



Improving Well Being Livelihood For Sustainability Development

PROCEEDING

Simposium Kebudayaan Indonesia - Malaysia

"Improving Well Being Livelihood For Sustainability Development"

November 29-30, 2017

Graha Sanusi, Universitas Padjadjaran
Bandung, Indonesia



UNIVERSITI
KEBANGSAAN
MALAYSIA
*The National University
of Malaysia*

PROCEEDING

**SYMPOSIUM ON CULTURE AND COOPERATION
BETWEEN INDONESIA-MALAYSIA 2017**

(SKIM XV 2017)

“Improving Well Being Livelihood for Sustainability Development”

**UNPAD PRESS
UNIVERSITAS PADJADJARAN
BANDUNG 2018**



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Cetakan I, April 2018
Diterbitkan oleh Unpad Press
Graha Kandaga, Gedung Perpustakaan Unpad Jatinangor, Lt I
Jl. Raya Bandung – Sumedang (Ir. Soekarno) KM 21, Jatinangor-Sumedang,
Jawa Barat - Indonesia 45363
Telp. (022) 84288800 ext 3806, situs: <http://press.unpad.ac.id>
e-mail : press@unpad.ac.id /pressunpad@gmail.com/pressunpad@yahoo.co.id
Anggota IKAPI dan APPTI

Editor: Tim Penyusun Prosiding, Panitia SKIM XV
Editor Ahli/Reviewer: Budhi Gunawan, Ida Widianingsih
Editor Bahasa: Tim Penyusun Prosiding, Panitia SKIM XV
Tata Letak: Tim Penyusun Prosiding, Panitia SKIM XV
Desainer Sampul : Tim Penyusun Prosiding, Panitia SKIM XV

Perpustakaan Nasional : Katalag Dalam Terbitan (KDT)

Universitas Padjadjaran, Panitia SKIM XV

Proceeding: Symposium on Culture and Cooperation beetwen
Indonesia-Malaysia 2017 (SKIM XV 2017);

Editor, Budhi Gunawan, Ida Widianingsih

Cet. I – Bandung; Unpad Press; 2018

756 h.; 6 cm

ISBN <978-602-439-335-9>

I. Proceeding: Symposium on Culture
and Cooperation Beetwen Indonesia-
Malaysia 2017

II. Panitia SKIM XV
Universitas Padjadjaran

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**SYMPOSIUM ON CULTURE AND COOPERATION
BEETWEN INDONESIA-MALAYSIA 2017**

(SKIM XV 2017)

“Improving Well Being Livelihood for Sustainability Development”

**Organized by
Universitas Padjadjaran**

**In Cooperation with
Universiti Kebangsaan Malaysia**

**NOVEMBER 29-30, 2017
GRAHA SANUSI, UNIVERSITAS PADJADJARAN, BANDUNG, INDONESIA**

**UNPAD PRESS
UNIVERSITAS PADJADJARAN
BANDUNG 2018**



FOREWORD
RECTOR OF UNIVERSITAS PADJADJARAN
**The 15th International Conference on Symposium Kebudayaan Indonesia-
Malaysia 2017**
Bandung, November 29th-30th, 2017



Assalaamu'alaikum Warahmatullaahi Wabarakaatuh.

Warm greetings for all keynote and invited speakers, presenters and participants of the 15th International Conference of Simposium Kebudayaan Indonesia Malaysia (SKIMXV) 2017.

In this great opportunity, let me express my sincere welcome and gratitude for your attendance in this biannual event that has been established since 1985, as a proof of strong commitment of cooperation between Universitas Padjadjaran (Unpad) and Universiti Kebangsaan Malaysia (UKM). This year, we gather here in Bandung, to discuss about Sustainable Development in social sciences for improving well-being of our society. As we already know, University is the center of research and development that should propose innovative solutions to overcome the current social issues and also actual problems. Therefore, the result of this meeting should give positive contributions in supporting and achieving the goals of current global development agenda.

Entering the era of rapid globalization, with the current transformation of higher education, hopefully the visibility of SKIM International Conference can also be strengthened by the publication in reputable international journals. Started from the co-organization of this event, hopefully the cooperation between Unpad and UKM can be expanded and intensified in several aspects, such as joint research and joint lecture program, inbound and outbound student and lecture mobility, also the dual or double degree programs. In the future, I hope that SKIM will cover more and more participants from diverse backgrounds, especially from other countries and universities in ASEAN.

In this occasion, I would like to express my sincere appreciation for the organizing committees from two universities that have given their best contribution and efforts to ensure this conference to be successful. Please enjoy the conference and the discussions, I believe by the shared experience and knowledge, the purposes of this event will be achieved. Last but not least, I hope you also enjoy the ambience of our beloved city, Bandung.

Thank you.

Wassalaamu'alaikum warahmatullaahi wabarakaatuh.

Prof. Dr. med. Tri Hanggono Achmad, dr

Rector of Universitas Padjadjaran



Dear SKIM XV Speakers, Moderators and Participants,

It is with deep satisfaction that I write this Foreword to the the 15th Simposium Kebudayaan Indonesia-Malaysia held in Universitas Padjadjaran, Bandung, Indonesia, November 29-30, 2017. It has been a great honor to successfully organize an international conference together with Universiti Kebangsaan Malaysia (UKM) and this year's SKIM marked our 30 years of cooperation between two universities.

SKIM continues a tradition of bringing together researchers, academics and professionals not only from both countries, Indonesia and Malaysia, but also from all over the world, experts in politics, social and humanities studies.

The conference particularly encouraged the interaction of scholars and developing academics to discuss new and current works on wide range areas of social sciences and interdisciplinary sciences such as food security, health, culture, language and literature, sociology-anthropology, information and technology, the environmental issues, energy security, economics and business, politics, communication, defense and security studies.

This year's theme on The 15th International Conference on Symposium Kebudayaan Indonesia-Malaysia 2017 is focused on the Sustainable Development Goals (SDGs) issues that have become great concerns for Indonesia, Malaysia and the rest of the world. I really hope that the outcome of this conference could benefits for the people who are targeted as the main reference object of SDGs. I trust also that this will be an impetus to stimulate further study and research in all these areas.

We thank all speakers, presenters and participants for their contributions.

Dr. R. Widya Setiabudhi, S.T., MT., M.Si (Han)
Dean of Faculty of Social and Political Sciences
Universitas Padjadjaran



Assalamu'alaikum Warahmatulahi Wabarakatuh dan Salam Sejahtera

It is with utmost pleasure that I congratulate the Padjadjaran University Committee for organizing the 15th International Conference on Simposium Kebudayaan dan Kerjasama Indonesia-Malaysia (SKIM XV) 2017 for their dedication and commitment in organizing the conference. Also my heartfelt thanks to all the participants who have successfully contributed their presentation and participated in a fruitful discussion.

This event is very meaningful as it marks a long and sustainable relationship since 1985 and I am very proud that this biennial symposium can be implemented with the spirit of solidarity and bilateral cooperation by the Universiti Kebangsaan Malaysia and Padjadjaran University, Indonesia.

The choice for this year's theme, Sustainable Development in Social Sciences for Improving Well-Being is timely and appropriate. Its aim is to strengthen the scholarship network and expertise between academics from both universities in which this conference is a discussion area that explore issues of common problems within Malaysia and Indonesia in various disciplines of social science and interdisciplinary science.

Finally, I am confident that this conference has achieved its objectives and this proceeding has assembled all the presented conference papers. Hopefully this proceedings will be a reference that is beneficial to all.

Prof. Tan Sri Dato' Seri Dr. Noor Azlan bin Ghazali
Vice-Chancellor
Universiti Kebangsaan Malaysia



Dear SKIM XV Speakers, Moderators and Participants,

As Chairman of the SKIM XV, I would like to welcome all conference participants to Universitas Padjadjaran, in Bandung, Indonesia. It was an honor as well as a pleasure for Unpad to host the 15th Simposium Kebudayaan Indonesia-Malaysia in 2017. I thank you for your participation and support for SKIM XV, not only for your presence in the conference, but also sharing thoughts and ideas in the topics discussed, which are valuable for fostering the Sustainable Development Goals (SDGs) Agenda.

The 15th International Conference on Symposium Kebudayaan Indonesia-Malaysia 2017 is organized by Universiti Kebangsaan Malaysia (UKM), Malaysia in collaboration with Universitas Padjadjaran (UNPAD), Indonesia in an attempt to strengthen the network of scholarship and expertise between academics from both universities. This conference is aimed to discuss and explore issues regarding common problems occurs between Malaysia and Indonesia. The conference covers wide range areas of social sciences and interdisciplinary sciences such as food security, health, culture, language and literature, sociology-anthropology, information and technology, the environmental issues, energy security, economics and business, politics, communication, defense and security studies.

This 30-year cooperation has become a platform for the two countries to discuss cultural issues and theoretical perspectives, concepts and methodologies. The themes discussed in SKIM I through SKIM XV have always been interrelated and interconnected. This year's theme is entitled "*Improving Well-being*

Livelihood for Sustainable Development". This conference booklet provides useful general information about the SKIM XV and the venue.

I wish you a very delightful and fruitful discussion in SKIM XV.

Sincerely,

Dr. Arfin Sudirman, S.IP., MIR.
Teaching Staff and Researcher
Dept. International Relations
Faculty of Social and Political Sciences
Universitas Padjadjaran

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Social Construction of Arab Ethnic Society in the Process of Cultural Adaptation with the Natives in Ternate City

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ABSTRACT

Ternate is a city located in Eastern part of Indonesia. It has a plurality of ethnic diversities, one of them is Arabian people. Arab ethnic community is the second largest immigrant ethnic (outside Maluku Utara) after ethnic Chinese. This article discusses how the social construction of Arab ethnic in their cultural adaptation process with native communities in Ternate City. This qualitative approach uses a symbolic interaction perspective. The research shows that the ethnic of Arab communities construct themselves as spreaders of Islam in Ternate. As a result, firstly, they are highly respected and fully accepted by the native people of Ternate. Secondly, the existence of Arab ethnic is associated with the first Sultan of Ternate who is known as Arab descent. Moreover, the Sultan's power is absolute; Ternate people are respected and obeyed him. Thirdly, in the process of cultural adaptation with the native ethnic, the Arabs use religious equality strategy and present the symbols of Islam in their daily life. Therefore, Sultan's spiritual adviser from age to age was a dominion from Arab ethnicity (Habib). Furthermore, most of the native people learned a lot from Arabian especially Islam matters.

Keywords: Social Construction, Cultural Adaptation, Arab Ethnic, Native People, Symbolic Interactions

INTRODUCTION

The heterogeneous and fragmented community system in Ternate has been being for a long time and on going to the present. However, it does not mean that the process of assimilation between Arabs ethnic and natives (Ternate) are absent. Many Arabs ethnic who have spread out from the main village, force them to be more open to the community around. As minority, Arabs ethnic is in the multi-ethnic and former conflict areas need to adapt for their survival, because culturally and ethnically, Arabic religions have a striking difference with indigenous ethnic (Ternate) in terms of profession, religion, social values, life orientation, economic orientation, politics, food and so forth. They have entered Maluku in the XIV century. (Amal, 2007: 234).

Facing the reality of ethnic diversity which is so heterogeneous forces Arabs ethnic to adapt by trying to define ethnicity closer to other ethnic, particularly Ternate ethnic in Ternate City. The aim of this paper is to discuss the social construction of Arabs ethnic in the process of cultural adaptation with indigenous ethnic in Ternate City.

THEORETICAL PERSPECTIVE

According to Narrol, 1964 (in Barth, 1988: 11), ethnic group is known as a population that;

1. able to grow and to survive biologically,
2. have same cultural values and awareness of a sense of togetherness in a cultural form,
3. establish its own communication and interaction network,

4. determining the characteristics of the group itself received by other groups and can be distinguished from other population group.

The theoretical perspectives used include the ideas of George H. Mead and Erving Goffman. Some Mead's ideas have been elaborated by Goffman, and Goffman's ideas were developed by Barth, so Barth's approach to the ethnic identity is based on the concepts and directives for social research developed by symbolic interactionism. The Barth's approach is an extension of Goffman's approach to self approach.

The theoretical perspective applied in Barth's approach to ethnic identity is an attempt to explore concept of Mead "I" or "I" that is active, creative, and self- dynamic aspects, or "self-concept" by Goffman which is manipulative that placed in an ethnic context . (Mulyana, 2007: 140).

METHOD

This research is a qualitative research by using symbolic interactionism approach. According to Herbert Blumer, the interactionist must investigate what goes on in the head of man. The Blumer's methodology emphasizes that the need to be insightful to feel the experience of the actor. "The observer of human behavior must enter the world of the actor and must see the world as the actor, because the actor's behavior takes place on the basis of its own specific meaning (Mulyana, 2013 : 151).

Furthermore, Blumer explains through sympathetic introspection of the researcher must take the standpoint of the actors and must strive to use the categories of each actor in capturing the actor's world of meaning. This intuitive-*verstehen* approach emphasizes more on intimate understanding rather than an intersubjective agreement among researchers.

To conduct this research as a whole, researcher will integrate with Arabs ethnic in various activities in terms of ethnicity and religion in the city of Ternate. In addition, the researcher will observe and interview as many people as possible from Arab ethnic who have been living in the city of Ternate for more than five years.

Sampling technique in this research is combination of quota sampling and snowball sampling. The snowball sampling procedure relies primarily on personal introduction which link the researcher with informants who will bridge him to subsequent informants (Burgess 1984: 55), in Mulyana (2007: 142).

FINDINGS AND DISCUSSION

Intercultural Adaptation between Arab Ethnic Community and Ternate Ethnic Community in Ternate City

Arab communities, who have long lived in Ternate city, of course use the market language of Ternate when interacting with Ternate ethnic. Muslim Arabs ethnic are not too difficult to interact with Ternate ethnic who has culture which is influenced by Islamic values, such as *koko*, *sarong*, *peci* and *ulama* or *kiay* as role models of society, besides sultan for Ternate ethnic. The following statement is the interview script with Fatih (Arabian), 40 years:

"Historically, we have a close relationship with the Ternate people. The proof is one of the Sultan's advisors in the palace of Ternate in the 18th century was Arabs ethnic who made the first calligraphy in the palace. Thus, Ternate ethnic has a special affinity with

us. Furthermore, most of the religious figures among them are the people who had studied or close to the clerics from Arabs".

The process of cultural adaptation of the Arab ethnic community when interacting culturally with Ternate ethnic culture is observed through the use of Arabic jargon, term, or dialect. Here, it is obviously observed that there is an intercultural influence to gain acceptance from the people of Ternate and vice versa. For instance, in everyday conversations, the researcher's observation results show that Arabs sometimes use the terms of Ternate, such as; *Ou* to address sultan, *Pipi* (money) and *Oho* (eat), while the people of Ternate tend to use the terms "*ente*" (You) and "*ana*" (I), "*fulus*" (money) when they communicate with Arabs. Gaining acceptance from Ternate ethnic, the Arab ethnic community has a quite unique intercultural communication strategy. It is observed primarily in terms of typical daily dietary consumption of Ternate. As stated by Samad, one of Ternate community leader whose job as fishermen:

"Usually, Arabs ethnic like to order smoked fish from us only, for home consumption as well as those to be sent to their families outside, including during their celebration events. Not only fish but also other typical Ternate food made of sago. Generally, smoked-skipjack tuna, cakes or other typical Ternate food. Arab ethnic order more from us because they like so much our products which is very typical".

In having relationship with the ethnic communities of Ternate who are as farmers; Arabs usually buy fruits like durian, mango, duku, mangos teen, fresh coconut and so on. Sometimes in certain fruits season, Arabs come with their family or youth group to Ternate farmers to buy and to eat while they are in the garden with full of friendship with farmers' family. The statement of Samad above shows that the Arabs ethnic want to establish a more specific relationship with Ternate ethnic as native, particularly with fishermen and farmers by buying certain fish that they want to consume and even buying fruits in large numbers. In addition, for getting the expected fish and fruits, the way of buying indirectly form a more intimate relationship. It can be observed through the way of the fishermen or farmers directly bring sea catch or fruits to the house of buyers (Arabs ethnic) or the buyers who come to pick up directly at the fish station or in the orchard, where the fishermen or farmers have separated the ordered fish or fruits from the fish or fruits for public trade.

While having relationship with the ethnic communities of Ternate who work as breeders, Arabs usually buy chickens, goats, and beefs from Ternate ethnic who have become their customers. They buy these animals for meals on certain days especially on Friday, lambs and beefs often bought in large amounts by the time of Idul Adha's Eid. Here's the story of Umar, 55 years:

" Arabs ethnic are most prefer to consume lamb, they always buy from me and other Ternate people. They buy chickens and goats almost every week particularly on Friday. If they face Eid al-Adha, they buy lambs, beefs, and chickens in a large amount for sacrifice, because they also generally become committees in several big mosques in this city (Ternate) ".

Umar's account above indicates that there is an unwritten agreement or cooperation between these two ethnics for livestock sale. The sellers and the buyers transact continuously and each of them feel satisfactory in their business relationship, so that they need to maintain this

business. In this context, Arabs ethnic not only fulfilled their need for livestock but also they receive a more balanced acceptance by Ternate ethnic.

Beside business relationship between Arabs ethnic and Ternate, Arabs ethnic also involve Ternate ethnic in certain jobs, such as shopkeepers, gardeners, chauffeurs and other homeworks. Here's the story of Robo, 54:

"Since my father, we have worked with Arabs, he kept the arabian garden Arabs and even my neighbors worked with Arabs, as shopkeepers and as housemaids. Besides that, our elders also studied religious matters much with Arabs. So, the Arabs are our role models. And until now my children are still often invited to help the Arabs ethnic as a driver and occasionally help their works at home".

Based on the statement above, it can be concluded that the relationship between Arabs ethnic and Ternate is not only mere on business, but also there is a mutual cooperation in building a wider relationship. In this case, Arab ethnic not only gets social admission and authority in the field of religion but also has social influence in the society.

Ethnic Identity Construction

Despite Arabs ethnic has striking difference with Ternate ethnic, either physically or culturally, but in certain contexts they tend to associate their identity with Ternate, where the first Ternate Sultan was believed as Arabian descendant, even the last sultan who had four wives, one of them is Arabian. Here's the story of Fahri, 61 years old:

"The kingdom of Ternate is an Arabiandescent, so you can see the form of the Kingdom of Ternate is so close to the values of Arab and Islam, including the shape and system. My grandfather also married Princess Bacan (Kingdom of Bacan), South Halmahera, one of the kingdoms in North Maluku which has family relations with the Kingdom of Ternate. From this marriage, my mother was born. In addition, the current and the previous Sultan of Ternate also had a marriage relation with Arabs. In essence, the Kingdom of Ternate can not be separated from Arab ethnic".

Relating to Fahri's explanation, it shows that Arabs ethnic construct their identity that tends to get closer to Ternate ethnic by the reason of getting closer admission and acceptance with Ternate Ethnic. The identity is associated with Sultan of Ternate that supposed as Arabian descendant.

DISCUSSION

Language as a Symbol

In daily life, Arab ethnic community tend to use market language of Ternate when they interact with others in Ternate city. This language is almost similar to the regional language of Manado which derived from Malay.

However, in certain moments, to expand the acceptance of the ethnic community of Ternate, Arabs are more likely to use local languages or at least some popular terms used by other societies in Ternate. For example, when they interact especially with Ternate community, they use terms such as *Pipi*, *Ou*, *Malo*, and otherwise Ternate uses Arabic terms in interaction with Arabic ethnic, like *Ana*, *Ente/Antum*, *fulus*, *Abah*, *Umi* etc. The use of some other

community terms by Arab ethnic community is interpreted as a symbol to get closer to establish social relationship which more familiar and mixed with the people of Ternate ethnic.

Food as a Unifier Symbol

Arab ethnic community also utilize the symbol of special food of Ternate ethnic community to maintain the quality of interaction relations between them. For instance, when organizing joint meals for friendships, parties, religious events and cultural rituals. Besides that, Arabs ethnic also consume the foods of native people such as sago in the form of food (*pupeda*), cakes and fish influenced by Japanese foods (*sasimi*) made of thin-sliced tuna which salted mixed with orange, chilli, onion, basil and warmed-cooking oil.

Sultan as “Identity Connector”

The Ethnic Arab community also connect their identity to sultan (Ternate kingdom) who supposedly has family relation with Arab ethnic as influential ethnic groups in North Maluku and Ternate. The proximity of Arab ethnic community with sultans, particularly Sultan of Ternate, religious figure has motives to gain admission in religion, and social acceptance in society.

Economic Symbols

In establishing more balanced social relationship, Arab ethnic usually tend to buy crops (vegetables, fruits, cakes, and foods) and livestock from Ternate ethnic. They also employ Ternate ethnic as gardeners, shopkeepers, private drivers, including other household works.

Religious Symbol as Social Interaction Advantage

Formaking a more balanced social relationship, Arabs ethnic usually tend to implicitly emphasize their religious identity as *ulama* and priests in the big mosque. In contrast, Ternate ethnic community support, respect and appreciate Arab ethnic group as one of the authority in religion matters in Ternate City.

CONCLUSION

In establishing social relation between Arabs and Ternate ethnic, Arabs ethnic have a distinctive strategy. They tend to utilize language, religious, economic and ethnic identity symbols as strategy to gain full acceptance from Ternate ethnic in the form of more balanced social, cultural and economic relations. Certain Ternate native language symbols used by Arabs ethnic to get closer emotionally with Ternate ethnic and it describes more the relationship between these two ethnic groups socially, culturally or economically. It is observed from the terms used, such as *Ou* to address sultan, *Pipi* means money and *Oho* refers to eat.

While religious symbols are used by Arabs ethnic to gain figures legitimacy in the religion of Islam for Ternate ethnic, by becoming scholars and mosque leaders as models. These symbols are very effective in establishing relationships between these two ethnic groups, where the religious figures of Ternate learned much from Arab scholars. In certain contexts, Arabs ethnic categorize Sultan of Ternate as part of the Arab ethnic by referring to the history which describes Sultan as decent of Arabs, and the involvement of Arabs in the history of the kingdom of Ternate; it also links to the marital relation of sultan's family including the sultan recently died having one of his four wives is an Arabic.

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The Role of Stakeholders In The Implementation Of CSR Program By Pertamina Subang

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ABSTRACT

This article is the result of research on the role of stakeholders in the implementation of CSR in Indonesia. Poverty is still a common problem that occurs in almost all areas of oil and gas operations in Indonesia. Every year oil and gas companies have implemented CSR programs with a large amount of funds. CSR programs by oil and gas companies basically seek to empower communities and reduce poverty. However, the community still has not felt the significant impact of CSR implementation. The successful implementation of CSR can be achieved through CSR programs involving all stakeholders. Three main stakeholders on CSR implementations are the government, PT. Pertamina, and the local community.

PT. Pertamina Field Subang through the Greenhouse program seeks to improve the welfare of the community by involving all components of society. However, the local government considers that the company is not fully involved in CSR implementation, while the company feels that the interest to coordinate with the government is limited to licensing issues. This resulted in the implementation of CSR running partially and not integrated with the development plan undertaken by the government. Similarly, the relationship between the company and local institutions that exist, there is a negative stereotype of local institutions to the company that looks very stingy and exclusive company. The role of local communities as stakeholders began to be able to participate and become independent program implementers but this program has not been able to achieve its objectives as expected.

Keywords: Corporate Social Responsibilities, Stakeholder

BACKGROUND ISSUES

Sustainable development requires a contribution from the company in the implementation of development. Involvement of the business sector in the implementation of development is a new hope in the achievement of development targets. This is due to the many problems faced and the government's development plan, but the government's budget is unlimited. Through CSR, companies that are also responsible for the welfare of surrounding communities must take part in the implementation of development. Implementation of CSR by oil and gas companies is expected to improve the welfare of the community, especially around the operation area, especially in accessing livelihood sources such as education, health and income increase. The problem of poverty still occurs around the oil and gas operations area, related to that sustainable development mandates for the company to contribute in poverty reduction (Jenkins, 2005)

Blowfield and Frynas (2005) suggests that CSR as an umbrella for theory and practice in recognizing the following phenomena: (1) that corporations have responsibility for the impact of their operations on society and the natural environment, on account of individual rules and responsibilities, (2) the company has responsibility for the behavior of the parties doing business with the company. (3) Companies need to manage relationships with the community more broadly.

Referring to Blowfield and Frynas, the company has an obligation to manage its relationship with all stakeholders. Similarly, in the implementation of CSR, one indicator of the success of the CSR program is the cooperation among stakeholders in moving the program. Support and cooperation among stakeholders ideally will make the program more powerful as all parties strive to give their best contribution to the program being run. In a governance known as good governance, the stakeholders referred to in the implementation of development are government, community, and private / business world. In this CSR activity the three main stakeholders each play a role in accordance with their capacity and abilities.

The main stakeholder is the company as the main implementer of CSR activities, as well as the parties that fund community development activities. Furthermore, the community as beneficiaries must participate in this CSR activity. Participation will encourage people to solve the problems they face without being dependent on the company. Community participation will encourage self reliance which is the embodiment of a powerful society. The role of government is also considered very important, because as a holder of control in every activity that exists in society conducted by companies or by society independently.

PT. Pertamina Field Subang through the Greenhouse program seeks to improve the welfare of the community by involving all components of society. This program received a platinum award from the International consortium for social development, because it is considered in accordance with the criteria of sustainable development and can improve the economic empowerment of the community.

CSR activities have been running for years by companies at great cost, but poverty problems still have not found the solution. The community still has not felt a significant impact from the results of CSR implementation. Similarly, the local government considers that the contribution of the company is very small to the implementation of regional development. Important things that need to be observed in the implementation of CSR is often companies do CSR activities partially and do not coordinate with development plans undertaken by the government. It is not uncommon to generate an overlapping program (BPMIGAS, 2008). Similarly, the relationship between the company and local institutions that exist, there is a negative stereotype of local institutions against the company that looks very stingy and exclusive company. The opposite is true that firms view local institutions as political elites of society who extort companies. Resnawaty (2015) states that the involvement of the government in the implementation of CSR is only done limited to coordination at the time the program will be rolled out, while full involvement among stakeholders in accordance with the role they have not done optimally. This problem must be serious when inter-stakeholders have different understanding, goals and interests, because these conditions do not encourage the achievement of CSR goals that empower the community.

The Role of Companies, Government and Society in CSR

The achievement of the implementation of CSR is not only determined by the form of its activities but also determined by the organization of implementation and cooperation made with various parties concerned with CSR activities by oil and gas companies. Understanding stakeholders refers to a form of social groups in any community, so it is difficult to distinguish individuals who move freely as members of the community or as stakeholders associated with the company. The term Stakeholder refers to individuals or groups that may influence or be influenced by corporate activity (Ann, 1998, World Business Council for Sustainable Development, 2002). Referring to the original understanding, stakeholders mean

a person or organization having a share and interest in the form of the company (oxford dictionary, 1995).

Companies with any scale have a set of uniqueness of interest to achieve certain goals based on the activities it does. The existence of the company relates to investors, employees, enthusiasts, suppliers, communities in the community. The term stakeholder refers to individuals or groups that may influence or be influenced by company activity. Mitchell (1997) in Magness (2008) describes stakeholders as having three main characteristics: power, legitimacy and urgency. Legitimacy refers to social acceptance and expected behavior. Power, by its usefulness, refers to the attitude of controlling resources. Urgency arises when issues arise that require attention. These three attributes have been constructed and rooted socially in social life once the oil and gas company emerges.

In the implementation of CSR, the local community can be said as a stakeholder, because the community has the interest and legitimacy of resources sought by the company. This relates to all the social rules that are used as a reference in performing acts for the individuals. In the social rules of society there is a status and a tangible role in the social structure prevailing in society. Social rules are expressed in the form of social institutions or social institutions of society that can take the form of livelihood, religious, artistic, educational, health, and so on. Society can be defined as a collection of the roles manifested by its individuals strongly linked to certain positions as members of society.

Government is a bureaucracy that regulates the way a company through regulations or regulations that must be adhered to by the company in carrying out its activities. These rules are embodied in the prevailing social institutions within the state. Some of the existing stakeholder forms in society within an enterprise can be identified into several forms. Each of these stakeholders is outside the company as an element that affects and is influenced by the course of a company's activities. So that these elements form a system consisting of inter-related sub-systems that form the structure and functioning with each other and have their respective goals.

Table 1 1. Stakeholder on CSR implementation in Indonesia

A. Internal Stakeholder: Investor/ Manager operasi/decision maker	E. Society: Local community Local institution Local organization, School and university Non government organization
A. Costumer terdiri dari: Individual Customer Consumer asociation	F. Environment: Land Species Next generation
C. Employee	G. Mass Media: Journalist Columnist
D. Other Corporate Competitor	A. Government: Ministry of ESDM, Ministry of BUMN

Corporate association	Local Government Legislative, local Legislative Government institution
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Source: Resnawaty (2016), Rudito, dkk.,(2004).

The three main stakeholders who are influential in the implementation of CSR by oil and gas companies are: government, society, companies. The government conducts community development through the implementation of development programs in various areas of life. In addition, as the holder of power mandated by its citizens, the government made various regulations aimed at the creation of a prosperous society, including the arrangement of Community Development (extracted from Rubin and Rubin, 1992). Society is no longer seen as the object of activities that will only receive the results of community development activities, but as parties who must participate in determining the activities. According to the new paradigm, namely people-centered development. Communities together with implementers of change determine all things related to community development activities. Companies are profit organizations that do CSR. Oil and gas companies provide funds for community development activities. Oil and gas companies are among the forms of organization that influence the implementation of CSR; even oil and gas companies occupy a very strategic position in the implementation of CSR considering they not only implement but also have a source of funding for the implementation.

These third-party interactions determine the shape of CSR activities. Freeman (1984); Clarkson (1995) state that stakeholder can have an influence on business in certain situations. All stakeholders have a role according to their characteristics. Each party will play a role based on its own interests, so that political nuance is often felt when all parties make CSR / Community Development as a tool for achieving its goals. Moreover, if each party feels they have greater authority in determining the direction of CSR in the area.

RESEARCH METHODS

This research was conducted in Subang area of West Java. CSR program Pertamina EP subang conducted in subdistrict of Dangdeur Subang Kota district. Selection of CSR program location according to drilling wells located in RW 10 Dangdeur Urban Village.

GREENHOUSE AS CSR IMPLEMENTATION PT. PERTAMINA EP

One of the targets of sustainable development is to pass on the quality of a good environment to future generations. In this case the oil and gas industry gets the spotlight, because the implementation of oil and gas operations has a direct impact on the quality of the environment and also the surrounding community. Pertamina appears to be taking the initiative in planning the program after recognizing the potential and problems that exist in the region. Waste issues and capacity building are the main focus. Based on the above, two excellent programs Bank of Garbage namely Broery (Bank Roentah) and Sari (studio of inspiration / community youth center).

PT. Pertamina Ep Subang uses Eco green concept with the theme of preserving environment in CSR implementation. Pertamina sees Dangdeur villagers living close to the operation area without a waste management system so that CSR programs directed to waste management to maintain health and environmental hygiene also add value to people's lives through waste processing. Corporate policy related to CSR is a community development activity by emphasizing the company's contribution to sustainability development goals. This is done to change the stigma of CSR which was only charity to be community empowerment.

Broery program focuses on waste management that can be utilized either organic or inorganic. Pertamina provides building asset as TPS sorting garbage and doing assistance in which there are capacity building activities for its members. Products produced by Broery in the form of processed products from waste that is handicraft and Biogas. Broery also cooperate with big collectors to deposit the processed waste products. Previously Pertamina has been doing training and capacity building of inspiring House members in some successful garbage bank. The results obtained after one year of running Broery is the production of waste craft that has been sold and alternative fuel that is currently still used for purposes at Home Inspiration. Broader level, Broery became a monitoring point of Adipura 2017 assessment representing Subang Regency.

The sari program including some activities such as capacity building / learning English, Sundanese cultural preservation activities called *ngamumule Kasundaan*, in addition there are other activities that are the corner of inspiration, cafein and creative workshop. The beneficiaries of sari programs reach out to children and communities around the Dangdeur region. But currently the program that runs only creative workshop while other activities are currently being vacuum due to lack of tutors / HR.

STAKEHOLDER ROLE IN CSR IMPLEMENTATION

The Corporate : Pertamina Field Subang

Pertamina As a Company has an obligation to protect the Environment. Home Inspiration Program is one of the program products that was originally initiated by Pertamina Community Development Officer. The initiative of the company to implement the CSR program is very high related to the obligations of state-owned enterprises to implement CSR. As the originator of the program, the activities of designing the program, determining the targets and activities to be undertaken by Pertamina planned. At the beginning of the program implementation, Pertamina tried to involve the community in the program, but the company was dominantly emerging as the main actor.

CSR Pertamina Ep Subang Program has a grand design CSR with the title of House Inspiration. The first Inspiration House program focuses on Waste Management, called Brokers Bank. Pertamina strives to empower communities by providing infrastructure assets, improving human resource capacity in waste management through trainings and instilling environmental safeguard values for communities in Dangdeur Urban Village. Public participation in the activities of the House Inspiration by becoming a bank administrator and bank customers by saving the garbage collected at Inspiration House to be processed and added the economic value. Another program from Home Inspiration is Inspiring Studio. The beneficiaries of this activity are school-aged children in Dangdeur sub-village. This Inspiring Studio consists of several activities that are English Club, Inspirational Corner, Glorifying Sundanese culture (*Ngamumule kasundaan*), Taman Bacaan, Creative Workshop and café.

In the Garbage Bank program, Pertamina is assisting the community in managing its work environment, this assistance through activities to plan capacity training programs, monitoring, socializing programs to the general public and the government, providing for infrastructure needs. CDO does not provide money assistance, but with the provision of waste management tools and other assets for the activities of the House of Inspiration activities with the aim of not spoiling the community. Pertamina wants to change the mental from the first just ask but become mentally productive, because the tool will encourage people to produce the product. All the financing these programs supported by Pertamina. So that Pertamina never give conditional cash assistance to the community.

The process of providing assistance in the form of this tool is accompanied by efforts to transfer knowledge and technology for the management of garbage bank. The administrators are taught to process waste into materials whose economic value increases such as handicrafts and alternative fuels from waste plastic bottles. CDO also teaches managers to manage the organization by aspects of communication, honesty and professionalism, so that in the future this program will be able to manage the community independently. The dynamics of the development of the Inspiration House have fluctuated, especially when viewed from the membership. Initial socialization of the Inspiration House program almost every youth organization from Dangdeur Urban Village was involved, then reduced to 18 board members and decreased back to the present time that is only 8 people board. Even the Inspiratory Studio activities do not go as expected or vacuum.

The Role of The Government

The Government is a very important stakeholder in the implementation of CSR. Ideally CSR programs are conducted jointly with the government. In other words, the CSR program should be in line with the government's development program. The government has the authority to make rules in the implementation of CSR. However, companies usually submit to and obey the laws and regulations of the Ministry of Energy and Mineral Resources. In fact, local government not fully involved on activities undertaken, they only got report on the beginning and the end of programs.

Dangdeur urban village, Subang District and Environment Agency basically support CSR activities of PT. Pertamina Subang. Pertamina conducted socialization and prior permission to Dangdeur village and sub district government to organize Home Inspiration CSR program. This activity was initially highly appreciated by the government. Basically government of Subang sub district was very feel helped by waste processing. Moreover, this junk bank has a purpose to improve the living standard of Dangdeur people. As its function in the Act, Sub-districts seek to coordinate and facilitate for CSR activities Pertamina. Where as for more technical steps CSR program accompanied by the government of Dangdeur.

The urban village responded positively to having the first time the program was launched, although the service provided by the Dangdeur government was only giving permission to organize the activities. The local government at the local level only acts if there is a request for permission or invitation to attend the activities of the company. Because the village and sub-district governments do not have the authority to determine the CSR program that must be done by the company. So far, the Pertamina CSR program has been recognized by the government in accordance with the needs of the community in the vicinity of the operation area, but the CSR program has not been integrated with the development plans owned by the sub-district government.

The Role of Society on CSR Implementation

The initial process of the establishment of the House of Inspiration is an initiative of Pertamina represented by the Community Development Officers. But in the CSR Implementation the community should participate in whole of process. At the beginning of the program the community was invited to socialize the program. Once the community understands the purpose of the program, an organization is set up to manage the inspiring home.

The community is very enthusiastic with the implementation of CSR conducted by Pertamina. The community appears to be playing a significant role, with the initiation of various community initiatives to solve various problems related to the development of waste

banks. Pertamina party strongly supports every decision taken by the community in the management of waste banks. This is because the final goal of the program is expected to be more independent and sustainable.

To improve the knowledge and skill capacity of management in waste management, CDO Pertamina invites the management to conduct training to teach waste management to alternative fuel (BBA). Marathon trainings are conducted from February to June. In this period began to run also the Home Inspiration event is Dangdeur English club that teaches children and administrators to learn english starting in March. But the program does not continue with the reasons for the lack of supportive human resources. Up to two years from the first stand, the Garbage Bank is still seen running in the community compared to other programs namely Sanggar Inspirasi. This program only runs for a while and no longer run as expected. Basically the community is very enthusiastic with the program, but human resources and financial resources in the implementation of the program is still very dependent with the company. This can be understood because this program has been running for about 2 years, but in the past 2 years the program has stopped before the community gets much benefit from the program.

CONCLUSION

Greenhouse program aims to improve the welfare of the community through waste management. Garbage identified as a common problem of Dangdeur community becomes a solution of poverty on that area. Through this program PT. Pertamina EP field subang was awarded platinum from International Sustainable Development Association in 2017. The three main actors in CSR implementation have essentially played a role in CSR activities in accordance with their function and legitimacy as stakeholders. But the role is not maximal because coordination among stakeholders is very limited on things that are technical. Each stakeholder has the same goal but organizes the activity partially. Between the company and the government there has been no coordination in the implementation of the program. The role of the community is still at the level of participation yet as an initiator. Actually the company has tried to involve all stakeholders but the role of the company is still very dominant in the implementation of the program. In the Garbage bank program has seen the role of society when solving the problem, it shows that the community has initiated the program. Nowadays, only a few are committed to stay in the program. This shows distributions of benefits of the program has not been felt by most members of the community.

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Political Agonism : Its Critique to The Concept “*Bhineka Tunggal Ika*” in Indonesian Contemporary

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ABSTRACT

Indonesian in the last twenty years have seen an unprecedented attempt to revitalise democracy than Majapahit era. *Kerajaan Majapahit* as a historical imagination of *Bhineka Tunggal Ika*, was a vast a large kingdom based on the island of Java from 1293 to around 1500. Majapahit reached its peak of glory during the era of Hayam Wuruk, whose reign from 1350 to 1389 was marked by conquest which extended through Southeast Asia. Indeed, Majapahit become unification symbol for others . Large numbers of Majapahit manuscripts, such as *Nagarakretagama*, *Sutasoma*, *Pararaton* and *Tantu Pagelaran*, were provides the glimpse and valuable historical records on Majapahit and inspired to the political diversity in Indonesia since 1945 till currently. *Bhineka Tunggal Ika*. *Bhineka Tunggal Ika* is a quotation from an Old Javanese poem *Kakawin Sutasoma*, written by Mpu Tantular during the reign of the Majapahit empire sometime in the 14th century.

In this paper will critiquing the concept *Bhineka Tunggal Ika* on political agonism perspective in Indonesian contemporary. Political agonism implies a deep respect and concern for the other; indeed, the Greek *agon* refers most directly to an athletic contest oriented not merely toward victory or defeat, but emphasizing the importance of the struggle itself—a struggle that cannot exist without the opponent. Victory through forfeit or default, or over an unworthy opponent, comes up short compared to a defeat at the hands of a worthy opponent—a defeat that still brings honor. On Political agonism will therefore be one marked not merely by conflict but just as importantly, by mutual admiration. *Bhineka Namesta Ika Nagari*, is a new words for new world order in Indonesia based the agonism and multicultural aspect.

Keywords : Agonism, Political theory, multiculturalism

INTRODUCTION: LOOKING THE PARADOX

The discourse of *Bhineka Tunggal Ika*, currently, most increasingly appears as political issues after mass-protest appears, such as 212, 313, 414's movement. President Jokowi shown seriously to impose *BhinekaTunggal Ika* in his current politics, for example, when celebration of Independent Day, 2017, all the participants, including him self, as president,wear a traditional dress. It is unusualy code dress in official of state ceremony. In this event, Presiden Jokowi want to show that *Bhineka Tunggal Ika* became main discourse in his concern currently. And become condition to his political stand point for banned the radical parties, such as HTI, FPI, and issued Undang-Undang Ormas (The Mass Organization Act).

In additionally, the frase of *Bhineka Tungggal Ika*, for Indonesia people was undoubted, fixed, and sacred, no need interpretation any more. For instant, the Assembly People was declared that *Bhineka Tunggal Ika*, become the one of Four Pillars which sacred for Indonesia politics, included *Pancasila*, NKRI, UUD 1945. Finally no bodies can critique them. But actually now we can see, alot of condition have change rapidly in Indonesia post-proclame, especially political values, the characters of people, and the mind of Age.

Looking to the previously , the first step toward to the state formation of Indonesia that is the debate about seeking the fundamental norms in BPUPKI (Badan Perumusan Urusan

Persiapan Kemerdekaan Indonesia) ,which heald in earlier Independent Day (Lestari, 2015). If we learn from the debate of The BPUPKI member, such us Soepomo, Moh, Yamin, Soekarno, we will find that the sacred discourse for Indonesia its become the major concern all member. The main debate over to seek what the values being selected for fundamental norm of Indonesia. Soepomo spoke about the Character of legal custome in Indonesia Legal Traditions, Soekarno spoke about The Varieties of Norms which implying in Indonesia custom, and Moh, Yamin spoke about The Habbits of Indonesia People which implying on Philological aspect. Finally, they resulted a new words for Indonesia post-colonial, are *Pancasila* and the *Bhineka Tunggal Ika*. Soekarno, Yamin, and Soepomo are digging his thought from the heritages of Indonesia in the past. Yamin, as a philologist, found the root of Indonesian pluralism similiarly with Majapahit Kingdom's life in 14th century. And, his arguement based to The poem of *Sutasoma* Book, wrote by Empu Tantular. In that poem, tried to illustrate how unification process of the two majors religious groups in Majapahit. Its inspiring poem for Yamin, and he quoted a philosophical saying, '*Bhinneka Tunggal Ika, tan hana dharma mangrawa*', which means "unity in the diversity, there is not two-sided truth, but in essence they were one, so the disciples should not have different attitudes.

