender dan Transformasi Sosial (Yogyakarta Pustaka Pelajar. 1996: 3-22)

describe the situation from the problem arises within the society and applying descriptive method in analyzing the data through field observation and interview. Moser Gender Analysis Framework also used in this study to find out the about how the gender relation will affect the development in certain area. This approaches which are used have a great related with the dynamic society in Kereng Bangkirai. Data to be used in this study were data obtained from relevant government agencies such as environmental agencies, forestry services, government regulations, reports from nongovernmental organizations.

### 3. Findings

Natural resources are very important in human life, that the way man manages nature becomes the basis of the development of culture in the society. Because in the way humans manage the natural resources there is a process of human self-adjustment, eventually it creates a culture. For example, in the pattern of food management, human culture recognizes the way of cultivation and rice fields, two patterns that are the result of the formation of human knowledge dealing with the natural environment. In traditional societies, natural resources are used to obtain natural products.

Residents take forest products such as rattan, honey, animals and others. However, along with the development of human culture, the management of natural resources experiences the formation of certain cycles that result in the division of gender roles in them. In fisheries, for example, forming a pattern of large fish and small fish, as well as for own consumption or sale. This cycle eventually formed a system of management and mastery of natural resources. This distinction of role ultimately forms a socio-cultural construct that conditions women and men in activities, duties or responsibilities that deserve or deserve both. Usually activities that generate money and goods or productive activities, are considered appropriate by men, while the activities of caring for natural resources and maintaining a home or reproductive activities are considered appropriate for women. The role-conditioning between women and men then forms the so-called gender role activities.

### 4. Conclusion

In the community this gender role activity creates unequal conditions of access and control between men and women. Access to men in public or public policy activities such as decision making is greater than women. Likewise, control over the management and utilization of natural resources is directed more towards the decisions of men than in women. Lacking in gender relations are caused by many factors, such as religion and belief, legal systems and political institutions, economic systems and educational systems and public knowledge. In reality, more women receive unjust treatment than men. One form of injustice against women is economic marginalization. This economic marginalization of women is seen in the weakness of women's opportunities to economic resources, such as land, credit and markets. This is exacerbated by their lack of access to knowledge and information relating to external social changes that affect.

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# **The Freedom of Association and The Weak Bargaining Position of Labor**

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## **Abstract**

*The study was motivated by the increasing number of trade unions since the adoption of the Law No. 21 of 2000 concerning Trade Union / Labor Union, so much born trade union / workers new addition to the existing union. This study aims to examine how workers' bargaining position after the New Order. This research was conducted in Surabaya, interviewing informants subject (labor activists) from various unions / labor unions. Data was collected by in-depth interviews. The collected data then diusun in the transcript, categorized and analyzed qualitatively. The findings of this study is that the positive impact of the presence of many unions indicate that freedom association among workers, so they can choose the union in accordance with their aspirations. In addition to the positive impact there is also a negative impact that workers are not solid, divided, and very potential for horizontal conflicts, mutual fighting members, so that fewer workers who are members of the union because most are outsourced workers. In other words, with the increasing number of trade unions means that workers' bargaining position was weakened.*

**Keywords:** *freedom of association, horizontal conflict, outsourcing, trade unions / labor unions*

## **1. Introduction**

Post-collapse of the authoritarian regime, our country is undergoing a transition to democracy, freedom of association and speech freer to do. The moment is greatly exploited by various elements of society including the workers to establish trade unions. The development of trade unions after the New Order seemed to be euphoria among workers, especially after the government ratified ILO Convention No. 87 through Presidential Decree No. 83 of 1998 on Freedom of Association, which is translated in the form of Act No. 21 of 2000 concerning Trade Union / Labor Union. This Law regulates the establishment, membership, notification and registration, rights and obligations, financial and wealth, dissolution and other matters concerning trade unions, in addition to the union / labor union is formed of, by, and for workers in a free, open, independent, democratic, and responsible to fight for, defend and protect the rights and interests of workers and to improve the welfare of workers and their families. Moreover, it also makes it easy for workers to form unions. This study aims to examine how workers' bargaining position after the freedom of association (Act No. 21 of 2000).