The analysis of discourse,my concern is similiar with Douglas (2005), that its impossible to make unity in diversity. It need, some remarkable reasons to be considered for it. In that case, Let see, what is *Bhineka Tunggal Ika* realy mean? Some critics will rising, firstly, what a kind of unity to be expected in term *Tunggal Ika*, secondly, what is contribution in diversity for being unity? And what aspect of diversity would be offered for being unity?. Based that questions, I use archeological of episteme as my method for exploring the roots of reason behind the concept of *Bhineka Tunggal Ika*.

Looking to the Ancient Narative

The frase “*Bhineka Tunggal Ika*” quated from poem 139, line 5 at *Sutasoma* Book, as follow

*Rwaneka dhatu winuwus Buddha Wiswa,
Bhinnêki rakwa ring apan kena parwanosen,
Mangka ng Jinatwa kalawan Siwatatwa tunggal,
Bhinnêka tunggal ika tan hana dharma mangrwa*

Translation :

In the past, Buddhism and Sivaism are two streams in different
They are exactly difference, but how it can be known?
Caused that Jina-Buddhism and Siva are similiar
Diversity , of course, but likewise each other, no conduct in hesitate to seek the Truth

Based that Poem, its construted in condisional-syllogically. The conditional syllogism is a kind of Buddhist Logic. (LenagalaSiriniwasa, 2017). In the first and the second lines are proposition of the existance, and the third line is proposition of the necessity condition, and the forth is a proposition of result or justification in purposive condition.

Propositions	Purpose
<i>Rwaneka dhatu winuwus Buddha Wiswa,</i> (In the past, Buddhism and Sivaism are two sources in different)	The real condtion of existance
<i>Bhinnêki rakwa ring apan kena parwanosen,</i> (They are exactly difference, but how it can be	A specific condition

known?)	
<i>Mangka ng Jinatwa kalawan Siwatatwa tunggal,</i> (Caused that Jina-Buddhism and Sivaism are similiar)	A equilibrium potential (appropriate condition)
<i>Bhinnêka tunggal ika tan hana dharma mangrwa</i> (Diversity, of course, but likewise each other, no conduct in hesitate to seek the Truth)	The purposive condition (syncretism)

Using above schemata, I think, the *Bhineka Tunggal Ika* it not acquire condition, but it is a purposive in coercive condition . In hence, in term of *Bhineka Tunggal*, it refered to the dominant figure be the One of controler. The syncretism become model of political role in Majapahit at the time for seeking the equilibriumity, where as in India, it is impossible.

Hence, Let see, how the Majapahit Kingdom implied the strong power ruled in the Age. Jeffrey Heys explaining the rule of Majapahit in 15th century on his title “Majapahit in Southeast Asian” ((Heys, 2008),Noordyun, 2016), (Lestari, 2015)) The rulers of Singosari and Majapahit trace their origins back to the mysterious figure of Ken Angrok, who founded the Rajasa dynasty early in the 13th century. According to the Pararaton, a main source of literary information about this period, Ken Angrok was born in the Malang region, apparently from the union of his mother, Ken Endok, with the god Brahma. Abandoned in a cemetery shortly after his birth, the infant was subsequently adopted by a thief named Lembong, whose questionable talents the child was later to inherit.

The Majapahit dynasty, based in and around East Java, began the foundations of an empire that was to dominate the entire Indonesian archipelago, the Malay peninsula and part of the Philippines, also establishing profitable trade relations with China, Cambodia, Siam, Burma and Vietnam. The Majapahit prime minister, Gajah Mada (1331-1364), united all of the archipelago for 75 years. Majapahit dominance ended with the spread of Islam to Malacca in 1402. Majapahit was the last great Hindu kingdom in South East Asia.

The founding of the kingdom of Madjapahit, which took place AD 1292, appears to have been the result of a quarrel over the throne of the older Javan kingdom of Singosari, and the circumstances connected with this event are so striking as to demand more than passing consideration. Kartanagara, the fifth and last king of Singosari, in the year 1275, sent the pick of his Javanese troops on a great expedition against the west coast of Sumatra. This expedition, which penetrated as far as Menangkabau, but failed to reach the seat of Sri-Vishayan power, was absent from Java for twenty years; and before its return, in 1295, the great events surrounding the foundation of Madjapahit had already transpired.

It appears that Djayakatwang, the tributary king of Kediri, in east-central Java, taking advantage of the absence of Kartanagara's best troops, treacherously rebelled against his overlord and in 1292 seized the throne of Singosari. Now the commander of Kartanagara's small home army was his son-in-law, Raden Widjaya. The latter, who was out of the royal city at the time of its capture, was joined by such troops as escaped, and withdrew westward to the village of Madjapahit, where he established his headquarters. Here he was joined by an able minister of the court, who concealed from him the fact that Kartanagara had already been poisoned by the usurper, and counseled an appeal to the Emperor of China.

According to the Javanese account, it would seem that Singosari was at that time paying tribute to Kublai Khan, the great Mongol emperor of China, who had confirmed Kartanagara in his kingship and regarded him as a friendly vassal. Raden Widjaya followed the minister's

advice and dispatched an urgent appeal for aid to Kublai Khan by a Chinese ship then in a neighboring port. In return for the requested aid he ingeniously offered the Great Khan the pick of the most beautiful princesses of Singosari—said to be the finest of all Java. Whether the offer of the princesses had any weight or not, this appeal brought prompt results. Kublai Khan sent two of his ablest generals, with a great fleet and twenty thousand troops, to Raden Widjaya's aid.

According to the Chinese account, however, which is probably more reliable, though less picturesque, Kublai Khan had dispatched his great expedition, which, in addition to the soldiers mentioned, consisted of a thousand ships with provisions for a year, for the purpose of subduing Kartanagara, who had refused to pay tribute and mistreated the Emperor's envoy. Upon arriving in Java the expedition found that Kartanagara was dead and that his throne was in the hands of a usurper; so the Chinese generals contented themselves by joining forces with Raden Widjaya—who had sent them presents and friendly messages—to oust the usurper and lay waste his kingdom of Kediri.

The truth of the matter appears to lie in a solution which renders both the Javanese and Chinese accounts fairly credible; that is, that Raden Widjaya's message with the offer of presents was dispatched not to the Great Khan himself but to his generals, who had already landed at Tuban in Java and were preparing their expedition against Singosari. In any case, the accounts agree in a general way as to the succeeding events. The forces of the Chinese did join with those of Raden Widjaya to oust the usurping Djayakatwang, who was killed, together with his son, and his possessions seized—most of the prisoners and booty going to the Chinese.

At the end of the war, which lasted from the middle of April to the middle of May, 1293, the Chinese allowed Raden Widjaya to return to Madjapahit for the alleged purpose of preparing the princesses and other presents promised by him to the Emperor. However, finding himself master of the land and surrounded by a good-sized army, Raden Widjaya, with an ingratitude typical of sovereigns, decided to drive the Chinese out of Java. He began by killing the escort that had accompanied him to secure the presents, and then attacked one of the Chinese generals who had remained with a small force in Doha, the capital of Kediri.

The Chinese fought their way to the coast, where the whole expedition was reunited and embarked on the ships. The commanders, having already lost over three thousand men and having gained considerable respect for the difficulties of fighting in tropical Java, decided to return to China without attempting to punish Raden Widjaya. They took with them one hundred of the chief prisoners and booty to the value of more than five hundred thousand silver taels, a great sum in the thirteenth century. The return journey from Java to Ch'uan-chou in Fukien Province was accomplished in sixty-eight days.

After the departure of the Chinese, Raden Widjaya had himself crowned as the first king of Madjapahit, under the name Kertaradjasa Dyaja-warddhana, in the autumn of 1293. He then set about consolidating and extending his kingdom and building a great city at Madjapahit. One other matter in this connection is worthy of remark. The war with the Chinese was marked by the use of firearms, and it was probably through the acquiring and development of the new offensive weapon that the power of Madjapahit was later extended so widely. This view is supported by the fact that, while no mention of firearms is to be found in connection with Sri-Vishaya, their use is mentioned frequently in the accounts of the wars carried on by Madjapahit.

Seven rulers appear to have reigned in Madjapahit from 1294 until 1451. The greatest of these was the fourth — named Hayam Wuruk, or Sri Rajasanagara — and it was during his mother's regency (1334-1350) and his own reign (1350-1389) that the empire attained its greatest dimensions. By 1365, Javanese soldiers and ships had completed the conquest of practically the entire Malay Archipelago, excepting only Sri-Vishaya and one or two of its strongest and nearest colonies. In 1377, Sri Vishaya itself and its offshoot, Tumasik (the old Singapore), were captured and so terribly devastated that for centuries afterwards no Malay would dwell upon the spot where they had stood. The site of Sri-Vishaya was probably located at a considerable distance from both the ancient and the present Palembang. It should be noted that the powerful states of Yavana, Champa, Cambodia, etc., on the Indo-China mainland, were probably not actually conquered by Madjapahit, though it is certain that they maintained friendly relations, exchanged embassies and arranged royal intermarriages.

In the islands lying between Java and the Philippines the power of Madjapahit was widely and rapidly extended. The list of tributary states in 1365 includes eighteen on Borneo, six each in Celebes and the Moluccas, one in the Talaut Islands to the south of Mindanao, and three within the Philippines themselves. The chief seat of power in Borneo was Bandjarmasin. After the capture and partial destruction of the older Sri-Vishayan colony there, the city was rebuilt and made a viceroyalty, which was occupied on at least one occasion by a favorite son of the Madjapahit Emperor himself. In the north, Bruni early came under the Javan domain and maintained close relations with it for a considerable period. A force of Javanese soldiers was stationed there for a time, and a Javanese princess was married to the local ruler. The Philippine colonies are always spoken of under the head of Borneo, and they were doubtless controlled either from Bruni or Bandjarmasin.

The foreign possessions of Madjapahit were ruled by governors who usually lived at a favorable spot on the coast and had the title of "sea-lord". They had both troops and ships under their command, for the purpose of resisting foreign invaders and of putting down local insurrections. Their most important function seems to have been supervision of the export of products. The subjected lands usually obeyed the King's commands, but if they did not, the sea-lords made war upon them and exterminated them,—and several of the sea-lords made themselves famous in this manner. Probably refusal or neglect to pay the tribute to Java was the usual cause of this fighting; because the tribute had to be paid punctually at certain fixed times

Bhineka Tunggal Ika : The Syncritical Condition for Equilibrium

In other evidence, Miksic (2010) explained the situation of religious relation in Majapahit under title “The Buddha-Hindu In Divide Prehistoric South East”. Majapahit left many holy places, remnants of the means of religious rituals that time. These sacred buildings known as temples, holy baths (pertirtan) and hermitage caves. The buildings of this survey is the religion most Siwa, and the little that is Buddhism, among others, Candi Jago, Bhayalangu, Sanggrahan, and Jabung that can be known from the architectural characteristics, the abandoned statues, temple reliefs, and textual data, eg *kakawin Nagarakertagama*, *Arjunawiwaha*, *Sutasoma*, and little news inscription.

In addition to differences in religious background, there are also differences in status and function of sacred buildings. Based on the status of sacred buildings, we can be grouped into two, namely the building which is managed by the central government and which are beyond the powers of central government (Heys,2015).

Holy building managed by central government there are two types, namely (Aghababian, 2015):

1. Dharma-preformance, also called Dharma-Hajj is a sacred building destined for the king and his family. Number of dharma-Hajj there are 27 pieces, among them Kegenengan, Kidal, Jajaghu, Pikatan, Waleri, Sukalila, and Kunitir.
2. After spending dharma, which is a holy building built on waqf land (bhudana) provision for the rsi-king-sogata Shaivas, to worship the gods and for their livelihoods.

While the sacred building which are beyond management's central government mostly rsi inscription, among other mandala, katyagan, janggan. In general, this building is called patapan or wanasrama because isolated. Mandala kadewaguruan is known as a place of religious education which is headed by a well known siddharsi dewaguru.

Based on its function, Majapahit temples can be grouped into two, namely:

1. The temples that have two functions, namely as pendharmaan king and his family, as well as the temple deity worship with the characteristics of the body of the temple and the main room (garbhagrha) to place a statue pendharmaan (dewawimbha), such as Candi Jago, Pari, Rimbi, Scallop (Sumberjati).
2. The temples are only functioning as a temple cult, with features and the statuette has no garbhagrha pendharmaan / embodiment; body is replaced with a miniature altar, or temple. The temples are mostly worn by the rsi and is situated on the slopes of the mountain, for example on the slopes of Mount Guarantee, Lawu, Willis, etc..

Based on written sources, the kings of Majapahit in general religion of Shiva Siwasiddhanta flow unless Tribuwanattungadewi (mother Hayam Wuruk) Mahayana Buddhist. Nonetheless Shiva and the Buddhist religion continues to be the official religion of the kingdom until the end of 1447. Religious official in the reign of Raden Wijaya (Kertarajasa) there are two high officials Shiva and Buddha, namely Dharmadyaksa Kasaiwan ring and ring Dharmadyaksa Kasogatan, then five Shiva officials below him who called Dharmapapati or Dharmadihikarana.

There were also the clergy who have an important role within the palace called the rsi-Shaivas tripaksa-sagata (group three) and chess dwija ie mahabrahmana (wipra)-Shaivas-sogata-rsi (group four). Updates / meetings Shiva and the Buddhist religion the first time this has happened in the reign of King Kertanagara, the last king Singasari. What he meant is unclear, perhaps in addition to the nature of tolerance is very large, there are also other reasons for a more political nature, namely to strengthen themselves in the face of an enemy of China, Kublai Khan. To unite the two religions, Kertanagara make Shiva-Buddha temple, the temple Candi Jawi in Singasari Prigen and near the city of Malang.

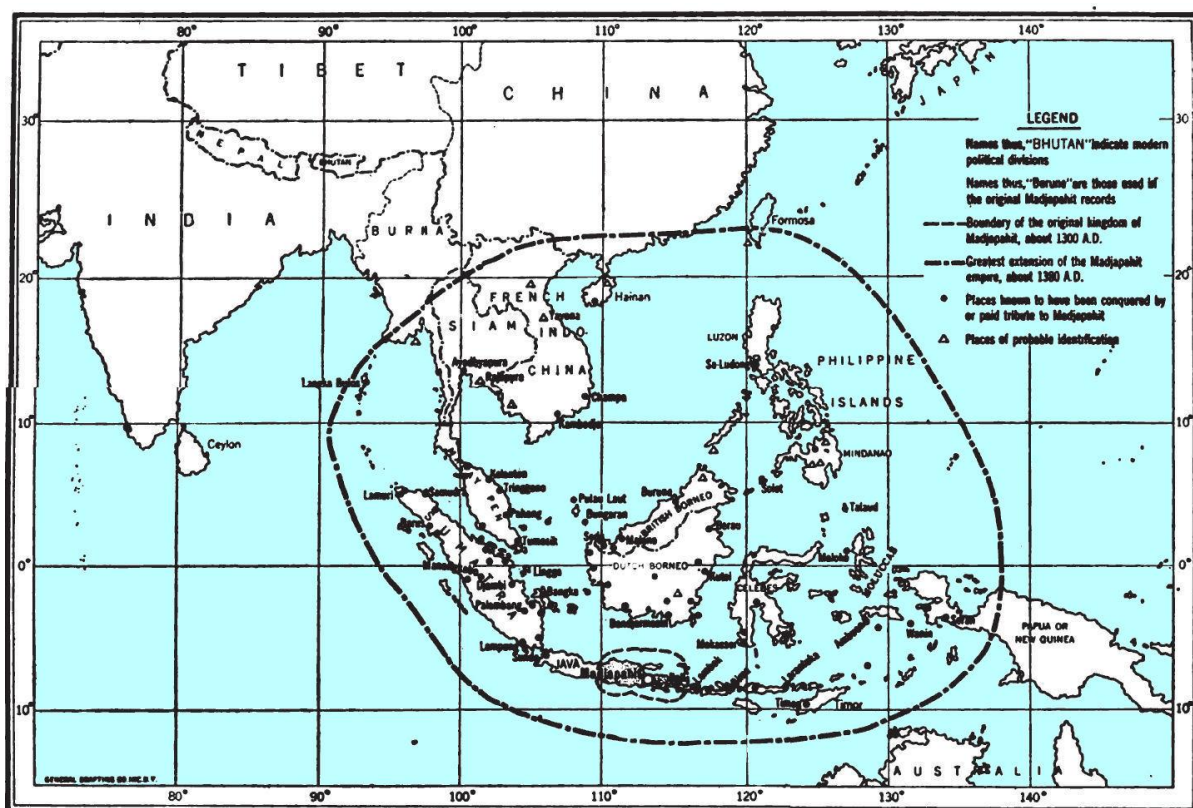
Shiva-Buddhist religious renewal at the time of Majapahit, among others, looks at how mendharmakan king and his family who died in two different temple religious nature. It can be seen at first king of Majapahit, namely Kertarajasa, which in the Candi didharmakan Sumberjati (Scallop) as the implementation of Siwa (Siwawimbha) and in Antahpura as Buddha, or the second king of Majapahit, a king who didharmakan in Shila Jayabaya Ptak (red. Sila plot) as in Sukhalila as Vishnu and Buddha. This shows that trust in which the Supreme Reality in the religion of Shiva and Buddha is no different.

Shiva religion that developed and embraced by the Majapahit kings are Siwasiddhanta (Siddantatapaksa) which began to flourish in East Java during the King Sindok (10th century). Sources said his teachings is the Book (Smriti), and the oldest is said to have been prepared in the days Bhwanakosa Sindok mpu, being the youngest and longest speech Jnanasiddhanta is compiled at the time of Majapahit. This religion is most influenced by Shaivas Upanishads, Vedanta, and Samkhya

Besides religion Siwasiddhanta Bhairawa Shiva is also known that the flow appears since the reign of King Jayabaya from Kediri. Some government officials embraced the religion of Majapahit. This religion is a flow that worships Siva as Bhairawa. In South India may be known as Kapalika flow. Devotees doing penance very hard, like living in the cemetery and eat the flesh and blood human beings (mahavrata).

In addition to the religion of Shiva, there are Vaishnava religion that worships the god Vishnu, who in the religion of Shiva, Vishnu is only revered as a patron deity (istadewata). Futhermore, Bhineka is real-conditions, and Tunggal ika is the purposive condition reign of The King. In other hands, the Bhineka Tunggal Ika will manifest toward the Stronger King, as absolut condition. This condition will be declined if emergence a new Stronger competitor. This syllogism as a proof why the Majapahit declined with the spread of Islam to Malacca in 1402. On the death of Wikramawardhana in 1429, the throne was taken over by his daughter Suhita, who is recognized as the last direct blood descendant of Raden Wijaya to rule in Majapahit. During her reign, which lasted until 1447, the kingdom appears to have experienced a revival of archaic Indonesian themes in the fields of art and religion., evidence of which can be seen in the remains of the terraced monuments on Mt Penanggungan and Mt Lawu, constructed during the 15th century.

This evidence show to us, that *Bhineka Tunggal Ika* has rooted to the realism political theory. In Machiavelly, argue that the state will depend to the Dominant Prince. In Hindi political Theory, al so has Chanakya or Kautilya who prominent person on politics and economic (Kangle,1965). His thought being a reference for Hinduism, also pursued by Buddhism, in political practice by all the reign of Kingdom, including in Majapahit. The Kautilya's thought consider the concept of *Mandala* (political geo-spacial). His thought divide the geopolitical in cascade, from small vilages, called *Nagari* be reigned one *Dayeuh* (City, the place where the bureaucrats governing the vilages, including the palace of King , and finaliy, *Mandala* is imaginary of span of control system in largest radially over the Nagari to the inter-dayeuh (Varma, 1974) (Kulke, 1991). Based the Kautilya , here is the manifest nagari, Dayeuh and Mandala of Majapahit. The Majapahit Empire, based on the island of Java in what is now Indonesia, was a wealthy trading state that controlled one of the key choke-points along the Indian Ocean trade routes, the Straits of Malacca. It lasted from 1293 to 1527. At its height, the Majapahit Empire ruled most of maritime Southeast Asia, from Sumatra in the west to New Guinea in the east, and also including areas that now make up Singapore, Brunei, East Timor, the southern Philippines, Malaysia, and southern Thailand.



Prepared by H. Otley Beyer from the original sources
THE EMPIRE OF MADJAPAHIT AT ITS ZENITH IN 1380

***Bhineka Namesta Ika Nagari* : New Words for New World Order**

Now, I want to explain my second question, what aspect in diversity should be offered?. In this point, I argue the similar argument with Douglas (2005) who didn't agree in the politics have acquire for being equity. Its need, some sacrificed from the social member. For this explanation, I agree with Mouffe (2000,2005), who introduce the agonism as the other ways among liberalism and socialism. Even agonism becomes a basic of authoritarianism, but agonism also consist the positive aspect within (Patricia-Miller, 2002). The major positive aspect of authoritarianism is the king never killing the daughter without any conditions. Eventhought, the way of reign is otoritarian,

Furthermore, the condition of Indonesia currently is deference than Majapahit. Now, we living in democracy era. No leader can strongest than King of Majapahit, like Hayam Wuruk, Ken Angrok, etc. In Democracy, people or demos has a primer power for buidling the legimation of elite. Probably, the concept of Mandala, effectively implaying in the State of Religion, where as the state involved to the major religion . But in non-religion state, the concept of mandala will betrayed on democratic system, like Indonesia currenty.

Finally in this conditions, i think *Bhineka Tunggal Ika* should be suited by the condition of Indonesian currently. we should make confirmed what the actually mean about the *oness*. Its refere to the one power who will become dominant for making the unity. Or, its refere to the one space who will become our lovely homeland. In term of Agonism, the second one, is more purposive and highest possibility condition for Indonesia.

In my last words, based the explanation evidence, I would like to propose a new words for new world in Indonesia. Now, Indonesia considered as plural country. Indonesia ethnic

population is officially classified into four main ethnic groups: Melanesians, who constitute the majority; Proto-Austronesians, including the Wajaks and the Irianese on Irian Jaya; Polynesians, including the Ambonese on the Maluku Islands; and Micronesians, found on the tiny islets of Indonesia's eastern borders. The Melanesians are subdivided into the Acehnese of north Sumatra; the Bataks of northeastern Sumatra; the Minangkabaus of west Sumatra; the Sundanese of west Java; the Javanese in central and east Java; the Madurese on the island of Madura; the Balinese on Bali; the Sasaks on the island of Lombok; the Timorese on Timor; the Dayaks in Kalimantan; and the Minahasa, Torajas, Makassarese, and Buginese on Sulawesi. In 1999, 45% of the population was Javanese, 14% Sundanese, 7.5% Madurese, 7.5% coastal Malays, and 26% other. Ethnic Chinese, the principal minority, were the target of riots in 1974 and 1980. Active mainly in business in the major cities, they are relatively prosperous and widely resented by ethnic Indonesians. Number and percentage of population of ethnic groups according to a 2010 census (Munawar,2017).

In above evidence, we aware that Indonesia is multiculture country, which all of identities presented in all manifestation of people living in daily life, such as ethnic, race, religi, groups, class, etc. They live in nearly and narrow home-clusters. Honestly, this condition is peril, and danger for living together without conflict (Stefanus, 2014) . Many disputes are easy to come and burning of sentiment of the people, which called Short Burned People (*masyarakat sumbu pendek*). The Short Burned People is pejorative term conducted a criminal act of the people. There are alot of condition as argument for being Short Burned People, included internal (psychological, logical, values, perceptional, and the madness, etc) , external aspect (politics, economic, culture, social media, etc), Its playing in autonomosly within the people for the reason become Short Burned. As long as I see, that identities also playing the importance influence to create a highest magnitude of sentimen being the Short Burned.

Hence, the word *Bhineka* is absolute fact the condition of Indonesia, for living together it need a respect to the diversity of identities, (*Namesta*), and they really in fully awarness their foot are standing at the land where we living together and build our home above it. The land in the name our country (*ika Nagari*). Of course, the consequence, that competition and fighting will arose within, but we fight without hatred. I fully hope, this new word will be agonism for the new world of Indonesia who fully-respect about honorable identities every indonesian people, and giving space for emerging of humanity resilience in legal-social-cultural aspects.

In my mind, if we still hegemonized by *Bhineka Tunggal Ika* in Majapahit Perspective, I trust it will be arosen the Otoriter-democratic as Majapahit Ruler. The otoriter elite who produced by democratic system. In other words, It most dangers than Majapahit era, because in the name of people, they reigned otoriterly the people who elected them.

CONCLUSION

Agonism is political theory which considering agon/medium aspect is important in the political process. Politics in pejorative term, conducted to the immoral activism for reaching the power. It absolutly is not true, politics has noble obligation for social system, it is to reach happiness trough power. Agonism perspective brings awareness that all materials have two potential power within, positive and negative power. Including *Bhineka Tunggal Ika*, also has positive and negatif resulted to the political system. In the evidence, the condition of Majapahit is suitable in term *Bhineka Tunggal Ika* for the first meaning. Majapahit trying hard to be strong Kingdom in Southeast at 14th century. Its impacted to the way of govern from Ancestors, it shown otoritarian. This condition paradox, if suited in the current

condition of Indonesia. Indonesia political system was changing rapidly, kingdom in earlier, democratic in currently.

To avoid the paradox geneological , the term of *Bhineka Tunggal Ika* should be suited to the appropriate conditions, is preparing a new political environment for living together in harmony. Hence, *Bhineka Tunggal Ika*, would be change to be *Bhineka Namesta Ika Nagari*, Diversity in respect, Unity in One-land

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Environmental Management of River Area Through The Development of Local Institution in Society of Riverbanks

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ABSTRACT

Watersheds, especially riverbanks, are the most polluted areas around the river, especially waste pollution. This condition is exacerbated by the fact that the riverbanks that are supposed to be the buffer zone of the river are actually used as residential areas. This paper will describe riverbanks environmental management, especially in waste management, through the development of local institutions by communities living on riverbanks.

This research was conducted in Cigadung Urban Village, Cibeunying Kaler Subdistrict, Bandung City which its territory is traversed by Cidurian River whose riverbanks are settled and often flooded. The research used qualitative method, the data were obtained from the informants of the community who were involved in the environmental management and the community leaders also.

The results showed that in managing the waste in Cidurian river circle environment, the community in the research location formed two institutions, namely Engkang-engkang Community and Kelompok Wanita Tani/KWT (Farmer Group of Women) Sakura. The Engkang-engkang community manages the waste in its area by utilizing it as a source of raw materials to be processed into various useful handicraft items, while KWT Sakura evolves from a form of waste bank which extends its activities by processing waste into various handicrafts. Both institutions succeeded in transforming society's view of waste into economic value goods. The challenges for both institutions are still dependent on the figure of the leader as a driving forces for the organisation

Keywords: Waste Management, Local Institutions, Riverbanks

INTRODUCTION

Environmental pollution has become a problem that must be faced by people in cities in line with the increase of population which is not accompanied by the increase of the carrying capacity of the environment. The increasing population density and production process and public consumption cause the balance of urban environment to be disrupted and result in decreasing environmental quality. According to Marbun (1994), the deterioration of environmental balance occurs from the shrinking of the plant area, the decline in soil quality which then often the occurrence of landslides and floods when it rains, until the issue of waste with all its consequences.

The problem of bad waste management becomes one of the environmental problems that occur in urban areas. The city of Bandung also experienced problems in waste management which reached 6,951 m³ per day, but only 65 percent can be handled by government; the rest can not be managed. This unmanaged waste can not ultimately be channeled to landfills (Tempat Pembuangan Sampah Akhir/TPA) but accumulates in various places such as rivers, where rivers are often used as garbage dumps.

As happened in the area of Cigadung Urban Village, Cibeunying District, Bandung City, precisely on the banks of Cidurian River in RW 10 area is often used as a garbage dump.

Garbage that accumulates on the banks of rivers along the banks of the river is not necessarily derived from waste discharged by residents in the area. Garbage that accumulated was partly derived from waste discharged by residents in other areas which then carried the river into the area. As a result, residents in the riverbank area experienced problems caused by the accumulation of waste in the area such as floods.

Efforts that have been made by the government, among others, by issuing two local regulations (Peraturan Daerah/Perda) to help reduce waste generated by citizens of Bandung, namely Perda K3. 11/2005 on the prohibition of disposing of waste into rivers and Regulation no. 17/2012 on banning the use of plastic bags in addition to environmentally friendly plastic bags. Although the law has been issued, it can not be optimally implemented due to inadequate availability of TPS and other alternatives to waste management. The condition also shows that the issue of waste management is not solely the issue of waste disposal facilities, but also related to the behavior of people in disposing of garbage.

In Law No. 18 of 2008 on Waste Management, waste management is a systematic, comprehensive, and continuous activity which includes waste reduction and handling which aims to improve public health and environmental quality and make waste as a resource. Waste management is basically a form of community treatment of waste based on society's view of waste, as something valuable or worthless. Empirically, the role of society in waste management can not be ruled out. Communities have been doing waste management as intended by law, although not in the whole process of management. The role is important to do according to the capacity it possesses because if the described role occurs otherwise, that is to dispose of waste without following the rules-like throwing garbage into the river-, then the impact will not only be felt by the community itself but also by other communities.

For people living on riverbanks such as RW 10 Cigadung Urban Village, people's behavior throwing waste into the river causes their living environment to be unhealthy and uncomfortable to occupy. The work they do in dealing with waste issues is by managing their collective activities to become more organized. Community joint activities have been successful in helping waste issues in the region. Waste management by the community with initiatives from the community itself shows that they can arrive at the awareness of the need for joint efforts to solve the problems they are experiencing. Need to be explained more deeply about the efforts of people in this river Cidurian river in managing their environment, especially in waste management, through the soil institutions they develop.

THEORETICAL FRAMEWORK

The current environmental problem is already in a fairly complex condition and has deep roots in human culture and behavior. Population growth in urban areas can not be avoided and has led to an increasingly empty area of vacant land, parks, or forests around it for residence or place of business, education, offices, and other life facilities in urban areas. This condition has caused the environmental balance in urban areas to be disturbed. According to Marbun (1994), basically the source of environmental pollution contained in the waste of human waste. The process of environmental pollution occurs because the actions of humans themselves are less careful choose the ways and tools to meet the needs of his life.

Limited land conditions and high value resulted in urban residents who have financial limitations forced to use land for settlements that are inconsistent with their designation, such as river banks being converted into settlements. This resulted in pressure on the area on the edge of the river becomes heavier. The river bed should be able to provide adequate environmental facilities. Therefore, river banks must be well managed. As stated by Petak

(1981) that environmental management is an effort to manage matters of human life so as to achieve an acceptable balance between the quality of the human environment and the quality of the natural environment. The issue of waste management and the environment is desirable to be an effort like sustainable development. Development activities must be conscious and planned efforts that integrate various interests to create a healthy and livable environment.

Effective environmental management is one that meets human attitudes and behavior toward the environment. Therefore, waste management efforts become very important because there is a strategic policy from the government in the form of waste reduction approach with the concept of Reduce, Reuse, Recycle (3R) in order to achieve zero waste program in 2025. This confirms that waste management is related to human factors. Syukri (2013) states that the discussion of the environment rarely touches the aspect of the social environment with all its trinkets and only discuss the aspects of the natural environment only.

The importance of paying attention to social factors of society in environmental management because the community has the power that can be used in environmental management. Communities can be responsible for the management of waste generated and can seek awareness and transmit environmental sensitivity to other communities. Communities as a source that produces waste and are at risk as a source of pollution are expected to participate in the waste management system. Community-based waste management and community awareness efforts can be undertaken in local communities that have a distinctive collective characteristic as in river banks.

River banks point to the local people who occupy the river banks that are on the left-right of the river for a long time. This river is actually part of the Watershed (Daerah Aliran Sungai/DAS) which is often used as a place to live. The growth of settlements along the river along with the urban population growth. As a result, the river loses its function and decreases its quality. This condition also affects the life of river banks. Society of river banks that do a lot of daily activities in the river is very dependent on river conditions and water quality in it.

As is the case with every form of society, river banks develop the local institutions needed for community survival. As proposed by Fairchild (1980), society refers to a group of people who integrate themselves, based on common interests, resilience and eternity, which is why humans continue to interact, gather and form groups, institutions or institutions to realize shared ideals. Therefore, according to Darwis et al. (2016) in the process of community development, institutions or local institutions that exist and grow in the community should get attention to the interests of the process of achieving the expected goals. According to Widodo (2011), local institutions have a role in society, namely facilitation, mediate, informers, and empower self-help mutual cooperation.

Uphoff (1982) views local institutions as a local community association responsible for all processes of development activities in the area of residence. These local institutions are part of a social life that has distinctive characteristics to live together to form a stronger social network of people with the community, both internally and externally. Internally, local institutions move with the power of social capital to achieve their collective goals. While from the external side, local institutions build partnerships with other stakeholders to accommodate their roles and participation in development.

According to Mubyarto (1988) local institutions serve to accommodate, coordinate and perform the development activities in the village in various areas of life, namely: (1) a means of communication between the government and the community as well as among members of society itself (two-direction communication); (2) become a forum for participation in the framework of supporting government development programs; (3) being a means of

improving the skills of rural communities; (4) become a means of modernization in order to change the thinking patterns of people who are still static, traditional to be dynamic rational; and (5) become a means of improving people's welfare.

As an institution that grows in society, the existence of local institutions depends on its ability to accommodate the interests of the community; as long as the interests of society can be fulfilled then this institution remains. In addition, local institutions also depend on the leader figure to organize it (Darwis et al., 2016). It takes a strong leader figure and is able to transform his vision and thoughts into actions that the community can understand and follow and build the collective independence of society.

METHOD

This study uses qualitative methods to obtain a deep description of the efforts of river banks to develop local institutions in order to manage the environment in the study sites. To obtain complete information about the role of local institutions and environmental management activities, the research techniques used in this research is a case study technique, which is a way of collecting data from several informants directly related to the development of local institutions for environmental management in the sites. Cases that are subjected in this study are communities that deliberately formed by peoples of RW 10 Cigadung Urban Village, Cibeunying Kaler District, Bandung City for waste management.

Data were collected using interview and observation techniques. Interviews were conducted to those who knew the existence of local institutions with all their activities at the research sites, ie local institution managers, community leaders, local government officials, and community members involved in waste management activities. The observations were conducted on the situs that took place in the community related to environmental management, especially in waste management.

Data obtained from various sources and using various techniques then cross check each other so as to produce valid and reliable data. Data analysis was done covering three component analysis from Miles and Huberman (1985) that is: data reduction, data presentation, and conclusion. In accordance with the objectives of the research, then the data is analyzed based on the function of local institutions that is accommodating, coordinating and carrying out waste management activities so as to describe the environmental management in river banks through the development of local institutions.

DISCUSSION

Problems that generally occur in dense urban settlements such as houses that coincide, at least green open space, uncontrolled waste piles, floods, and difficult to get clean water can be found in the Village Cigadung, District Cibeunying Kaler, Bandung. RW 10 Cigadung Urban Village is one of the densely populated areas on the banks of the Cidurian River, strategically located, close to the Cigadung highway and Cikutra highway so that the accessibility of the community in RW 10 to various areas is very easy.

The condition of the densely populated areas and located in the crossing areas of various urban facilities such as housing, universities and other economic facilities that make the traffic there quite crowded. The road conditions in the area are quite good although very narrow for the passage of 4-wheel vehicles, even in some areas can not be passed. The narrowness of alleys that limit the houses facing each other is very narrow but creates their social relationship very close because of the intensity of interaction is very high.

Limited land also causes other environmental facilities such as green open areas are not available. Even the available TPS is very small capacity, about 20 m², and located on the

banks of the river; this will cause residents to get an excuse to re-dispose of waste into the river. More conditions will be found in other areas in this RW 10 area, where available TPS capacity is greater. The availability of land for garbage disposal is well utilized by the community to provide TPS.

With all the limitations available, RW 10 community can maintain optimal environmental cleanliness. The residential environment in RW 10 is well organized and neat, both on the road side and the yard of the house and on the riverbanks of the area. Plants line neatly adorn the streets, not found garbage scattered, the river body was clean of the garbage, even certain parts of the river that is in the region dammed and used as fishing ground. This shows the success of the community in maintaining the cleanliness of the river as a result of collective efforts of the community in managing its environment.

The orientation and action of the community in treating the environment is a reflection of the prevailing values and norms of the community regarding the environment. The community of RW 10 has the values of compliance and exemplary governing social relationships that place parents, elders, leaders, or persons of higher rank as parties who must be respected, valued, and obediently. These values form the norms that govern the behavior of the community in responding to regulations and orders made by the government or the characters. However, these values are actualized in support of the preservation of the environment when society is confronted with regulations relating to environmental management.

Compliance and exemplary values of the community can function effectively and concretely when the community initiates environmental management efforts, beginning with the emergence of the concerns of some community leaders on environmental conditions; especially on the condition of rivers in the area filled with garbage. The invitation of community leaders to clean the river accompanied by the willingness of the figure to clean up the river to make other residents involve themselves. The initiatives of the leaders to consistently carry out river cleaning activities make the river cleaning activity a routine activity and is followed by the whole community.

Cleaning up the river by the community can gradually change the people's habit of throwing waste into the river. Almost no more RW 10 residents who threw garbage to the river. They realize that the act of throwing garbage into the river will ultimately be bad for their own lives. This also shows the growth of norms in society related to environmental maintenance. In the community grow a sense of concern for the environment that makes them no longer want to dump garbage into the river and actively involved in environmental maintenance activities.

The values in society RW 10 regarding environmental management are: (1) the value of responsibility, which makes the society consistently performs the agreed obligations; (2) the value of reciprocity, which gives rise to norms of help, mutuality, and mutual respect; and (3) other values directly related to waste management such as maintaining cleanliness, environmental awareness, and compliance with regulations. These values are gradually encouraging for the growth of good habits in society with respect to environmental management.

People become accustomed to good waste management. People become more open minded and realize that littering, especially throwing garbage into the river is strictly prohibited and will get sanction in accordance with the regulation of K3. They dare not to throw garbage into the river for fear of sanctions in the form of a large fine of Rp 250,000 - Rp 5,000,000. What is more important than that change is the awareness that keeping clean is important so that people have a willingness to participate fully. In addition, the change in community

behavior, responded with the arrangement of garbage dumping schedules from houses that have not been thrown into the river again.

Since not throwing garbage into the river, but storing and collecting garbage around the house, the community has the additional skills they gain from the training. They are able to sort the waste by dividing into organic and non-organic waste. The mothers in RW 10 have been trained in the processing of waste into compost. Even the community also had the opportunity to use the compost he made to be used in farming on vacant land contained in the area. Increasing community involvement and more complex waste management activities require organizing and organizing activities.

To achieve that order, the community agrees on the things that can and should not be done. Communities make rules at the RW level on joint activities in waste management so that activities in waste management become more organized. Establishing a good level of trust between them both in the implementation process and in the utilization of the results has strengthened the attachment between them. This condition makes citizens have a willingness to participate and help each other, which in the next development leads to the formation of local institutions.

As an institution, regulatory systems in collective action on environmental management provide guidance to the community in addressing environmental issues. Regular environmental management activities have evolved into the customs of the people. The need for co-management based on community values and norms on a healthy and clean environment encourages institutionalization of environmental management within local institutions. There are two local institutions that serve as collective activities in environmental management on the banks of the Cidurian River, namely: (1) Komunitas Engkang-engkang; and (2) Kelompok Wanita Tani (KWT) Sakura.

Komunitas Engkang-engkang (KE) was formed by RW 10 communities to deal with waste issues in the area. KE is an example of a community-based environmental management form. This community started from the community's gotong royong clean up activity which then led to the encouragement that the garbage collected should be processed to have added value for them. The initiative to manage the waste by sorting it comes from one of the community leaders who started the waste segregation alone. In subsequent developments, once it can be seen and felt benefited, then the community began to follow the steps of sorting waste. People are encouraged to sort out garbage from their homes.

KE has an open membership and voluntary membership, in which every citizen domiciling there can become a member of the community. This community is open to those who want to be involved in waste management. The purpose of the establishment of the KE is to reduce the waste piles in the TPS so that the limited capacity of TPS can function properly. The waste segregation done at home indirectly slows down the flow of streams to the TPS as well as reduces the amount of waste disposed to the TPS. Separation of waste at home also provides an opportunity for residents to utilize waste that still has economic value by processed into goods that have economic value.

The activities that KE does is collect the garbage, sort it out, then process it into something that can be useful again. Members of this community come from various groups of society, whether teenagers or adults, as well as men and women. This waste processing activity is interesting because it can provide additional income or even become a business land as the main source of income.

In its development, KE no longer just clean up the garbage in the river, but also looking for ways to keep people from dumping waste into the river. The effort is done by emphasizing the economic value of the waste, that is by utilization of garbage bank which also formed after environmental management activity in RW 10. The garbage bank picks up the garbage that has been separated independently in the houses and recorded it as the society saving. When it comes to money, people can take their money in a junk bank.

To support the waste segregation process that has been done by the community, the community is given skills training to make various products from used goods (garbage). Through regular training, the interaction between community members becomes more intensive and closer to them. Their solidarity becomes stronger as more activities are shared in the community. Through routine activities and built on mutual interest, KE can become a medium for RW 10 residents to manage the environment together.

Besides KE, on river banks in RW 10, Cigadung Urban Village, Cibeunying Kaler Sub-district, Bandung City also established a local institution whose membership is limited to women, namely *Kelompok Wanita Tani (KWT) Sakura*. This group was formed as a follow-up to the formation of a junk bank that is part of the environmental management effort. A garbage bank emerges in response to a river clearance activity that generates a lot of waste that can still be processed into economic value goods. Like the Engkang-Kang Community, KWT was formed on the initiative of local residents, a housewife in RW 10 who has a high concern for the environment. He saw the garbage collected can still be processed and provide economic benefits for the people.

The management of Sakura KWT waste bank is not different from the conventional bank's way of working, as a place to save. What is different is that deposited is a waste that is still economically valuable and recorded in a customer's savings account in the form of the value of money for the garbage deposited. The waste is then sold to garbage collectors in accordance with the type of garbage or processed into a variety of economic valuable goods such as bags from plastic wrap. The waste that is deposited in the garbage bank should be in a disaggregated form.

The need to sort this garbage has made the piles of garbage at the TPS much reduced and can prevent people from throwing garbage into the river because the community will deposit some of the garbage that has been sorted at home to the garbage bank. This will reduce the pressure on the environment due to the waste becomes much reduced. Even in some cases there are people who force their garbage to be accepted by the garbage bank.

As with any conventional bank, the customer of the junk bank is open. But for membership in the KWT who manage and process waste consists of housewives. As a local institution in the community on the banks of the river, KWT wants to be a place for housewives to have other activities that can provide economic benefits and earn income. Through KWT, housewives who are considered as untapped resources in development can be utilized after their capacity. The community in RW 10 has a view that is not unlike the wider community in general that women are more responsible for household affairs, so they can not leave their domestic duty obligations. Through this KWT women can do waste processing while still carrying out their domestic duties.

In its development, KWT Sakura faced problems in organizing it. The group leader figure who is the initiator of the formation of this group has constraints so that they can not work and conduct activities in the garbage bank as usual. This causes the group to become a vacuum in a long time. The effort to reactivate the garbage bank is a problem that is not easy to cope with because other mothers tend not to have the same concern. This shows that the

process of transformation of vision, mission, and ideology in local institutions is not going well. The pragmatic element of society to the garbage bank is more dominant than the spirit of environmental management. The presence of other garbage collectors can replace KWT Sakura function in converting waste into money for them.

KWT Sakura conditions are different from those of Engkang -angang Community whose activities are more loose and tend to be informal. The need for organizing and outpouring attention from group leaders on the KE is not as big and as tight as the KWT Sakura waste bank. Moreover, the ideology of the KE has indeed been owned by members and other communities in their collective life. The community's interest in cleanliness of the environment and its management is owned by the community. Therefore, as a forum for activities, KE will be able to be more sustainable as long as people still have a desire to create a healthy and comfortable environment through environmental management activities on the banks of the river.

The coordination done by these two local institutions runs according to their function. Activities can be coordinated by each institution according to the scope of the work. KE can coordinate river bank environmental management and waste management through the optimization of exemplary values, togetherness and mutual cooperation, while KWT develops activities and coordinates its activities by basing on the community's need to convert waste into money, as well as the needs of housewives to be the existence of activities that can provide income.

As an institution formed from the results of joint activities of the community to face environmental issues in the region, the two institutions can change the way people view the waste into something of economic value. This change of view encourages people to carry out environmental management activities through river cleanup and waste management. This activity has provided a double effect, namely to maintain a comfortable living environment and provide a source of income.

CONCLUSION

Environmental management by the community on the banks of the Cidurian river is done through two institutions formed as a result of joint activities, namely (1) Komunitas Engkang-engkang oriented to maintain the quality of the environment by cleaning the river and build a habit to process waste so that waste can be processed more continue; and (2) KWT Sakura, oriented towards the utilization of waste into economic value goods through the garbage bank mechanism. Both of these institutions can change the way society views about waste to be something of economic value, so people want to manage waste and maintain the environment. Community development in environmental management is inseparable from the values, norms, and beliefs among the citizens within the social structure of the community. The challenge faced by both institutions is to eliminate the dependence on the leader figure in running the institution, to be able to work based on the system that has been built.

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Children Of International Migrant Workers In Indonesia: Rights And Realities

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ABSTRACT

West Java is one of the major sources of international migrant workers. This qualitative study utilized children rights and gender perspective to analyzed the fulfillment of rights of children who were left by their international migrant worker mothers. Data were collected from children at different age groups, parents or main care provider, local leaders, government officials, and service providers in two villages at Indramayu Regency through individual and or group interviews. The study found that children's rights to live and to develop were adequately fulfilled, especially in the forms of food, education, health services, housing, and playtime. Yet, many children remain unable to get participation and protection rights fulfilled. Some mothers prematurely stopped breast feeding their child and most children were never consulted about family matters that had significant impacts on them. Fathers often were not ready or unable to step into domestic assignments and this has resulted in parenting, attachment, and supervision inadequacies. The availability of modern communication technology facilitated mother to perform transnational mothering but was constrained by demanding nature of domestic jobs mothers had to perform overseas. Initiatives to strengthen families and communities capacities to promote the protection of children rights were rarely exist. This study discussed the limitations of current labor migration policy discourse from economic and worker protection focused and argued for the urgency to consider the protection of children rights so that sustainable human capital development can be achieved.

Keywords: Children Rights, Female Migrant Workers, Gender Perspective

BACKGROUND

Children Rights Convention stipulates that child rights should be secured, protected and fulfilled by parents, families, society, and state. Amongst migrant worker families, parents commonly justify the decision to work overseas is for the best interest of the children. In other words, working overseas is perceived as a way out to secure the rights of children are fulfilled, because remittances sent from overseas can be used to improve child's education, health, and welfare. Cross-culture research found that remittances play important roles to improve the quality of human resources; enhance education level and health status in one side and the decline in child worker on the other side ((Adams & Page, 2003; World Bank, 2006). Nevertheless, children suffer the most from long separation with their parent(s) and are at great risks to experience behavioral problems, academic disturbance, and mental health (Unicef, 2006, Salah, 2008; Cortes, 2008; Graham & Jordan, 2012; Save the Children, 2010; Wang, 2012 Hernandez, 2013).

This study was conducted in one of regencies in West Java province that is well known as the major sender of female migrant workers working overseas. The study is intended to explore the welfare of children left by mothers who worked in foreign countries, especially with regards to the fulfillment of children survival, development, participation and protection rights. The researchers were also interested to assess efforts conducted by community and government to protect children rights. Gender and child rights perspectives were employed as theoretical guidance. There has been a growing critics toward predominantly economic-welfare approach toward research on children of international migrant workers in one hand

and emerging need for promoting children right perspective (Abramovich et al., 2011; Dungo et al, 2013). Second, the absence of parent, especially mothers have brought substantial consequences on caring and parenting. Fathers often failed to perform their roles as “substitute mother considering significant negative mental health and protection impacts caused by children separation from their parents (Salah, 2008; Cortes, 2008; Hernandez, 2013), it is important to understand how such risks could be reduced. One way to do so is by looking at parenting and caring dynamics that happen in the migrant workers households from gender perspective.

THEORETICAL FRAMEWORK

In migration studies, children rights perspective emphasizes that children should be protected from negative impacts resulted from his/her migration or separation with their migrated parents. This perspective places children as rights holders that are entitled to claim their rights fulfilled by duty holders. This includes taking into account children voices and perspectives in decision making made by family and government that are predicted to have impact on children (Abramovich et al., 2011). Basic children rights as recognized in Children Rights Convention can be categorized into four major groups namely 1) survival rights which cover rights to life and obtain proper health services and care ; 2) developmental rights that include any right to get education, have free time, and experience appropriate live standards needed for their physical, mental, spiritual, moral and social development; 3) protection rights in which children must be protected from any discrimination, violence, and negligence; and 4) rights that their concern, voice and idea that related to their welfare be expressed and heard.

Gender perspective has been widely utilized in migration studies especially with regards to contribution of female workers and social construction in the countries of origin and destination of migrant workers toward migrant worker dehumanizing practices (Conaghan, 1999: 39). Gender perspective also becomes a central analysis in children rights. There are biological roles related to child development that only can be done by women and cannot be replaced by men such as getting pregnant, giving birth and nursing. During that critical periods, equal work distribution is difficult to implement by couple because most of women energy is spent to utilize her body in order to support child development. Meanwhile, when women cannot perform domestic work, society and state do not provide chances for men to get involve to replace their female couples (Caraway, 2007: 7 & Fredman, 2004: 270).

Therefore, when utilized in migration and children who are left by their mothers to work in foreign county, there will be problem related to the obstacle in fulfilling children rights due to the absence of mother in one hand and father’s inability to take over domestic work, especially child care in the other hand. This happens because traditionally, fathers are rarely being assigned and prepared to take responsibility in domestic tasks.

METHODS

The study applied qualitative descriptive approach. The informants were purposely selected and they were distinguished into three groups: children aged 6 to 18 years old whom the mothers were overseas for employment purpose since at least 6 (six) months prior to data collection, children’ father or other adults who were the main care givers, and government office representatives from village officers, government agency for workforce and social welfare (Disnakersos), teachers, midwives, ex female migrant workers and local community leaders.

The researchers obtained the list of potential children and care givers from village office. Then they were invited to village office, were explained explanation about the study, and offered to participate. All participants who agreed to participants were consented. Data were collected through individual and group interviews using both interview guidance and semi-structured questionnaire. Data collection for children under 12 years old was applied while the children were doing drawing and coloring activities in village office so that they did not feel pressures from the interviews.

Qualitative data analysis was conducted to find the common themes guided by children rights and gender perspectives. Fieldworks were conducted in Majasari and Gelar Mandala villages that are located in Sliyeg and Balongan sub-districts respectively. Those sub-districts were part of Indramayu Regency, one of the major senders of female international migrant workers in West Java. Data were collected by researchers in 2014.

FINDINGS AND DISCUSSION

The study collected data from 23 children of two villages. Most children in this study had mothers who were working in Middle East countries. The children ages ranged from 6 to 16 years old and all of them were still at school. Almost half of them were left by their mothers before reaching 5 years old and some before they achieved 2 years old. More than half of them had been left by their mothers between 1 to 2 years and the majority of them reported their mother had not returned ever since. The information from government representatives acknowledged that female migrant workers can return to their home country after 2 years working period.

The main care givers of these children were fathers and or grandmothers. Half of caregivers were the grandmothers aged 50. The number of children under the caregivers' care ranged from one to 6 children, indicating a quite high burden for caring responsibilities. The majority of them worked, generally as farming labors. Their education was quite low, mostly elementary school or below.

Study found that the majority of children knew in a more detail about being left out by their mother a week before their mother departure to work overseas. None of them were ever been involved in family discussion regarding the plan or were consulted about their feelings or opinion about being left by their mother for a quite long period of time. The majority of them were also never asked for the opinions about parent' decision to extend job contract period. The parents or caregivers reported reasons for not involving the children in decision about migration: children were too young to be asked for opinions or feelings, parents' were afraid that involving the children might make the plan difficult to implement due to children refusal for separating from the mothers, and parents worried that early information to the children would make kids suffer from sadness and anxiety much earlier even before their mother really left.

At the surface, parents' justification for not taking into account' children feelings and opinions about their mother leaving seem to make sense. However, the children in the study reported that they would feel much better if they were consulted from the beginning, thus they could feel prepared to face the separation. The lack of children' psychosocial and social readiness to separate from their mothers resulted in uneasy adaptation for a large number of children. The children experienced stress, anxiety, sick, lost appetites and had trouble sleeping between 1 to 3 months after the mother left. Some children reported that they tried to

justify the separation by thinking that they have to sacrifice for their family so that “I can continue going to school”, “our family get money from my mom’s job”, or “we can get money to build the house”. Several children reported that if they could choose they would rather had their father over mother leaving them to work overseas while some said that it would be better if the parents are together with their children.

All of the children were participating in formal education. A large of them also attended informal religious education administered by the community after school hours, thus extending children involvement in structured and supervised activities. Head of villages acknowledged that all children of migrant workers in their area obtain proper education in accordance to their ages. Caregivers also perceived child education as important, made sure high school attendance and secured family income for education expenses.

Children also agreed about the importance of good and high education for their future but none of them had good achievement at schools. Some of them reported that their caregivers were not always available to help them with school assignments or school projects. As caregivers commonly had low education and burdened with caring and employment responsibility, it is understandable that they cannot provide sufficient assistance and support in academic setting for their children.

The observations found that the children stay at permanent houses with electricity connection. They also dressed appropriately and looked well taken care physically. All children had access to health services (community health center, midwives, private doctors), especially when they had serious illness or when initial treatments with traditional herbs or non-prescribed medication could not cure the children. Common physical illness related to gastrointestinal and respiratory diseases. Health service providers assumed that frequent illness experienced by migrant worker children commonly related to low immune system, unhealthy behavior and lack of environmental sanitation. The majority of children reported that they often skipped breakfast, bought food from outside for breakfast or lunch, and had instant noodles. Caregivers acknowledged that they gave children pocket money to buy food from outside for practical reasons (e.g. console children, do not have time to prepare meals). The health service providers reported that because the children were forcefully separated from their mother from breastfeeding, it would bring negative impacts on children’s immune system.

All children reported that they had free time to socialize with their friends. Some chose physical activities like doing sport but some other chose to spend time staying at home. The study found that the length of time spent by children to watch TV or play online game was quite disturbing. In addition, some contents of programs seen by the children were not age appropriate. Only very limited number of children regularly spend their time to study. This is not an ideal situation because children spent much energy and concentration on activities that are not stimulate academic and social skills. However, the caregivers praised their children for staying at home and did not think that the children need to be supervised.

While the needs for physical health care appeared to be fulfilled, the study found that mental health issues were not well addressed. Some children, especially adolescent indicated problems with stress or depressed moods such as unexplained sadness, feeling useless, low self-esteem, sleeping troubles and lost interests of activities they previously enjoyed. They neither ever received professional help to resolve those issues nor talked to their caregivers about their feelings. Some parents noticed the children under their care shown the above

symptoms but they thought that those symptoms related to mental changes as children experienced transition to puberty, thus they did not pay serious attention. Some children acknowledged that the sadness was often related to prolonged separation from their mothers. Sometimes they shared their problems to friends but others chose to keep problems for themselves.

The children found difficulties to express their true feelings to their caregivers either because their lack of communication skills or the unresponsive environment. Unlike mothers, fathers commonly did not encourage children to express their feelings freely. Fathers appeared were not ready to take over mother roles as psychological support providers although they tried to console their children by spending time with them. The grandmothers reported that they found difficulties to understand the children feelings and react to them appropriately. Fathers and grandmothers also acknowledged the difficulties to understand children various needs at different developmental stages. Although raising children create challenges to caregivers, no report or information about child maltreatment ever found.

Despite being separated from mother/wives, children and spouse maintained regular communication with their mothers/wives using modern information technology such as telephone, WhatApps, Line, or emails. Frequency of communication varies from 2 times weekly to 1 time a month with duration ranged from 15 minutes to one hour. Children aged above 12 years old were selective about the content to talk to their mother. They did not want to share ‘sad feelings’ or ‘big talk’ because they did not want the mothers feel worry or sad. The children reported that they feel good to communicate with their mothers although they are not fully satisfied.

It can be said that a large part of children’s basic rights in this study were fulfilled. The family ability to meet the children needs of education, clothes, housing, food and health have has been largely supported by family financial capacity that is contributed to both by remittances sent by the mothers and additional income made by fathers or caregivers. The roles of remittances in fulfilling children survival and developmental rights have been found in other studies about international migrant workers (Lu, 2012; Dungo, 2013). The children rights of protection is also met indicated by no report of child abuse, neglect or exploitation experienced by children. The existence of extended family and informal control from neighbors appear to add into child protection system.

However, the study highlighted that other children rights was not well met. Children were excluded from parent decision making about migration even though it brings big impacts on children lives. Parent decision for not involving children about mother leaving them for work should not be justified because children have rights to know how migration of their parents bring changes into their lives. At least they have rights of explanation as early as possible for the sake of their welfare. The parents or families should help children making social and emotional preparations before the mother left, for example discussing alternative care arrangements, communication approach from overseas, and so on. In other words, children should be regarded as subject in parents’ migration, not as object or passive individual. Sudden separation and the lack of information about how family live will run after mother left will bring negative impacts on children psychological states.

Children rights of survival is also an issue, especially in cases when mothers have to leave out their babies at a very young age and forcefully stop breast feed the babies. Although formula milk can be given as an exchange, its quality is not as good as breast milk. When children are not appropriately breast feed, it can bring negative impacts on children’s health

and physical growth (UNICEF & SMERU Institute, 2012). Such impacts have been found in this study as well.

The absence of mother and father's lack of competence to take over mother's domestic tasks as found in this study have contributed to suspected to social, academic, physical and emotional difficulties experienced by children who are left by their migrated mothers. This confirmed the lack of structures to prepare international migrant workers families to manage child care and child rearing in the absence of mother. It seems that the rights of children from international female migrant workers are overlooked by family, community, and government. The child care or child rearing is perceived in a very simplistic way, as domestic tasks such as cooking or preparing children school needs, thus can be shifted to father or grandmother easily. In fact, child care requires a more complicated tasks such as supervision, communication, attention, and so on that should be learned and practiced. As fathers are rarely assigned domestic work and not been prepared to assume new roles as father and mother, they often feel overwhelmed to perform those double roles. Consequently, as described in this study, fathers tended to choose practical approach in fulfilling children needs such as allowing children to buy food for breakfasts and lunches, to let children watching TV for long hours or just could not give more attention to attend children's psychological needs.. In similar vein, grandmothers are also challenged with limited physical, mental, and cognitive capacities to take care of their grandchildren.

When the families are found to have limited capacity to perform their roles in fulfilling children needs, it is the roles of community and government to do so. This study found that the roles of community and government in supporting the families have been very limited. In one site, there has been a village regulation that requires couple to attend an information session with the head of village whenever one of them decides to migrate overseas to work. This mechanism is intended to educate couple about possible consequences that resulted from migration on family lives. This is applied as a preventive measure to strengthen couple commitment so that each of them keep his/her own responsibilities during temporary separation and save family unity. Other village has received a Corporate Social Responsibility grant from a private company to build a community health center. The community health center has been utilized by village members in limited frequency due to problems with human resource management.

Other than the facilities above, children and caregivers have to work with their own means to live normal in the absence of the mothers/wives. While there has been some supports from extended families, it is not enough. The children and caregivers need knowledge, information, skills and services that help them doing better parenting or child rearing that meet children rights. The children also need support to overcome some difficulties they are facing with separation from their mothers. However, there was no specific program provided by health care or education services to help children/caregivers to manage social, psychological and academic issues they are facing. The midwives raised concerns about babies left out by migrated mothers before they reach 2 years old but feel unsure how to make such concerns are taking into account by government. The female migrant workers donated a quite large amount of money for their village development but most of the money were spent for physical infrastructure such as improving village roads or restoring village office. The Office of Manpower and Social Affairs also did not provide any service to help families of migrant workers coping with difficulties in parenting or child rearing. There was even no initiative from them to identify the number of children left out by female migrant workers. In other words, the issue of children left behind by their migrated mothers appeared unrecognized among the Office of Manpower and Social Affairs.

While this study found that the families are capable to meet a large part of children physical, education and health care needs, there is no assurance that they will remain able to do so, especially when the job contract overseas ended. The political instability that currently are happening in some Middle East countries have resulted in the forced return of many international female migrant worker from Indonesia. Data gathered from ex female migrant workers revealed that a year after going home for good, they would have spent all saving and found difficulties to meet the family needs met properly. Without local job opportunities available for them the family should struggle with whatever they have to maintain the family needs fulfilled.

CONCLUSIONS AND RECOMMENDATIONS

Parent decision to migrate overseas to work is often motivated by the intention to provide children with better quality of life. In other words, parents want to assure that the children rights of proper housing, clothes, health and education are fulfilled. However, children rights are more than just getting education and being healthy. Migration of mothers to work overseas limited family capacity to fill children’ other needs. Gender has been found as essential in relation to family limitation.

Working overseas remains a very promising alternative for many families to achieve better welfare. While reducing the number of female migrant workers has not been seen as strategic, it is imperative for government and society to prepare and support migrant worker families and children function better in the absence of the mother. Specific arrangements, education, trainings and services must be implemented to strengthen family and children capacities to deal with the challenges they are facing. For examples, preparing husbands to involve in trainings for domestic assignments and parenting, providing child care children can be supported and supervised when father or other caregiver who cannot take care of their children, running family center that provides integrated education, health, counseling and recreational services to support children and caregivers.

The placement of female workers overseas could be limited to women who have children above 2 years so that the children rights for breast feeding can be secured. It is also important for government and society to integrate economic and social empowerment activities that generate employment in local areas as job alternative so that reliance upon job overseas can be reduced.

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Exploring The Local Wisdom Of *Kitab Tarikat Sumedang* (Sumedang Thariqat Book)

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ABSTRACT

Kitab Tarikat Sumedang (Sumedang Tariqa Book) is an edition of manuscript entitled *Kitab Paririmbun, Tarikat dan Silsilah* (The book of Paririmbun, Tariqa and Lineage)—hereinafter abbreviated as PTS—which is one of the collections of Geusan Ulun Museum Sumedang. The manuscript dates to 1189 H/1800 M written in Arabic Pegon, in Arabic and Javanese-Sundanese as well. Among the teachings contained in the manuscript are the teachings of God, universe and human being. The concept of divinity, based on absolute monotheism concept, teaches that God has absolute power and will. The book puts forward the concept of *martabat tujuh* (seven dignity levels), that is, the seven levels of being; *martabat ahadiyah*, *martabat wahdah*, *martabat wahidiyah*, *alam arwah* (spirit realm), *alam mitsal* (mitsal realm), *alam ajsam* (ajsam realm) and *alam insan kamil* (insan kamil realm). These levels of being actually explains the absolute monotheism concept. However, conception of universe is divided into two realms; that is, *alam kabir* (macrocosmos) and *alam shogir* (microcosmos). The existence of microcosmos does not move unless there is God's will. God has an absolute will over all things, without exception. Everything that happens in this universe is because of His absolute power and will. Meanwhile, the essence of human is when he implements the four ways, that is, *shari'a*, *tariqa*, *haqiqa* and *ma'rifa*. A perfect human is a human who is consistent with those four ways, and in his life, he has to implement them. If humans are not able to implement those four ways, there will not be harmony of life. Nevertheless, if this local wisdom can be understood and can be implemented well, there will be harmony of life.

Keywords: Local Wisdom, *Tariqa*, God, *Martabat Tujuh*, Harmony of Life.

INTRODUCTION

Indonesian people, nowadays, have to face the life's challenges that are more difficult and more complex than those that had to be faced in the earlier time. This is not aside from various calamities—natural disaster, disease, violence, rape, murder, poverty and unemployment to name a few—that have occurred in this beloved country. Basically, though different in the nature and in the level of difficulty, the challenges in every period of time and in the phase of life faced by human being from time to time have the same guidance to overcome.

In fact, our forefathers, too, had to face life's challenges dealing with the cruelty of imperialism that made them willing to sacrifice themselves, both body and soul. Not only that, the natural wealth and the thoughts of our ancestors were also confiscated by the colonists so that our forefathers had to face violence, poverty and hunger as well. Nevertheless, they had overcome the challenges and this was proved by their works bequeathed to the current generation. Thank to Allah—by the struggle and the services of our ancestors—the stupidity, colonialism and life's challenges of that time could be passed. How did our ancestors overcome the life's challenges?

The information about how our ancestors faced the life's challenges becomes important to find out and to study. The way to overcome the life's challenges done by them can be a kind of reflection that can guide us to overcome our present challenges faced by this nation. For

that reason we have to explore the thoughts of our ancestors written in the manuscripts in which a lot of wisdoms written as local wisdom or intellectual treasury..

Local wisdom constitute knowledge, values, norms and guidance of behaviors followed by a certain society. It is undeniable that local wisdom was also exist in the form of guidance conveyed verbally besides those that were written in manuscripts. The manuscripts are intellectual treasuries of past inheritance. One of the manuscripts that constitutes local wisdom is *Kitab Tarikat Sumedang*. *Kitab Tarikat Sumedang* is a translation of an old manuscript of Museum Prabu Geusan Ulun Sumedang entitled “*Kitab Paririmbun, Tarikat, dan Silsilah*”. The manuscript was written in 1189 H (1775 M) by an author of Ratu Galuh descent. This manuscript constitutes data and an authentic proof about Sundanese thoughts. The manuscript consists of prophecy text that put forward some Bataras as the origins of Prabu Sumedang and the next pedigree. In addition, there is so much religious content dominating the manuscript, that is, the teachings of Islam and in this case it is about tariqa teachings as the element of tasawuf teachings. Tasawuf teachings, to name a few, is an effort to gain harmony between a human and God vertically and between a human and other humans horizontally.

To avoid pshichological anxiety of our country, people have to make efforts to harmonize the relations between God and other people and this can be done personally by practicing religious teachings especially tasawuf teachings (Sangidu, 2003:4). Tasawuf teachings written in *Tarikat Sumedang* implicitly informs that humans need the tranquillity of soul. It can be reached by two factors, that is, internal factor that comes from their own selves and external factor that comes from their environment especially their social environment. Tariqa is a path that has to be passed by sufis to reach the tranquillity of soul both internally and externally.

The existence of religious texts especially pertaining to tasawuf and tariqa dispersed in Nusantara is not surprising. This is because the culture of Indonesia until now entirely results from acculturation process between Indonesian people and civilization of Islam.. Moreover, it is known that many sufi scholars have come to Indonesia since thirteenth century and for that reason there are so many tasawuf writings along with the spread of Islam teachings. Those writings are contained in many manuscripts of tasawuf teachings conveyed to local people (Lubis, 2001:2)

Therefore, the manuscript—which is the collection of *Museum Prabu Geusan Ulum Sumedang* and written in Arabic and Pegon symbols, can be categorized as a religious manuscript as a product of thoughts and feelings of our ancestors. This manuscript is written in two languages, namely, Arabic and Javanese. It contains information, motivation and inspiration about the life harmony of society so that results in a lot of spectacular development. All reception of teachings revealed can become a reference of guidance to create present social harmony amidst the heterogen and pluralistic society. The content and the meaning of the text will be studied in order to result in conservation of culture and local wisdom as an intellectual treasury of Indonesia. In this case, it is found that many things written in local wisdom are closely related to the current real condition of Indonesia so that it is possible to create a guidance for present harmonious life. However, the object of this research is based on local wisdom with the purposes of (1) manuscripts mapping, especially regarding tariqa text that is exist in various tradition of Indonesia and in this case tradition in West Java; (2) representing *Tarikat Sumedang* text in some editions and translations so that many people can understand the content of the text; (3) revealing the content and the meaning

of the text so that the thoughts of our ancestors can be known well; (4) revealing the teachings based on Islam and the implementation of its acculturation with the local wisdom; and (5) creating guidance for social engineering so that Indonesia can become a superior and dignified nation as well as can be competitive globally.

Further, this research takes an important part to contribute the solution and the way out in order to overcome hedonistic life that has reduced the values and the norms followed by the society. Nowadays, the young generation does not have a good sensitivity and does not have a good carefulness to others as if they didn't have any relation to the past generations, in other words, their bond regarding their past has been broken. Therefore, their identity as a big nation of Indonesia has been gone. This cannot be simply happened. The solution must be found so that the young generation can attain their identity again and keep being related to their past. Thus, it is important to conduct research that explores the values and the norms that have been exist but already forgotten. The research becomes more important after inventory and documentation process against the elements and the implementation regarding Indonesian culture in the form of muslim intellectual treasuries. It is supposed that some important findings can be found to solve the problems faced by Indonesia so that Indonesian people can get valuable lessons from the past ages to get better quality of life both outwardly and innerly. Furthermore, Indonesia eventually can be a superior and dignified country and also can be competitive globally. In fact, social approach that is merely based on legal norms cannot make a better life, likewise, the guide and the ways of life merely adopted from another country—it will just make it much worse. Therefore, based on the current reality, getting link to the past will reveal the wisdom that leads to a better life in the future.

THEORETICAL FRAMEWORK

Philology is a study based on an outlook that a text was actually exist in the past as an autograph, that is, the text was written directly by the author. The realization of it inspires the nascence, the growth and the development of philology. Hence, before discussing about the substance of philology, it is important to grasp information on the nascence, the growth and the development of philology. The followings are important notes regarding the development of philology:

- (1) The term philology began to be used approximately in the third century BC by a group of experts from Alexandria. At the moment, the term philology was used to name the expertise needed to study written artifacts from many centuries ago. The word “philology” was written for the first time by an expert from Alexandria named Eratosthenes. Philologists inevitably always face a lot of readings that have already been damaged and corrupt.
- (2) The growth of philology in Europe began in *Renaissance*. At that time, there was an emergence of awareness to study civilization heritage including Greek and Roman classic literatures. In fact, the Europeans were inspired to recognize the past experiences and then devoted themselves to study the meaning and the purposes written in old manuscripts though the languages were no longer familiar with them. Getting lessons from people of the past is a wise effort.
- (3) The development of philology in Indonesia was begun by European scholars especially Dutch scholars. Gericke and Cohen Stuart, to name a few, were philologists for Javanese, Van der Tuuk for Batak language and Balinese, Kern and Juynboll for Jawa-Kuno language (Ancient Javanese) as well as Klinkert, Van Ronkel, Van Dewal and Van Hoeven for Malay.

- (4) Along with the development of philology research, it is known the term textual criticism. Philology aims to find out the meaning of a text and to “open” the knowledge written in the text to wide society that has a certain interest in the knowledge contained in the text. Textual criticism aims to find the best text that constitutes the most origin one—the best one and the cleanest one from errors. The acts of textual criticism emerge because of the fact that there are so many damaged texts and many of them are textual variants. Textual variants are the texts that have same purpose as the original but have various differences. These differences are possible because of copying process that were done by the community of that time. For sacred texts, especially religious texts, copying process was done in the royal palace. It was strictly managed and controlled by royal government. Therefore, the religious texts usually don’t have many variants, but if any, it is not significant. In another hand, literary texts spreaded in society usually have many versions. More popular the text was, more often the text was copied, therefore, many variants of the text will be exist.
- (5) There is a discipline that can usually work together with philology, that is, codicology. Philology specializes in understanding the content of a certain text, whereas, codicology specializes in discussing the details of historical aspect of the text, for example, when and where the text was written, what material used, what type of paper used including where it was from, how the paper was stamped and where the stamp was from, what type of writing as well as illustration and illumination. Codicology also finds out the history of the text, the history of the collection of the text, and the actual sites of the text in addition to catalog making, catalog list making and retracing the trade and the use of the text.
- (6) Information on history of a past society including every aspect of life can be recognized by current society by studying the artifacts, both cultural artifacts and written artifacts. Written works generally contain detailed information of the past. If the information contained in the written works copes with massive information and portrays every aspect of the past, hence, it is considered as the opening key of knowledge. For that reason, philology gains its significant meaning so that the study of texts is acknowledged as the gate of past treasury revelation and *l’etalage de savoir* `the exhibit of knowledge`.
- (7) As a product of past culture, a written artifact needs to be understood in the context of the society that created it. Knowledge of many conventions that was exist in the society and that caused the creation of the text takes an important part in understanding the content of text. Considering that the most basic matter of past written works is language, a philologist, firstly, needs to have a skill to understand the language used in the text. It means that a good linguistic skill is definitely needed to reveal the content of the text. Hence, a philologist must be a linguist, too. In this point of view, philology is considered as linguistics. Therefore, philology is also considered as a science and a study of scientific language similar to what is done by a linguist. If the study is specialized in exploring a text from the past, philology can be considered as diachronic linguistics, too. This kind of philology can be found in England, and in Arabic countries it is called as *fiqh al-lughat*.
- (8) In its development, philology explored the written works that had high values. In the society, generally, literary works were considered as the masterpiece like the works of Ancient Greek author, Homer. This made philology was considered as literary study though philology in this sense is no longer used.
- (9) Philology is used to name a study that has relation to text study, that is, a study conducted in order to reveal the product of culture contained in it. This understanding can be found in Netherland. And along with this understanding, in French, philology was understood as ‘a study of language of written documents and a study of ancient text including its transmission. This aims to reveal the products of the past according to the original text. This study focuses on the text contained in the past works.

Based on understanding discussed above, it can be concluded that:

- (1) Philology is a discipline that aims to study texts in written artifacts. This text study is based on information of past cultural product contained in it. Hence, as a discipline, philology belongs to humanity sciences that aims to reveal the past cultural product contained in written artifacts. The concept of “culture” is related to the thoughts, feeling, belief, custom and norms prevailing in a society.
- (2) The aims of philology studies are: (1) to find out the original form and text expressions in each period of time as well as language and culture (law, literature and technology), (2) to make a text readable and edited and (3) to reveal the content of past cultural products.
- (3) The problematic things that are often emerged in philology studies are: (1) the existence of many textual variants, the condition of text and the condition of the manuscripts; (2) the material.
- (4) The object of philology study is something contained in written text (of past product) related to various texts, cultural products and language.

Philology study aims to obtain the editions, transliterations and translations. It can be explained as follows:

(1) Textual Criticism

Textual criticism is an act of observing old texts of the past with the purpose to recompose those considered as original through the stages of *recentio*, *eksaminasio* and *emendasio*. The textual criticism is a study and an analysis on “text” and written works published to determine the age of text, the identity of author and the authenticity of the text. Furthermore, he says that if there are many texts with the same passages, textual criticism tries to determine which ones that are orinal. It is conducted in the context of textual reconstruction. From the discussion above, it can be simplified that the aim of textual criticism is an effort to present a text as original as possible, based on the proofs contained in the text.

(2) Text Edition

Text editing is an effort to present the author’s intention contained in the text before the readers and this can be obtained by some approaches of other disciplines. The approaches that are needed to assist this effort are, to name a few, linguistic fields, text analysis and text copying. Generally, text editing is distinguished into two parts, namely, singular text editing and plural text editing (more than one text). Singular text editing can be conducted by two methods, namely, standard edition method and diplomatic edition method.

The standard method is used if the text is considered as an ordinary story. It is not a sacred story in the point of religious view or in the point of historical view, so that it doesn’t need to get special or privileged treatment. The use of this method aims to make the readers and the researchers easy in reading and understanding it. Diplomatic edition method is a method used if the text content is considered sacred or significant from historical, religious or linguistic point of view so that it needs special or privileged treatment. In using diplomatic method, text that will be edited is presented as thorough as possible without changing anything, in the sense of originality—the text edited is presented originally. Plural text editing can be conducted by employing two methods, namely, mixed method and foundation method (legger). The use of both methods is based on the conditions and the characteristics of the text. Mixed method is used when according to interpretation, the value of all texts is similar. The weakness of mixed method is that the text presented constitutes a new text as a result of the mixture of existing texts. The superiority of this method is that the edited product can be understood more easily and it is more complete than the existing texts.

The second method is foundation edition method (legger). This method is used when the characteristics of the manuscript have already been recognized, for example, that the manuscript consists of some copies (both in versions and even variants), that some parts of the manuscript have been damaged (blurred) and that the text has been changed both by addition and by subtraction.

In order to identify the characteristics of the manuscripts, textual criticism is applied by *texts description* and *texts comparison*. According to Ekadjati (2001:3), to facilitate data analysis in philology study, the main data need to be deciphered into data parts (details) as text description. Further, he explains that *physical form* of the manuscript consists of detailed data on the material (leaves, bamboos, *daluang*, paper, knives, pens, ink, wood, threads), on the size (space, thickness, status, condition, etc.), and on *content form* (of text) consisting of font types, language, form of the passages used, text reading, text structure, text status and summary (plot) of the story. *Production process* copes with identity of the manuscript compiler, time and place, author identity and status of writing (original, copy or transliteration). *Storage process* copes with owner identity, owner place, status and time of ownership, ownership transfer, the methods to own and keep the manuscript, the methods to maintain the manuscript, etc.

Whereas, in terms of comparison of manuscripts, Djamaris (2002:10-18) says that, besides comparing items that have been described on the level of manuscript description, it compares words, sentences and the content of each manuscript. These aim to facilitate the next activity, namely, manuscript grouping and manuscript disqualifying. Grouping aims to recognize the same versions of the manuscript and the variants of the manuscript. Then, it is continued by disqualifying the manuscript. The same versions of the manuscript are bound together and the variants of the manuscript are disqualified. This aims to obtain authoritative text or text that is close to the original.

(3) Transliteration

An aspect that must be obtained in text editing is text transliteration, that is, converting character by character into other characters (Robson 1994:24). Transliteration means exchanging a type of writing, character by character into other characters. Further, he says that transliteration process pushes us not only to be loyal to the words but also to be “loyal to the characters”. This means we have to transliterate the mistakes originally although we know precisely that the author had made those mistakes. In this case, we have to keep transliterating his mistakes and doesn't have any right to correct it. This is merely done to copy the text originally. In the process of transliteration toward a character of a text of a script, there are three steps of transliteration, that is, first step (*diplomatic transliteration*) that copes with transliteration of a text originally. In other words, we are just permitted to transliterate a character without changing the original text. The second step is to correct. It means to correct the mistakes in the text that will be transliterated. The third step is critical transliteration, that is, to edit a text in such a way in order to make it in accordance with the prevailing spelling completed with the punctuation. The first step is to delete all characters that are used to link two vocals. The second step is to correct every mistake mentioned in correction. Then the text have to be added full stop, comma, and other punctuations so that the text gets its structure and can be understood easily.

(4) Translation

Translation job is an art, thus, it is very difficult to explain the best method to apply because it depends on the type of the text, too. In translation job especially in translating literary works it is suggested not to translate them literally, in one hand, but also not too freely, in another hand. Nevertheless, if the translation is considered too literally or too freely it is suggested to add the notes explaining the translation. The act of translating is a process of transferring the source language to target language by equivalents. Translation as reproducing the source language in target language using the closest natural equivalents first in terms of meaning and secondly in terms of style.

There are three types of translation, that is, (1) word-for-word translation, (2) rank bound translation, and (3) rank free translation. The best translation is transferring a text from source language by equivalents. He considers two methods of translation based on the form of the text that will be translated. He says literal translation still possibly can transfer the message if the text is in the form of phrose as well as source language and target language comes from same language family, so that there will be no significant change both in terms of form and in terms of style. Nevertheless, if the text is in the form of poetry, literal translation will result in rigidity especially in terms of syle. Poetry language has typical expressions related tightly to its cultural background.

Lubis (1996:75-76) puts forward the same opinion by asserting that in text translation there are some methods to employ, that is: (1) literal translation, this method of translation copes with word-for-word translation as close as possible; (2) rather free translation, this method of translation copes with transferring the message of original text as close as possible in addition maintaining the fairness and the fluency of target language; and (3) free translation, a method of translation by changing the text in such a way so that many messages of source text are ignored. Therefore, the form image of source text is no longer exist.

According to some notions above, basically, they put forward three methods of translation, that is, literal translation, rather free translation and free translation. The three methods are based on the form of text that will be translated. But the most important thing in translation job is the translator keeps the original messages in accordance with the intention of the author so that the original messages of the text do not change, in other words, the original messages are not ignored by the translator.

The concern and the efforts to collect old manuscripts belong to Indonesia including the studies have been begun since western people came to this country especially VOC, Dutch Government and England. The efforts of collecting and excavating artifacts were conducted in the interest of trade relationship and colonial politics, too. Through this way, the colonial countries could conquer this country easily. Nevertheless, unfortunately, there is not many studies on old manuscripts conducted by people of this country and it is undeniable that the studies haven't been popular yet as scientific discourses. Consequently, people of this country including the elites don't understand about existence and urgency of studying old manuscript.

The existence of old manuscript like the manuscript of “Paririmbon, Silsilah, dan Tarekat” as one of the collections of Museum Geusan Ulun Sumedang is manifestation of thoughts of Indonesian ancestors and in this case Sundanese descent. This manuscript is also the representation of the most authentic source that contains a lot of information regarding the history of the past. Exploring and studying every detail contained in the manuscript is not an easy thing especially because the writing system and the language are not recognized by

general people. Thus, it needs philology study and even it needs copying process that takes time and in its transmission process the text will inevitably get changes so that it needs to be restored as close as possible to the original (Teeuw, 1998: 251-252 and Sangidu, 2003).

Without text study conducted critically by employing philology, the data contained in the manuscript cannot be considered as valid data, hence, philology aims to represent a representative text that is considered as the closest one to the original. The next process is the study of every detail contained in the text, it is conducted in order to explore and to understand the meaning contained in the text because a text will be nothing except we know the meaning. In this case, philology helps analyze the interpretation of the text. The text is edited then interpreted in the point of view of the readers or the receptors (Sangidu, 2003). The nascence of the text is influenced by the previous texts and also influenced by hopes, reference and universe of that time. In the sense of the readers, a text will reveal the pictures of their own selves.

METHOD

To gain the objectives of philology study, that is, to find the original text or the closest text to the original, it needs methods that are relevant to characteristics of the object of the study. Therefore, the method needed in exploring the manuscript of "Tarikat Sumedang" as an object of the study is description method. Ideally, a study with a script or a manuscript as an object of the study is conducted by stemmatological process. It is employed in order to find entire pedigree of the manuscript. Nevertheless, it is not applied because it takes much time. Hence, this manuscript is treated as a single manuscript by employing the following methods:

First, text edition using standard method. The process is begun by selecting and deciding which manuscript that will be edited. The standard used in this editing is the language conventions and, pragmatically, contextuality of the text.

Second, translation using semantic translation method. It is a translation method that emphasizes the meaning contained in the text in order to result in a text that can be understood easily.

Third, observation toward the content of edited and translated text so that it becomes an object or data to be analyzed in terms of meaning and function. The method used is analytic descriptive method. The text is analyzed, too, by pragmatic approach based on reception theory. In this case, the method used is intertextual method. It means that the text in the sense of meaning is related to other supporting texts including Al Quran and hadiths

Fourth, revealing systematically various values and life philosophies as local wisdom based on aspects of life.

DISCUSSION

The existence of Kitab Paririmbon

Awareness of human existence, Sumedang society has long been owned by rulers or public officials, including Prabu Geusan Ulun Sumedang. The existence of manuscripts of the Book of Paririmbon, Genealogy, and Tariqa containing thoughts and reflections which can be classified as paririmbon, prayer, and tarekat teachings written by the descendants of Queen Galuh, show authentic data as historical evidence of human thought in the face of life problems that are poured in the form of handwriting .