## **2. Methodology**

This study on freedom of association and workers' weak bargaining position, conducted in Surabaya, which is an industry center in East Java. This study used qualitative methods to examine in depth about their lives after the workers' freedom of labor. This study select 16 labor activists from various unions as subjects informants and informant support each one businessman and one representative from the government (Department of Labor). Data was collected by interviewing informants good depth in all subjects and supporters using interview guide. Once the data is collected, processed in the form of transcripts, and further categorized, analyzed and then discussed it with the theories used in this study.

### 3. Findings

The study found that there are differences in workers' conditions before and after the New Order. In the New Order era, a period of darkness for labor, freedom of association stocks. Only one union (union mono) SPSI co-opted by the military, the government, employers. While the post-New Order, with multiple unions are no guarantees the right of association are regulated by law (Act No. 21 of 2000 and '87 and '98 ILO conventions that have been ratified).

The positive thing is the existence of multiple unions that legally the right of association is guaranteed, even with multi-union system, labor unions can be developed in accordance with the capacities and aspirations of workers. Workers are free to choose and determine which union would have to fight his fate. In addition, in institutional side of the unions is now more independent than the New Order period deemed not defend the workers and not independent as pro-government.

In addition to the positive impact of the multi-union, the study found that a lot of negativity with many unions because the unions were a lot does not mean that workers are empowered to reach his goal, but the opposite is not able to improve workers' conditions, the strength of the labor movement actually polarized into small movements that undermine the position of the workers. Not only that, many trade unions could backfire for solidarity trade union movement in the tripartite relationship because many people assume even suspected the emergence of trade unions after the New Order is a political euphoria in the transition period and the potential to be the workhorse (mobilization) for the adventurous political certainly had a lot of interest.

The number of trade unions can also lead to unhealthy competition between the unions, both in the recruitment, formation of trade unions in the company as well as in determining the representative trade unions on the Negotiating Committee in the formulation of the Collective Labor Agreement (CLA), a representative in the Institute of bipartite and representatives who sit the Tripartite body, of course, also had trouble reaching an agreement between the unions, especially in the talks or negotiations with employers and the government. The next result is a horizontal conflict between the union and one of the trigger to a claim that the union of its members is greater than any other union, let alone in a single company, there can be union (Sutinah, 2014). The number of union members is very important because it determines the bargaining position of trade unions.

Very interesting findings is the increasing number of existing trade unions, not followed by the increasing number of workers who are members of the union, but instead it less and less, even according to the informant, the workers who are members of seriakt only about 5-10% of the total workers. Once traced, apparently because most workers who work at this time outsourcing status. Although it is set in the legislation may not restrict workers into the union, but in practice there are still companies that lay off their workers if the association, especially the outsourced workers.

Some of the reasons why the participation of the workers in unions is very low, is first, that labor is more afraid of losing their jobs than to have to choose to organize. This is understandable because the jobs were very limited. As the findings of studies conducted by AKATIGA-TURC-Lab. Socio UI (2005) that targets trade union struggle in Indonesia has experienced a shift from issues of economic welfare and protection of the fundamental rights of workers toward existential struggle simply maintain the work itself.

Second, the number of trade unions make labor movement fragmented and more thinking about the institution, rather than its members. According to Dita Indah Sari (2006), which

became the main problem of workers are (1) the condition of the labor movement is now fragmented, deeply and widely based on the orientation and political affiliation, program, figure and so on. This, lead workers do not have a strong bargaining position, both by employers and by the authorities. (2) low awareness of the organization among workers as a result of the depoliticization of the New Order, so it is not surprising that workers shy away from political issues concrete. This condition is reinforced by the notion that lack of awareness to organize it into a comparative advantage of labor in Indonesia (Sutinah, 4) As a result of follow-up was only thinking workers and engaged on specific issues or related to labor, and very rarely come to think of the broader problem of the country. Even the labor movement is based more on specific issues and interests (Research Team Demos, 2005).

Third, many workers were in a union that was only when workers face / face the problem of employers. As it is known that to solve the problem with the employer or negotiation with the employer, it is impossible if done individually, so that the workers sign union just because the faced problems and to get help from the union, after all finished the worker will leave the union. This condition which according to the informant that the inclusion of labor union members are conscious of cases, it means that there are cases that happened, the workers into the union that fought for their rights, especially workers' basic rights. Workers have been realized if the fight is done separately or individually, it will not work, so the workers feel the need to enter the union (Gunarso, 2010). As studies conducted Sutinah (2015), that the background for the workers to join a trade union is different is the presence of injustice, abuses employers, and many government policies (state) are not in favor of the workers. Cases like that are encouraging workers to enter the union.