In addition to the collection contained in the Museum of Geusan Ulun Sumedang, Febriani (2014: 40-44) inventoried the pariahbon script based on Ekadjati's catalog as follows:

1. Syafei Hidayat collection entitled Paririmbon and Prayers, as many as 5 (five) manuscripts.

2. Collection of Endjum Djuarsa (EJ) entitled Paririmbon, as many as 3 (three) pieces of manuscript.
3. Collection of National Museum of Jakarta, as many as 6 (six) pieces of manuscript.
4. Collections of Museum Cigugur Brass, as many as 42 (forty-two) pieces of the manuscript.
5. Collection of Universiteits Bibliotheek Leiden, as much as 1 (one) manuscript.
6. Collection of Paririmbon Manuscripts contained in the community in the area of West Java Province scattered in Bandung, West Bandung, Subang, Garut, and Bandung, as many as 7 (seven) pieces of manuscripts.

Kitab Tarikat Sumedang is composed of 27 pages that suffered damage due to aging of manuscript material and difficult to read. The manuscript was written around 1189 AH / 1800 AD There is a name of Raden Rangga and Ratu Galuh in the manuscript which is thought to be the subscriber / scriptwriter / descendant of the manuscript owner. The dominating contents of this text are teachings relating to the path, especially about God, man, and nature.

Wisdom About God's Divine

Beginning by explaining the meaning of *Bismillâhirrahmânirrahîm*, this text explains the essence of God with its absolute unity. *Bis* is all of my being; *Mil* is the nature of my being; *Lah* is the name of my being; *Roh* is the word of my being; the gathering place of all flavors; *Man* is the hearing of my being; the gathering place of all votes; *roh* is the vision of my being; the gathering place of all traits; and *Him* is the smell of my being; a place for all life. This meaning is not based on the meaning of language, but rather to the essential meaning and philosophy to arouse human consciousness of the existence of God. All that exists is due to God's absolute will.

The text above mentions the relationship between the phrases or *wahdah shawtiyah* `syllable` in the sentence " *Bismillâhirrahmânirrahîm* "has its own meaning which as a whole means the nature of God. The nature of God encompasses all beings, traits, names, words, hearing, sight, and smell. Wisdom about the nature of God will give man a consciousness of the attachment of life with God Almighty, so that human existence will always be monitored effectively.

Then revealed also about the form of God. Beings which mean `exist` are all things that are obligatory for the substance. All that form has certain substances. Then substances forever can not exist without traits. Then everything that exists has a substance at once with its nature. So it is with God. God is present with the substance and nature, both the nature of *salbiyah* and the compulsory nature. The nature of the nature of *salbiyah* is the nature that abort everything that is not worthy of the form of Allah swt. As the nature of *qidam* (formerly) aborted the nature of *'adam* (there is no); the nature of *baqâ* (eternal) abort the nature of *fanâ* (may perish) attached to Allah swt; the nature of *mukhâlafatu lil hawâditsi* (in contrast to his creatures) abrogates all the properties of *huduts* (novelty); the nature of *qiyâmu binafsihi* (stand alone) abort the necessary properties to other substances; the nature of *wahdaniyah* (Almighty) invalidates the countenance to God, both his substance, nature, and deeds. The nature of *salbiyah* is different from the substance but is something that is not separated from the substance.

The nature of *ma'ani* is everything that is obligatory for the substance, its manifestation is called *ma'nawiyah*. What is meant by the nature of *ma'âni* is the nature set for the Substance

and the nature of *ma'nawiyah* is its manifestation. The nature of *qudrat* is a trait for the possibility and knowledge of nature.

The nature of the *iradat* gives factual limits to that possibility; The nature of *hayat* is what animates that possible; sama' is the possible sound; The nature of *bashar* is a possible form of being. The nature of *ma'nawiyah* is everything that is attached to Substance. The sign (*dalil*) is the nature of *ma'nawiyah* while the sign (*madlul*) is the nature *ma'âni*.

Substance is form, exist, reality is in the form of light. Light is something that meets form, this is called the nature of *nafsiyah*; *Qidam*, first, the reality is the stomach. The belly is called *qidam* 'first' because it exists; *Baqâ*, eternal, that eternal reality is the head. The head of the *baqâ* because it is immortal, from beginning to end can not be seen; *Mukhâlafatul lil hawâditsi*, different from everything new, reality is chest. The chest has properties with other members of the body, being the place of *sir* 'secret of the divine nature'; *sir* that can distinguish something formerly and new; *Wal-qiyamu bi nafsihi*, stand alone, reality two legs. Both feet are self-sustaining, either sitting or standing for no other assistance; *Wahdaniyat*, single in all its properties, the reality is two hands. Both hands have the character of covering all its activities that are not separated from its form, that is called the nature of the nature *salbiyah*; *Qudrat*, power, reality navel. Navel has the power of power because its activity is perfect when sleep, can annihilate the form of heaven and earth; *Iradat*, willing, reality is sex. The genitals have the willful nature of being the embryo of all beings.

The level of being is called *martabat tujuh* ` (seven dignity levels). As for seven dignity levels: *martabat ahadiyah*, *martabat wahdah*, *martabat wahidiyah*, *alam arwah* (spirit realm), *alam mitsal* (mitsal realm), *alam ajsam* (ajsam realm) and *alam insan kamil* (insan kamil realm).

Dignity *ahadiyah*, *wahdah*, and *wahidiyah* is *qadim* 'of old' and `eternal`. That is the existence of the earliest *la ta'yun* (first transcendence), the beginning when reality is only God the Most Holy. God wants to manifest through the nature of His' knowledge. Then Allah Almighty knowing with Himself and called the first transcendence. The so-called *wahdah* is the essence of Muhammad. It is in the dignity of *wahdah*. All beings are not yet manifest, hidden in the essence as the nature of *wah dah* when not yet manifest and hidden in the form of God. Allah says in the hadith Qudsi: "*kuntu kanzan makhfiyyan, li anna al-asyâ'a kulluhâ kânat maujûdan fi 'ilmi-llâhi qabla kaunihâ*", meaning "I am the hidden treasury, for indeed everything is in the knowledge of God before everything is manifest ". Since the treasury is absolute in the knowledge of God, transcendent, not yet manifest then its nature is *qidam* 'of old', *baqâ* 'eternal', *mukhalafatu lil-hawâditsi* 'is different from his creature', *wa qiyâmuhu bi nafsihi* 'stand-alone', *wahdaniyah* 'Almighty', *qudrat* 'omnipotent', *iradat* 'omnipresent', *ilmu* 'omniscient', *hayat* 'alive', *sama* 'listening', *bashar*, 'All-seeing', *kalam* 'say'.

The existence of God in the dignity of *Ahadiyah*, *Wahdah*, and *Wahidiyah* is 'Isyq (longing), 'âsyiq (which longing), *ma'syûq* (the longed); *ilmu* (know), 'âlim (knowing), *ma'lûm* (known), is the single essence. *Ma'lum* is when God is in the dignity of *wahdah*, then like a letter without language, voice without sound. And when the master of God in the existence of *wahidiyah* or also called *a'yan sabitah*. As for Nur Muhammad is in the dignity of *wahdah*, called by the term Ahmad region, and in *wahidiyah* called *Nubuwwah Muhammad*, that is the name of our Prophet Muhammad SAW.

The real in *jisim* (body) is *af'al* (deed), and the real on the heart is the nature, while the real in spirit is his substance. These three dignities are also the 'attributes' aspect. *Ahadiyah*, *wahdah*, and *wahidiyah* are the single essence.

The natural place of *nasut* is in the eyelids, *malakut nature* is placed in the white of the eye, and nature *jabarut* place in black eyeballs, whereas the nature *lahut* located in the eye light. The Word of God Almighty: "My servants I created first the mind, the faith, the spirit, the taste." The place of reason in the nature of *nasut*, the place of faith in the realm of *malakut*, the place of spirits in nature *jabarut*, and alam *lahut* is the place for taste. So perfect *roh idhofi* because it covers the four realms, both '*nasut*,' *malakut*, *jabarut*, as well as *lahut*; human, jinn, devil, angel nature; the realm of *lahut* is the realm of God.

The nature of God that resides in us is our heart, the name of God that exists to us is our spirit, the substance of God that is in us is our sense, that is, who receive the grace of God. The so-called *idhofi* form is the existence of the Messenger of Allah, and the spirit of *idhofi* is the spirit of God's prophet. The so-called *idhofi* form is for two reasons: first because of its relation to the form of *mahadh* 'pure form' from the aspect of its existence and secondly because of its relation with *a'yan sâbitah* from the aspect of its manifestation.

Wisdom About The Existence of the Universe

There are two kinds of nature: '*alam kabîr* (makrokosmos) and '*alam shagîr* (mikrokosmos). 'Alam Kabîr moves or does not move only on the will of God. Nevertheless, Allah Almighty not being outside or in the realm, but encompassing the whole of nature. As for '*alam shagîr* is human. Its existence does not move except on the will of the spirit, and it does not move except by Allah's will. The spirit is a creature, the existence of the soul is neither inside nor outside, but encompasses all faculties of the body. In the realm of the spirits there is the highest spirit called *Ruh al-A'zam*. This spirit is the spirit of the universe as the source of existence. That spirit causes the existence of each being.

Then in order the spirits are the Holy Spirit is the spirit of the Prophet Muhammad; the spirit of *Idafi* is the spirit of all the prophets; The spirit of conscience is the soul of the *wali*; the spirit of *rabbani* is the spirit of the believers; the spirit of *rahmani* is the soul of the believer; the *ruhani* spirit is the soul of the believing woman; *ruh hayawani* is the spirit of all animals; the soul of *jasmani* is the spirit of everything that bleeds; and the plant spirit is the spirit of plants and rocks.

Wisdom about human identity

The description begins by explaining the physical aspect of the human. Feathers recognize skin; skin knows the flesh; the flesh knows the blood; the blood knows the blood vessels; blood vessels recognize muscles; muscles recognize bone; bone recognize marrow; marrow knows breath; breath knowing life; lives know the whole body then praises "Hu" (He) as he recalls his breath. The so-called life is a subtle body; the so-called taste is the spirit of Muhammad; the so-called *sir* is the breath of Muhammad; the so-called recall is Muhammad's eye; and the so-called life is the heart of Muhammad. The so-called life is remembered; the so-called recall is *sir*; the so-called *sir* is taste; the so-called taste is the breath; the so-called breath is life; the so-called soul is spirit; and the so-called spirit is blood. The place of life is remembered; the place to remember is *sir*; *sir* place is taste; where the taste is life, the place of life is the breath; where the breath is spirit; where the spirit is this self.

The perfect human is the accumulation of four things: *shari'a*, *tarekat*, *essence*, and *ma'rifat*. All the circumstances in us are *fana*, can perish, but by drowning in the *af'al* (action) of Allah and the nature of God and the substance of God, then finally reach *maqam baqâ 'billah* (remain with God). After *fanâ* in his teacher first, then *fanâ* in the Messenger of Allah, then *baqâ* '(fixed) in al-Haq Allah swt .

All human actions that should have been devoted to self-annihilation, that's gone to the substance of the Most Sublime, which do not look different substances with different properties or with *af'al*, but the substance of the Most Sublime, sublime nature, and *Af'al* the Most Sublime because seeing death is to see the Substance that has returned to the object it knows and the nature of its origin, that is to return to its essence. Do not feel there is anything else except Allah swt. and do not feel any life except the life of Allah, and do not feel to have visions except Allah's vision. Will not serve except to Allah the Most High.

Man should not look to the existence of the self except the nature of death, that is to feel self has no power at all. In his pronunciation does not mention the Messenger of Allah because it has returned to its origin only the existence of Allah Almighty. Simply. In that case, human existence is in God, eternal with God, that is to return to its original nature. Called back to its origin because seen from the angle of human nature is a manifestation of Allah the Most High. The existence of something other than Him is impossible. Who has the conviction that to return to God is to become God then he is *kufr*.

That *ihsan* is knowing God's supervision. *Ihsan* is a source of knowledge received by the spirit, which is the manifestation of God as the origin of living things is constituted by the charity. Devotion of the heart is called faith and the devotion of the body is called *Islam*. Indeed *ihsan* is the deepest part of faith, and faith is the inner part of *Islam*. That is the very existence of faith because the light of the heart is by the light of faith. Faith is one of the light substances that enter into the hearts of those who believe, ie servants who are saved by God. The meaning of light is the grace of God, which is called the essence of faith and is also called the essence of *Islam*.

In that case Allah Almighty is a Substance that has the nature of the Will, the First, the Maha Batin. God is a substance that has the properties *jamal* (Most Beautiful) and the nature *kamal* (the Perfect), nature *qohar* (Supreme coercive) and the nature of S omad (Supreme Trustees). *Jalal* is the nature of the sense of sight in the heart, since the world to the Hereafter. The name of God in this case is called *isim Jalalah*. In the heart there is the heart of *Suwaidah*, the heart of the Prophet Muhammad which is a manifestation of the nature of life. The Ma'rifa is *haqul* – *yaqin* and *essensi*, it's *nafsu mutmainah*.

CONCLUSION

Local wisdom as an intellectual treasure, especially in *Kitab Tarikat Sumedang* has a very high value. It happened because *Kitab Tarikat Sumedang* contains a very basic and profound teachings. Man must realize his identity, both as a creature of God and as part of the universe. Man as a servant of God who must continue to serve Him. Humans also have a duty to maintain this universe. The happiness of life can not always be achieved only by the fulfillment of worldly life, but the happiness will be very meaningful when also equipped with the peace of the soul. The manuscript is one of the alternatives to consume happiness by exercising the essential spiritual life guidance. Humans must promote balance between various aspects of their lives.

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Resilience of Retired Women in Depok

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ABSTRACT

Individuals who work will face retirement. Many situational changes will happen during retirement period. Individual who faces retirement period means facing elderly period. Research shows that women live longer than men. Women were categorized in vulnerable groups. Resilience was needed to face this situation. Based on Grotberg's theory, resilience was formed from external supports, personal strengths, and interpersonal skills. Life expectancy in Depok was 73 years, higher than national life expectancy which was 70.7 years. The aim of the research was to provide an overview of resilience sources of elderly retired women. This research approach was descriptive qualitative. Interview and documentation were used as the instrument of the research. The result showed that each respondent had positive external support, personal strengths, and interpersonal skill although there was ineffective communication with their children.

Keywords: Resilience, vulnerable groups, retired, women.

INTRODUCTION

Individual's physical, social, and ego needs are met through working. Every employee will deal with retirement and have to leave his job. Referring to the Government Regulation of the Republic of Indonesia No. 45 year 2015 on the Implementation of Retirement Guarantee Program, the retirement age was 56 years old. UU No. 11 year 1992 on the Retirement Fund mentioned, the retirement age was 60 years old. Someone who has reached the age of 60 years, according to Law No. 13 year 1998, categorized as elderly. At this time, there were social, physical, and psychological changes.

Bappenas predicted that by 2025 the number of elderly population would reach 36 million people. BPS (2014) added that the number of female elderly is bigger than male, that was 10,77 million female elderly compared to 9.47 million elderly men.

Winarni (2016) explained that the dependence was more likely happened to women because of the upbringing process from early age which the boys were given the opportunity to change and had more activities than girl, so men tend to be more independent. It would impact their elderly life. Retired people, especially women, had to face some challenges in their life, such as decreased incomes and decreased mental/ physical functioning. This situation made them being dependence on others. It would bring them to vulnerable condition.

Department of Law and Human Rights defined vulnerable groups as one's who faces barriers or limitations in living a decent standard of living for humanity and generally applicable to a society. The combination of limited resources (physical, environment, human capital, biopsychosocial) and poor health creates vulnerable situation.

Through environmental and physical changes, elderly women who had been retired were potentially became vulnerable. Thus, they might not have self-resilience. Tyas, et al (2012:

224) in Noorfitria Laxmi et al. in the article entitled *Elderly Psychological Welfare Who is Living in Nursing Home* mentioned that financial needs were the main and first factors that subsequently affect the fulfilment of other needs that affect happiness in the elderly. However, money was not the only indicator of happiness for retired women. They would be happier if their basic needs were met; attention and care. Individual needs external support in order to deal with changing situations which might affected their social functioning. The social environment of the retirees would affect their internal feelings and their motivation to live. Impulse control was also one factor that would affect retirees in dealing with retirement period. This ability was created from their inner strength.

An ability to adapt positively was needed in order to achieve a prosperous life. A positive adaption was created from the retirees' ability to solve problems, control emotions, and positive mind. A book entitled "The Resilience Factor" written by Reivich K. and Shatte A. defined resilience as an ability to deal and being adaptive to overcome and adapt with severe events or problems that happened in life. If the retirees had a positive support, he would have self-resilience. Through positive external supports, self-control, and positive social relations, retired women would have the ability to stay positive in facing life changes or setbacks in life. In order to minimize the emergence of various problems that might be experienced by elderly retired women who were in vulnerable groups, the Government of Indonesia always improved the life quality of its citizen. The Government of Indonesia created Human Development Index (HDI) to measure the achievement of the quality of human life in a region. According to Badan Pusat Statistik (BPS), HDI was formed of long live and healthy life, knowledge, and decent living standards.

According to BPS, on 2010 until 2013, the highest HDI in Jawa Barat was Depok city. On 2014, Depok was on the third rank. The life expectancy in Depok on 2014 was 73.75 years, higher than national life expectancy which was only 70.7 years. Although the elderly population in Depok was not the highest, it should be noted that the life expectancy reached 73 years. It was higher than national life expectancy. The improvement of standard living in Depok was actually a positive impact of the development. On the other hand, development might cause negative impact such as value changes in society and family. People who are in productive age were busy at work. It caused lack of affinity between the elderly retired women with their children. It would make the elderly retired women felt left alone.

The longer one lives, it will take a lot of struggle to fulfil their needs. One of the social worker's responsibility is to create a positive adaptation between individuals and their environment. Regarding to the statement above, the study has been conducted to identify the resilience which was formed from external support, personal strength, and interpersonal skills.

THEORETICAL FRAMEWORK

Retirement period is often seen as one of the causes of stress in the elderly (Holmes and Rahe, 1967). Not all individual is ready to face this period. However, Donald R. Drayer (2003) stated that much work and lot of responsibility made a person felt tired, so that when the retirement comes, this period is seen as the saviour of their lives.

Ai Ju and Jones (1989) conducted research in Southeast Asia. The researched shows that elderly and children were rely their life on the working people. The issue emerged in this research was elderly women was more dependent than elderly men. Research that has been

done by Kartini (1993) dalam Rahardjo dan Priyotomo (1994) about elderly showed that elderly women tend to feel unwell rather than men.

Sepulveda in *“The Question Of Human Rights And Extreme Poverty”* identified elderly women as vulnerable because they face challenges such as lack of access of regular income, health care, declining physical and mental capacity, and tend to depend on others for them to survive, and women are likely to live longer than men.

Grotberg (in Fonny dan Lianawati: 2006), described that physical health, mental health, and the quality of interpersonal skill were the key to create a self-resilience. Grotberg added that self-resilience was also the key to achieve life satisfaction. Based on Grotberg’s theory, to deal with changing situations, overcoming obstacles in life, and forming a self-resilience, there were three sources needed, such as external supports, personal strength, personal skill and the ability to solve problem. Grotberg identified that external support was formed from family’s rule, role model, relatives support. Individual who was able to do self-regulation could do positive adaptation. Dealing with new condition as a retired was not easy. Self-resilience of retired women was formed from their ability to love others and to feel loved, and ability to empathize. If the retired women show care to her surroundings, her surroundings would also give a positive feedback. Ability to empathize was one way to be loved and could create a positive social relationship (Maneerat dkk, 2011). According to Grotberg, other resources that could form a self-resilience was interpersonal skill. Interpersonal skill could create resilience from a positive communication process, how they respond to a problem, self-regulation, self-understanding, and a trusted relationship. According to Horowitz (1985) in Jamshidi dkk (1992), individual could help a strong emotional personality by the help from the social environment.

METHOD

This research was formed in qualitative descriptive method. It would identify the facts on the resilience of retirees that would revealed by interviews and documentation. Informants determined through purposive sampling and snowball sampling.

The characteristics of the informants were elderly retired women who was the residents of Depok city, and have retired for one to 5 years back but still became the main source of family income, and back was working in position as regular staff, and members of retirees’ family.

Table 1. Informant’s Identity

No.	Age	Retirement Period	Dependency Status
1.	60 years	4 years	2 sons (College)
2.	61 years	5 years	1 daughter (High School), 1 son (college)
3.	60 years	4 years	2 sons (college), younger sister (52 years old, not married, unemployed)
4.	60 years	4 years	1 daughter (college)

All informants were a widow (husband dead or divorced). There were 3 people as supporting informants. They were son of informants 1, daughter of informants 4, and the younger sister of informant 3.

DISCUSSION

A. External Support of Elderly Retired Women in Depok

According to Grotberg, the structure and rules in home would create self-resilience. Each informant has a clear and firm structure and rules which set by their parents during their childhood. Therefore, the informants became as a strong person when they become an adult. During their childhood ages, their parents were always determined the rules to the informants. In contrast, not all of the rules given by informants' parents were applied to their children.

A strict rules and effective communication were not found between the retirees and their children as the children started to get busy with their own. It caused the quality of family relationship became less. According to Grotberg, role model would bring positive impact to live. If the individual copied and applied the positive behaviour that demonstrated by the role model, it would help the individual on determining their motivation to live. The retirees would be able to maintain their mind positively. Furthermore, they would be able to overcome obstacles in their life. The informants adapted the positive things from their role model, their mother and their husband. The role models introduced the informants to morality and faith. Morality and faith would bring them to have a positive mindset and behaviour.

Aside of support from the close person such as husband, parents, and children, an individual also need support and the love of others who were considered to be able to give love that may not be obtained from the close person. Each informant had somebody to share. The communication between the informant and them were done continuously, developed a close emotional relationship. The supports from the people who was not from the core family, made the informant to be motivated and more confident to deal with several situations on their life.

B. Personal Strengths of Elderly Retired Women in Depok

Grotberg stated that the individual which had a self-resilience was the individual who believe that they were important and feels satisfied of him/herself and wouldn't let another person to underestimate him/her. All informant believed that there were many people likes them rather than those who were not. Although their family member didn't express their love explicitly, but the informants still be able to feel loved by their acts. Through attentions and helps given by people surrounds to the informants, informants felt that they were not alone. The informant capability to feel loved and loving, created positive motivation to live. It would make the informants to be stronger in several conditions their life. Given the belief that they are loved, the informant became more confident to live his life.

In everything that informant did, they said that they were always think of the impact to the people around them, especially their children. Informant 2 added, if she was going to remind others because their negative behaviour and the person felt offended, informant 2 would be responsible. This showed that informant 2 did it consciously and ready to take the risk. Each informant was able to be responsible. They were able to understand the limits on every situation they were dealing with. This attitude was also created from their external support.

C. External Support of Elderly Retired Women in Depok

The informants were able to communicate clearly, it can be seen from how they expressed their sadness, anger or happiness. Although the informant would remain silent when they were angry or sad, they were able to show it to their surroundings that something was wrong. However, there were found ineffective communication in informant's 1,2,3 family. There

was a less intimacy between the children and their mother, it made the children felt uncomfortable to share or discuss something with their mother. Their mother also rarely shares stories to the children. It resulted an ineffective communication between informant and their children.

In dealing with a problem, informant would try to find the cause of the problem. They were able to find the cause of the problem by discussing with their confidant. However, on informant 3 there was a problem that still occurred and unsolved, that was the problem of his son who were addicted to play games that affected his grades in college. It could be seen that the informant was not be able to be firm her child. This caused by less intimate communication with the children. Mother and children were not being able to understand about each other’s mind.

According to Grotberg, individuals who are resilient is an individual that is able to recognize themselves and have self-control. A harmonious social environment was created because informants had self-control that made their environment felt comfortable. When informant felt angry or sad, they would express it by crying or verbally. They were able to control themselves because they didn’t want to cause a problem and they didn’t want to cause negative impact to their family, especially their children. However, for informant 2, she would remind somebody directly if there was something unpleasant done by the person. Although informant 2 showed aggressive attitude, informant 2 still can control herself to not being impulsive. The informants aware that the place their family depends on them, therefore, they would always control themselves so that their social relationship would always well.

CONCLUSION

There are three aspects of resilience sources that affected self-resilience: external support, personal strength, and interpersonal skill:

A. External Support

During their childhood, informants had a clear and firm structure given by their parents. Therefore, during informant’s adulthood, the informant had a strong personality. The informant adapted and applied positive behaviors from their role models, so informants was able to overcome although the situation had change. Informants was able to be stay positive because they were motivated and holds their role models’ principle. Each informant has a close relationship with someone they trust and they would share everything with that person. The existence of these close relatives formed a strong emotional and psychological on informants’ self.

B. Personal Strength

Informant believed that their presence would give positive impact to their surroundings, especially for their children, although there were certain people that underestimate them because of their condition. Each informant was able to survive in dealing with changing situation because they have self-confident. Informant realized that they were being loved by their surroundings. Informant responded it by giving the love back to the environment who loved them. The capability of the informant to show this positive attitude showed that they had a positive self-minded. Each informant was a strong individual because they were able to be independent and being responsible of everything they did.

C. Interpersonal Skill

Most of the informant showed capability to make a positive communication. Although, there still can be seen less effective communication between one the informant with their child because the relationship between the informant with their children were not close. However, informants were able to express their feelings and thoughts positively. The informants indicated that they would always face the problem and would not escaping from the problem. Informants was able to overcome with the obstacles in their life. Each informant had self - control. Even if the informant responded to the situation by expressing it explicitly, the informant would always control themselves to not do any unpleasant deeds. Informants were able to find certain people who can be trusted to be discuss with. The capability of the informant to find others to support them, made the informant stronger to deal with difficult situations.

SUGGESTIONS

Based on the conclusions above, the researchers suggested some suggestions to overcome the existing shortcomings to obtain optimal results. Suggestions were divided into two parts, first, academic suggestion, which was the implication from the research that has been done on the development of social welfare science, and especially on gerontology concepts of social work. The second was practical suggestions, recommendations for parties related to this research.

A. Academic Suggestions

1. Further research about resilience sources in this group, especially for women retirees needs to be done, because the number of life expectancy of Indonesian is increasing.
2. Researches on resilience sources could be extended to other vulnerable groups, in order to identify the sources of external support that affected elderly's social life.
3. Further studies about resilience sources need to be done to prepare an adult to face retirement.

B. Practical Suggestions

This suggestion would involve a number of parties to be implemented, both government and non-government, including the private sector. Social and cultural potentials could be developed by doing community based services. Therefore, support from various parties is important in maintaining the sustainability of these community-based services. Some recommendations based on previous conclusions.

1. External Supports

- a). Structure and rules in family: Support from their surrounding environment was needed. It could help to strengthen the role of retired elderly. Clear and firm communication and interaction with their children is needed. Children needs to care more to the retired elderly women to create stronger family structures.
- b). Role Model: Positive influence of role models in terms of religious and positive behaviour in order to always be held. Positive influenced from role models should also be shared with children and relatives or extended families. It is necessary to have a discussion session and to share about each role model during meeting with relatives, in order for the retired women to become stronger and motivated.
- c). Support from Relatives: Positive and effective communication with extended family and friends should be maintained and enhanced by arranging or by maximizing existing communication media.

2. Personal Strength

- a). Self-confidence: It is necessary to arrange social gatherings between retired women and her relatives in order to strengthen each other. Self-confidence should always be maintained and enhanced. Children of retired women needs to improve their awareness for retirees so that retired women would become more motivated.
- b). Ability to love and feel loved: Activities and communication needs to be done not only among the relatives with the same age, but can also be done across generations, so the feelings of love, attention and love between generations could be socialized well. Relationships with extended family or relatives that have been owned needs to be maintained and enhanced.
- c). Being Independent and Responsible: The capability of being responsible and resilience that has been owned by retired women should be taught and transmitted to their younger generations. This can be done by holding regular meetings and communications between retired women and their families, especially the younger generation in the family.

C. Interpersonal Skill

- 1). Communication: It is necessary to have a time between informant with their children to share stories to each other to create an intimacy and understand each other more. Close communication between elder women with children and their big family could be maintained through the use of modern social media.
- 2). Dealing and solving problems: It is necessary to involve other parties, especially family or children so that every burden became lighter and could create more intimate relationship among the family. In dealing and solving problems, it would be better to involve other parties, especially family member, so that the burden become lighter.
- 3). Maintain feeling and self-understanding: It is necessary for the retired women to arrange regular meeting to gather and discuss about their life and problems they are facing. It could be facilitated by professional social worker. This meeting could be a place to share and support each other.
- 4). Ability to find confidant: The relationship that already owned needs to be maintained. It is necessary to find for new social sources that is trustable to support their social life forward. For example, social institutions or associations that focusing their activities on elderly and retirement.

Several parties could be involved on elderly services as these recommendation, such as: RT/RW and government, local government (such as social agency and health agency), volunteer, “puskesmas” for medical check-ups, hospital, CSR, professional association, universities, law firm, non- government organization (PKK/PSM/BKL/PMI, Karang Taruna (KT), Posyandu, PKK, Majelis Ta’lim, etc), PSTW (Panti Sosial Tresna Wredha).

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Correlation Between Anger Regulation and Anger Expression in Young Driver

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ABSTRACT

In present research, road rage as the largest factor of traffic accident especially in young drivers whom express more aggressive behavior became the highlight. Anger commonly emerges in driving has to regulated to produce correspond expression. The aim of this research is to find relationship between anger regulation (anger-out, anger-in and anger control) and driving anger expression (aggressive expression and adaptive/constructive expression) at young college drivers in Universitas Padjadjaran. 152 student drivers at Universitas Padjadjaran are participated in this study (age 18-24 years; 54 male and 98 female). Data collected with Behavioral Anger Response Questionnaire adopted from Linden et al (2003) ($\alpha = 0.759$) and Driving Anger Expression Inventory adopted from Deffenbacher et al (2002) ($\alpha = 0.859$). Data analyzed with Rank Spearman (r) correlation test. The result is Adaptive/Constructive Expression of anger in driving is positively correlated with anger control ($r=0.440$; $p\text{-value}=0.000$) and anger-in ($r=0.312$; $p\text{-value}=0.000$), but negatively correlated with anger-out ($r= -0.236$; $p\text{-value}=0.003$). Aggressive Expression of anger in driving is positively correlated with anger-out ($r=0.612$; $p\text{-value}=0.000$) and not significantly correlated with anger control ($r=-0.149$; $p\text{-value}=0.067$) and anger-in ($r=0.089$; $p\text{-value}=0.277$). These findings suggest anger expression can be predicted by anger regulation.

Keywords: emotion regulation, anger regulation, driving anger expression, young drivers

INTRODUCTION

The rapid rise on the needs of mobility in daily life put a high requirement of transportation particularly on the road, including Indonesia. However, driving activity linked heavily to a harmful risk that is traffic accidents. In 2015, the number of traffic accidents reached to 98.970 cases, ascended by 3,19 % than 2014 (Subdirektorat Statistik Transportasi Darat, 2015). While traffic accidents could not be separated from driver's task to control their vehicle in order it stays in line on the road's unstable situations (Fuller, 2011). Driving is not a simple activity to perform because it involves three domains activation at once; emotion, cognition, and sensorimotor (James, et al., 2000). Based on the three domains, road rage; uncontrolled aggressive or brutal behaviour originated from angry driver towards other driver's behaviour (DMV.org *Road rage*), become the cause of two-thirds fatal accidents in USA (Martinez, 1997; Deffenbacher, et. al, 2002). In Indonesia, road rage takes society's attention because the risks it has and the conflict that make the road feels like a boxing-ring (Momot, et al, 2005). Simultaneously, a research in USA has been shown most fatal traffic accidents happens on young drivers (16 to 25 years old) due to road rage and risk taking behaviour (Huang, et. al, 2011).

From the observations at college car drivers in Universitas Padjadjaran, it appeared they put out negative anger expressions such as swearing, honking, and grumbling when encountered by other driver's who was reckless and blocked their way. Continued by survey for preliminary data to 107 college drivers, 65.4% of them tried to express their anger in more assertive ways; suppress anger expression or comprehend the situations, but 34.6% of them express their anger in driving aggressively. Even though there are more of them who have

expressed anger assertively, but 81% said they are angry and annoyed with frustrating situations on the road. Augmented by 18.6% experienced traffic accidents caused by aggressive and destructive expressions on the road towards other drivers, anger expression and how to regulate it become important to driver's safety and well-being.

Angry is a unique emotion because it pushes someone to attack the situation that triggers it. Hence, it has to be regulated so anger expressions will correspond with situations and harmless to anyone around. Anger regulation is a man's ability to influence how and when they experience and express anger (Park, et. al, 2016) with particular ways so the expression won't harm anybody. Whereas the expression resulted from emotional arousal when driving called driving anger expression (Deffenbacher, et.al, 2003). There are some aggressive expressions from swearing to cut other driver's lane, but not all of them form in negative expressions since there are adaptive/ constructive expressions.

Previous study has been shown a correlation between frequency anger experience and driving anger expression (Deffenbacher, et.al, 2002), but there are uncertain evidences whether suppression, as one of three ways to regulate anger, is more correlated whether with aggressive or adaptive driving anger expression. Likewise, the emotional domain on driver has not been brought up much in Indonesia especially in young drivers considering it's the main functional in driving activity. On account of the phenomenon and previous researches, the aim of this research is to find relationship between anger regulation (anger-out, anger-in and anger control) and driving anger expression (aggressive expression and adaptive/constructive expression) at young college drivers in Universitas Padjadjaran.

THEORETICAL FRAMEWORK

Driving Anger Expression

As the biggest cause of fatal accidents, anger highly associated with the safety of driver's decision or behaviour while confronted with dangerous situation on the road (Bañuls, et. al, 2011), but not every anger expression while driving is an adaptive and adjusted expression. Most of them are dangerous and lead driver to harmful situations. Driving anger expression is how people express their anger on the road (Deffenbacher, et.al, 2002) which usually been expressed in two general forms; (1) aggressive expression means express anger in verbal, physical or even using the vehicle while driving, and (2) adaptive / constructive expression means express anger with more adaptive and positive ways, for example; decrease the speed, find distractions or listening to music.

Aggressive expressions include verbal aggressive expression (e.g. swearing or shouting), personal physical aggressive expression (e.g. violent hand gesture or fist fighting) and use of vehicle to express anger (e.g. bump into other cars or aggressively overtake other's lane). Aggressive expression in driving has a significant correlation with the number of accidents, primarily when vehicle is used to express it (Sullman, 2015). 'Anger focus' or aroused to attack other drivers who trigger anger minimize individual's ability to anticipate or evaluate new dangerous situation on the road (Stephens, et.al, 2012). Mainly it reduces the anticipation of forthcoming danger, make it susceptible for accidents to happen. Different from drivers who are 'danger focus', they try to adapt their anger expression in an unpredictable environment. They tend to be more careful, express anger as it needed, and steer clear from upsetting situations. Instead of asserting destructive expression, the driver can convey more constructive expression in driving which put more attention on the situation and focus therefore they stay safe while driving.

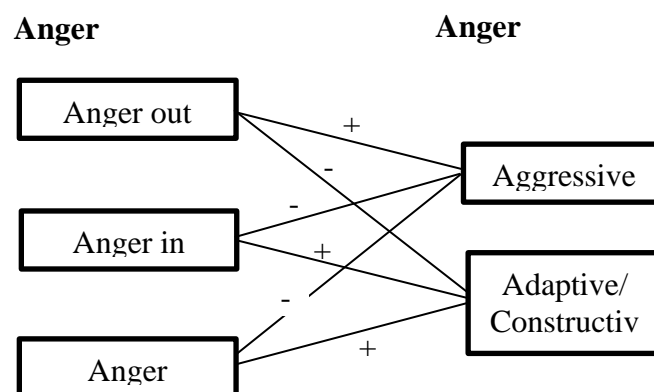
Anger Regulation

Anger regulation is abilities to influence how and when they experience and express anger, with particular attention to three types of anger regulation—namely, outward anger expression, anger suppression, and anger control (Park, et. al, 2016), it modifies anger emotional reaction into as comprehend as possible into surrounding’s situations. This is traversed by individual’s direct involvement when overcome anger arousal, by recognizing stimulus, situation’s reappraisal, until modifying emotional response so it will adjust with one’s surroundings.

There are three strategies to regulate anger (Spielberger, 1992; Deffenbacher, et al., 1996) (1) anger-in (anger suppression) the tendency to experience anger but suppress the expression of anger, (2) anger-out tendency to express the anger forthrightly, usually in a negative and aggressive ways, and (3) anger control tendency to be calm, manage the anger with positive reappraisal or involve in lowering-anger activities. Every person is able to regulate anger with each of these strategies, but the tendency of one’s usage frequency is different. When people express their anger openly it’s not indicate there is no regulation process happened, but they chose to express it outward in order to release their anger. While anger suppression can emerge by anxiety from the assumption of social disapproval about certain emotional expression, especially when it can threaten the individual (Trnka, et al., 2011). This is why anger suppression only able to regulate or reduce negative expression in the short run, not for a long term (Popusoi, et al., 2016). It doesn’t rule out of the possibility for anger that has been suppressed for too long will easily come out once it aroused by an uncomfortable or angering situation, thereby this strategy was thought to be less effective for regulating anger expression (Deffenbacher, et al, 2003). The most effective is anger control because the output is adjusted expression focusing on the driving activities. It has been regulated calmly with further reappraisal or soothing activities. When the anger expression comes out in driving activities, it will not endanger the driver or other people around them. It is the expression that is way more harmless than negative behaviour or suppressed expression because of social disapproval.

In this study, we expect that anger out will positively correlated with aggressive expression and negatively correlated with adaptive/constructive expression. As opposite, we expect that anger control and anger in will negatively correlated with aggressive expression and positively correlated with adaptive/constructive expression.

Picture 1. Research Hypothesis Framework



METHOD

Respondents and procedure

This research is a correlational study to explore the degree of relation between two variables (Christensen, 2011) by non-experimental quantitative approach. The sampling technique is convenience sampling with 152 college drivers (54 men and 98 women) voluntarily completed two questionnaires. All respondents are college drivers in Universitas Padjadjaran with age range from 17 to 24 (admitted legal age for driving in Indonesia is from 17). There are 73% of the young drivers have been driving for less than 6 years. Data collected by online questionnaires and all responses were anonymous as the data converted into codes.

Measures

Anger Regulation was measured through Behavioural Anger Response Questionnaire BARQ (BARQ; Linden, et.al, 2003), which is developed from anger regulation concept by Spielberger (1996). This questionnaire assesses six types of anger regulation derived from the three types of anger regulation. The six types are (1) direct anger-out (AO), (2) avoidance (AI), (3) rumination (AI), (4) assertion (AC), (5) support-seeking (AC), and (6) diffusion (AC). It consists 36 items and the reliability of the BARQ is respectable ($\alpha = 0.846$).

Driving Anger Expression was measured through Driving Anger Expression Inventory (DAX; Deffenbacher, et.al, 2002), which is widely used for measurement of anger expression in driving and has been adapted to many research backgrounds. This questionnaire assesses two general anger expressions; (1) aggressive expressions (total score from verbal aggressive expression, physical aggressive expression, and use of vehicle to express anger), and (2) adaptive/constructive expression. It consists 44 items and the reliability is also respectable ($\alpha = 0.805$).

Both of measurement responded to on a 4-point scale of frequency (1 = never, 2 = rarely, 3 = often, and 4 = always). Accorded to previous researches there are individual differences associated with both variables. Besides measuring two variables, respondents responded to demographical data such as gender, age, driving period and ownership of driving license. Adoption process with forward-backward translation from resource language (English) to Bahasa were conducted in both measurements.

Analysis Methods

The data analysed by several techniques deliberately. For the aim of the research, Rank Spearman correlation test applied to the data set, a method that is currently considered to determine the degree of correlation between two ordinal variables. The Rank Spearman correlation coefficients were obtained through the IBM SPSS Statistics 22 program. Null hypothesis refused if $p\text{-value} < 0.01$ ($\alpha = 1\%$). Interpretation of correlation coefficients used Guilford coefficient correlation criteria (Guilford, 1956). Determinants of coefficients calculated to acquire the magnitude of prediction that X could explain Y (Graziano, et.al, 2000).

The formula is:

$$R = r^2$$

R = Determinant of Coefficient
r = Correlation Coefficients

This research also through univariate analysis in each variable to describe and find patterns about anger regulation and driving anger expression in young drivers. The total scores from each type of anger regulation strategy and driving anger expression assorted into two categories; (1) *high* means *an individual tends to* use particular type of anger regulation strategy or express their anger in particular way while driving, and (2) *low* means *an individual tends not to* use particular type of anger regulation strategy or express their anger in particular way while driving. Category's score limits determined by several steps. First counted the total scores from each respondent, calculated minimum and maximum total scores that respondent could get (by the number of measurement's items), determined the range of total scores and total class, then counted the length of class. The formula is (Sugiyono, 2010):

$$P = \frac{\text{Range}}{\text{Numbers of Category}}$$

All individual scores organized into a psychological profile categories, for example a person might be low in anger-out, high in anger-in and low in anger control. The same treatment was done when assorted the driving anger expression scores. This analysis served in percentage with a cross tabulation.

DISCUSSION

One hundred and fifty two respondents completed the BARQ for Anger Regulation and DAX for Driving Anger Expression. Rank Spearman correlations were first calculated on each anger regulation with each driving anger expression. Anger-out was significantly positively correlated with aggressive expression in driving ($r=0.612$; $p\text{-value}=0.000$). It means, 37.4% of aggressive expression emergence can be explained by the use of anger-out. In line with the expectation of opposite anger expression style, it was negatively correlated with adaptive/constructive expression ($r=-0.236$; $p\text{-value}=0.003$). This means the more drivers use anger-out as anger regulation strategy the harder to produce adaptive/constructive expression while driving, even though the determinant number that generated is 5.5%.

More frequent use of anger-in was positively correlated with adaptive/constructive expression ($r=0.312$; $p\text{-value}=0.000$) because suppression can hold down negative expression to emerge while focusing on express accordingly on the road, but it was not significantly correlated with aggressive expression ($r=0.089$; $p\text{-value}=0.277$).

The higher correlation coefficients shown in a positive significant correlation between anger control and adaptive/constructive expression ($r=0.312$; $p\text{-value}=0.000$), while it was not significantly correlated with aggressive expression ($r=-0.149$; $p\text{-value}=0.067$). There is 19.3% of adaptive/expression emergence can be explained by the frequency of anger control's usage. The more frequent for drivers to use anger control in life the easier for them to produce adaptive/constructive expression while driving. Correlation test statistics for all variables are presented in Table 1.

The positive relation between anger regulation strategy anger-out and aggression expression found in present study inline with previous study (eg. Deffenbacher, et.al, 2002). As determinants of the correlation coefficient reached 37.4%, the correlation between anger-out and aggressive expression becomes intriguing. Anger does not deal with any attempts to modify expression in any positive ways such as grasping the situation or even hiding the emotion, rather anger is expressed without conformity to the environment. Regularly occurring in a negative and aggressive way, anger out is likely associated with aggressive

expressions of unpleasant situations while driving. In addition, anger is a certainly unique emotion, especially when it comes to the road setting. Instead of leading drivers to stay away from the situation and to avoid unfortunate things, anger can actually drive a person to a root of emotional arousal. This happens because anger fares drivers' aggression up. So the possibility is that drivers lose control in such situation or perceived provocations of wanting to hurt other drivers (Lerner et.al, 2001; Stephens, et.al, 2012). On every individual concern, this process is called anger focus that makes drivers express anger in aggressive ways and focus on their anger only without even thinking over the disadvantage afterwards, which is called danger focus respectively (Stephens, et.al, 2012). However it does not mean that there is no regulation at all. At the moment, drivers feel the anger and engage negative behaviours and express it in aggressive expressions while driving. It derives from the initial function of response to angry emotion right at the time.

Furthermore, in the present research, there was a negative correlation between anger-out and adaptive/constructive expression. The association between these two variables lays on an unadjusted anger response that will hardly elicit an adaptive expression to the environment. To bring out adaptive/constructive expression drivers act in some ways of relaxing or releasing anger out by other coping activities such as sighing (Deffenbacher, et.al, 2002). Whereas, when people regulate anger through anger-out they express anger openly and directly to someone who provokes them in a negative and a possibly aggressive ways (Spielberger, 1992; Deffenbacher, et.al, 1996). So the expression is neither adaptive nor positive response. So it is correlated negatively between adaptive/constructive expression and anger frequency and anger with aggression.

In the present study, a positive correlation was found between anger-in and adaptive/constructive expression. When a person takes control towards anger or tries to ignore the emotion he/she feels, he/she still tries not to disclose a negative expression let alone that potentially raises the risk of accidents. Although he/she is unaware to recognize the solution positively, the expression that the individual shows attempts to focus on safe driving rather than letting anger take control (Deffenbacher, et.al,2002). He/she is not triggered to show aggressive expression. Anger-in helps respondents to conform with the environment, especially with social desirability factors and the need to adapt with unpredictable traffic environment thus it minimizes aggressive expression emergence and is associated with more adaptive expressions. Although it is not the most effective strategy but anger-in presumably helps people to evoke adaptive/constructive expression as shown in a low correlation coefficient scale.

Positive correlation was also found between anger control and adaptive/constructive expression. Anger control is regarded as the most effective strategy in terms of anger regulation. There are some effective and more helpful conducts to work out the strategy such as accepting bad situations, relaxing, reaching out to a person drivers are close with and engaging in other coping activities. So with such behaviours, the expression shown tends to cooperate with the prior strategy when dealing with anger. Drivers can express anger behind the wheel in adaptive ways without causing uncomfortable situations for themselves or others, and still be able to focus on safe driving without getting any distractions. This actually happens as someone attempts to reduce anger's intensity by nature (Park, et.al, 2016), not only suppress the expression coming out like in the previous strategy, anger-in. Adaptive/constructive expression is a sort of positive and adaptive expression to the environment. To get such intention drivers tend to engage in some positive ways to keep

them calm, or even in distracting behaviour (Deffenbacher, et.al, 2002) like in the regulation process anger control.

Lastly, no significant correlation was found in this study between anger-in with anger-control and aggressive expression. First, anger-in or anger suppression is one of emotion regulation strategies that resists and suppresses anger (Spielberger, 1992; Deffenbacher, et.al, 1996) including avoidance and rumination behaviours toward anger provocations. Anger suppression happens when a person experiences angry feelings thoroughly but chooses to rather suppress it (Park, et.al, 2016). Aggressive expression is driven by specific underlying norms that govern on how one should express anger (*display rules*) and what one is supposed to feel in anger (*feeling rules*) (Trnka, et al., 2011). So the aim to modify expression is successfully accomplished although it is temporary. The tendencies to express their anger in aggressive ways cannot be identified if the anger suppression is used. In this term, it is still uncertain to predict the variation in aggressive expression of anger suppression.

Moreover, anger control is one of anger regulation strategies in which a person tries to manage anger by comprehend the situations (assertion & support seeking), and gets engaged in emotional coping activities (diffusion) (Spielberger, 1992; Deffenbacher, et al., 1996). The use of anger control is to manage anger in surroundings. Being a more effective strategy than the others, anger control can be predictive of reducing aggressive expression but no correlation was empirically found in this study. Aggressive expression shown is unexplained by anger control.

Table 1. *Correlations Between Anger Regulation (BARQ) and Driving Anger Expression (DAX)*

No	Variables		Correlation Coefficient (r)	R	P-value	Description
1	Anger-Out Aggressive Expression	with	0.612	37.4%	0.000	Positively correlated
2	Anger-Out Adaptive/Constructive Expression	with	- 0.236	5.5%	0.003	Negatively correlated
3	Anger-In Aggressive Expression	with	0.089	0.79%	0.277	Not significantly correlated
4	Anger-In Adaptive/Constructive Expression	with	0.312	9.7%	0.000	Positively correlated
5	Anger Control Aggressive Expression	with	-0.149	2.22%	0.067	Not significantly correlated
6	Anger Control Adaptive/Constructive Expression	with	0.440	19.3%	0.000	Positively correlated

To support the result, the next stage was organized the profile of anger regulation strategies and driving anger expression in young drivers deriving out of each univariate analysis which served juxtaposed in a cross tabulation. Then analyzed what type of profile that more likely to express adaptive/constructive expression as the safer way to express anger on the road. We found that 30.9% respondents tend to express their anger adaptively by the anger regulation

profile of low in anger-out but both high in anger-in and anger control (Table 2). Which means they tend to regulate emotional arousal by suppress or even better. By positive comprehension of the situation so the expression that comes out is rather adjust to the environment and focus on safer driving simultaneously. If the expression was not modified constructively, there are several harmful consequences like bad stigmas. It developed because it was not meet the social desirability standards; specific rules and expectation of how people express their emotions (display rules) or experience their emotions (feeling rules), and in anger the rules come more rigorous. In such wise, the practical suggestions from this research can be benefited as relatable as it can be. For instance, some supporting research about effective anger regulation profiles to achieve adaptive anger expression can provide empirical references for psychologist to develop anger regulation training especially for young drivers. In such wise, the practical suggestions from this research can be benefited as relatable as it can be. For instance, some supporting research about effective anger regulation profiles to achieve adaptive anger expression can provide empirical references for psychologist to develop further studies about anger regulation for young drivers. In such wise, the practical suggestions from this research can be benefited as relatable as it can be. For instance, some supporting research about effective anger regulation profiles to achieve adaptive anger expression can provide empirical references for psychologist to develop anger regulation training especially for young drivers.

Table 2. *Profile of Anger Regulation Ability and Driving Anger Expression*

No	Aggressive expression	Adaptive/ Constructive Expression	Anger-Out	Anger-In	Anger Control	Frequency	%
1	High	High	High	High	High	2	1.3
			High	High	Low	2	1.3
			Low	High	High	1	0.6
2	High	Low	High	High	Low	1	0.6
			High	Low	Low	5	3.2
3	Low	High	High	High	High	11	7.2
			High	Low	High	2	1.3
			High	High	Low	8	5.2
			Low	High	High	47	30.9
			Low	High	Low	17	11.1
4	Low	Low	Low	High	Low	7	4.6
			Low	Low	High	2	1.3
			Low	Low	Low	26	17.1
Total						152	100

CONCLUSION

In conclusion, the recent result shows correlation between anger regulation and the type of driving anger expression. With the highest coefficient correlation is between anger-out and aggressive expression implicate that anger out urge of aggressive expression and inhibit more adaptive expression in driving activity. When college drivers have high tendency to utter anger openly and negatively, the driving anger expression that will put out is more likely aggressive and make it difficult to adapt on the unpredictable road situation. This study also support a significant correlation between adaptive/constructive expression and anger control as the most effective strategy. With efforts to undergo positive reappraisal, calming distraction and try to adapt with uncomfortable situation the attention on driving activity more likely to achieved. Adaptive/constructive expression as an expressions which adjust with outer unpredictable environment, helps driver to focus on driving activity and pay attention to stimulus on the surroundings. Therefore, the risk on having an accident because of anger can be decreased. Tendency to show adaptive/constructive expression in driving is more accessible by an anger regulation profile which is high in anger-in, high in anger control, and low in anger-out.

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Illusio in Culinary Arena, Determining The Authenticity of Taste

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ABSTRACT

Consuming food gives experience on to individual. Traditional recipes preserved and handed down to keep the authenticity of the taste. Because it gives a lot of memories and a 'footprint' on the individual who consume it. The problem is, the culinary world is not merely a matter of taste. Competition occurs from the supply of raw material until providing food ready to be served. The mushrooming of fast food and fast cook as a part of capitalist industry, pointing the owner of small food stall on two choices: playing as industrialist or maintain their idealisms. Those are toward to their Illusio: a feel for the game. This study focuses on the owners of 'Warung Betawi' that have shaping generations to maintain the authenticity of the taste, process, traditions and recipes of Betawi's food, as part of their permanent disposition. This study uses the concept of Illusio as part of the theory of Habitus, Arena, and Capital from Pierre Bourdieu. Using constructivism paradigm, this study is categorized in qualitative descriptive. The technique of collecting data using in-depth interviews to the owners of 'Warung Betawi', and supported by a non-participant observation. The result is descriptions of 'state of body' and 'state of mind' as their illusio and habitus as player in culinary arena that is filled of competition and capitalist's challenges.

Keywords: Illusio, Authenticity Of Taste, Habitus, Arena, Capital.

INTRODUCTION

Indonesia, consisted of 35 provinces and no less than 546 local languages (Akuntono, 2012), possesses countless cultural diversities, spanning from local living-habits along with their traditional ceremonies, local dances and songs, traditional houses, clothes, technologies, to local cuisines. The abundance of natural resources, one of which is spices, is a something wished by another countries to control (Kurniawan, 2014). Indeed, possessing spices as one of ingredients which make foods more delicious is going to secure the logistic issue of a country. Therefore the price of spices in Europe stays high, as what happens to that of gold. Pepper, clove, and nutmeg are three most favored spices that are used for various objectives, from cooking to making cigarette sauce.

The plethora of spice in Indonesia eventually stimulates the invention of millions of traditional cuisines. It is not exaggerating to say that Indonesian foods are the most delicious in the world because they contain spices and are cooked with complete seasonings. CNN has even ranked 10 Indonesian foods favorited by people around the world, such as *sambal*, *rendang*, *nasi goreng*, *sate*, and *Indomie Goreng* (Esquire, 2016). In the World Food Festival two consecutive years, Indonesian pavillium has been presenting a number of Indonesian cuisines such as *bir pletok*, *ayam goreng*, *soto ayam*, *rendang*, and etc., it was even showered with praises and visited by copious people (Santosa, 2015; Setyanti, 2016).

However spice is not enough to produce unique mouth-watering foods favored by people around the world. The expertise to cook foods in order to preserve the authenticity of taste is the key point to leave "footprints" in people who consume it. Today, foods—especially local foods—are not only regarded merely as primary need, but also as an integral part of

experiencing local tourism, from which the terminology of “culinary tourism” comes. Traveling some place means nothing unless one tries local foods.

One of the region having numerous cuisines is Jakarta. As the capital city of Indonesia, Jakarta was formerly known as Batavia, and since long ago has been a melting pot of various cultural elements, from that of the Dutch, Portuguese, Chinese, Arab, India, Java, Malay, which then melted the society of Betawi. The mixing of motley cultures conforms with the existence of various foods in this city, from which the influence of Chinese, Arab, and Dutch culture could clearly be seen. The using of tofu and fish by Betawi is adopted from the Chinese. The Arabs are represented in *nasi kebuli* or *gule* which have long been Betawi cuisine. The touch of European culture could be found in Betawi cuisines such as *semur daging* and *lapis legit* which are actually influenced by European steak and cake (Neraca, 2013).

Nevertheless, sometimes modernization is misguided and thus marginalizes local cultures, including foods. Modern life, which reorganizes space and time, produces mechanical shifting of relations within social life. These two things have also radicalized and globalized newly-growing institutions by applying modern conducts in order to extract contents and nature in daily activities. Mechanization is applied to produce the “uniformity” of shape and quality. Modernization simultaneously succeeds not only to overcome the gap of space and time, but on the other hand also produces consumptive culture due to the proliferation of advertisements. “Life style” is regarded as consuming something in order to be “accepted” in certain group or class. Even body is “constructed” by media texts, and “disciplined” in the so-called “empowerment” programs. Thus it is not exaggerating to say that modernity brings within itself cultural risks (Giddens, 1991, p. 2-9).

Habermas on his basic thinkings (extracted from Goodnight, 2007) also discusses about globalization, human rights, and the world of the living—main dimensions which are controversial during modernization era. Habermas proposes public sphere as a solution, where firm argumentations could be addressed and groups preserving ethnocentric local-culture to dam up gigantic waves of imported cultures could be accommodated. The groups or cultural communities are not only useful to withstand global culture advancing rapidly, but also to defend national sovereignty especially from capitalist interests. As we can see today, culture has been turned into commodity which is traded and customized in accordance with the market’s interests. Or to put it more bluntly, local cultures are “uniformed” in the name of modernization.

In food industry, globalization is signed by the proliferation of numerous fast-food vendors which operate very mechanistically. Not all of fast-food outlets are owned by foreign brands though, there are also those owned by local brands (selasar.com, 2015) with franchise system. It is indeed ironic for Indonesian society which has diverse foods and spices to consume fast-food which is poor in taste, nutrition, and variation. In order to reach local tongue as well as to diversify the menu, these fast food vendors even do some justification of taste by adapting local foods, such as burger or pizza using *rendang* or chicken curry.

Furthermore, food producers of Indonesia also conjure local foods packaged in sachets. *Opor ayam*, *rawon*, *kari*, *sayur ayam sayur lodeh*, and etc., are today exist in instant packages ready to cook without having to measure the content, the ingredients used, and cooking duration (the global review, 2013). However instant foods indeed need preservatives which could erase the authentic taste, besides it is not good for health. This fact shows how the local

food market is threatened by the more modern food corporations. Packing local foods in instant package is going to ‘uniform’ the taste, thus it is also going to eliminate aroma and the distinctive taste of the spices.

PROBLEM ANALYSIS

These days in Jakarta, communities concerned about cultural preserving start appearing. Studios preserving the culture of Betawi that used to be marginalized in peripheral regions such as Bekasi and Depok now could be found in the vicinity of Jakarta. However, long journey throughout history has made the society of Betawi rich culturally. As said by this following passage (Pemprov DKI Jakarta, 2016):

The native people of Jakarta are formed around the seventeenth century, which is the mixture of many ethnicities such as Bali, Sumatera, China, Arab and Portuguese. The ethnic group is usually called Orang Betawi (The People of Betawi) or Orang Jakarta (or *Jakarta* in Jakartan dialect). The name “Betawi” comes from the word “Batavia.” Name given by the Dutch in the colonial era. Jakarta, situated on the shoreline, as time goes by became a trading city, the center of administration, politics, education, and is called cultural city. The development process is quite long, since more than 400 years ago. Since then Jakarta has become the melting pot of the settlers originated from various ethnic groups. They come from various background and cultures, forming a new culture represented on the language, arts, believes, how to dress, how to eat, and etc.

Ironically, holding the title of metropolitan and the capital city, Jakarta (where the society of Betawi resides) bears very complicated problems. Several of them are: traffic jam, flood, and sanitation (Surapati, 2015). Jakarta is also regarded as the most unsafe city in the world because of its criminal rate. The criminals in Jakarta mostly do their actions in order to survive (Linggasari & Putra, 2015). It is very alarming though. In fact, the current situation of Jakarta is not able to accommodate the high number of diverse citizens bearing their own problems. As a result, the issue of cultural preserving becomes more and more marginalized, in that local government is busy dealing with technical problem that directly affect the city’s social life.

In facing the wave of globalization which tend to “westernize” culture, the role of community is in fact very needed. It could act as the agent of change to restore cultural values as guidelines for society. One of cultural communities of Jakarta (Betawi) exists in Setu Babakan, Jagakarsa, Jakarta Selatan. This area localizes the remaining society of Betawi along with its cultural expressions, from traditional houses, traditional foods, to art-performances exhibited each week.

On an area of 289 hectare in Setu Babakan is build Betawi Cultural Compound, where people could visit and walk around a place which preserve character of Betawi, not only its architecture but also the layout. Each July, Betawi Cultural Festival is held in this place, spanning from wedding ceremony, circumcision celebration, baby shower ritual and etc. Visitors could also fish and enjoy various local cuisines at stalls or restaurants there. (<http://www/jakarta-tourism.go.id>, 2016).

Among the people of Betawi, fishing is a tradition which becomes job for some people. Setu Babakan, situated along a lake (*setu* in language of Betawi), indeed accommodates fishing hobbyists. Stalls and modest Warungs here offer traditional cuisines of Betawi, from *Soto Betawi*, *Gabus Pucung*, *Kerak Telor*, *Pecak Gurame*, *Bir Pletok*, to *Kembang Goyang* cake. In the midst of capitalist hegemony which turns foods into commodity, Setu Babakan

presents original ambiance of Betawi through traditional houses and foods. Unfortunately this area is only packed with people on weekends while deserted on weekdays. Subsequently, the Warung owners who keep the authenticity of taste from previous generations can only wish to make much money on holidays. Owned by the indigenous people of Betawi, these traditional restaurants preserve the typical interior of *Warung* Betawi, i.e sitting on the mattress (*lesehan*) or providing long chairs facing the table—arrangements aimed at maintaining solidarity and equality among clientele.

Usually, the cooks are also the owner of the Warung. Because they have been there for generations, since 1960s, the recipes are also passed from one generation to another. On the culinary field, the expertise to cook food is often connected with logistic tenacity on macro level. In an article it is said that the *chefs* are equated with eminent economists which could determine the economic situation of a country (Marlianti, 2012). So important the job of this cook that the level of its expertise is determined as something essential for the life of a country.

An ingenious food processing is needed mainly to determine the content/amount/volume (of raw materials), cooking duration, cooking wares which are utilized, and etc. What makes it special is this skill is not learned at school or any other formal institutions. It becomes legacy that shapes habitual behavior. The composition of ingredients is not remembered, and the act of cooking is not a written rule but done automatically by the cooks. More amazingly, the foods served are always delicious and have exact standard though the recipes are never written.

According to the terminology of Berger and Luckman (1966) in Calhoun et al. (2007, p. 43) this act is in fact a part of patterned-behavioural subject. Every act is patterned recurrence, routine in the individual's stock of knowledge, which is taken for granted and becomes guidelines to do another acts in the future. Simultaneously, Bourdieu proposes the concept of *Habitus*. *Habitus* is a product of skill that becomes practical actions (which is not always realized by the individual) which is translated as skill that looks natural (Yodi, 2013). *Habitus* is reflected on one's thoughts and acts, inasmuch as it is the manifestation of: (1) the result of skill that becomes practical acts (which is not realized) which then translated as a skill that seems natural and grows in a particular environment. Thus *Habitus* becomes the fuel of acts, thoughts, and representations; (2) becomes the framework of interpretation to understand and evaluate reality as well as to produce practices of life in accordance with objective structures. Thus it becomes the fundamental of individual personality which relies on improvisation; and (3) is internal structure which is always on a state of restructurization. Subsequently *Habitus* can move, act, orient, according to the position of the actor *on social scope*, according to the logic of battle field (Bourdieu in Haryatmoko, 2016. p. 41-42).

Facing capitalistic demands namely to gain profit and to survive, the cooks of Betawi cuisine are of course facing so many challenges in positioning their *Habitus*. Culinary world requires many "adjustments" which are going to make the authenticity of taste of Betawi cuisine marginalized or forgotten. The originality of taste is very important for food. An article discussing a technology which could produce food in three dimensions even says that most of the cooks (in the West) still regard foods which have high aesthetic-value are those made by hands. Furthermore foods which are processed traditionally are still *avant garde*. Consequently, for the cooks, cooking tradition is a part of innovation (Khairil, 2016).

Taste is so important that Bourdieu make it as one of the indicators—by seeing Habitus they possess—to determine one’s class. Taste, according to Bourdieu, is signed on the way one dresses, foods one eat, and arts one enjoy (Bourdieu, 1984). The taste of food and consumption pattern then become social identity, which has been included in social sciences since years ago (Warde, 1997, p. 7). Nevertheless the problem remains that the globalization, which turns food into renowned commodity with renowned brand, also marginalizes traditional foods because many people turn their head to famous fast-food vendors (Septyaning, 2015). Instead of consuming foods rich with spices and nutritions, people tend to choose fast food which is more practical, though it is poor in taste and nutritions.

Concerning the marginalization of traditional foods—and health issue often blown by modern institutions—in order to sustain its existence Betawi cuisine is facing two big problems: *First*, globalization has made traditional food unpopular, unauthentic, and disliked. *Second*, the health issue which is used to prevent the coming of fast foods also works to marginalized traditional foods as they use spices and coconut milk—which is also considered bad for health. From description above, a research question could be extracted: how illussio displayed by the owners of Warung Betawi in Setu Babakan to compete determining the authenticity of taste in competitive culinary arena?

From the question above, the objectives of this research are to, *first* identify various Habitus internalized in the family of the Betawi cuisine cooks in Setu Babakan; *second* identify the capital working in the field of Betawi cuisine cooks in Setu Babakan; *three* describing the positioning of those Habitus in the competitive culinary world.

THEORETICAL FRAMEWORK

‘Illusio’ is one of habitus manifestation in skill as expert in context of arena. illusio—the fact of being caught up in and by the game, of believing that playing is worth the effort ..., to participate, to admit that the game is worth playing and that the stakes created in and through the fact of playing are worth pursuing; it is to recognise the game and to recognise its stakes (Webb, Schirato, & Danaher, 2002, pp. xiii, 26). That is why Bourdieu called illusio as “investment in the game” (Tatli, Ozbilgin, & Karatas-Ozkan, 2015, p. 121). Illusio determines how person can plays nicely and natural in a game arena. In other words, illusio can be defined as social skills. Skills that will be used to maintain the positions in various arenas. Speaking of illusion can no be separated from other concepts from Bourdieu; field, capital, habitus, doxa, illusio—which are all interrelated.

Habitus, field, and capital are three main concepts in Pierre Bourdieu’s Logic of Practice theory to explain human activities which, according to him, can not be generalized. Habitus becomes a system of knowledge, motivational stucture, even their ability to choose the best way to respond to every *stimuli* which comes. Habitus exists from the level of individual to that of group, depending on how the intersubjective relation forms objectivation.

To understand the dynamics of relation between stucture and action, Bourdieu includes relational analysis concerning practice and social practice. By ‘rational,’ Bordieu implies that the taste and social practice are organized by actors in specific social spheres. The analysis of this relation is oriented around three main concepts—position, positioning (practice), and disposition (“Habitus”). The actors take one position and other positions in their social relations. The society then reflect themselves in a question concerning their social status on that positions and subsequently they define themselves in it. The positions of one person and others are kept and stated among one another. The positioning refers to the options of the

actors in order to show their positions to other individuals (Calhoun, Gerteis, Moody, Pfaff, & Virk, 2009, p. 261).

As a form of disposition, Habitus is actually passed from one group to another, one individual to another, or one generation to the next. Inherited naturally, Habitus could potentially shape the permanent character of an individual. Habitus gives a path to take, which becomes the practical conscience of an individual, what-how-when to behave and act accordingly. The skill to place Habitus is not obtained instantly. There are historical traces stored in an individual's stock of knowledge which could perhaps be modified in every events occurring to them. Habitus even enables an individual to forecast what act should be taken next according to those experiences (Bourdieu, *The Logic of Practice*, 1980, p. 53-55).

Consequently Habitus also gives sensitivity and ability to individuals to respond various events in their lives. Habitus gives direction and inclination without being realized by the individuals. Habitus guides individuals to predict "games" they are facing and prepare the suitable set of actions. This is termed as practical sense (*le sens pratique*). On this aspect, Habitus becomes state of mind, state of body, and state of being (Bourdieu, *Language and Symbolic Power*, 1983, p. 13).

Thus, when acting as the state of body, Habitus can "embodied" which is termed by *hexis* (Bourdieu, *Language and Symbolic Power*, 1983, p. 13; Bourdieu, *The Logic of Practice*, 1980). It becomes something that is internalized and drawn in the individuals' body movement, such as the way they walk, talk, their accents, their facial expression, and etc. The state of body as a form of Habitus completes the state of mind and the state of being of an individual when responding or facing a context. As a result, Habitus is always associated with the term "set," not as separated elements. When one happens in a field with social context, one's Habitus will fastly and automatically "prepare" the unity of body movement, thinking, actions, sayings, which will intertwine altogether. When someone has a very good 'set' in facing the arena, that is the moment *illusio* showed up. In that context, that person can be very popular because of his/her skill, instead others can not do it.

Habitus can not be separated form the concept of field, in that positions desired by the actors and practices to defend it happen to be on specific field. The field is situated in social life which have its own organizational rules; arrange the unity of positions; and supporting practices associated with the position. Social field provides opportunity to get existing positions as well as other position. Bourdieu sees that action in the field are not the static reflections of positions which have been exist, but as the result of various agreement in order to get positioning (Bourdieu, 2007; Calhoun, Gerteis, Moody, Pfaff, & Virk, 2009, p. 262).

Field is an autonomous social-world working by its own rules. Each individual who wants to enter a field should understand the "gameplay". Concerning field, Bourdieu states that in every field occurs what is called 'fighting to seize domination.' So in this case it is important that we discuss what is termed as asset. The field is like market where the more assets we possess the higher our chances to win domination. The assets could be economic, social, cultural, or symbolic. Those who do not have assets ar going to fall into domination (Esha, 2012). The field is not only interpreted as physical space, but also social contexts which must be faced by individuals. Thus field could be tangible or intangible. Its form could be physical, discursive, or merely contextual. Individuals entering it must "measure" and "assume" which Habitus they are going to exhibit.

Each field has its own rule, which is called *doxa*. It is the dominant understanding which becomes "the rule" because of its existence within the structure and understanding of people

in a field (Garnham, 1993:179). Doxa becomes place where individual’s subjectivity and social world’s objectivity rule meet. To complete the Logic of Practice, Bourdieu proposes concept about capital. There are two main categories of capital as said by Bourdieu, i.e economic capital which is tangible and cultural capital which is intangible. Bourdieu divides the cultural capital into two: social and symbolic. Social capital is based on the social relation between one individual with another. Social capital is a very complicated element. It refers to the ability of the actors to practice symbols in order to state and keep their positions (Bourdieu, 2007). Bourdieu likes to call capital as “the accumulated history” (Calhoun, LiPuma, & Postone, 1993, p. 67-69). Bourdieu still sees capital as resource, though not only merely economically. For him, owning cultural resource, as well as social and symbolic capital, is important in order to shape individual Habitus.

From the explanation above, it could be seen that Habitus is the result of the internalization of various contexts containing value, culture, ideology, and many more which could be the determinant of one’s personality, habit, thinking, and mentality. The dominant Habitus working within a person could also be determined by the number of assets he/she owns. Field is an aspect that bridges individual’s Habitus and capital, making it relevant in social practice. Field containing doxa requires compatible Habitus and capital in order to keep one’s existence. And *illusio* is one of the habitus externalization that manifested in a natural skill but can be as an expert’s skill for other people. The combination of illusion and capital become important in that actually doxa is not something “which is just accepted.” Doxa as the field of opinion contains the meaning of contestation and fight among agents in a field. Because of this contestation, doxa is determined by those who dominate with Habitus adapted by so many people within the group.

In other hand, food is a result of cooking process. In order to survive, human needs food. Studies about comestibles and how to consume it has been done by many disciplines from anthropology, biology, to sociology. At first food is solely a primary need, as time goes by it is “promoted to the next grade” according to the way it is cooked, the kind of comestibles used, and the cooking technology. In religious study, food is divided into: those originated from plants and those from animals. The need for food also helps to improve agricultural and farming technology, in order to produce good quality comestibles and to find other food resources, not only those grown naturally but also those engineered. Subsequently there are many literatures saying that food is an implementation of culture (Montanari, 2004), where technology is a part of it.

Taste could at least be comprehended from two perspectives. Firstly it could be comprehended as flavour, such as sensations appear on one’s tongue and palate. This definition is related to experiences which is subjective, brief, and undefined. From this perspective experience concerning food history can not be gone. Furthermore taste could also mean knowledge (*sapere vs sapore*), which is sensoric valuation of what is good and what is bad, what is fun or what is not fun. On this kind of understanding, evaluation starts on the brain before reaching the palate. On this perspective, taste becomes something communal and communicated. Therefore food could be cultural experience which is exchanged and turns into values in society (Montanari, 2004, p. 61-62).

In other words, taste is often said as cultural product. It contains value and shifting occurring to it is common agreement and understanding. It is internalized for a long period so it produce “trace” within an individual which comes from certain culture. Furthermore terms such as “delicious” and “not delicious” or “authentic” and “unauthentic” becomes something communal because the terms are determined by the understanding of those originated from

the culture. Thus food is always related to experience. Meaning that there is biological process as well as psychological process linked to the process of eating food (Melby & Frost, 2012, p. 563-564), because it always produces memories kept in human's stock of knowledge.

So it could be seen that cooking food requires skill. The cooks do not have to be an expert, because authenticity sometimes comes from 'home-kitchens.' It is said in a literature that serving food are a process from cooking to dressing. Food is functioned as something important in social life, so the producing process is done by certain people (usually women), forming divisions of work typical within family (Adapon, 2008, p. 116). Thus it becomes the ability which is inherited—because it has been a habit—from one generation to other.

METHODOLOGY

This research is focused on the micro-level, which is individual. Stressed on individual that cooks Betawi cuisine which is often related to culture, this research could actually be explained using several approaches. Paradigm used on this research is constructivism. Constructive paradigm, if comprehended more deeply from the perspective of ontology, is a historical realism which is relative, local, and which is constructed by as well as constructs reality. Inasmuch as reality is the result of mental construction of individuals as social actor, it could be comprehended differently and is influenced by experience, context, and time. On epistemological sphere, this paradigm is transactional and subjective, utilized to study the understanding of a reality or a finding found in research which is the product of interaction between the researcher and thing researched. Thus, metodologically, it requires hermeneutical and dialectical interaction model which mutually reflect the researcher and the researched (Guba & Lincoln, 2008, p. 257).

The type of research is qualitative with descriptive-analysis model. The data gathering uses in-depth interview and observation in order to dig resources. The analytical units are individuals who cooks food which are also the owners of *Warung* (or hut or resto) in Setu Babakan. The experience of the informant in culinary field is the main focus. This character selection is important to show the ownership of economic capital, symbolic, and social. Furthermore, the experience of individuals which shapes their characters, social logics, and skill to position their habit also become focus on this research.

RESULTS AND ANALYSIS

Tabel 1. Data Analysis of 1st informant: AN (The owner of *Kedai* "Mpok AN," woman)

No.	Field	Discussion of Data	Elements of Habitus/Capital
1	Family	She is the only one who "inherits" and carries cooking skill derived from her grandmother. When she was a kid she often paid attention to how her grandmother cooked Betawi cuisines such as <i>dodol</i> , <i>bir pletok</i> , <i>soto betawi</i> , <i>nasi ulam</i> , and <i>semur jengkol</i> . At first she wasn't able to cook. But after paying attention to her grandmother when she prepared various foods before "Lebaran," she finally got the knacks to cook, of which she feels grateful.	<i>Hexis</i> , Habitus that is embodied becoming the fundamental of personality ad social ability. Habitus is obtained by imitating (<i>mimic</i>) the role model she likes.

2.	Family	Her grandmother the native of Babakan village, whereas her grandfather was originated from Petukangan, Jakarta Barat. Owing extensive land, her grandmother then built small houses which are then rented around the area. Today, her family owns almost half of Situ Babakan, since the 60s.	Economic and social capital which are formed by having owned land since the distant past, and recognition from surroundings.
3.	Family	Like most of the people of Betawi who love to gather, her relatives also open <i>Warungs</i> in Setu Babakan. Among her siblings, AN is the only one who chooses to sell Betawi cuisines, while her siblings are more inclined to open grocery stores, souveneer stores or simple meal such as instant coffee and noodle. According to AN one of the reasons is to avoid “competition” among them.	State of mind, Habitus underlies her social logics, i.e that “togetherness is more important than seeking revenues.” Habitus is also intersubjective, becoming shared Habitus in a locus of area, as the field.
4.	Betawi Culinary	Her <i>nasi ulam</i> is claimed to have authentic taste because one of which ingredients, <i>serundeng</i> , is kept “wet” (not roasted), unlike most of <i>nasi ulam</i> sold nowadays. She also believes that <i>Soto Betawi</i> sold on her Warung as the most authentic in that her grandmother taught her to keep the “white color” and “light” flavor of its sauce, while most of Soto Betawi nowadays are served with strong, yellowish, sauce.	Illusio, the disposition of value concerning which is “allowed and not allowed” is internalized deeply, which then gives “limitation” to herself. Resulting externalization which follows what is kept on her stock of experience and knowledge.
5.	Personal	AN starts her cooking activity from 5 to 9 am. Preparing at least 10 portions for a menu, AN never measures the comestibles before. All is memorized by her. She also cooks all the foods herself unassisted by anybody. The reason is she wants to cook calmly because she doesn’t like people to “intervene” her concentration, thus she can control the taste of her foods.	Habitus as illusion and <i>hexis</i> , resulting in otomatization, practical conscience unrealized because it has been an embodied habit.
6.	Betawi Culinary	AN is often appointed as the coordinator of Betawi cuisine in culinary exhibitions held by the local governments. She is the one who are going to manage “who sell what” on the exhibitions so it will not overlap and will avoid competition.	Illusion and social capital taking shape as social recognition from surroundings.
7.	Betawi Culinary	Among traditional Warungs in Situ Babakan, Mpok AN’s apperas as the most tidy and clean. It is natural that this place is often	Habitus as state of being, which becomes a set of thinking and real

		appointed as shooting location of TV series with the theme of Betawi. Besides cooking and selling foods on her <i>kedai</i> , she also takes orders for big parties or special events. She guarantees that she is going to be the one who prepares the foods and keeps the original taste.	actions in the field entered by individuals. Individuals “measure” the degree of implementation, especially on new fields.
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Table 2. Data Analysis of 2nd informant: SN (The owner of *Kedai* SNMN, woman, AN’s niece—the 1st informant)

No.	Field	Discussion of Data	Elements of Habitus/Capital
1.	Family	Left behind by her dad—since she was on her mother’s womb—and her mother which then became a housemaid, SN spent her childhood at her grandma’s house. Her siblings (from another father) died on their teens. SN grew with limited access of education (elementary school). She only knew how to cook and got used to cook for many people as her grandmother did. From her grandmother, SN inherits the ability to cook various cuisines. So she calls herself “ <i>tukang masak</i> ” or cook.	Her weakness is the lack of economic and symbolic capital. But she is competent in social capital as a result of disposition from older people, hence creating social skill. Habitus is obtained by imitating previous generation.
2.	Family	Her grandmother is the native of Babakan village. Her grandmother owned large amount of land. Her grandmother’s ex-house is now turned into a park and the replica of Betawi traditional house in Setu Babakan. Ironically, SN and her husband live in <i>Kedai</i> SNMN with an area of only 24 square meter, which becomes both her Warung and house. The stall is dirty and unkempt. One of her child “freeloadedly” sell <i>kerak telor</i> in front of her <i>kedai</i> . <i>Kerak telor</i> of her children is claimed as the most delicious around Setu Babakan. She and her husband are used to sleep everywhere in her <i>Warung</i> . SN got a business training from an institution. Yet, according to her, the training was given to “wrong address” (it should be aimed at those who have big assets). She always believes that fortune are going to come to people who keep their health.	Habitus produces the basic of personality and social logics. “Sufficiency” about life standard is determined by herself. Disposition occurs on the next generation, which is to follow the way of life and the ability of the mother by imitating her.
3.	Family	SN sells almost all of the specialty food of Betawi, like <i>Soto Betawi</i> , <i>Pecak Gurame</i> , <i>Ketoprak</i> , <i>Toge Goreng</i> , <i>Es Selendang Mayang</i> , and <i>Bir Pletok</i> along with other Betawi beverages. She cooks all the foods herself. But for beverages, she is more	<i>State of mind</i> , Habitus underlies her social logics, i.e about the kind of menu which needs to be diversified.

		inclined to sell the products of <i>Koperasi Setu Babakan</i> .	
4.	Betawi Culinary	Betawi cuisines that she cook is claimed to have an authentic taste. Soto Betawi sold at SN's is different from that sold at AN's—the sauce is yellowish. For her, if the sauce is whitish and light, it means that it is “poor” of seasonings because it only uses coconut milk, ginger, and pepper. In contrast, Soto Betawi a la SN whose sauce is yellowish is consisted of many spices, such as pepper, ginger, saffron, coconut milk, nutmeg, cardamom, and etc. According to her, “saffron” is the key of the taste and texture of Soto Betawi. That is what is taught by SN's grandmother. SN also avoids using <i>jerohan</i> (cow's innards) in Soto Betawi because she “doesn't have heart” to see her customers eating “the ex-excrement container” of cow.	Illusio, disposition concerning “allow and unallowed” value which internalized deeply, which then set limitation within herself, resulting externalization which follows what is on her thought.
5.	Betawi Culinary	SN loves to try various foods, especially when traveling. Usually when trying new foods, she will predict the ingredients and seasonings. This is what she calls as “eating while learning.” Because of this habit, she confesses that she could cook almost all kinds of foods. Subsequently, beside Betawi cuisines, SN also sells other kinds of foods, such as <i>Nasi Goreng, Ayam Bakar/Goreng, Sup Iga, Soto Ayam, Sup Ayam</i> , and <i>Ayam Teriyaki</i> .	Habitus resulting on social skill. Illusio, Habitus which is bodied, results on automatization of the habit of “recognizing” new things in the field she possess (in this case culinary). It is not happened to ordinary people who are not used to recognize ingredients.
6.	Betawi Culinary	SN used to cook food directly as an order comes, because she avoids to serve damaged or expired foods. Subsequently there is no food displayed at her shop window. She never measures the ingredients, because all have been memorized by her.	Habitus as <i>illusio</i> , resulting automatization. Practical conscience which is unrealized because it has been physical habit.
7.	Betawi Culinary	SN admits that she does “adjustment” to some of the menus she sold. Like in <i>toge goreng</i> . SN substitutes yellow noodle with <i>bihun</i> because she hears that yellow noodle contains formaline. She also substitutes <i>kucai</i> as dressing with sliced spring onion (leek), because she then knows that <i>kucai</i> expires and wears out fastly. SN also processes all of the menus containing meat by adding cucumber with the ratio 2:1, boiled altogether in order to decrease the amount of cholesterol in the meat.	Disposition concerning “allow and unallowed” value which internalized deeply, which then set limitation within herself. Habitus also produces social logics which is implemented in the form of “adjustment” for the sake of other people.

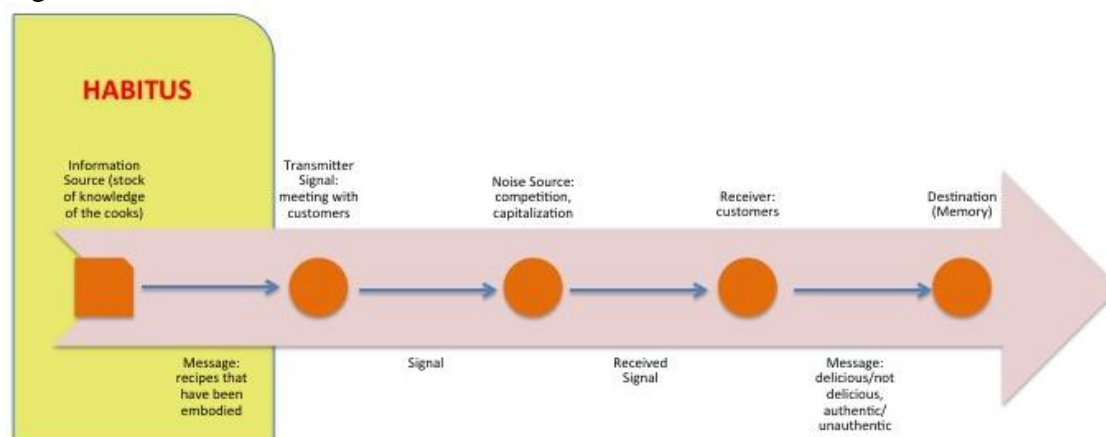
8.	Setu Babakan	Different from another stall owners in Setu Babakan which open their restaurants until 5 pm, SN lets her restaurant open as long as there is a customer in needs. For her, it is the way to make the customer feel comfortable in order to grow loyalty among them. Bambang Pamungkas (ex-Indonesian national football team) is one of her loyal customers.	Habitus produces social skills as well as state of being. It is going to produce distinction between individuals.
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DISCUSSIONS

From the explanation above, it could be seen that Habitus produce one form of externalization which is unique for each individual. Though coming from the same family (aunt-niece relation), these two informants shows rather significant different pattern of dispositions. Though both of them got the “culinary legacy” from their own grandmothers, AN tends to be more *heterodoxy* and has more social capital than SN. AN is brave enough to take part in new fields (e.g being a coordinator of Betawi cuisine in various exhibitions), whereas SN chooses to solely sell foods on her own restaurants. But on the matter of cooking skill and ability, SN is more brave to try to sell more menus than AN.