#### **4. Conclusions**

The results of the analysis of this study can be concluded that the presence of Act No. 21 of 2000 concerning Trade Union / Labor Union is a step forward, because it gives the freedom of workers to establish, build, manage trade union in accordance with their aspirations. On the one hand it is very positive because the workers are free to choose to be or not to join a union. Labor unions are free to choose in accordance with their aspirations. In addition to freedom of association, by the law of trade unions as more independent than the previous union. On the other hand, freedom of association also made labor is fragmented, low solidarity, not solid even potentially horizontal conflict between union members fight each other motivated.

An interesting finding is the increasing number of trade unions even fewer workers who are members of the union, since most of the current status of outsourced workers, who did not dare to associate. In addition, labor unions entered driven by the awareness of the case, it means to be union members for facing the problem, and will come out if the problem will be solved.

Lack of solidarity, the potential for conflict and furthered least unionized workers make increasingly weak bargaining position of labor. In other words, the freedom of association after the New Order did not make workers more solid but increasingly fragmented and consequently weak bargaining position of labor. \*)

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# **Analysis of Peasant Empowerment Through Quasi-Agrarian Reform Program, Evidence From Indonesia**

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## **Abstract**

*This paper is dicusses about quasi-agrarian reform in Indonesia. According to writer, agrarian reform both redistribution and legalisation of assets, must be run in Indonesia. Government needs to empower farmers to resolve a number of structural problems such as poverty, unemployment and inequality. Land redistribution, especially to poor families, needs to be realized in order to prevent the aforementioned problems from being acute. The implementation of quasi-reform agrarian program did not have a direct correlation with the credit participation of farmers. Direct correlation is indicated by the increased land prices after certification. Their primary reasons for land certification are to obtain a sense of security, to serve as a powerful evidence of land ownership, to preserve opportunities to at any time access reforms and to prepare for dealing with land speculators, especially in areas with rapid economic development. In such latter area, agrarian conflicts increase due to land conversion.*

**Keywords:** *quasi-agrarian reform, peasant empowerment, agrarian conflict*

## **1. Introduction**

Generally, agrarian reform has two objectives, namely to achieve justice and to increase farmer productivity. Because the two objectives have not achieved, agrarian reform is an interesting issue of all time. This issue had appeared prior to the independence of Indonesia and was a matter of debate among the independence activists. After the independence, narrowed as land reform, agrarian reform became the left and center- left ideology promoted by the Indonesian Communist Party (PKI), the Murba Party and the radical Indonesian National Party. Cabinets that came and went in the era of the Old Order were also resulted from the expertise of political parties to exploit the issue of agrarian reform. The actions of The Indonesian Peasants' Front (BTI) and the Indonesian Forestry Workers Union (SERBUKI), mass organizations affiliated with the PKI in 1963-1965, leading to class conflict in rural areas and triggering the 1965 coup, ended debates and discourses on agrarian reform. Moreover, the New Order government adopted the ideology of "developmentalism", which did not require people's participation in development, the agrarian reform discourse disappeared from the political stage of Indonesia. As a result, once being the country's principal program under Law no. 5 of 1960 and Law No. 56 of 1960, agrarian reform was only treated as a routine daily bureaucratic affair (Wiradi, 2000).

It was surprising that the spirit of agrarian reform emerged after the New Order with the stipulation of TAP MPR No. IX/MPR/2001. The government was mandated by the people to implement agrarian reform to resolve agrarian conflicts and to implement agrarian reforms through land redistribution prioritized for the poor. As suggested by Groenewald (Groenewald, 2004) and Binswanger-Mkhize (Binswanger-Mkhize, 2014), the success of agrarian reform requires a radical change in the design and implementation, active participation of beneficiaries and strong implementing organizations by siding to landless peasant. During 2012-2014, only

420,180 plots of land were successfully redistributed land, which were smaller in the previous years (ATR/BPN, 2016). 0.