If examined from the perspective of communication, this study of Habitus in culinary could be explained from two big schools in communication paradigm, i.e transmission and ritual (Radford, 2005, p. 14-31). If culinary is a form of communication which follows the model of transmission, then the Habitus of the cooks works before the idealizing to the step of *encoding*. The cook is the source, and the authenticity of food is message which is the result of the externalization of Habitus. Referring to the theory of information (Shannon & Weaver, 1964), the memory of the source is what mostly determines how the information becomes a unity of message which is chosen by individuals based on its situational context. In this context Habitus works.

Figure 1. Habitus in Transmission Model of Communication



Thus, following this model of transmission, Habitus even works when the idea hasn't been thought. Individuals who cook are assumed to have a stock of experience, knowledge, and understanding formed by Habitus based on the context of culinary field in general. This Habitus shapes personality, forms the fundamental of thinking and social logics. The action of an individual is always based on the positioning of Habitus in every field he/she enters. Because its existence precedes the changing of idea into symbols (food), Habitus could be

noema, which is the true reality exist behind phenomenon, such as reality that the informants were Betawi’s native, which have the 'obligation' to maintain traditional cuisine as dispositioned by the previous generations. And it is becoming more specific as occurs in the field that are both physical and discursive, namely Setu Babakan. Habitus works on the micro-level where individuals have their own life experience, genetic disposition, journeys, and exposures of socialization agents, where family—plays the most important role. If the family of the Warung owner is a cook of traditional food from one generation to another, it means that disposition about food with a set of rule occurs on the course of the owner’s life.

Concerning taste, both informants claim that their Soto Betawi is the more authentic, though theirs use different kind of sauce and spices. But it actually shouldn’t be debated, because taste is something communal and communicated (Montanari, 2004, p. 62). Which means that the taste of food probably depends on small fields surrounding the individuals and their cultural environments, where the taste of food is a part of it. It is a kind of agreement and understanding. Taste is internalized in a long period of time so that it produces “traces” within individual coming from certain culture. From here the term “delicious” and “not delicious” or “authentic” and “unauthentic” are formed (Melby & Frost, 2012, p. 536-564). It is natural to connect food with experience. It always produces memory which is kept on the one’s stock of knowledge. So it is not firm enough to categorize the discussion of Habitus concerning culinary as a form of communication which solely transmits. Because it also contains the ritual of communication actions by connecting human experience with mutual agreement in the field of Betawi culinary. Or, in other words, there is a duality between an individual and his/her environment.

The result also describe the linear process. Without a lot of effort and less of negotiation about many elements of disposition, informants only imitating (*mimic*) the role models (someone that they really love and respect). These facts occur because they do not have enough symbolic capital to adjust their thoughts to those dispositions. They let dominant habitus operating on their selves, because they want to be accepted in the same field of their role models'. Luckily, the reproductions of those habit precisely put both informants as experts and have *illusio* that played naturally. Each market of both informants provide a certain position for both of them and give them a token of appreciation by buying their food regularly. That is why both of them claimed the authenticity of their foods that their produced based on consumer visits.

Yet as time goes by, other Habitus could also be found in other fields entered by the cook of the food, especially when facing the capitalistic market. The deep internalization of Habitus which are obtained from family and new Habitus in the various field one entered makes it possible to strengthen the internalization, or in contrast, bury the originality (Angeliqa, 2016) of the food one produce. Thus Habitus supplies individuals with a set of personality and skill to “measure” social logics that will be answered by *illusio*, the social skills. Habitus often produce *trajectory* which enables an individual to repeat the same pattern or deny it based on things they have experienced. It is not only family that contributes in giving disposition to the owner of Betawi cuisine but also culinary field in general. The new Habitus infiltrates through practices which are not realized by the individual, such as from the exposure of advertisements in media or conversations with colleagues. SN even unconsciously tells that she adds seasonings called “R” (a product of “U” company) and “M” (the seasoning product of “NICI” company) in her Sop Iga.

From here it could be seen that beside the Habitus coming from family, there are dominant Habitus which could form ideology, especially as “market” in culinary world. They are the big fish in this profitable industry. These two informants, which intend to keep the authenticity of Betawi cuisine by their *illusio*, are unconsciously dissolved on dominant Habitus, which means there are other stronger dispositions which also take part in forming automatization in one’s thoughts and actions. Participating in standardized culinary exhibitions (1st informant) or adding artificial seasonings in order to be called “excellent cook” (2nd informant) is the evidence that dominant Habitus work on them. But, instead of following modernization mechanism, these informants, in contrast, regard these practices as their way to “survive.” Thus, the next question is who has the best *illusio* in this culinary arena; those traditional cooks or the capitalist culinary industries? Because both of them can be claim as a guardians of authenticity of traditional food taste. Thus, the next question is who has the best *illusio* in this culinary arena; those traditional cooks or the capitalist culinary industries? Because both of them can be claim as a guardians of authenticity of traditional food taste. One of them maintain their traditional habits, whereas the capitalist industries cut the long road of the market by high expansion in all of the aspects of this culinary arena. Confronting the great capitalist ideology is a naivety. But infiltrating it in local habit, which produce the logic of practice that becomes a guidance of daily actions, is the most relevant strategy. Though this action still could not create real and frontal advocacy, showing the grass roots the way to empower themselves in the crack of field is a good, possible thing to do. Reflecting the Habitus of the owner of Betawi cuisine, it is obvious that the intention to keep family disposition is still exist among them. It is then natural to relate Habitus on the field full of contestation and multi-dimensional capital. Here, Habitus becomes *illusio*, so the implementation needs the best skill to “fight” on the field they enter. Eventhough they must not only capable in entering the field of dominant Habitus, but they also have to follow the gameplay of the field sometimes.

Furthermore it could be seen that the objectification of grand narrative or ideology actually depends on the agents themselves. After then we could see how the conflict of Habitus happens. The ability of these Warung Betawi owners in “measuring” the competitive field of culinary helps them to determine the suitable Habitus without having to be seen as a form of fight among their Habitus, or resistance between their Habitus and dominant Habitus (market). The experience living in the marginalized culinary field should form common Habitus among the owners of Warung Betawi in order to recognize capitalistic practices early and deconstruct the ideology by carrying strong local *doxa*. Thus habitus can not be separated with ‘field’ and ‘capital’ concept. Where the field contains of many contexts, and capital has many dimensions. Without high (symbolic and other) capitals and the ability to recognize the field, individual’s habitus will be nothing in social practice.

CONCLUSION

The culinary arena is a social context with many aspects. The players are not the only ones who have skills but they should be very expert: combination of skills, desire, and gifts. Some of the players in culinary arena comes from the cooks' heredity, whereas others formed from the situation or by the industries. Thus it is not easy to know who has original *illusio* in culinary arenas, especially to determine the authenticity of taste. It is not only because of individual aspects that have highly influence the term of 'authentic' in taste. Further more because every players play the same habitus as expert to fight and win the competition.

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The Role of Parents in Building Household Dairy Cows Business Sustainability through Successors

(Case Study in Pangalengan District, Bandung Regional, Indonesia)

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ABSTRACT

Every year, the trend of dairy population decreases slightly, including in Pangalengan Sub District. One of problem can be identified is that parents do not have a plan to transfer their knowledge to their successors. Successors are children who continue and take over parent's business. The study focuses on the participation of parents in sustainability their dairy business as to reduce poverty in rural area. This research was held in Margamukti village of Pangalengan district due to possess large of dairy population. The data was collected from 51 dairy farmers and divided into three scale business, small scale farmer (1 – 4 cows), medium scale farmer (5 – 6 cows), and large scale farmer (more than 6 cows). The results showed that the perception of famers (all scales) had a medium level in implementing primary socialization. In line with primary socialization, all farmers had a medium level in asset managed by successors. On the other hand, the impact of environment outside the family to successors had different categories for each scale, such as small scale and large scale had a low impact. The other side, the medium scale farmers had a medium impact. Last, education factor most significantly influenced parents to build household dairy cow business sustainability.

Keywords: Household Dairy Cow, Successor, Participation, Sustainability

INTRODUCTION

The development of dairy industry has started since Netherlands colonialism in Indonesia. Noted that the colonialist government had built livestock services in some areas in 1841 (Firman, 2010). For the first time, in 1880, the colonialist imported cows (Frisian Holstein) from its country, and located them in West Java. Imported cows were used to full fill milk demanding of their army. Therefore, the Indonesian dairy development is divided into three phases that are: a) First (before 1980) is called development period, b). Second (1980 to 1997) is called golden period, and c). Third (1997 to present) is called stagnant period (Tawaf and Firman, 2005).

In the first phase, the development of dairy cattle population appeared slowly since farming was conducted as subsistence. It is totally different with next phase where the Government of Indonesia supported and facilitated the milk industry by using policy to increase number of dairy population, milk cooperatives, and milk processors. For instance, in early 1980s, the Government imported more than 40,000 cows from Australia and New Zealand to increase dairy population and milk production. Besides, the Government made a milk ratio regulation to restrict imported milk and absorb local fresh milk. Last, it is called the stagnant period because the development of dairy industry declined when Indonesia hit economic crisis in

1997. In this period, the Government withdrew the milk ratio policy (President Instruction, 4/1998) because of dealing with International Monetary Fund (IMF). The impact of agreement, total of cows and milk production decreased slightly from 1997 to 1999, then stable until present. Based on the agreement, there is no protection for smallholder producers to gain a privilege from the Government. They should compete with imported milk, not only milk quality but also the price, whereas farmers have not been able to produce fresh milk with a good quality. The National Quality Standard (SNI) has determined that Total Plate Count (TPC) or bacteria is required maximum of 1 million/cc, Total Solid (TS) is required minimum of 11 percent, and milk content consists of protein (minimum of 2.7 percent), fat (minimum of 3 percent), and solid nonfat (SNF = minimum of 8 percent) (Murey, 2011). However, the average of TPC that can be done by farmers approximately 3 million/cc and TS is about 12 percent. Another problem that faced by farmer is that the productivity of cows where the average of milk production per cow is about 3,069 liters per annum or less than 10 liters per day. On the other hand, production cost, especially feed cost, is getting higher and then the milk price are stable. This condition increases the burden of the farmer becomes more difficult.

In general, dairy agribusiness spreads in Java Island from West Java Province to East Java Province. Farmers play an important role in dairy agribusiness in Indonesia. More than 90 percent of milk production are produced by farmers and the rest comes from firm. In general, dairy farmers who keep cows in Indonesia are dominated by small scale. The characteristics of small scale are they have only 1 – 3 cows, the average of productivity of cow is under 10 liters/day/cow, and land ownership is low relatively. In spite of having their existences, farmers continue to keep dairy because this business has become their livelihood. Cows is pivotal point for farmer income. Although many problems relate with dairy farm, farmers still keep dairy to continue their lives.

Dairy farm was set up more than 200 years in Indonesia. One of location that the first place dairy farm set up is Pangalengan District, Bandung Regional-West Java Province, Indonesia. At present, Pangalengan is still a center of dairy farm in West Java. The question is why dairy farm is still exist in Pangalengan District. There is no doubt that the dairy cattle business has been handed down from generation to generation. Parents have a big role in maintaining family dairy business. Activities that parents do in keeping dairy cows is a daily picture for successors. The description will encourage children to participate in petrifying parents in taking care of their business. Some activities that can be involved by their children in dairy farm is cleaning the stall, feeding, looking for grass, or milk deliver to the milk collection. Therefore, it is interesting to research about "The Role of Parents in Building Household Dairy Cows Business Sustainability through Successors". This research was conducted in Pangalengan District because this area is one of the first area of dairy cow in West Java.

THEORETICAL FRAMEWORK

The sustainability of family businesses in agriculture has become an attention issue in Europe because in general, successors prefer to work in out of agriculture sector (Hennessy 2012). Whereas the ownership of agricultural land is wide enough with a considerable scale. They assume that working in the farm is rigid, business is not promising, business is not bonafide for having to work in a dirty place, uncertain business because influenced by nature, low income, and so on (Yogaswara, 2015). These are the factors that cause regeneration to see the opportunity to work in other, more promising places.

According to the above is a similar situation with dairy farms in Indonesia. The work options in the city are much more interesting than working in a dairy farm or continuing a family dairy cattle business. This is in line with the statement of White (2012) cited by Ambarwati

(2016) which explains that there are 3 main problems of youth working not working in agriculture, namely:

1. The education system tends to illustrate that the agricultural sector is not an attractive business or occupation.
2. In the long term, there is a neglect by the government on small-scale agriculture whereas small scale farming is able to absorb labor and beneficial to rural development.
3. Limited access of young producers to land caused of land conversion and ownership transfer.

However, the facts show that dairy business in Pangalengan District has been able to be transferred intergeneration at present. This means that there is a business transfer process from parent to child. Parents play an important role in the sustainability of family dairy business or the sustainability of dairy farm in Pangalengan District in general. Therefore, the main factor in the success of subsistence-derived family farming is the socialization of children to farming (Salamon & O'Reilly, 1979 cited by Wiley et al., 2005).

The influence of parents on children is considered an important foundation in forming attitude, knowledge, and value (Kulik, 2002; Dalhouse & Frideres, 1996; Jennings, 1984; Sears, 1975 cited by Lubbers et al., 2008; García et al., 2002). The formation of child attitude does not occur suddenly, but there is a process which is called socialization. Socialization is a learning process in which individuals withhold, change their impulses, and take the way of life or culture of their society by studying the habits, attitudes of ideas, patterns, values and behavior, and standards of behavior in the family and society (Khairudin, 2008). Solihat (2008) said that socialization is a long process, whether intentionally or not, someone in his life held a process of internalization of social values that are socialized by the older generation to the younger generation as a natural process to maintain the rules of the prevailing system. Socialization is a process where an individual absorb the attitudes, behaviors and knowledge needed to successfully participate as an organizational member (Van Maanen and Schein, 1979). The process need time, at least a year to help new hires adapt, form work relationships and find their place in the organization.

Socialization is divided into two stage, namely primary and secondary socialization (García et al., 2002; Lubbers, M; Jaspers, E.; Ultee, W.C. 2009). Primary socialization is the first socialization of an individual as a child in relation to accept and absorb the knowledge and values or attitudes from parents. Secondary socialization is next step socialization where an individual acquires values and norms from institution, such a religious place, school, and in the community or when the individual out of family (Lubbers, M; Jaspers, E. Ultee, WC, 2009) or requires the acquisition of special knowledge and is assumed to have preceded by primary socialization (Garcia et al 2002).

Based on the socialization process, successors will decide whether they will continue their family dairy cattle business or work elsewhere. This depends on the factors that affect the successor. Factors that influence the individual, namely values, leadership ability, formal education and transmission of tacit knowledge (cited by Passo and Urbano, 2017 in various literature). Each of these individual factors may be influenced by the family, the society, the business, the industry, or individuals themselves (Passo and Urbano, 2017).

METHOD

This research was held in Margamukti Village where the village is a part of Pangalengan District and also number of dairy population is the biggest population in Pangalengan

District. Number of farmers who keep dairy is about 209 smallholder producers. The farmers are divided into three strata, such as small scale (1-3 cows), medium scale (4-6 cows), and large scale (> 6 cows). Based on Pangalengan Cooperative's data, there are 78 farmers in small scale, 73 farmers in medium scale, and 58 farmers in large scale. By using Parel method to count number of samples, there are 51 farmers selected as respondents. Then proportional sampling method is used to count the number of farmers selected in each scale, such as 19 respondents for small scale, 18 respondents for medium scale, and 14 respondents for large scale. To collect data from each strata, questionnaire tool is used to interview respondents.

There are 5 variables that used to describe a farmer perception. Primary socialization (Y) is built by some sub variables which have correlation with primary socialization, such as time for helping parents in keeping dairy, knowledge transfer, when child begin participate in keeping dairy, and judgment of child skill in keeping dairy. The sub variable of time for helping parents in keeping dairy is divided into 3 period: 1) 04.00-08.00, 2) 08.00-12.00, and 3) 12.00-16.00. Knowledge transfer means that when parents start to teach child in keeping dairy, such as 1) 3 - 6 years old, 2) > 6 - 13 years old, and 3) > 13 years old. The sub variable of when child begin participate in keeping dairy is represented by age, such as 1) 3 - 6 years old, 2) > 6 - 13 years old, and 3) > 13 years old. Then, the sub variable of judgment of child skill in keeping dairy is measured through 1) child can implement how to clean stall, wash cow, and milking, 2) child can apply how to mixture of feed materials and give the feed to the cattle, and 3) child can prevent and cure the cattle health.

The explanation of secondary socialization (X1) is represented by environment outside the family impact which measured through 1) neighbors are farmer, 2) there is no job in the area except farming, 3) availability of milking transfer from farm gate to cooperative. Education variable (X2) focuses on graduation of formal education at level: 1) unschooled to elementary school graduation, 2) graduation from first secondary school, and 3) graduation from highest secondary school and higher education. Number of cow ownership (X3) is based on number of cows that been owned by farmer, such as 1) 1-3 cows, 2) 4-6 cows, and 3) more than 6 cows. Last dependent variable is family asset managed by child (X4) which is represented through 1) asset transfers to child without reason, 2) asset transfers to child with managing or continue to keep dairy, and 3) asset transfer to child with managing and continue family business and the successor responsible to defray his/her parents.

According to the above, farmer can choose 1 to 3 answers to know about his/her perception. If a respondent chooses 1 of 3 choices, the score is 1. Then, if the respondent chooses 2 of 3 choices, the value is 2. If the respondent chooses 3 of 3 choices, the value is 3. After determination of choices, it can be measured the interval length. The interval length of dependent variable (primary socialization) is 3, starting 3.50 to 12.50 where point 3.5 - 6.5 mean the role of parents is low; point 6.51 - 9.50 mean the role of parent is medium; and point 9.51 - 12.50 mean the role of parents is high. For the independent variable of secondary socialization and education have the same as interval length, the interval length is 1, the score starts from 0.50 - 1.50 mean the impact out of family or education is low, 1.51 - 2.50 mean the impact out of family or education is medium, and 2.51 - 3.50 mean the impact out of family or education is high. Then, the interval length of family asset managed by child is 2.3. The score starts from 2.50- 4.83 mean that the impact of variable is low, the score 4.84-7.17 mean that the impact of variable is medium, and the score 7.18-9.50 mean that the impact of variable is high.

Meanwhile, a linear regression model is developed to determine the variables that affect the role of parents to sustain family dairy business. The model is built by dependent and independent variables. The dependent variable is the role of parents which represented by primary socialization (Y), and independent variables consist of secondary socialization (X1), education (X2), number of cow ownership (X3), and family asset managed by child (X4). The linear regression model is of the general form:

$$Y = a_1X_1 + a_2X_2 + a_3X_3 + a_4X_4 + \epsilon_1$$

Where Y is a dependent variable that represented by primary socialization (the role of parents), X is a dependent variable, a is a coefficient of parameter, and ϵ_1 is error term. Coefficients of parameter can estimate an influencing of variable probability. Coefficients with negative values mean that the coefficients reduce the probability, meanwhile those with positive values increase the probability.

DISCUSSION

The perception result reveals in the Table 1. According to Table 1, it can be identified that primary socialization in all scales was in a medium level. It means that farmers realized or unrealized taught his/her daughter how to keep dairy cattle. They gave some experiences in some job such as cleaning stall, washing cows, feeding, and delivering milk to the collection center. All learning and experiences were taught by parents when their children were in under 13 years old.

Secondary socialization occurs when child is outside family environment. There were different perception among scales about it. Small and large scales have the same as arguments that the variable was low impact for child not continue their dairy family business. It is a different perception with farmers in medium scale where the variable had a medium impact for children not continue their family business.

Meanwhile, farmers argued that family asset in dairy business should be managed by child to continue the business. It can be showed that the all scales determine the score of perception in this variable is a medium score. It means that parents believe their child tend to continue the family business. However, there is still a doubt with farmers in large scale that parents do not convince their child can manage their asset.

Table 1. Farmers Perception in Primary Socialization, Secondary Socialization, and Management of family assets

Perception	Small			Medium			Large		
	High	Medium	Low	High	Medium	Low	High	Medium	Low
A. Primary Socialization		2.20			2.38			2.27	
• Time for helping parents in keeping dairy		1.81			2.50			1.77	
• Knowledge transfer	2.59				2.50			2.43	
• When child begin participate in keeping dairy		2.15			2.50			2.43	
• Judgment of child skill in keeping dairy		2.26			2.00			2.31	
B. Secondary Socialization			1.10		1.57				1.00
• Environment outside the family impact			1.10		1.57				1.00

C. Management of family assets	2.06	2.00	1.74
• The importance of management of family assets	2.20	2.40	2.21
• The convince of asset management through child	2.45	1.71	1.46
• Asset transfer because of parents retirement	1.85	2.00	1.80

The regression results can be seen in Table 2. The table shows the model can be become a formula for the research because the analysis variance determines the formula is significant. The first measure is the standard R^2 , the value is 0.23 which implies that 23% of the variation is explained by the explanatory variables selected, and the rest is explained by out of the variables. It means that the relationship between dependent and independents variable is low. Even the regression model is a low relationship but there is a significant factor in the model, X2 or Education. It can be explained that level education of parents has a significant impact for the primary socialization stage. If the level education of parents increase, the primary socialization will similar increase.

Table 2. Result of Regression Model

Predictor	Coef	StDev	T	P	VIF
Constant	1.5701	0.2641	5.94	0.000	
X1	0.1571	0.1039	1.51	0.137	1.1
X2	0.26156	0.08358	3.13	0.003	1.4
X3	-0.03512	0.06372	-0.55	0.584	1.3
X4	-0.04294	0.07687	-0.56	0.579	1.2
X5	0.12139	0.08761	1.39	0.173	1.3
R-Sq	= 23.0%				
F	= 2.69				
P	= 0.033				

CONCLUSION

Based on the result research, it can be conclude that perception of farmers about primary socialization is a medium score for all scales which mean the variable is important to support child to involve in family business. It is different with secondary socialization where small and large scales consider that the impact of environment outside the family is a low impact to successor who will continue the family business. Meanwhile, the management of family assets had a similar perception with primary socialization is a medium score. It means that parents believed their child can manage family assets in the business.

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Strengthening The Team Management Of Self-Reliance, Competitive, Innovative Community Program (Gema Madani) In Tasikmalaya

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ABSTRACT

Tasikmalaya as one of the home industry cities is being vigorously executing development based on community participation, one of them is in the form of Gema Madani Program. The Management Team has the important role as the motor which forces the Gema Madani Program. Although it has been a long time, but the reality in the field, there are many personnel changes to the Management Team. One of the cases is because of sectoral egoism which employees in the offices and sub-districts consider this task as an additional activity, so it is not a priority. So it makes an impact on their performance. Therefore, this study aims to analyze the organizational development in the Gema Madani Program at Tasikmalaya City. This study uses descriptive method with qualitative approach. It is known from the whole analysis that the work culture, communication and managerial structure on the development variables organization show not optimal.

PRELIMINARY

Tasikmalaya government is currently being implementing the development in various fields. This is accordance with the vision of Tasikmalaya government year 2013-2017, that is “based on the Faith and Taqwa, Creating Independence of a Competitive towards Civil Society”.

It requires coordination with various field to implement work programs that must be run by the regional government, that’s why Gema Madani Program then born. Gema Madani Program is development program which is held by Local government of Tasikmalaya city whose implementation is coordinated by a community institution with the purpose to empower communities and encourage community participation in development to improve people’s welfare.

Gema Madani Program in Tasikmalaya has started on 2010 until now. The beginning program nomenclature (2010-2015) is named Sub-District Empowerment Self-Reliance Program (Program Pemberdayaan Kemandirian Kelurahan (P2KK), starting in 2016 renamed Community Self-Reliance Program, Competitive, and Innovative (Gema Madani Program).

For that reason, the Community Movement Mandiri Program, Competitive and Innovative (Gema Madani) in Tasikmalaya was born to answer the challenge. Based on the rule of 03 Year 2017, Gema Madani Program in Tasikmalaya is a model of community-based development which is proclaimed by Local Government, and the implementation is coordinated by the Community Empowerment Institute that aimed to empower communities and involve community participation in development to improve people’s welfare. Kinds of Gema Madani Programs are infrastructure development, economic development and cooperatives and social fields society. In order to this Gema Madani Program Tasikmalaya achieve its objectives then formed a Management Team Gema Madani Program , which consists of the leaders of the regional organization, and some community leaders.

Based on the Decision of Mayor of Tasikmalaya Number :140/Kep.41-Kesra/2017 Management Team Gema Madani Program comprises the Coach, Chairman, Daily Chief, Secretary, Policy and Planning Area, Field of Infrastructure Development, Economic Development and Cooperatives, Social Affairs and Facilitator. As for the membership of Management Team Madani Program Program consists of Mayor, Deputy Mayor, Secretary of Regions, leaders and elements regional apparatus organizations and some community leaders who are good facilitators at the level city or sub-district. The Gema Madani Program was developed on the basis of the principle of partnership between Local Governments and communities through community Institutions such as Institution Community Empowerment (LPM), Karang Taruna, Rukun Tetangga, Rukun Warga, DKM, PKK and others as technical implementers as well as beneficiaries.

It needs cooperation with various related parties to manage Gema Madani Program because the membership of the Management Team of Gema Madani Program mostly consists of elements of the organization of regional leaders who have a very high workload, that makes the duties and responsibilities as a member of the Management Team of Gema Madani Program can not run completely. Sectoral egoism is often done by the employee in Dinas and Kelurahan regarding this task as an additional activity beyond the main task unit of work concerned, so it is not a priority, and impact on its performance.

Therefore, it is important to Local Government to implement organizational strengthening with aims to improve the performance of government apparatus in providing related public services with its duty as a member of the Management Team of Gema Madani Program. According to reinforcement researchers this organization is important to highlight concerning the management order to improve the success of roles and functions, and types of activities such as; incentive systems, personnel equipment, leadership, work culture, communities, managerial structure.

So the researchers focused on strengthening the organization. In this case researchers want to know and analyze the organization's strengthening of the Team Manager of Gema Madani Program in Tasikmalaya as well as to know the achievement of vision of Local Government Tasikmalaya Year 2015-2017.

LITERATURE REVIEW

Team can be built within an organization that lives in a tending society individualistic and collective. A team consists of several people gathering themselves to jointly carry out a task, to achieve a common goal or to gain mutual benefit. Team members are dependent on each other. Colquitt, Le Pine, Wesson (2011:375) stated that a team consists of two or more people who work independently for some time to accomplish a common goal relating to multiple objectives which the purpose of task-oriented.

According to Wibowo (2015:231) the criteria for the effectiveness achieving team are performance and ability. Conceptually, is easy measured whether the team can complete the

work. The viability criteria is easy to be ignored. The viability team shows the satisfaction of team members and continues the desire to give contribution. Team work is ineffective of the job can be done, but it is self-destructive and scarifying people in the process.

To make the team works effective, it needs not only a team of friendly organization but also a support system. They get a chance to succeed if it's kept and facilitated by the organization. As well the team participation and autonomy require an organization culture that values the process. Team work not only needs the right technological tools, reasonable schemes and training, but also to be rewarded by the organization's reward system.

According to Kreitner and Kinicki (2010:312) the effectiveness of team work can be seen from the presence of the following characteristics:

1. Clear purpose. The vision, mission, purpose or task of the team has been defined and received by the everyone. There is no action plan.
2. Informality. The situation tends to be informal, comfortable and relaxed. There is no real tension or a sign of boredom.
3. Participation. There is a lot of discussion and everyone is encouraged to participate.
4. Listening. Members use listening techniques by doing questioning, outlining with words and inferences to get idea.
5. Civilized agreement. Although there is disagreement, but the team is comfortable with this situation and doesn't show signs to avoid, reduces or contains conflict.
6. Consensus decision. That is consensus to get the important decisions, substantial goals but it doesn't need the agreement unanimously through open discussion of everyone's idea, avoid formal collection or easy compromise.
7. Open communication. Team members feel free to state their feelings towards tasks and group operations. There is a little agenda hidden. Communication happens outside the meeting.
8. Clear roles and work assignment, job roles and clear assignments. There is a clear expectation about the role that will be done by each member to perform. When the action is taken, clear assignments are made, accepted and performed. Work is shared fairly among team members.
9. Shared leadership. The team has a formal leader. The function of the leadership shifts from time to time depends on situation, needs of group, and member skills. The formal leader becomes the model of appropriate behavior and build a positive norm.
10. External relations. The team uses the time to develop good relationship outside, mobiles resources, and builds credibility with important players in other parts of organization.
11. Style diversity. The team has a wide spectrum of team player types including members who emphasize attention the tasks, goal setting, focus on the process and questions about how the team works.

According to Robbins and Judge (2011:353), the main components for effectiveness teams can be divided into three categories:

1. Context, including elements a) sufficiency of resources, b) leadership and structure, c) situation of trust, d) performance evaluation and reward system,
2. Composition, including a) the ability of members, b) personality, c) allocate roles, d) diversity, e) team size, f) member flexibility, and g) member preferences.

3. Process, including: a) joint intent, b) specific objectives, c) team efficacy, d) level of conflict, e) social loafing.

According to Kreitner and Kinicki (2010:313) the work of team does not always be successful, it could be failed. Failure can be caused by errors in management as well due to unrealistic expectations, including :

1. Mistakes are made by management. The error occurred because the management did bad jobs in creating team cooperation. It occurs because: a) The team can not overcome the weakness of the strategy and bad practice, b) hostile environments against the team (common and control culture, competitive/individual reward plans, management resistance), c) team is used as a mode, set quickly, no long term commitment, d) the experience from the team isn't transferred to another (limited experimentation with team), e) equivocal or assignment conflicts, f) bad team staffing, and g) lack of trust.
2. Problems which are experienced by team members. Unrealistic expectations lead to frustration. Frustration encourages people to leave the team. Both manager and member become victims by unrealistic expectations. This happens because: a) the team tries to do too much and too fast, b) conflicts on the differences of style personal work (and / or personality conflict), c) overemphasizing outcomes, not sufficient on team process and group dynamics, d) obstacles are anticipated causing the team to stop, e) resistance to do things differently, f) bad interpersonal skills (aggressive rather than assertive communication, destructive conflict, win-lose negotiations, g) bad chemistry interpersonal, and h) lack of trust.

To overcome these challenges, the effectiveness of the team work can be improved through cooperation, trust, and cohesiveness, according to Kreitner and Kinicki (2010:314), as follows:

1. Cooperation. The individuals are said to work together if their efforts are integrated systematically to achieve collective goals. The greater of integration means the more cooperation. The research which has ever done about cooperation concluded that : a) superior cooperation to competition in improving achievement and productivity, b) superior cooperation to individualistic efforts in improving performance and productivity, c) cooperation without competition between groups improves performance and productivity higher than cooperation with competition between groups.
2. Trust. Trust is a giving and receiving beliefs on the intent and behavior of others. When we see other people acting in a way which implies that they trust us, we become trust them more. Instead we become more distrustful of them whose action seem to violate our belief or unbelief us. Personality traits that concern a person's general desire to trust people is called propensity to trust, a tendency to trust. Trust is necessary to be generated, can not be requested. Trust ends credibility, becomes trustworthy through integrity, desire, capability and results. Trust can be built through: a) communication, b) support, c) respect, d) fairness, e) predictability, and f) competence.
3. Cohesiveness, cohesion. Cohesiveness is a process whereby "the sense of our" appears beyond individual differences and motives. The reason for the cohesiveness is because they like each other's organizations, or because they need each other to accomplish a common goal.

Robbins and Judge (2011:364) reminded that the team is not always the answer of all problems. Sometimes we have to use the individual rather than the team. Team work takes more time and often more resources than individual work.

Team can be built within an organization that lives in tending society individualistic and collectivistic. The culture of society will influence on individual characteristics which in turn affects how to turn individuals into players team.

Robbins and Judge (2011:363) then recommended the following steps:

1. **Selecting: Hiring Team Player.** Some people already have interpersonal skills become effective team player. When receiving team members, make sure that the candidates can fulfill their team role as a technical requirement. When facing the candidates who are lack of team skills, managers have three options. Candidates can follow training to make them into team players. The second option is moving them to another work unit that has no team, or the third is refusing them.
2. **Training: Creating Team Players.** Training can do that exercise which allowing workers to find a satisfactory working experience. Workshop can help workers improve problem solving, communication, negotiation, conflict management, and coaching skills.
3. **Rewarding: Providing Incentives to be a Good Team Player.** The organization's reward system should be reviewed to encourage cooperative rather than competitive effort. Hallmark Cards, added on the individual incentive system annual bonus based on achievement of organizational goals. Whole Foods directs most performance-based rewards against team goals. As a result, the team selects new members cautiously so they will contribute to the effectiveness of the team.

A field that is recently often the attention in increasing effectiveness organization is related to the relationship among the units of work contained with the organization itself. Large and complex organizations are usually aware that between the various unit of work within the organization, by whatever name such work units are known as departments, divisions, bureaus, sections, and various nomenclatures which has a mutual relationship dependence or interdependence which means that the performance of a group depends on performance of other work units.

Development of relationships, interactions, interdependence and interaction between groups is a strategic part of organizational development activities for various reasons. This matter put forward according to Siagian (2007:175) as follows: the first: Large and complex organizations should be managed by approach system. It means that the organization is seen and treated as a whole unit but consisted of more frequent part called a work unit. Second: however tough an organizational unit when it is no task, although it should be done by a particular work unit as a responsibility. Third; although the various units of work realize and acknowledge that they are a component of an organization, developing goals in their environment, objectives, norm, culture, value system and its own characteristics. Fourth: the underlying principles of relationship, interaction, interdependence and interrelation are the synergies and symbiosis due to the creation of various groups within organizations, among

others, strategy, structure, task load, specialization demands and the type of product, either in the form of goods or services. Fifth: the parting may not be allowed to occur because if it is so, misunderstanding is easy to happen, the degree of coordination is low and inter-group conflicts can arise which are all very dysfunctional for organization as a whole. In other words, the various groups within that organization engaging in conflict will use most of their time, effort, thinking and effort to deal with conflict and not to achieve the organizational goals.

Grindle (1997:9), specifically, suggested about the dimension of organization strengthening focused : governance management to improve the success of roles and functions, and type of activities such as: incentive systems, personal equipment, leadership, work culture, communication, structure managerial.

Hence one of the form of organizational development intervention is aimed at improvement of relationships and interdependence between groups. The intervention is intended for lifting to the surface of the root of the problem encountered, using a common approach in problem solving, avoiding inappropriate perception and opening the lines of communication.

RESEARCH METHODS

This study was conducted by observing, viewing, studying and deeply reviewing related to the title; The Strengthening Organization Management Team Gema Madani Program in Tasikmalaya City. The research method used by the researcher is descriptive method with qualitative approach.

The design of a study begins with the selection of topics and paradigms. Creswell (2002) stated that: the paradigm is social research and about human science helps us to understand phenomenon; such paradigms put forward assumptions about the social world, how science must be done, and what contribute to problem, solutions, and legitimate “proof” criterion.

Furthermore, he said that the paradigm therefore includes theories and methods. This research is designed with the assumption of descriptive research with qualitative approach. According to Bungin (2007), Descriptive Approach is using a deduction model in its theorization. In this case, theory is still a research tool since choosing and determining problems, doing data extracting in the field, analyzing and interpreting data.

Creswell (2014: 4) stated: “Qualitative research is the methods to explore and understand the meaning that a number of individuals or groups of people perceive derived from social or humanitarian problems.” This research used case study strategy, ie; a research strategy in which investigators investigate the programs, events, activities, processes, or a group of individuals meticulously. Cases are limited by time and activity, and researcher collects complete information by using various data collection procedures based on the time specified, Creswell (2014: 20).

DISCUSSION

Arrangement of management is done to enhance the success of roles and functions in strengthening organization in Gema Madani Program in Tasikmalaya city, that is:

1. Incentive System

A person works to give his time and energy to the organization and as a counter of his achievement, then the organization rewards or compensates in a very varied form. The system that the organization uses to deliver the rewards can affect work motivation and subordinate job satisfaction. Compensation is a counter to achievement to the use of personnel or services that have been given by its workforces. In compensation, there is an incentive system that connects compensation with labor. Incentives are counter-achievement beyond wages and salaries, which has relationship with the achievement. Other forms of compensation are benefits, which are not generally associated with work performance. More benefits are attributed to welfare and creation working conditions so that workers become more comfortable and get attention from superiors.

2. Personnel Equipment

Implementing organizations which are supported by facilities and infrastructure is certainly able to carry out transparent and accountable activities. Supported by these facilities, the activity of decide to make assertive and clear rule, so the freedom of action to the employees in the field is greater. The existence of facilities and infrastructure which are owned by the institution with higher quality, make them more useful in doing the tasks to achieve the successful program. Increased facilities such as: equipment (computers), work equipment, and others, by using high technology for Team Management Gema Madani Program, Competitive, Innovative in Tasikmalaya city support the successful of the program.

Based on the results of observation, it can be known that the existence of Gema Madani Program can improve the availability of facilities for the team management, TPK and PPL. The availability of facilities is the strategy for Gema Madani Program. Although in some areas the availability of these facilities are still minimal and inadequate, but do not inhibit the Gema Madani Program itself. This illustration is almost evenly distributed, both in urban area and sub-district. The closeness among the management team, TPK, PPL in Gema Madani Program always be tangent by technology support. Various technology support can speed up completion of Gema Madani Program in Tasikmalaya.

By utilizing appropriate network technology can improve the implementation of Gema Madani Program which is more integrated, so the management team, TPK and PPL are no longer downstream going home in interacting from the village to the mayor's office, the relevant offices but is sufficient by using the technology resources which they have. In addition, through the network technology support both hardware and software can improve the accuracy of the strategy Gema Madani Program for the economic interests and community welfare in Tasikmalaya city.

Infrastructures (such as buildings, rooms, and others) that representative can improve the activities of the Self-Reliance, Competitive and Innovation Movement Program (Gema Madani). Similarly, there is no specific infrastructure which used in this Gema Madani Program to do their activities. At all levels, they use the infrastructure which are available in their office. At the level of the Management Team Gema Madani Program and those of facilitator, of course, their facilities and infrastructure are good, the climate is quite humane because the facility which they used are Kabag Kersa Setda's of Tasikmalaya city. But at the level of PTK Gema Madani, not all of facilities are supported by *kelurahan*, because there are still many *Kelurahan* offices which their rooms are limited, so for secretariat TPK Gema

Madani, is located of outside of *Kelurahan* offices or at home of TPK Gema Madani Chairman.

The results of observation made by the researcher, seen from the dimension of strengthening the organization with the focus of the personnel equipment related to the facilities and infrastructure which were used to support Gema Madani Program, Competitive dan Innovative is Kabag Kesra Setda Tasikmalaya as the Secretariat Gema Mandiri Program, Competitive and Innovative in the level of Tasikmalaya. In order to be more optimal, it needs to be held specific facilities and infrastructure to support the implementation of Gema Madani Program, Competitive and Innovative.

3. Leadership

One of the main elements in the organization is that it has a framework structured relationship, in which it contains authority, responsibility, and division of labor to run a certain function. The term of this elements is the presence of hierarchy, which has consequence that in the organization must have a leadership and subordinates.

This is confirmed by Keith Devis that "without a leadership, an organization is an irregular association of people and machines. Leadership itself is the ability to influence (persuade) others to achieve the goal excitedly. Leadership turns something potential becomes true." Therefore, it is very necessary to have a leadership. The effective leadership should be able to provide directions toward the efforts all employees in order to achieve the objectives of organization.

In implementing in the field, Gema Madani Program, Competitive and Innovative, has done the activity in accordance with the standard operating procedures. But there are also constrained, the phenomena has not been completely based on prevailing standards, because to bring together Team Managers, Facilitators, TPK and PPL Gema Madani which have different duties and functions have not been able to be united in the same rhythm, so that in some areas there are a variety of procedural hinder to achieve Gema Madani Program, Competitive and Innovative in Tasikmalaya city. The existence of gaps and interests in the implementation of Gema Madani Program obstruct the realization of the orderly administration in carrying out activities.

4. Culture of Work

Culture is the values and habits that are accepted, followed as well as respected as a common reference. Within an organization, this habits become a culture of work of human resources in organization, and is often called the organizational culture. The organizational culture is norms and habits which are accepted as a truth by all people in the organization. Organizational culture becomes a common reference among people in doing interaction in organization.

The strong organizational culture has greater potential to coordinate and behavior control implicitly. A strong culture, with a good level of socialization members will improve the effectiveness and efficiency of organization. This is very likely to happen, because with a strong organizational culture, the exchange of information both within the organization and between organizations will be more smoothly.

Culture of excellence on the implementation of Gema Madani Program, Competitive, and Innovation in Tasikmalaya city is done continuously.

Excellent here is meant the spirit in the life and soul of a person an individual or an organization. in terms of culture, the excellent is a learning process that runs continuously, and never ending. The meeting between the management team, TPK and PPL involved in Gema Madani Program is important to be done to maintain sigernity between the implementing organization components that implement Gema Madani Program. It seems that the meeting was held situational only, considering both have different main tasks, so that in doing the program, Gema Madani Program is still rooted to the dominance authority. In the meeting, there are only those in the form of politeness evaluation, so when Gema Madani Program is implemented, there is not the striking changes, so people's economy only goes like usually, not yet appeared the maximum development.

5. Communication

Communication skills are needed by a leader in order to become effective communicator. The role of informational is to explain to subordinates plan-policy, and role expectations, as well as instructions on how the work should be done, the responsibility for subordinates or team members, work goals and authorization action plan to achieve it.

The organization is a group of people who work with the interdependence through communication. People can work with interdependence just only through communication. Communication means the way people clarify their expectation to coordinate the work, which enable them to achieve the organizational goals effectively and efficiently.

The ratio of work should receive important attention in communicating in order to understand the tasks and relationships with other regulations. Tops provide tasks and direction to work to subordinates according to their expertise on execution of Gema Madani Program, Competitive and Innovation in Tasikmalaya city.