This article discusses agrarian reform in terms of asset reform in the perspective of peasant empowerment. The question that guides this article are, why does the government need to undertake asset reform? What are the benefits of implementing the program for peasants and what are the risks borne by peasants?

## **2. Research Method**

This research employed secondary data analysis. This method analyzes data collected by others, government agencies or other institutions concerned about an issue. Over the last two decades social scientists have made use of this method because of extensive data, low cost and allowing comparison analysis (Neuman, 2014). The data analyzed were taken from the Ministry of Agrarian Affairs and Spatial Planning/National Land Agency, Central Bureau of Statistics, and agencies or institutions concerned with agrarian affairs. The data were analyzed by comparing and interpreting quantitatively and descriptively.

## **3. Discussion**

Agrarian reform is reforming ownership, tenure and use of land to achieve justice and increase productivity primarily for small and landless peasants. In the Peasants' Charter (FAO, 1981), agrarian reform is a movement, which means an ongoing effort to create justice for peasants. Agrarian reform is not a momentary, but sustainable effort of which ultimate goal is to achieve justice and increase farmer productivity. According to Jacobs (2010), land reform for the benefit of peasants does not have a meaning of reform if it is not followed by efforts to reduce peasants' poverty, food security and agricultural sustainability. Both the *The Peasants' Charter* and the Jacobs' concept have meaning consisting of asset reform and access reform. This was developed by the National Land Agency (BPN) under Joyo Winoto (Winoto, 2013).

Therefore, this article uses quasi or pseudo because there is no change in structure and only change in function. This concept is different from that is proposed by Christodoulou (Wiradi, 2000) who positions such agrarian reform as Fabianism, an imprecise analogy because Fabianism is a slow-down by pretending to do but actually not. For the government, quasi-reform has various benefits such as that agrarian reform program continuously exists, state apparatus continuously work and state budget can be continuously spent. For landowners, its usefulness is still determined by various objective factors beyond the control of the landowners.

Based on the aforementioned definitions, agrarian reform also includes empowerment or strengthening of peasants. Through the asset legalization, land will have a wider function and be connected with larger socioeconomic system. There is a strong correlation between legal assets and land prices or economic value of the land. According to classical economic theory, the key to social progress is in the capital formation and only the owners of capital and landowners are able to do so (Jhingan, 2012).

This means it requires change from extralegal property to formal property. Without such change, land is only dead capital and remains in the extralegal domain as well as fails as capital (Soto, 2006). By placing the land in the position of formal property, the land owner will reach the position of empowerment by actualizing himself in social system of society. In this context, empowerment must avoid the strengthening of individuals only, but must maintain and develop social institutions and social systems of society. In Friedman's concept, strengthening the ability

of individuals and social institutions is to achieve independence (local self-reliance (but not autarchy) (Friedman, 1992).

There are a number of benefits to landowners by placing their land in the position of formal property, namely managing economic potential of the asset, integrating it into a socioeconomic system, strengthening the responsibilities of participants in the existing system, placing more liquid assets to be easily interchangeable, placing the participants in one network and, equally important, protecting transactions, not only protecting assets (Soto, 2006). If the asset remains in the extralegal position, the owner runs a considerable risk of losing security against ownership, property protection costs greater than taxes and placing the property in an underground position so that it is often neglected in public services (Soto, 2006).

Agrarian reform in Indonesia is very important and urgent to implement. The importance of agrarian reform to overcome problems of imbalance in land ownership, poverty, unemployment, environmental damage and lack of food supply. Approximately 40% of lands in Indonesia is controlled by private companies and individuals. Total area of land under Rights to Cultivate (HGU), Logging Concession (HPH), Industrial Plantation Forest (HTI) and Building Right on Land (HGB) until the end of 2016 reached 41.21 million hectares. Meanwhile, the number of peasants, owning land less than 0.25 hectares, were 13.7 million people. Inequality of land title and ownership between layers is indicated by the Gini index of 0.562 (data of 2012). A total of 17.17 percent of peasant households owned only 0.9 percent of agricultural land. Of course, such size of agricultural land is not efficient to work on because the expenditure of energy, goods and money was not equivalent to the production. As a result, most peasants were caught in a cycle of increasingly severe poverty.

Inequality of agricultural land tenure is very serious. 11.27% of peasant households control 45.47% of agricultural land with an area of 2 hectares or more, while peasants who own land that does not meet the economic scale for production reach 56.41%. This figure does not meet the Porsterman index for peasant revolution because they are not landless. However, it is clearly an arena of continuing agrarian conflict. In any sector, the conflict always put peasants powerless, especially when dealing with corporations and the state (state enterprises). The Agrarian Reform Consortium (KPA) records that every year there is an increase in agrarian conflicts in terms of number, area of the land, injured families and criminalized peasants.

Peasants who joined the quasi-agrarian reform program were relatively constant every year. Of the six types of programs implemented by the National Land Agency, a program involving peasants are PRONA (Agrarian National Operation Project) and Agriculture. Prona had been implemented since 1981 initially targeting the poor in rural areas and then expanded to veterans, employees whose salary below the provincial minimum wage and widow/widower of retired civil servant. As a project known to the public, Prona was more attractive and its requirements were not as complicated as other programs. In joining a program including empowerment, people paid attention to relative advantages, suitability, complexity, testable and ability to observe a curve building. In addition to these factors, public participation in the Prona program was inseparable from the considerable scope of the program compared to other programs.

It was more ironic if sources of cost were taken into consideration. For example, data of 2015 mention that 2,147,490 land parcels were successfully certified (Ministry of ATR/BPN, 2016). Of these figures, the State Budget only covered 858,999 areas, the rest (59.9%) from Non-Tax Revenue (PNBP) or funded by the community itself. Annually, there were only about 106 thousand owners of land certificate who joined the access reform program (ATR/BPN,

2016). This participation rate was very low if compared to the number of participants on the asset legalization. The low number of participation in the access reform, according to the BPN research results in 4 (four) provinces (West Java, South Kalimantan, Gorontalo and Southeast Sulawesi), was due to low public interest in participating the access reform, especially getting bank credit to establish small businesses. Meanwhile, Agricultural Research and Development (R & D) to increase agricultural productivity found that such low interest was because peasants did not know that credit was given from banks to peasants ([www.litbang.pertanian.go.id](http://www.litbang.pertanian.go.id), July 9, 2017). On average, People Business Credit (KUR) for agriculture sector was only absorbed by 15% every year from the total KUR of 100-120 trillion rupiahs ([www.depkop.go.id](http://www.depkop.go.id), 20 November 2016). More than 65% of credit were absorbed in the trading sector.

The main objective of the farmers joining land certification was to obtain clarity of land ownership status so that they felt secure and had an evidence according to the written law. In addition, peasants had the opportunity to participate in access reforms made by BPN and prevent land occupation and land use change (NK Agustin, 2012). In line with the findings of Agustin et al. above, similar motivations were demonstrated by the research conducted by Jones (Jones, 2010) in Southeast Asia, Thontteh and Omirin (Omirin, 2015) in Lagos and Geininger and Feder (Feder, 2009) in a number of developing countries.

#### **4. Conclusion**

Land redistribution, especially to poor families, needs to be immediately realized to prevent the aforementioned problems from being acute. Being expected to improve the welfare of peasants, the quasi-agrarian reform program did not meet expectations. There was no direct correlation between land certification and peasant's credit participation. Direct correlation was shown by the rising land prices after the certification. There were a number of "intermediate variables", such as need for business, value of the land, credit contract process and business scale to be developed.

The peasants' primary needs for land certification were to obtain a sense of security, to serve as a strong evidence of land ownership, to preserve the opportunity to at any time join the access reform and to prepare for land speculators, especially in areas of rapid economic development. The negative impact of this program was indicated by increased agrarian conflicts, especially for peasants who were unable to develop their business and unable to pay off bank loans. Peasants' lands were forced into the land market and fell into the hands of money owners. In such situations, the implementation of the quasi-agrarian reform program promoted the neoliberal ideology that trapped peasants to lose their land.



**APSSI** divisi publikasi menerbitkan naskah ilmiah dalam bidang ilmu sosiologi baik elaborasi teoretik, metodologi dan kajian empirik. Edisi ini adalah kumpulan naskah ilmiah para sosiolog Indonesia yang diambil dari presentasi APSSI International Conference yang pertama pada 8-9 September 2017. Nantikan edisi terbitan ilmiah APSSI selanjutnya.