Based on the observation, it can be known that in carrying out Gema Madani Program, it needs the resources as the manager or the technical implementer who has own responsibility in doing his work. Because of the organization is a system, of course, the responsibility is not only done by individuals but also the organization overall. The reality in the field, although the implementation of the policy sistematically goes smoothly, but it doesn't rule out any leakage loophole or leeway that one day it ppossibly can be misused for an onterest which is certainly profitable for some Dinas, TPK and PPL who are directly involved in Gema Madani Program. It seems that interest patterns still get around to do a bit of cheating although it is difficult to be proven by invisibility because of the evidence of the results and doesn't evaporate. The element of resources are needed to have the capacity and capability so frauds can be minimized in carrying out Gema Madani Program.

In order to improve the organization of policy implementers to be more creative, the Management Team Gema Madani Program is essentially as important as function of planning, organizing, and mobilizing, including the function of empowerment of employees. One of the determinants for clear regulatory in Gema Madani Programin order to appropriate with the functions and main tasks so that the overlapping of tasks can be eliminated as much as possible.

Organizational structure as one of the means which is used by management to achieve the target. Since goals are derived from overall organizational strategy, it is logical if strategy and structure must be closely linked. Exactly of the structure must follow the strategy. If

management makes significant changes in its organizational strategy, so structures needs to be modified for accommodate and support these changes.

The organizational structure is a structure consisting of a relatively stable relationship between jobs and jobs group with the aim of influencing the behavior and individual groups to achieve effective performance. The tasks in organization are divided into several jobs in its own right, so that everyone's job is clear and non-overlapped between the same jobs.

There is a relationship between the management team, TPK and PPL in implementing the policy of Gema Madani Program in Tasikmalaya City. Relationship of the management team, TPK and PPL as partners. Although administratively as a complement, it sometimes has authority over other devices. As the implementing organization of the Gema Madani Program, each device consists of three different elements. Dinas is an element of the City Government, TPK is a Self-Helping Self-Reliance Institution, and PPL comes from the community. All three are administratively different. The involvement on Gema Madani Program is additional task, and is not the main task of their work unit, so it makes not a priority. This is visible in the field that not all the synergic components of running Gema Madani Program which involves various sectors and parties related to various levels of government and society, it is just a small group that has a main role. As a state servant, the members should give good models for the community. It is true that harmonization and consistency that carrying out Gema Madani Program has been prepared for general reference for decision maker at various levels of managers and implementers in the field, community as well as related others.

Thus, the dimension of organizational strengthening, with a focus on governance management to enhance the success of roles and functions, and types of activities, such as: incentive systems, personnel tools, leadership, work culture, communication, managerial structures, there are still weak elements in the Program Management of Cemetery Madani in Tasikmalaya city, so it is needed improvement efforts with the strengthening of the organization in order to in line with people's expectation in Tasikmalaya city.

CONCLUSION

The Civil, Competitive, and Innovative Gema Programs reviewed from the strengthening of the organization have not been fully implemented. This can be seen from the implementation of a very limited coordination / evaluation meeting that is not conducted every month, but only once a year and sometimes not fully attended by team members. But with the existence of a Coordination Meeting or regular Evaluation Meeting, is aimed to solve problems, share ideas, form a network of mutual support as well as motivate one and each other. Besides that, Gema Madani Program, Competitive, Innovative in Tasikmalaya city has been done for a long time but it has not had online application programs, so reporting only can be done in manual form.

It is suggested that routine coordination / meetings can be attended by all members of Management Team Gema Madani Program, Competitive, and Innovative in Tasikmalaya city, to arrange the planning, implementing, supervising and evaluating program, so that in the future it will be better, more synergistic, right on target and more useful for Tasikmalaya city's people. Besides that, it should be made online application programs, so the planning, implementing, supervising, and evaluating can be delivered quickly, easily, and transparently, and so Gema Madani Program, Competitive, and Innovative in Tasikmalaya city is the most appropriate choice program and it is excellence in the field of community empowerment. So

the community can do the active role (participatory) in the development of process. With support for fulfillment the need of community, it is expected the creation of independent community, competitive and innovative not as a discourse but realized in the real life.

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Communication Strategy In Development Agro Tourism Village In Pangandaran Regency

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ABSTRACT

The development of agro tourism village that is being developed in Paledah Village, Padaherang Sub-district, Pangandaran Regency, seeks to utilize the potential of natural resources and human resources. For that needed appropriate communication strategy in establishing synergy of related parties to be realized well. This study examines the Communication Strategy in the development of agro tourism village in Pangandaran Regency aims to know: 1) the right communicator; 2) message planning and 3) communication media used; and 4) analysis of target audiences. Conducted by qualitative methods (case study) and data collection techniques through interviews, field observation, Focus Group Discussion, and literature study. The result of his research is the right communicator is a community leader who is supported by the government apparatus through continuous development in accordance with their respective expertise. Message planning is done through the transfer of ideas in the packaging of information that is integrated with the noble values that exist in the community, for example through recitation materials, invitations to plant crops that have economic value in the yard. While the communication media used is a proposal of activities, banners and posters installed in strategic places and can be submitted to parties who have the same vision and mission. In addition, the agro-tourism village implementers need to understand the wishes of the target audience and cooperate with all the existing groups in Paledah village and do not neglect their roles in the continuity of agro-tourism village development

Keywords: Communication Strategy, Agro Tourism Village, Pangandaran Regency

INTRODUCTION

Pangandaran Regency has a huge tourism potential, both beach and river attractions. In addition Pangandaran Regency has adequate agricultural potential, which has about 13 thousand hectares of irrigated and rain-fed rice fields. Rice farming is a major commodity in the agricultural sector. Rice production data in 2012 Pangandaran Regency reached 214,044 tons. The agriculture sub-sector of palawija of Pangandaran Regency is equally potential to be increased by the amount of production in the same year with corn commodity 6,152 tons, 11,300 tons of cassava, 2,520 tons of sweet potato, 752 tons of peanuts, 2,084 tons of soybean, 725 tons of green beans and other commodities. Not to mention the potential of horticultural commodities that can still be developed.

One area that has a big potential to be an agro tourism village is Paledah Village, Padaherang District Kab. Pangandaran. The village is now under development as an Agro Tourism Village. In this village has been developed various tourist sites related to the preservation of nature and agriculture. While related to agriculture has been developed tourism based on agricultural products such as development of Cocoa Gapoktan Bms, Coconut, organic rice, and Papaya Al-Qoryah.

Agro wisata is a series of tourism activities that utilize the potential of nature and agriculture as its object. In this case, the highlighted tourist attraction is the landscape of the agricultural area as well as the peculiarities and diversity of agricultural production and agricultural technology and culture of the agricultural community. The agro-tourism activity aims to broaden the horizons, recreational experiences, and business relationships in agriculture which include food crops, horticulture, plantations, fisheries, and livestock.

This agro-tourism area needs to be well managed to be of primary benefit in improving the conservation of the environment, increasing the value of aesthetics and natural beauty, providing recreational value, increasing scientific activities and developing science, as well as developing the economics of surrounding communities. One example of the value of benefits in improving environmental conservation is the establishment of conservation values that are emphasized on the balance of ecosystems and the laying capacity of environmental carrying capacity in the soul of the community. This can give encouragement to everyone to always take into account the future and sustainable development.

For that, the use of communication and the application of appropriate communication strategies need to realize the pattern of agro tourism development between the perpetrators of tourism and agricultural actors in synergy can be made planning, as well as the preparation of agro tourism programs that benefit the community. In this case good communication between interested parties. With good communication between parties, social harmonization in the development of agro tourism village will be achieved.

Strategy is essentially planning and management to achieve a goal. But to achieve that goal, the strategy does not serve as a road map that shows direction only, but must show how its operational tactics. A strategy is also an overall conditional decision about the action to be taken to achieve the goal. So in formulating communication strategies, in addition to the necessary formulation of clear goals, also take into account the condition and situation of the audience.

This study aims to describe the communication strategy undertaken in the development of agro tourism village in Pangandaran regency, in this case in the village Paledah Padaherang District. Communication strategy of village tourism agro tourism development viewed from: 1) determination of communicator; 2) planning and delivery of messages; 3) media selection; and 4) segmentation of audiences.

THEORETICAL FRAMEWORK

Strategy is essentially planning and management to achieve a goal. But to achieve that goal, the strategy does not serve as a road map that shows direction only, but must show how its operational tactics. A strategy is also an overall conditional decision about the action to be taken to achieve the goal. So in formulating communication strategies, in addition to the necessary formulation of clear goals, also especially take into account the condition and situation of the audience.

A communication planning expert Middleton (Hafid Cangara, 2014) states that communication strategy is the best combination of all communication elements ranging from communicators, messages, channels (media), recipients to influences (effects) designed to achieve optimal communication goals.

The definition of communication strategy is in line with the Lasswell Communication Model that was coined in 1948 in the form of a verbal expression: Who, says what, in which Channel, To Whom and With What Effect? This model was developed by Harold Lasswell who describes the communication process and the functions that it embodies in society. Lasswell in (Deddy Mulyana, 2014) mentions three functions of communication: First, environmental oversight-reminding community members of the dangers and opportunities in the environment; second, the correlation of different parts of society in response to the environment; and third, the transmission of social heritage from one generation to another.

Communication strategy is a determinant of success or failure of communication activities effectively. Thus, the communication strategy, both macro (planned multi-media strategy) and micro (single communication medium strategy) has a dual function (Onong Effendy, 2000):

- Disseminating informative, persuasive and instructive messages of communication to the target to obtain optimal results.
- Bridging the "cultural gap" due to the ease with which it is gained and the ease of operationalization of such a powerful mass media that will be left to undermine cultural values.

There are four objectives in the communication strategy as follows: (1) To Secure Understanding is to ensure that there is an understanding in communicating. (2) To Establish Acceptance, that is how the acceptance is continuously fostered well. (3) To Motivate Action is the activation to motivate, and (4) To Goals Which Communicator Tought To Achieve is how to achieve the goal to be achieved by the communicator of the communication process. Based on this, the main thing to be considered when developing communication strategy is to pay attention to all the advantages and disadvantages attached to the communication components, especially those associated with messages, communicators, and media.

R Wayne Pace, Brent. D. Petersen and M. Dallas Burnett in his book *Technique for Effective Communication* "states that the central goal of communication strategy is:

- a. To secure understanding communicant understand the message delivered.
- b. To establishes acceptance of coaching to the recipient after the message is understood and received.
- c. To motivation action motivates organizational activities. (Pace, 1979)

Strategy selection is an important step that requires careful handling of appropriate communication planning. If the choice of communication strategy is wrong, then the result can be fatal, resulting in loss of time, material and energy.

METHOD

This study uses qualitative methods, with a case study approach, where this type of research according to Mulyana case study is a comprehensive description and explanation on various aspects of an individual, a group, society ". (Deddy Mulyana, 2007) The nature of data from case studies is able to maintain the integrity of the object, meaning that various data related to case study research are understood as an integrated entity.

In the process of collecting research data, researchers use triangulation technique which is defined as data collection techniques and existing sources. When the researchers do data collection with triangulation, then the researchers actually collect data that simultaneously

test the credibility of data, that is checking the credibility of data with various techniques of data collection and various data sources. "(Sugiyono, 2010)

Meanwhile, the data that is secondary is done by: 1) observation that is conducting exploration and observation of the object of research; 2) in-depth interviews; 3) Focus Group Discussion (FGD) with the aim of exposing the meaning of a group based on the results of the discussion centered on a particular problem; and 4) literature study by collecting materials in the form of writings related to research problems correlated with the results of interviews conducted.

In this study, the researcher uses 3 (three) stages of data analysis described by Miles and Huberman, namely: 1) data reduction, summarizes, chooses the main points, focuses on the important things, sought the theme and pattern; 2) Presentation of data, in this study the presentation of data is done in the form of brief descriptions, and relationships between categories; 3) Withdrawal Conclusion & Verification, is a finding that can be a description or description of an object that was previously still dim or dark so that after examined become clear, can be a causal or interactive relationship, hypothesis or theory. (Mathew B Miles and Michael Huberman, 1992).

At the final interpretive stage, the researcher reports the meaning of the case coming from learning about the problem of the case (instrumental case) or learning about an unusual situation (intrinsic case). As mentioned by (Y.S. Lincoln, E.G Guba, 1985), this stage forms the lessons learned from the case. The next step is to verify. (John, 2014) The verification here is to thoroughly review the data in the form of field notes, and to reinteract with the subject of research to develop intersubjective. Verification is done to avoid misinterpretation of the meanings that arise from the data. So in this study the researcher hopes to present conclusions supported by solid data so that it can be a credible conclusion so that later the case that researchers think is unusual can provide a learning.

DISCUSSION

Paledah village is a village located in Padaherang District Pangandaran Regency. This village is directly adjacent to Cilacap Regency of Central Java Provisi. The distance from Paledah village from the capital city is about 3 KM. In 1979 Paledah village was divided into two villages namely Paledah and Sukanagara villages. In 1980 the village of Paledah was rededicated into three villages of Paledah, Sukanagara, and Maruyungsari. Currently Paledah village consists of six hamlets, namely Hamed Paledah, Mekarasih Village, Cibadak Village, Mekarjaya Village, and Neglasari Village. There is 21 times the turn of the village head that took place in the village of Paledah from 1823 until now, with the first head of the village named Nisem. From 2009 until now (2017) Desa Paledah is led by Mr. Sano.

Geographically-administrative, Desa Paledah borders several villages. In the north there is the village Maruyungsari, the south bordering Sukanagara village, the western and eastern borders Karangpawitan Village and Tambaksari Village. This eastern village is part of Cilacap Regency, Central Java Province. The latest estimate shows that Paledah's area is 915 hectares, with 480 hectares as paddy / irrigation land, 261 hectares of field land and the remaining 174 hectares identified as plantation land. Furthermore, Paledah Village access is moderate. The distance from the village to the capital city about 3 KM. Distance from village to district about 15 minutes. While the distance from the village to the district capital about 63 km with a travel time of 90 minutes by public transportation; distance from the village of Paledah to the capital city of the province, namely Bandung, spent about 5 hours or 6 hours.

The village of Paledah consists of 10% plateau, 10% hill land, and the rest is lowland (80%) livable. Paledah village has a height of 11 meters from sea level, with an average annual rainfall of 2500 mm and an average temperature of 28 ° C, stable at day and night. Many residents became farmers in the village of Paledah. This is evident from the fairly stable percentage of soil fertility, with a very fertile soil of 30%, fertile 27%, moderate 40%, and infertile 3%. Demographically, the population of Paledah village amounted to 7318 people, with the percentage of men 3512 (48%) and women 3806 (52%). Percentage of population under working age is about 46,6, working age population 38,1, and the rest, population post work age.

Rural agro tourism development efforts that utilize natural and agricultural potentials can serve as community empowerment in harmony with community based tourism empowerment. Community empowerment referred to is agro tourism that can include roles and participation of rural communities. This is in line with the potential utilization of natural resources and human resources it has. The problem is how rural communities can be nurtured on an ongoing basis, so that the potentials of the region are optimally excavated, thereby providing maximum returns for farmers, rural communities, entrepreneurs and becoming a reliable source of local revenue.

Communicator Determination Strategy

The idea of agro tourism development stems from the desire of some youth who are active in pengajian mushola in an effort to empower themselves and the community of Paledah Village. Tercetus create an integrated area so that people can contribute to work in the field of expertise and reduce the interest of wandering for the youth. With the continuous communication of small groups, it developed with the interfaith learning Council of Mosque / Mosque Welfare (DKM) rolling out ideas of community empowerment through the development of agro tourism area.

The combination of natural beauty, rural community life, and agricultural potential, when properly laid out and handled seriously can develop a tourist attraction for one tourist destination. In this case by considering and seeking the utilization of various natural wealth (river and scenery), agriculture, animal husbandry, food industry and community efforts in improving their welfare.

In the process of communication that took place, there are some dominant communicators, namely from two groups of public figures in the village of Paledah religious leaders (active in pengajian and community organizations) and village pamong leaders (served as a village device). Both groups play an active role as communicators in accordance with their skills and abilities in providing understanding of agro tourism village development to the community. Synergy between the two groups of communicators are well established, among others, with the appeal that residents of Paledah village in addition to planting family medicinal plants (TOGA) also planted plants that have economic elements (which can be sold).

Communicators have an important role in the dissemination of information, for it is necessary determination of appropriate communicators in conveying information related to the development of agro tourism. (Hafid Cangara, 2014) mentions that there are three conditions as a communicator, namely: 1) the level of trust of others to themselves (credibility); 2) attractiveness (attractive); and 3) power.

Communicator credibility

Mr.W, an active member of a community organization and Mr. S, whose main job as village guard and two others who develop small and medium-sized food industry, served as the driving force for the development of agro tourism village in Paledah village, Pangandaran regency. With small group discussions and concepts of agro-tourism village development as outlined in writing and mobilizing people who are responsible for their field, of course requires the leadership of a communicator who has credibility.

This is in accordance with Berlo's opinion (Hafid Cangara, 2014) that the credibility of a communicator can arise if he has communication skills (communication skills), extensive knowledge of the material (knowledge), honest attitude and friendly (attitude) and able to adapt with the social, cultural and cultural system of the society it faces.

Communicators in this case the conceptors and implementers disseminate information related to the development of agro tourism villages to communicate sustainably with the community, both small groups and large groups. A strong desire to develop an agro tourism village in accordance with the plan is supported by the credibility of communicators, to be a supporting factor in the development of agro-industrial village area that fosters public confidence in the benefits they will gain and seeks to participate actively in making it happen.

Factor of Attraction Communicator

From the various studies that have been done, sympathy grows because of the attraction. (Hafid Cangara, 2014) mentions the attractiveness is generally caused by a polite way of speaking, cheap smile, how to dress a slick and a gallant posture. Related Factors attraction is very influential in efforts to disseminate information related to agro tourism village development, this can be it is known from the observation that communicators in communicating insert smile, friendly and polite so that the public is widely interested and have interest in agro tourism village.

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The agro-tourism village implementers are trying to attract the attention of the people by doing the service with the kinship, the neat and clean look and open to the people who want to know the existence of this agro tourism village. Good appearance and friendly service can create a positive impression in the minds of visitors who can be assured that this agro tourism village is well prepared and managed.

Factor of Power

According to the Kelman Theory framework in (Jalaludin Rachmat, 2008) power is the ability to cause submission. Power causes a communicator to "impose" his will to others, because he has a very important resources (critical resources). It is like that in Paledah village, communicator has referent power, because as child of community leader (elder) in Paledah village and has access to outsiders and community organization in Pangandaran Regency.

This power factor also causes people to hesitate and support and participate in the development of agro tourism village. It can be proved that no thief is free to take action in this village to take the property of the people, either agriculture, fish or supporting facilities, such as water pump. In addition to support the attitude of kinship also respect the existence of communicators implementing agro tourism village area.

Message Planning and Delivery

Message planning is done so that information can be received well by the target audience. For that communication in progress can run efficiently and effectively, the message will be delivered well designed and delivered using certain techniques. From the results of interviews and observations note that the message associated with the development of agro tourism village is designed in the form of transfer of ideas in the packaging of information that is integrated with the noble values that exist in the community, among others through the allocation of agricultural land.

Messages related to the development of agro tourism village communicator delivered, among others through insertion of recitation material and the appeal to plant crops that have economic value in the yard of the house. Theoretically in the delivery of agro-tourism village development using the appeal of rational and motivational messages. The call for rational messages, according to (Jalaludin Rachmat, 2008) is to convince others by a logical approach or presenting evidence. It can be seen that with the existence of environmental arrangement by the implementer and the government of Paledah Village in the development effort as an agro tourism village, of course require willingness to cooperate closely through the results that will be obtained by society.

Media Utilization Strategy

Hafid Cangara (2014) states that choosing the communication media should take into account the content characteristics and objectives of the message content to be conveyed, and the type of media owned by the audience. For that knowledge of media ownership among the community must be known in advance based on research that has been done. This is important to avoid wastage of costs, time and effort. There is no point in using television media if the broadcast is not accepted by the public. It is meaningless to use newspaper media for people who do not know how to read.

Communicators conduct socialization and community involvement in the development of agro tourism village on an ongoing basis, using both formal and informal media. For external

audiences communications media used are proposals of activities, banners and posters that are installed in strategic places and can be submitted to parties who have the same vision and mission.

As for the internal audiences (local people) using oral communication in the socialization activities and the exposure of planned activities and what activities are being and have been done. The event was attended by community leaders, religious leaders, youths, RTs and RWs, and PKK cadres as well as materials for insertions in the study held in the neighborhood of Paledah Village.

Strategy Needs Analysis Audience

The community has the freedom in choosing what is best according to their thoughts and experiences, for it is very important in understanding the people who are being targeted by agro tourism village activities. (Hafid Cangara, 2014) states that in the community there are groups that determine the magnitude of the influence of a program, namely: 1) the group that gives permission; 2) support groups; 3) opposition groups; and 4) evaluation groups. The agro-tourism village implementers need to take the four groups together and not neglect their roles in the continuity of agro-tourism village development.

Socialization of community-based policies can be an option, to facilitate in determining the target audience because in macro communication strategy the audience needs to be distributed again into target groups so that more can be monitored and directed in accordance with the purpose of communication (Onong Effendy, 2000). Some groups that exist in the community are art groups, pengajian or groups formed by other communities in the community other than as a gathering event to be able to devote an opinion could also be a media choice to disseminate policies and activities related to agro tourism village.

CONCLUSION

1. Appropriate communicators are community leaders who are supported by the government apparatus through continuous development so that communicators can understand and can package the message according to their respective expertise
2. Message planning is done through the transfer of ideas in the packaging of information that is integrated with the noble values that exist in the community, for example through recitation materials, invitations to plant crops that are economic value in the yard
3. The communication medium used is a proposal of activities, banners and posters that are installed in strategic places and can be submitted to parties who have the same vision and mission
4. The agro-tourism village implementers need to understand the wishes of the target audience and cooperate with all the existing groups in Paledah village and do not neglect their roles in the continuity of agro-tourism village development.

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The Development Effectiveness of Gencil (Government and Smart City Landmark) Android Based Application by Pontianak City Governments

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ABSTRACT

Gencil is an android based application owned by Pontianak City Government. Gencil is an acronym of Government and Smart City Landmark which is made by upholding Government to Citizen concept. This application is one of Pontianak City Government's tools to increase the quality of public services and get closer to the citizen. Through this application, the citizen can see many kinds of information and gives report in a form of critic and suggestion about various problems that happened in Pontianak City. As time goes by, the presence of Gencil application keeps getting spotlight from the citizen, whether it is positive or negative. Based on that phenomenon, a research about the effectiveness of Gencil application has been done. This research was done by using qualitative methods with cases study technique, and also by using effectiveness theory stated by Rian Van der Merwe and James Bekker, this theory designed to discover the advantages of an application, also to examine to what extent the effectiveness of that application. From the outcome of this research, some interesting facts were found about the existence of Gencil application, whether it is from positive or negative sides, which is can be some evaluation materials for Pontianak City Government in developing android based applications.

Keywords: Effectiveness, Gencil, Pontianak

INTRODUCTION

Gencil is an abbreviation of Government and Smart City Landmark. Gencil is an android based application created by the government of Pontianak with the second party is Pontianak Digital Stream in an effort to provide useful information for the people of Pontianak in particular and the general public. The Gencil application provides a variety of information services including the latest news information, information on important places, information on events, current food pricing information, culinary information and community complaints service information. In addition Gencil application also provides links to several websites related to information or public services with the aim to facilitate the public in obtaining information.

Gencil Application became one of the means of Pontianak City government in disseminating information to the public. Pontianak Mayor Sutarmidji stated that through this application the government can communicate directly with the community and conduct follow-up monitoring of citizen reports about the services provided by the government of Pontianak City (gencil.com, August 21th 2017). Meanwhile, from among the people themselves rate that the presence of this Gencil application can help them in getting the information they need. In addition to the government and citizens of Pontianak City, this application also received appreciation from the President of the Republic of Indonesia Joko Widodo, who stated that he

was happy with the presence of this application and request this application to be followed up and become a pilot for other local governments (gencil.com, August 21th 2017). Therefore, it can be concluded that the presence of this application is highly appreciated by various parties because it provides a variety of positive impacts in the community. Referring to the phenomenon, it is interesting to know furthermore how effective the development of this Gencil application by the Government of Pontianak City as well as whether the impact resulting from the presence of Gencil applications for its users.

THEORETICAL FRAMEWORK

This study uses the theory of Rian Van der Merwe and James Bekker. This theory is designed to know the evaluation of the extent to which the effectiveness of a website or applications related to e-commerce or e-government. Moreover, to find out how effective a website or application should look at how the interface, navigation, content, reliability, and technical aspects of the website or application (Merwe & Bekker, 333: 2003).

The interface dimension is a reference to how one judges the look of a website or application. Then the navigation dimension will measure how easy it is to operate the website or application. Next is the content dimension that will measure how the quality of information displayed by a website or application. The reliability dimension will discuss about the website or app response to the user's desires and complaints. The last dimension is the technical dimension that will discuss things that are physical on a website or application such as security, speed, database, until the development of the website or application in the future. The theory proposed by Rian Van der Merwe and James Bekker was created to help someone to assess the effectiveness of a website or application that is a very important part in the government's efforts to implement the concept of electronic government (Merwe & Bekker, 334: 2003).

The government should be able to create electronic government system that suits the needs of its citizens. By implementing an electronic government system, governments in a region can increase the intensity of public services. Implementation of electronic government in the government environment can be done in various ways such as making management information system applications, create websites, create applications on smart phone and so forth. But clearly the creation and use of electronic government systems must be effective, because the cost incurred to make an electronic government system requires a high cost. The government should be able to determine what kind of electronic government services it wants to create. As we know that there are three types of government electronic services that are publish, interact, and transact.

Publish is the easiest electronic government implementation because of its small-scale projects, most of which do not necessarily involve huge and diverse resources. In this publish class happening in one-way communication, where the government publishes various data and information owned to be directly and freely accessible by the public and other parties concerned through the internet. Then for the interact class there has been two-way communication between the government and the parties concerned. Next is the transact class, in this class there is a two-way interaction, but the difference is already the occurrence of

relationships related to the transfer of money from one party to the other (Indrajit, 25-28: 2016).

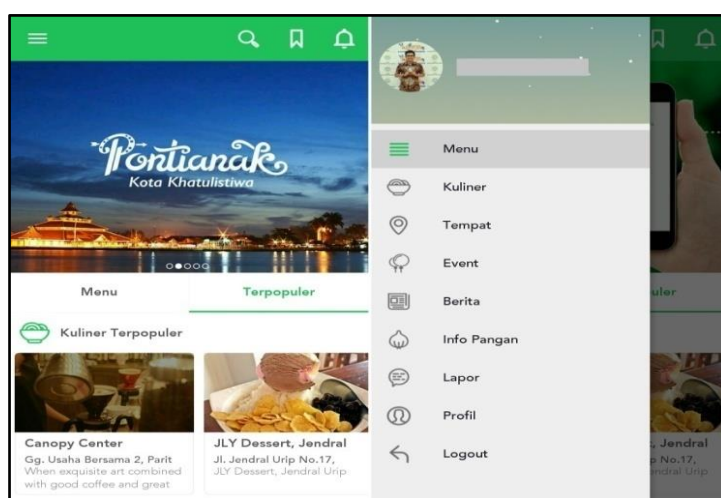
In building an electronic government system, governments should be able to differentiate the types of electronic government relationships, which include government to government, government to business, government to citizens, and government to employees (Indrajit, 30: 2016). The creation of an electronic government system must be tailored to the needs. Because if the manufacture of the system incorrectly determines the type of relation, then the resulting product can not be implemented.

METHODOLOGY

This research uses qualitative method by using case study approach. This research was conducted by using primary data taken directly the information through key informants related to the research topic by in-depth interviews and supported by field observation and secondary data taken through books and documents related to the research topic. In the determination of informants used the way purposive and then analyzed by using interactive method as proposed by Miles and Huberman which where the research data must go through the process stages of data collection, data reduction, data presentation, withdrawal or verification (Miles and Huberman, 1992: 20).

Interface

Interface dimensions are dimensions that measure how graphic design principles, graphics and multimedia, style and text, and flexibility and compatibility of a website or application. The Gencil application has several information service providers facilities including information about culinary, information of various types of places, information events, news information, information about food, report information about the public complaints column. The link-related information layout available in Gencil application is structured based on user needs, not alphabetically based. The reason is to facilitate users in obtaining data information. Views of writing in Gencil application are also quite clear and easy to be read by the users Gencil applications using the Indonesian language. Indonesian language is selected based on user segmentation of Gencil application, if using local language of Malay Pontianak maybe this application is only understood by some circles only, for that is used Indonesian language.



Source: Application Account of Gencil Researcher, 2017

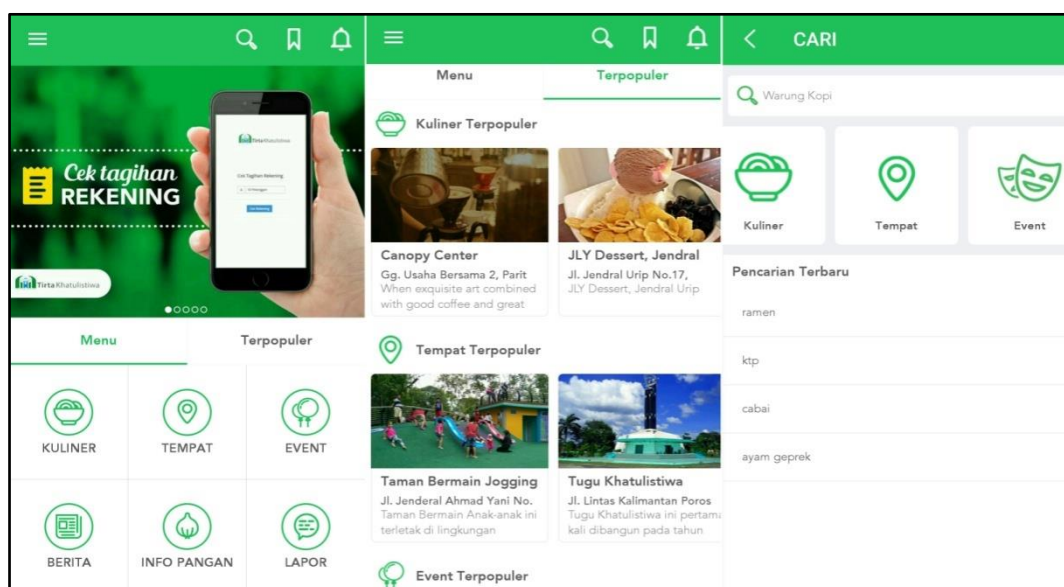
Figure 1. Android Gencil Application Display

The graphical display of Gencil applications is designed as well as possible to be comfortable for the eye and easy to use, with a minimalist green look that includes background apps and information icons. In addition, the graphical display on the application is also convenient for the sense of vision and does not make the application users feel tortured with many various kinds of news and information available when opening the application Gencil. This application is free of digital advertisements that usually appear when users operate applications on android smart phone.

Gencil Application is designed to provide information that can be accessed by various users by providing a simple menu so that users from any circle can easily use the Gencil application. Even though when the user already memorized with symbols or icons contained in this application users do not need to read the existing writings in the application. But there is one thing to remind that is for language services, Gencil application has not provided information services in foreign languages such as English, Arabic or Mandarin. But for the future the choice of language service will exist in Gencil application, Gencil application is currently in development stage and will strive to be an application that can accommodate the public interest, especially the people of Pontianak City.

Navigation

Ease of access to an application is inseparable from the design of navigation applications that are easy to use. Good application navigation should have logical structure, ease of use, search engine, good and navigational necessities to suit the needs of users. The Gencil application has an easy-to-find application layout content menu contents like links to find culinary place information, important places, events, latest news, food info and community report content. This information service is placed on the main page of the Gencil application. To facilitate users using Gencil application, provided search engine facilities, busy people and need quick access does not need to bother reading the information one by one, simply write down the necessary information on the search engine column.



Source: Application Account of Gencil Researcher, 2017

Figure 2. Display Menu and Search Column in Android Gencil Application

The Gencil application has a variety of information menu content. The provision of information services is tailored to the needs of the people of Pontianak City in particular, and people outside the city of Pontianak in general. At this moment, the new Gencil application has content information on culinary places, important places, events, news, food information and media reports on the situation of the people of Pontianak. Then, there is also an information service in the form of checking of PDAM (*Perusahaan Daerah Air Minum*) Pontianak City accounts, Bank Indonesia, and so forth. However, this information is only a link, when an app user accesses this content automatically the user will be directed to a website that has an interest in the service.

Application developers namely Pontianak city government and Pontianak Digital Stream continue to strive to improve application capabilities and develop Gencil applications for the better. In the future, information services such as Meteorology Climatology and Geophysics Agency or BMKG (*Badan Meteorologi Klimatologi Geofisika*) will be provided, information about Red Cross Indonesia or PMI (*Palang Merah Indonesia*) related to the availability of blood stock, as well as information about health insurance services BPJS (*Badan Pelayanan Jaminan Kesehatan*). All these things are still under review and development. Because to create a good application then it must be tailored to the needs of the community. Gencil is very concerned about it, for that innovation continue to be developed.

CONTENT

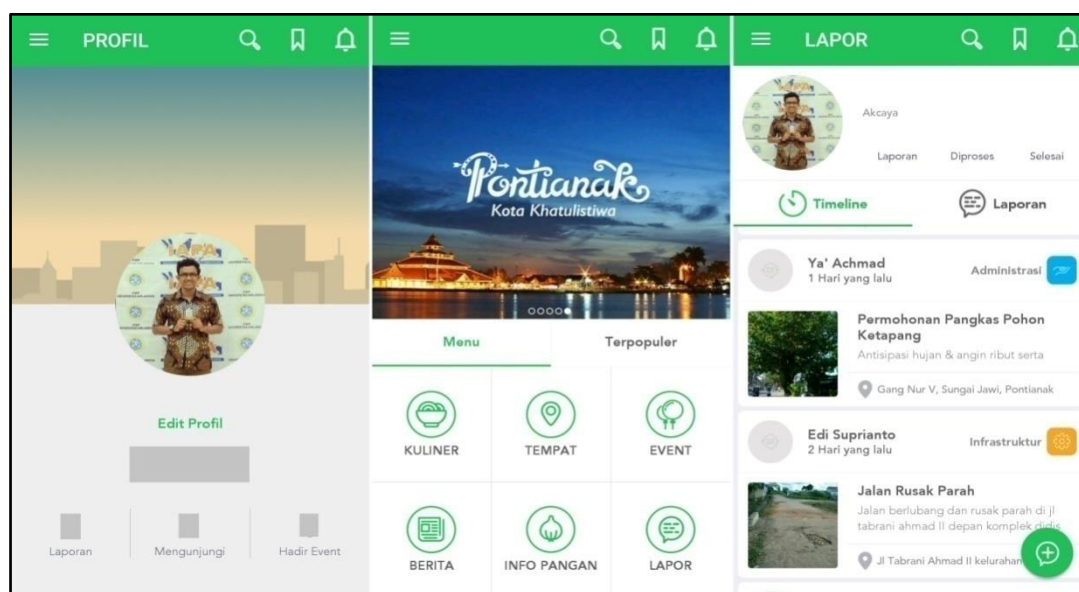
Application made by to customize the needs of the people of Pontianak City and continuously developed its existence in order to be a useful application and useful for its users. This Gencil application has six main contents whose existence can be very helpful to the people of Pontianak City in carrying out their daily life activities. The content that contains such information include information about culinary, information about, places, information about events, information about news, information about food, and information about reporting. Good content is content that is able to present product / services related info, company and contact info, information quality, and interactivity in the application.

The first information content is about culinary. This information provides and presents the information about places to eat in the city of Pontianak and surrounding areas. The information displayed is quite diverse ranging from culinary information premiere such as restaurants or rice stalls to the secondary culinary like coffee shops, pastry shops and so forth. This content not only provides information about place references, but a variety of menu choices and various food prices are here. Even if we do not know where the location of the culinary application Gencil provides services to view maps online with satellite systems connected to the google map.

Thus, the next content is information about the places that provide information about the important places in Pontianak City and surrounding areas, ranging from public places such as government offices, police stations, hospitals, places of worship, to commercial places such as markets, supermarkets, tourist attractions, banks, hotels and so forth. Similar to the culinary information content, the place information content also provides online map facility

with satellite system connected to google map, besides that there is also information about the operational hours and short description about the places, even for tourist or hotel user also can see the price list offered for each service offered.

The third content is content that provides information related events around Pontianak. This event can be either local or international events, government-owned events or private property. But certainly with the content event in Gencil app, application users can find out all events that take place in the city of Pontianak.



Source: Application Account of Gencil Researcher, 2017

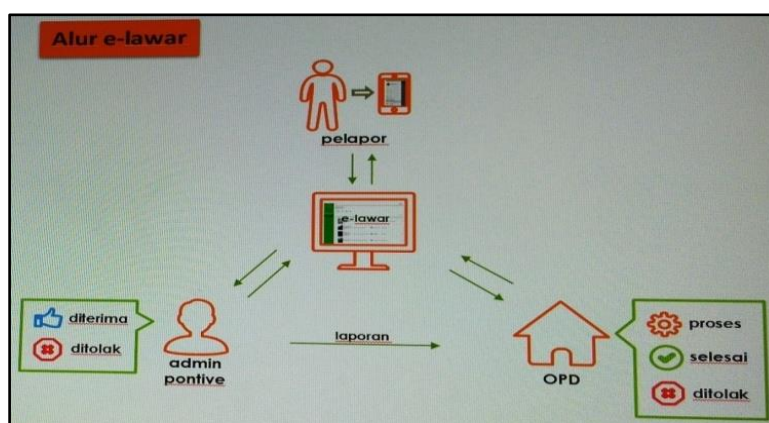
Figure 3. Display Profile, Main Menu and Content Report on Android Gencil Application

Then the fourth there is news content, where on this content contains information related news about the city of Pontianak and surrounding areas. In addition to local news there are also national or international news. The news presented is quite diverse, ranging from daily events news in Pontianak city, political, social, cultural, economic, defense, security, technology, education, and so on.

The fifth content is food information; this content contains about the latest food prices around Pontianak City. The food prices contained in this information content range from a variety of nine basic ingredients, cooking spices, vegetables, fruits, meat and the like, to other daily necessities. Prices listed on this food price information change daily to adjust to the current market price. The content of food price information is managed by the Pontianak Municipal Government, in determining the price of Pontianak city government to determine it based on survey results of prices in big markets throughout Pontianak City, this food price survey is done every day by the government of Pontianak City. Then besides determined by the survey results, the price is also adjusted to the national food prices. From there get the nominal value of the food price unit that will be listed in the application.

The last content is the content of the citizen report information. This content is provided in the Gencil app as an official and one-stop shop for people who want to report events that are disturbing community activities, about poor public services, or about the unrest that people in

Pontianak face every day. This content is managed by the Pontianak City government similar to food information content. Every report of the community will all be followed up, but beforehand should be done the first verification process by the government which in this case is done by the Department of Communication Pontianak City and Informatics or Diskominfo (*Dinas Komunikasi Informatika Kota Pontianak*). At this moment, there is a citizen who reports, the report material of the citizens will go to the server, and selected first, the purpose of the selection of the report is to anticipate if there are contents of reports containing citizens sara (social, ethnical and religion way of thinking). Thus, the other purpose is to select the types of reports, because the incoming reports will be followed up and submitted to the organization of the regional apparatus or the respective OPD (*Organisasi Perangkat Daerah*).



Source: Dinas Komunikasi Informatika Pontianak City, 2017

Figure 4. Flow of Citizen Report Process

Just as there are residents who report related to damaged roads around their housing complex, the report will be followed up and delegated its authority to the Ministry of Public Housing and Residential Settlement of Pontianak. However, for example, there are residents who report on the condition of the damaged highway then the delegation of authority will be submitted to the Department of Public Works and Spatial Planning Pontianak City. The handling of the citizen report is not merely a thank-you note, but also accompanied by concrete actions. As well as residents reported there is a damaged path, then by related parties followed up, and checked the truth of the report data. After that action is done until the community complaints are resolved. If there are complaints or reports of citizens who are not the authority of the government of Pontianak City to follow up, then reports the citizens will be delegated to the authorities to answer the problem.

Reliability

The Gencil application is built and designed using interactive concepts, so the users of the application can get information, and they can interact with various parties. The way to use the application gencil is quite easy just like operating a social networking applications, users can download the application Gencil in Play Store then register by creating an account by filling some personal information already provided on the application such as full name, phone number, resident parent number as stated in identity cards, and residential address. Application users can create avatars on Gencil application like social networks in general. Once this is done, users can operate Gencil applications to get various types of information about Pontianak City and surrounding areas.

The Gencil app provides the up to date information content. The Gencil application is also constantly updated by the software in accordance with the needs of the users. To make software updates, users can update on Play Store and download app updates there. In addition, if users have complaints against Gencil applications they can convey suggestions and criticism via e-mail developer to hello@gencil.com. If the user of the application wants to discuss directly related to the presence of Gencil application, then they can go directly to the Gencil application developer's office where the address is listed in the information column on Play Store.

Application design is made simple so that application users can easily understand and use the application. Simple applications can minimize the occurrence of damage to the software at the time the application is run. Simple design makes this application ergonomics when run. There are six contents information contained in Gencil application, including culinary information content, places, news events, food info, and citizen reports. Specific content of citizen report information, content creation is very concerned with matters relating to the stored customer profile, order process, after order to order receipt, and customer service. Any reports of citizens submitted will be followed up by the parties concerned. Not just a statement of gratitude, but also the real action on the reports submitted by the user application. Just as there are people who report on road damage, then the authorities will ask for the truth of the information and will take action against the citizen's report, the action taken is to repair the damaged road in accordance with what has been reported by the community.

Technical

Gencil was launched in early 2017, where at the beginning of this Gencil application was born from the public private partnership between Pontianak city government with a group of young people of Pontianak who care about the development of IT (Information Technology) in the city of Pontianak. This community named themselves as Pontianak Digital Stream. This community is chosen by the government of Pontianak City because it has a vision and mission in line with Pontianak city government thinking that is to realize the information technology ecosystem and smart city in Pontianak and West Kalimantan which involves local talent and government to contribute to build the region and the country, collaborate with the government and local talents with the use of appropriate information technology to promote matters related to wealth and local wisdom as a form of homeland love. Pontianak city government collaboration with Pontianak Digital Stream is done without any compensation payment agreement between Pontianak Municipal Government and Pontianak Digital Stream, and vice versa.

When discussing about technical things of course, we need to consider about something related to speed, security, system design, and software on an application. In the development of this Gencil, application Pontianak city government to cooperate with Pontianak Digital Stream very well. Pontianak Digital Stream is a community of information technology observers in Pontianak City who want to build the city of Pontianak city smart city. Although the Pontianak Municipal government does not have the budget to build Gencil applications, but this community is willing to donate all the resources they have to help the government of

Pontianak City to become a city with predicate smart city. Starting from the creation of website or application domain, provision of network and infrastructure, supply of software and hardware, program making, making of application security system, all facilitated by Pontianak Digital Stream. Pontianak City Government live accept only clean, when all things that have been formed then the application management rights submitted to the government of Pontianak City to make legality that this application belongs to the government of Pontianak City created and developed together with Pontianak Digital Stream which were intended for the purpose of urban community Pontianak in particular, and people outside the city of Pontianak in general.

Gencil application are made as well as possible and tailored to the interests and developments of the times. Gencil application already have a good level of system security, until now there has never been a hijacking of Gencil applications. The application design is made simple but has a fairly complete feature. Gencil application continues to be developed to be an application that can accommodate all the interests of society. Making this simple design also aims to avoid inconvenience of application users in accessing Gencil applications. Because with a simple design will make the operation of the application to be fast without buffering.

Pontianak Digital Stream is granted special rights to develop the website completely, from the content of information services available ie culinary, places, events, news, food, and reports, Pontianak Digital Stream has the right to manage culinary information content content, venues, events, and news. Meanwhile the Pontianak City Government has the right to manage the content of food information services and citizen reports. The granting of information content management rights is tailored to the nature of the information, if such information concerns the public interest such as food price information and citizen reporting information, the content of the information is managed by the Pontianak City government. As for the content of a commercial, it has given the management rights to Pontianak Digital Stream. Not only the rights to management itself, but the right to take advantage of the management of such information content is also provided to Pontianak Digital Stream. This agreement has been arranged in a cooperation agreement between Pontianak City government and Pontianak Digital Stream.

CONCLUSION

Seeing the existence of current Gencil application whose existence is able to make changes to the public service sector in Pontianak City researchers concluded that the development of Gencil application is effective. Moreover, Gencil application development is done in public private partnership without using the funds of the city of Pontianak. Pontianak City Government does not need to prepare the facilities and infrastructure of making the application, all the equipment is prepared by a second party who became the government partner Pontianak Digital Stream. Pontianak Digital Stream consists of potential young people who are very concerned and concerned about the development of information technology in Pontianak City. Gencil application also its existence continues to be developed and the information content is always in accordance with the changing time and tailored to the needs of the people of Pontianak City. The presence of Gencil application can be a media campaign for the government of Pontianak City as well as other parties either provit or nonprovit institutions in the city of Pontianak and surrounding areas. The Gencil application

also helps the Pontianak City government to transparently run its government and make government relationships closer to the community, and vice versa.

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Strategy of Government Political Communication in facing the Challenge of ASEAN Economic Community

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ABSTRACT

The enactment of the ASEAN Economic Community (AEC) which begin in 2016 had brought a distinct change for Indonesia's national economic policy. In context of how local government communicating AEC policies, we assume that it need a specific and appropriate communication strategies to communicate multidimensional policies such as AEC. The purpose of the research is to know the political communication strategy designed by the local government in disseminating its policies in the era of AEC. This research is a Case Study type which executed in one of Regency in West Java Province namely Kabupaten Bandung Barat. Data collected through in depth interview with key informants, observation, document / literature study and focus group discussion. The result of the research shows that local government still have no prepare yet the Grand Design of Communication Strategy to optimize the effort in communicating all about AEC. The Bandung Barat government had not have yet any specific socialization strategy related to the ASEAN Economic Community to be implemented for the stakeholders. They are trying to complement the organizational tools in order to optimize support for other agencies, especially by using informatics technology, such as the websites and working groups of journalists. The AEC's content is not communicated explicitly in detail in the training activities for the community, but only inserted that we should be ready to face the AEC.

Keywords: ASEAN Economic Community (AEC), Case Study, Government, Political Communication, Strategy.

INTRODUCTION

Year of 2017 is a pent in the history of ASEAN because it has been a year of the ASEAN Economic Community began to apply with reference to the integration of organizations in cooperation in the field of political - security, economic and socio-cultural pillars. AEC itself aims to encourage the creation of a forward-looking society, living in a peaceful, stable, prosperous, democratic, caring and protecting human rights and social justice. AEC is designed to make ASEAN an organization that involves community participation and community-orientated.

In the ASEAN Society Journal which is published by Foreign Affairs on April 15, 2017 stated that one of the sectors that is expected to touch up to the grassroots is Micro, Small and Medium Enterprises (SMEs), which is the backbone for regional economic growth. In addition to having the ability to absorb the workforce of SMEs has also been proven to help the Indonesian economy during the economic crisis of 1998.

However, based on the Asian Development Bank Institute study in 2015, the contribution of Indonesian SMEs to national exports only reached 15.8%. this figure is still low if compared to other ASEAN countries' SMEs contribution to their respective national exports, such as Thailand which reached 29.5% or Philippines and Malaysia which has reached 20%.

Researchers observe that most Indonesians respond to the AEC with a sceptical attitude and concerns. such as concerns about invasion of foreign workers who will run over local labour. Whereas in fact, the regulation of labour flows in ASEAN is regulated through the MRA (Mutual Recognition Arrangement) certification that performs certification equivalents for a number of professional fields which so far include engineers, nurses, architects, surveyors, tourism personnel, accountants, medical practitioners and dentists. Thus, the employment laws of each ASEAN country remain in force but there is a professionally recognized certification of professional competence.

As the largest economy in ASEAN, Indonesia has the potential to exploit the opportunities for the implementation of the ASEAN community. Demographic bonuses and a wealth of natural resources are also a driving factor to exploit the great opportunities of the ASEAN market and play a major role for the creation of ASEAN as a production base and supply chain in the region.

The main consequence of ASEAN Economic Community (AEC) is that Indonesia must open the trade activities in goods, services and labour market sector with other ASEAN countries. However, by the year 2016 what Indonesia has done in facing the AEC? What is the readiness of the Indonesian government, especially the Local Government, in facing the AEC? Do local communities recognize the enormous challenges they face, such as in business competition and employment with this AEC? do people realize the impact of the AEC in the daily social order? Has the Local Government prepared its people to face this enormous challenge? How does the local government implement its political communication function in socializing its policies especially in preparing people for facing the AEC? and many other questions that arise related to preparation of facing AEC era.

In local political context, the researcher realize that local government must participate in preparing itself in the face of the AEC, because as an international policy born from a form of international agreement, the existence of the AEC will affect the lives of the people of the member countries of the treaty. Those who will be affected are not only big business actors, but also small business actors, including newly born areas as cities or districts resulting from regional expansion such as Kabupaten Bandung Barat (KBB/West Bandung Regency). The KBB government should properly anticipate this impact, one of them by issuing a policy that is based on central government policy related to AEC. Ideally, as soon as the policy is made, the local government needs to socialize it to all stakeholders including to the wider community in order to prepare the community in facing the new phase of Indonesian economy life at the regional level.

In general, the importance of AEC socialization activities for the community is assumed by placing it on the first recommend point, because the implementation of a new policy, which is certainly related to the welfare of society in general, should be socialized first. Herein lies the important role of political communication in the adoption of new policies. In this case, referring to the policy of West Java Provincial Government, the KBB regional government which is one of 27 regencies in West Java needs to issue a certain political communication policy in order to socialize AEC implementation to prepare all stakeholders especially the grassroots people, in facing the new phase the current economic order of the nation. It is necessary considering that international policy at the regional level has always had a direct impact on the daily lives of ordinary people. The presence of AEC in the midst of society must be followed by understanding and changes in the way people think in the face of business competition which in turn touch all aspects of community life. So that's why we

think its important to know how local government communicate the AEC policies to the stakeholders.

The object of this study is the activities or programs undertaken by the KBB government in facing the AEC and political communication strategies undertaken to socialize the various policies in preparing the figures for the community facing the AEC. The objectives is to know the political communication strategy designed by the local government of KBB in disseminating its policies in the era of AEC.

This research is expected to give academic contribution in the form of political science communication development by finding model of politic strategy of local government proper to use. in addition, in practice, it is expected to find a suitable model of political communication strategy especially for newly established areas such as West Bandung Regency. In addition, the model of government political communication generated from this research is expected to be a model that can be applied at the provincial level of West Java and other cities and districts, since the AEC enforcement policy will certainly create new challenges for local governments, so they are required to have specific communication strategies in disseminating its policies to the public, especially in the context of facing the challenges of AEC.

THEORETICAL FRAMEWORK

The context of this research is about the political communication of local government, especially the newly established of area expansion such as West Bandung Regency. As a new local government, political communication has an important role, given that local governments must build synergy with all stakeholders, so that the policies they generate will be fully supported by various elements of society. Given the international policy of the ASEAN Economic Community, the burden of political communications of the newly established local government can be tough, because at the same time in addition to building a synergy also must be able to prepare the community to face the challenges of AEC. That's why research related political communication strategy of local government of West Bandung Regency in AEC context become a necessity.

Political communication is a field of science that combines two major elements of science, namely communication and political science. Talking about the definition of each term it can be started from the definition of communication. According to Dan Nimmo (2005: 5) depending on the point of view, communication is: the transfer of information to obtain a response; co-ordination of meaning between a person and audiences; sharing information, ideas, or attitudes; sharing of behavioural elements, or modes of life, through rules tools; "Mind-alignment, the creation of a shared symbolic device in the mind of the participant-in short, an understanding, an internally experienced, purely personal event shared with others; or the transfer of information from one person or group to another, especially by using symbols. In the end, Dan Nimmo (2005: 6) concludes that communication is a process of social interaction that people use to construct meaning that is their image of the world (based on which they act) and to exchange that image through symbols.

Meanwhile, with regard to political definitions, political scientist Mark Roeflos in Nimmo (2005: 8) states politics is the talk or more precisely, political activity (politics) is talking. Roelofs also stressed that politics is not just talk, nor is all talk is political.

Then, what is political communication? Brian McNair (2007: 4) defines political

communication as a deliberate communication activity of politics, which includes: (1) all forms of communication undertaken by politicians and other political actors aimed at achieving certain outcomes; (2) communications addressed to such political actors by non-politicians, such as voters and newspaper columnists; and (3) communication about these political actors and their activities published or published in news, newspaper editorials, and other forms of political discussion using the media. McNair also argues that political communication includes not only verbal language or written statements, but also other visual tools such as clothing, makeup, hairstyles, logo design, all communication elements that can be said to form an "image" or political identity.

Government political communication, as Stephen Hess puts it in the government / press connection: the press officer and their office, "let alone the function of government in this democratic world other than to disseminate information about the course of the government itself?"

While John D Millett stated, communications in government agencies include the following activities:

- a) *Learning about public desire and aspiration*
- b) *Advising the public about what is should desire*
- c) *Ensuring satisfactory contact between public and management officials*
- d) *Informing the public about what an agency is doing*

The difference between Government Political Communication and communications in the Company is that government communication tries to market policies that require community support, while company communications markets / productivity results.

The rationale for government communication, is that 1) the public has a right to know and 2) the need of the government itself to obtain input from the public. In general, there are four main purposes of Government Communication:

- 1) Informing citizens about government policies and daily activities.
- 2) Provide an opportunity for citizens to express their views on important projects / new ones prior to the decision being dropped by the elected officials.
- 3) To enlighten citizens about the ways in which the instruments of government work and inform them of their rights and obligations
- 4) To enhance the pride of being a citizen (Black, 173)

The government's task in communicating the policy is to pick up and tell the unknown where it should be known, or to popularize the unpopular when it should be popular. The conditions that must be fulfilled in popularizing the things that should be popularized is that there should be data or facts. Therefore, the main task of the communications sector of the Government collects the facts needed through research (eg research for mapping opinion leaders).

METHOD

This research is designed using qualitative descriptive approach with case study method. The qualitative approach is seen as relevant to the problem to be studied in this research, where the researcher wants to deeply analyse and analyse the preparedness and political communication strategy of KBB local government in preparing its society to face AEC.

Qualitative research is a method of exploring and understanding the meaning which - by

some individuals or groups of people - consider to be derived from social or humanitarian problems. This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analysing data inductively from specific themes to common themes, and interpreting the meaning of the data. The final report for this study has a flexible structure or framework. Anyone involved in this form of research should adopt an inductive perspective, focus on the individual meaning, and translate the complexity of a problem (Creswell, 2012: 4-5).

This study used a qualitative approach to meet the research objectives of studying and exploring an in-depth analysis of the political communication strategy of the local government of KBB in disseminating its policies to be effectively accepted by the people facing the AEC challenge. The research method used with qualitative approach is case study method. Stake (1995) in Creswell (2012: 20) states that Case Study is a research strategy in which researchers carefully investigate a program, event, activity, process, or group of individuals. Cases are limited by time and activity, and researchers collect complete information using various data collection procedures at predetermined time.

Researchers use case study methods to investigate carefully and in-depth the activities undertaken by the KBB administrations in dealing with the AEC and political communication strategies in disseminating its policies. The use of this case study method with the foundation that the implementation of the AEC is an activity with a clear timeline and is a new program first put into effect on an international scale at the regional level. It is important to examine and analyse the political communication activities undertaken by the government in the face of a new era or phase of the order of life in Indonesian society today. This can be started by reviewing and analysing the political communication activities that occur at the regional level, in this case the KBB regional government.

Data needed in this research is divided into two types of data, namely primary and secondary data. Primary data is data obtained directly from the subject of research, conducted by conducting in-depth interviews with the subject of research. In-depth interviews are structured interviews with research instruments in the form of a list of structured questions that have been prepared previously. Secondary data are obtained from other relevant sources, such as documents relating to the activities or political communication programs of the KBB local government in facing the AEC. Documentation study in the form of local regulations, a command, a decision and can also be articles or writings that can be found in the mass media. In addition, secondary data is also obtained through observation activities conducted directly in every activity or program of political communication conducted by the local government KBB.

The subjects of this study were district-level decision-makers with a strong role in policy making and decision-making related to the enactment of the AEC, which included the head of the KBB (Regents & Deputy Regents), the Head of the Communications and Information Office and the team, and the Head of Section Public Relations and the team, and the stakeholders who are considered to have a big share in the implementation of political communication activities of local government KBB in connection with the implementation of the AEC.

Meanwhile, the object of this study is the activities or programs undertaken by the KBB government in facing the AEC and political communication strategies undertaken to socialize the various policies in preparing the community to face the AEC. Data obtained from in-

depth interviews, observation and documentation studies and Focus Group Discussion (FGD) were then processed by transcript and categorized according to need. Then the data is analysed by using theory and concepts of political communication of government, so that can be taken conclusion. The process of data analysis is done from the beginning of data collection until the end of the conclusion. This means that the process of data analysis is done throughout the process of data collection takes place.

Validation of data in this research is done by using triangulation method, which is re-confirm all data obtained to the informant so that obtained degree of saturated data. In addition, triangulation is also conducted to policy makers and government political communication experts, in an effort to confirm the findings of existing data.

DISCUSSION

Based on interviews with informants, in general, both Department of Industry & Trade and Information & Communication Department stated that the KBB government does not yet have a specific strategy to deal with AEC. This was stated by the Head of Communications & Information Office Ludi Awaludin,

"If I read the conditions in, the community directly seems that people do not understand exactly what is AEC. But the dynamics are already come. For example I see in social media, tourism potential KBB has often appeared, especially Lembang. Though the government does not specifically conduct AEC socialization, but the tourism potential of KBB has reached the outside community. "

Dadang Harisudin, secretary of the Industry and Trade Office of KBB also stated the same thing with Information & Communication Department, that special socialization on AEC has not existed, but in every activity and work program of agency, it is always emphasized about the importance of quality improvement because it is facing ASEAN free market.

" AEC socialization has been held by the province. Internally we are carried out by the economy. Because the AEC-related agencies are numerous, there are industry, tourism, employment, trade, and cooperative agencies as well as in. Because there are SMEs. "

Actually, the socialization of AEC which executed by the provincial government and involve the district government recognized by Dadang has been implemented since 2015.

"Every one of us is doing activities to the community, for example the training of all kind that we convey about AEC, so any activity is related to the issue of AEC. For example why should improve the competitiveness of products, Because we compete with products from outside, from ASEAN countries "

Harisudin said that product quality improvement itself is done by the KBB government one of them by making the unique product innovations into KBB identity, such as batik *Oncom*. although not yet in exports, but local marketing has started high.

"All the products and innovations we always appealed to be registered IPR and its SNI, because that have a high selling value must be products that have SNI's certificate. Outside the ASEAN countries, KBB has actually targeted the Middle East market, by exporting souvenirs of miniature animals to Arab countries. While Agro

industry includes food and beverages in the form of herbal medicine made from Ginger. Local markets include: *Gurilem* crackers. *Pepetek* fish, Pure Milk and vegetables like carrots.”

From the interview with the Secretary of the Industry and Trade Agency it appears that the socialization of AEC has not been done by using a specific strategy, they only focus on the main tasks of the official function of facilitating the agricultural service and the department of cooperatives & SMEs to market the products in the community to the stakeholders.

" generally in AEC context, there any product which must be clear, well that implement the relevant agencies such as agricultural products kalua processed into the industry, such as potatoes so chips. Well Industry and Trade Department facilitate, for example by participating exhibitions in district level, provincial and national as *Inna craft*. By joining the exhibition we also have knowledge of the quality and variety of goods from other regions and other countries. Mainly goods from China, we observe why it is good and cheap "

The field data also shows that the KBB government did not socialize specifically on the AEC, even there was never any special instruction to any of the agencies to socialize AEC either to the general public or to all employees. Industry and Trade Department itself as stated by Harisudin, only rely on mass media as a special communication media to socialize anything including MEA.

"We do not use much social media, there is a website but go to KBB website, not specifically Disperindag. We didn't use twitter or facebook, but there is a group whatsapp, which is made by a community group, such as a group of culinary entrepreneurs, Disperindag participate in the group in the capacity of the builder, there is also a group whatsapp Forum UMKM. "

In the midst of the use of social media massively in the community and private, it seems KBB government has not been interested in using social media as a communication media, especially the AEC, as stated Harisudin, "We just use working group of journalist only, spread press release to them, end then finish ".

In contrast to Industry and Trade Department, Information & Communication Department appears to be more varied using various media as an information channel, as stated by the Head of Kominfo Ludi Awaludin,

"We already have e-govt, so that's what we maximize to face AEC informatics application in this government has three functions, the development of governmental administration with government, government with business and government with citizens or society. Includes supporting to other services"

Support for other offices are described Awaludin for example how to develop an online business for 1000 SMEs in KBB, where the SMEs entrepreneurs are trained to access the virtual world.

"With our community doing educational efforts, such as digital utilization, social media, hopefully they can sort out which ones are negative which are negative. There are also workshops and socialization to schools. But not specifically with AEC

content. "

Awaludin also stated that Information & Communication department is more supportive of other agencies, through three areas namely the first infrastructure and technology, secondly, the application and data management and the three e-govt. One of the Kominfo's pledge is KBB website which is managed directly by the office of Kominfo.

"Website under the IKP, the IKP staff who create their content. We expect our website to be rich with information, for its nearest mission. Icon is smart city. "

From the exposure of observation data and in-depth interviews with key informants in two departments namely the Office of Communication and Information and the Department of Industry and Trade, the researchers observe that the ASEAN Economic Community has not become a major issue in their work program. Although they claim to know about the AEC, but apparently did not yet understand in detail how was AEC works. This can be seen from the giddy apparatus who answered about how their efforts to socialize AEC. The answers given are more technical in their usual work which is not in the context of the AEC and is not a strategic answer, although the answer is a department head.

In addition to interviewing the government, the researcher also interviewed the chairman of the Association of KBB Chamber of Commerce as representatives of entrepreneurs exist in KBBI, Ade Khaerudin which stated that,

"About AEC, likes or not like we have to be ready to face it, but realistically KBB seems not ready to face AEC, whereas actually KBB's potential is quite a lot, but the government can not explore. In an effort to improve the quality of human resources KBB in facing AEC, Kadin itself contribute by trying to coach to 120 vocational students in KBB. In addition, the workers which only junior high school graduate are given a recommendation to be allowed by their company to attend Saturday- Sunday school. We also make a cooperation with University of Computer (Unikom) to provide entrepreneurial material for the students, so that students have practical insight about entrepreneurship. That's because KBB does not have a university, its reasonable if our human resources are still weak. Kadin also facilitates corporate consultation on CSR activities to be more effective. And all of it was done independently by Kadin KBB without any funding from local government. In fact, Kadin is a partner of local government, especially Kadin who knows more about the conditions in the field compared with the local government. What is needed by society and businessmen is the data is in Kadin not in local government."

Furthermore, Ade said that Kadin is indeed lazy to cooperate with the local government because of the tortuous bureaucracy and the differences of paradigm. Kadin's paradigm is as an entrepreneur, while the local government as a bureaucrat, it is hard to have a connection of our different paradigm.

"Kadin should know what the KBB planned in the context of AEC, because Kadin can be a bridge between investors with local government. But in fact so far the local government has not conducted socialization about the AEC either to the entrepreneurs who are involved in the Kadin organisation, or to other stakeholders. Kadin is looking for the information about AEC. Whereas the local government and Kadin should can communicate well. For example, to work on the potential of tourism industry, there

must be in line between businessmen and the government.”

The opinion of Ade Khaerudin as chairman of Kadin KBB seems to be in line with the opinion of West Java Chamber of Commerce chairman Agung Suryamal who stated that the local government has not been able yet to take advantage of AEC opportunities optimally.

“so far, AEC has been running for one year, but the socialization to the entrepreneurs is still very minimal. there have been several times socialization from the Ministry of Trade and Industry and from the Office in the province of West Java, but the contents only about the regulation, has not explained in detail about the standards of competency for example. whereas the entrepreneurs need benchmarks. For example, the D form of Zero Tariff, there are still many entrepreneurs who do not know yet.”

Agung also added that in the context of AEC, West Java Chamber of Commerce has played a role as an appraiser of professional competence. It helps SMEs to be able to understand about AEC standards. as well as providing information on what is required by other ASEAN countries.

“West Java is the best investment in Indonesia, the government just manage it well. For-example by facilitating the regulation of investment field. Or provide incentives for SMEs appropriately, such as through the Business Credit for Grassroots (Kredit Usaha Rakyat/KUR) which have been applied.”

According to Agung, in dealing with the AEC, the local government in Indonesia are different from other countries. “Therefore to have benefit from AEC, we need to change mindset not only among businessman but also Government. It seems needs to have realistic way of mind.”

In this study, in addition to collecting data from informants in the KBB local government and the chairperson of the Chamber of Commerce as representatives of businessman, interviews were also made of informants from the Ministry of Foreign Affairs which was the main institution and first who initiated the AEC.

CONCLUSION

1. The KBB government has not had any specific socialization strategy related to the ASEAN Economic Community.
2. The Office of Communication and Information is trying to complement the organizational tools in order to optimize support for other agencies, especially by using informatics technology.
3. The communication media and socialization used today are the websites and working groups of journalists.
4. The AEC's content is not communicated explicitly and in detail in the training activities for the community, but only inserted that we should be ready to face the AEC. Without specifying how and what is the AEC and its impact on the economic life of the KBB community.

ACKNOWLEDGEMENT

This article is the result of research which funded by Universitas Padjadjaran through University Internal Grant (HIU) in RFU scheme. We thankfull and appreciate to all informant whose give their best support with give many both primary and secondary data, specially to

the head of Communication & Information Department of KBB, the head of Employer Department KBB, the head of Trade & Industry Department of KBB and the head of Commerce Chamber from Java Province Agung Suryamal and the head of Commerce Chamber Kabupaten Bandung Barat Ade Khaerudion. We also appreciate to Mr. M.Rizky Safari one of the Foreign Minister Manager who support this research as an informan in focuss group discussion.

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Journal :

Masyarakat ASEAN, edisi 15/ April 2017, Kementerian Luar Negeri Republik Indonesia. Jakarta.

Game of Cyberterrorism: The Policy and Legislations to Combating Terrorism in Virtual World

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ABSTRACT

The neo-cyberterrorism crafting their actions by social media platform in virtual world. Their terrorist materials that flooding from terrorist websites and chat-rooms, and spreads across social media all over the world. They also have high techs and outrages skill to communicate via an “end-to-end” encrypted messaging applications such as WhatsApp or Telegram. Cyberterrorist propagandas and execution attacks not only to bombing a place or public transportation around the city, but their eager to disrupt international financial transactions, undermine air traffic control systems, alter the formulas of medication at pharmaceutical manufacturers, and sabotage utility systems by intercept and hacking the network and digital data platforms. The policy and legislations will not suit again to respond and combating cyberterrorism. Governments, tech internet industries, and netizen must interplay each their role to combating cyberterrorism with virtual jurisdiction principles. Governments and tech internet firms now broadly accept that they have a common interest in establishing global standards for exchanging data across borders in combating terrorism.

Keywords: Cyberterrorism, Virtual Jurisdiction, Legal Convergence, Messaging Application, Cyberlaw

INTRODUCTION

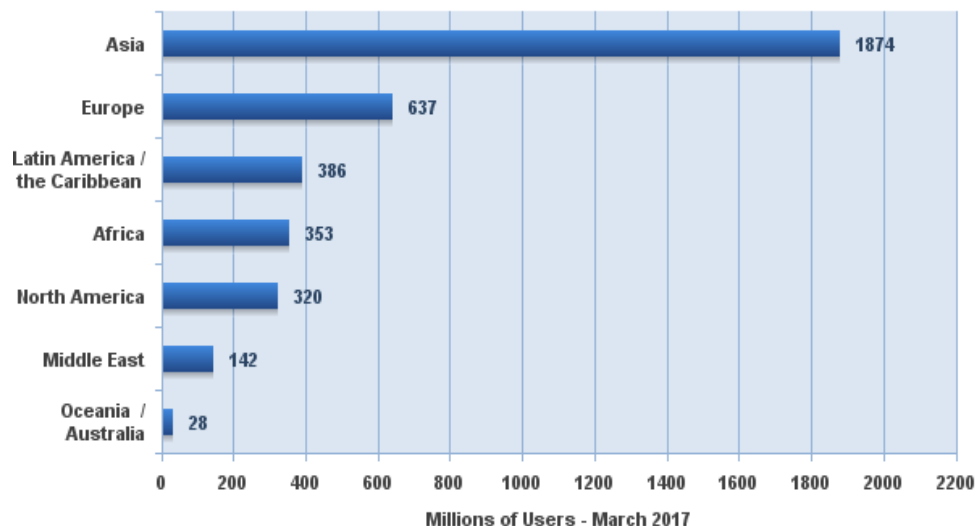
The social use of digital media today becomes a representation of the ultimate mankind evolution, from Homo Erectus to Homo Informaticus. (Der Spiegel Magazine, 5/2006), humans who had been standing upright enough, to be a man who every waking up in the morning instantly update his or her status in social media network. Especially with the increasingly extensive users of smartphones and easy access publicly of internet technology by Wi-Fi. Homo Informaticus evolution is what makes behaviour and culture of people are transforming to virtual world.

The use of internet technology in the world is a remarkable global phenomenon. Research from Internet World Stats (IWS) up to March in 2017 encountered the facts and data that internet users in the world is 3,739,698,500 of the total population of 7,519,028,970 inhabitants. (The Internet World Stats, 2017) Most Internet users are in the region of Asia that reaches more than 1 billion users with 50.1% of the total internet users in the world that is 1,874,136,654, where in 2006 "new" a number of 364,270,713 users (1.539.6% growth since 2000-2017).

Europe's second largest internet user is 636,971,824 which in 2006 was 290,121,957 users, followed by Latin America/Caribbean Islands of 385,919,382 whereas in 2006 there were 79,033,597 users, Africa with 353,121 users, 578 which jumped extraordinarily from 2006 which was only 22,737,500, and North America was 320,068,243 where in 2006 it was in third position with 225,801,428 users (with only 8.6% growth since 2000-2017); The Middle

East with 141,931,765 users where in 2006 a total of 18,203,500 users; and the last is the area of Oceania and Australia as many as 27,549,054 users compared with the year 2006 number 17,690,762 users.

Table 1. Internet Users in the World by Geographic Regions – 2017 Q1



Sources: Internet World Stats-www.internetworldstats.com/stats.htm Copyright 2017, Miniwatts Marketing Group.

The total world internet users have now achieved nearly 936% growth since 2000-2017. (The Internet World Stats, 2017) Facts and data from IWS risen an understanding that the use of the Internet technology to be ultra-massive so its needed the identification and objective construction of information technology through the internet's characters (Budhijanto, 2010: 98) that *First*, the internet has a global character and knows no national borders/borderless. *Secondly*, each and every internet user can communicate interactively end-to-end and even can perform activities of broadcasting (real time video) with a relatively low even no-cost and able to independently encrypted (encryption) such as WhatsApp and Telegram. *Third*, no one can claim to be the "owner" of the internet which is a combination of hundreds of thousands of networks and platforms. *Fourthly*, the tremendous growth of Internet users and the rapid development of internet technology itself. *Fifth*, the Internet is not within the scope of a particular state or organizational government so that international cooperation is needed in the effort to overcome the emerging legal issues. Those points make Internet technology as something unique, so it needs to look for policy settings or laws that can be applied sufficiently for information technology activities in virtual jurisdictions.

The neo-cyberterrorism crafting their actions by social media platform in virtual world. Their terrorist materials that flooding from terrorist websites and chat-rooms, and spreads across social media all over the world. They also have high techs and outrages skill to communicate via an "end-to-end" encrypted messaging applications such as WhatsApp or Telegram. The threats of cyberterrorism identify online are twofold. The first is the extremist material that spews from jihadist websites and chat-rooms and spreads across social media, and the second is terrorists' ability to communicate via encrypted messaging apps. Together, they create an online echo chamber that amplifies anti-Western messages and helps propel a few individuals on their journey towards murder. (The Economist, June 10th-16th 2017).

Cyberterrorist propagandas and execution attacks not only to bombing a place or public transportation around the city, but their eager to disrupt international financial transactions, undermine air traffic control systems, alter the formulas of medication at pharmaceutical manufacturers, and sabotage utility systems by intercept and hacking the network and digital data platforms. The policy and legislations will not suit again to respond and combating cyberterrorism. Governments, tech internet industries, and netizen must interplay each their role to combating cyberterrorism with virtual jurisdiction principles.

THEORETICAL FRAMEWORK

1. Neo-Cyberterrorism Framework in The Theory of Legal Convergence

Legal Theory is sometimes mistakenly understood as the absolute domain of theorists and academics that only interact with concepts, paradigms, and principles. Often there is a dichotomy of Law Theory as Law in Theory or Law in Books with Legal Practice as Law in Actions or Law in Practices. Legal practitioners often avoid or sometimes "allergic" to the Theory of Law, unless the person is preparing a research for thesis or dissertation report. Globalization led to the convergence of the legal order or the legal system. Legal and economic experts have predicted that the legal order will move in a more adequate direction, they argue that the implications of globalization will force the legal order to converge so as to achieve economic efficiency. (Ogus, 1999; Bouckaert & De Geest, eds., 2000) This is because the relevant regulatory framework of a legal order will make a legal system alone will not be able to provide optimal solution of emerging problems. (Hill, 2005; Gilson, 2001) Many jurists predicted a similar convergence would occur, especially the lawyers who adhered to the functionalist comparatists believed that the concept of legal unification was desirable and inevitable in a legal order. (Valcke, 2004; Reimann & Zimmermann, eds., 2006).

Need a more systemic and applicative understanding of the concepts known in the Theory of Law in Indonesia. Mochtar Kusumaatmadja carried the Development Legal Theory in the 1970's with the overall approach of principles, rules, processes, and institutions as the foundation of nation-building. (Kusumaatmadja, 1976: 14-15) Then in 2009, Satjipto Rahardjo introduced the Progressive Legal Theory with a First understanding, that the law is always placed to seek the basis of endorsement of an act that upholds the procedural features of the basic law and the foundation of the rule; Secondly, that law in development is the instrumental nature of the exchange with forces outside the law so that law becomes a means of social engineering. (Mertokusumo, 2012: 3)

Romli Atmasasmita in 2012 published a book entitled Integrative Legal Theory, which understands the function and role of law as a means of unifying and strengthening the solidarity of society and bureaucracy in facing the development and dynamics of life, both within the scope of Republic of Indonesia and within the scope of international development. (Atmasasmita, 2012: 47) Romli asserted that Integrative Legal Theory should be understood in the dynamic sense, not quo and passive status, but has the mobility of function and its role actively in accordance with the development of national and international society condition from time to time.

The Theory of Legal Convergence is a conceptual and theoretical understanding of authors of the convergence of technological, economic, and legal variables on human and digital relationships in the Digital Information Age, both at national, regional and international levels. (Budhijanto, 2015: 7-8) The paradigm of the convergence of the legal order can be made a deeper understanding by examining the conception of convergence and conception of

non-convergence of law. An approach to finding relation to the similarities or differences between legal systems, or comparing different legal systems is expected to explain the importance of the conception of legal convergence.

2. Legal Theory on Information Technology Convergence

The term "convergence" is understood to be the process of a condition that closely connects the technological change factor and the factor of increasing the scope of the economy directly, encountered by two or more products or services previously held by several separate corporate entities then organized by a single corporate entity the same one (Newton, 2002: 185). Lee's understanding of convergence in technology is that key converging technologies are generally classified as telecommunications or communication, computerized or computing, and content or content. (Lee, 2001: 675-676). The convergence of information and communication technology (ICT) includes the integration of hardware and information technology software into telecommunication systems, network digitization and Internet network enhancement. (Benkler, 2002: 73) Understanding convergence even includes things outside the technology, such as the symptoms of convergence between economic systems and the pattern of constitutional arrangements regarding the dynamics of the economy in society.

Information and communication technology (ICT) can be categorized into telecommunication technology, broadcasting technology and information technology application. (Budhijanto, 2010: 260). In the sectorial industries of telecommunications (telecommunications/communication), computing (broadcasting) is indicated that causing the convergence of the three industries are several factors as follows:

- a. Digitalization technology;
- b. Declining prices of computing devices;
- c. Reduced costs arising from the use of frequency or bandwidth; and
- d. Competition of the telecommunications industry.

The technological change factor known as digitalisation/digitalization is a process of transitioning from analogue technology to digital technology and delivering information in analogue format to binary format, it has enabled all forms of information (voice, data and video) to be delivered across different network platform types. In the past, telephone networks were only designed for transmissions from two types services limited to voice and data delivery, and broadcasting networks were restricted to one-way transmission for video viewing using the radio spectrum.

Digitization has rapidly changed the conditions of the network platforms. The telecommunications and broadcasting networks become unified in its services. Telecommunication networks and broadcast networks today have the ability to carry two-way transmission simultaneously for voice, data and video. Digital compression technology has also increased the capacity to carry information inside the network and allow more information to be transmitted over the same bandwidth or spectrum. The change in technology has led to the creation of new, interactive services, multimedia services such as video on demand, teleshopping, telebanking and interactive games as well as broadband, high-speed information and communication information systems (information superhighways). Interactivity is a distinguishing characteristic of technological convergence in a network service both telecommunications and broadcasting. Further distinguishing characteristic of convergence is the user electronic devices that evolves overwhelmingly over time such as (TV, computer, mobile phone, smartphone) capable of delivering simultaneously services for voice, data and videos for its users.

METHOD

The research method used in this research is analytical descriptive that is by describing and analyzing data obtained in the form of secondary data and supported by primary data about various issues related to the policy and legislations responding and combating cyberterrorism in the framework of information and communication technology.

Related with the field of Legal Studies, the approach used in this study is normative jurisdiction with emphasis on literature study to examine the meaning, purpose and existence of policy and legislations responding and combating cyberterrorism. This research is reassurance by the Legal History, the Comparative Law and the Legal Futuristic methods. (Hartono, 2006: 144-146).

This study uses legal materials both primary and secondary law materials and tertiary law. (Soekanto, 1986: 52; Soemitro, 1990: 11-12). Primary Legal Material is a binding legal material in the form of norms or basic rules. Secondary Law Material is a legal material that provides an explanation of Primary Legal Material that can help analyze and understand the Primary Law Material in the form of research results, the writings of experts in the field of law both in national and international scope, and journals obtained through literature studies related with Cyberlaw, telecommunications law, broadcast media law, intellectual property law, and other fields of science related to policy and legislations responding and combating cyberterrorism. Tertiary Law Material is legal material provide guidance and information to Primary and Secondary Law Material that is dictionary law, dictionary of information technology, encyclopedia. Data collection techniques used research stages in the form of Library Research and Virtual Research. (Cnossen and Smith:1997).

DISCUSSIONS

1. Neo Cyberterrorism vs. Information Society

The term "information" according to the linguistic is illumination; information; news or notice. (Poerwadarminta, 1999: 380) The definition of information is very rarely understood today. Often easily information is understood as the contents or contents of a daily document can be found. Information conveyed through printed media and electronic media is one such example. Indonesian society today is a community that is very hungry for any digital information that appears on the screen of smartphone through social media, if not want to be said as "social media-junkies". The rollout of reforms since 1998 pushed the movement of information into an almost uncontrollable freedom, where previously information became expensive and sometimes even non-halal (forbidden, sin). The amendment of several amendments to the 1945 Constitution and the enactment of Law Number 39 of 1999 on Human Rights contributed to the protection of fundamental rights for the people of Indonesia. Article 28F of the Second Amendment of the 1945 Constitution contains that "Every person shall have the right to communicate and obtain information to develop his / her personal and social environment, and shall have the right to seek, obtain, possess, store, process and convey information using any available channel.

Freedom of information is closely related to the understanding of personal rights or private rights or privacy rights. Freedom of information is a fundamental right that must come to an end when there is a line of embarkation on the protection of private rights. Therefore, the

protection of the constitutional rights of information as contained in Article 28F of the 1945 Constitution should also be understood by other constitutional mandates which are also contained in Article 28J of the 1945 Constitution. Paragraph (2) stated "In exercising their rights and freedoms, everyone shall be subject to the restrictions laid down by law with the sole intent of ensuring the recognition and respect of the rights and freedoms of others and to fulfil fair demands in accordance with moral judgment, religious values, Security, and public order in a democratic society. " Even in the United States, freedom of information is not permitted to violate the personal rights of any person. When the Freedom of Information Act was enacted in 1974, at the same time the Privacy Act was enacted by the United States Government. (Cortada, 2002: 312).

The international community itself gives recognition to the protection of private rights. Privacy is a human right, as contained in Article 12 of The Universal Declaration of Human Rights-1948, namely "No-one should be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attack on his honor or reputation. Everyone has the right to the protection of the Law such as interferences or attacks. "

It is difficult to find a universal definition to explain what is meant by "privacy". Privacy relates to the various forms of how a human gives access to others to obtain his personal information, partaking of private ownership and personal decisions. (Castellitto, 2002) Privacy is also understood as a state to be free of public attention that may affect or interfere with one's actions or decisions. (Black's Law Dictionary, 1999: 1233) In its recent understanding, privacy is not only protected by law but also by cultural, ethical and business/professional norms.

Personal rights or privacy rights (Privacy Rights) can be interpreted as an autonomous right owned by a person. Privacy or for general right of personal autonomy, but the Supreme Court has repeatedly ruled that a right of personal autonomy is implied in the "zones of privacy" created by specific constitutional guarantees. In early definition, Privacy Right is the right to be let alone; the right of a person to be free from unwarranted publicity that right of privacy is the right to personal autonomy. The U.S. Constitution does not explicitly provide for a right of" is generic term encompassing various rights recognized to be inherent in concept of ordered liberty, and such right prevent governmental interference in intimate personal relationships or activities, freedoms of individual to make fundamental choices involving himself, his family, and his relationship with others. The public has an obligation to create protection for rights violations in the form of disclosures, publicity and the disruption of personal and identity determination. In the United States, "privacy" and "privacy rights" have tremendous value. The protection of personal rights or private rights will enhance human values; Enhance the relationship between individuals and their communities; Increase independence or autonomy to exercise control and gain appropriateness; Increase tolerance and keep away from discriminatory treatment and limit the power of government. Today informational privacy become importantly sensitive in virtual world, as informational privacy is a private person's right to choose to determine whether, how, and to what extent information about oneself is communicated to others, esp. sensitive and confidential information (Black's Law Dictionary, 1999: 1233).

The phenomenon of 'privacy' as described indicates one of the arguments of the importance of regulating the utilization of information and communication technology (ICT) in legal understanding. Increasing the application of information and communication technology (ICT) or also known as Information and Communication Technology (ICT), especially

through telecommunication activities continuously transform local, national, regional and international economies into networked economy which is the basis for the formation of information society.

Big Data has a massive character and escalative because of the ease and speed of access to information technology or internet media. With just one touch it can spread the data widely and change in various formats in a short time. Government R.I. Seeks to encourage and protect social media personnel to stay safe and comfortable surfing in the virtual world, through legislation instruments namely Law Number 11 Year 2008 on Information and Electronic Transactions (UU ITE 2008) and Law Number 19 Year 2016 on Amendment to Law -Indonesia Number 11 Year 2008 on Information and Electronic Transactions (UU ITE 2016). Revision of the ITE Act in 2016 as evidence of the support of respected representatives of the people at the House of Representatives R.I. To the Government to exercise the rule of law and governance of virtual jurisdictions. The government is obliged to protect all Indonesian people in the virtual world or cyberspace. The state still has virtual jurisdiction that can not be reduced and no one can commit a crime without being punished by law.

2. Neo Cyberterrorism vs. Indonesian Legislation on Cyberlaw

a. Information Constitutional Rights in Indonesia

The recognition of independence expresses the mind and freedom of opinion as well as the right to obtain information through the use and utilization of Information and Communication Technology (ICT) objective to promoting the general welfare, and the intellectual life of the nation as well as providing a sense of security, justice, and legal certainty for users and Electronic System Providers. In the life of society, nation and state, the rights and freedoms through the use and utilization of ICT are conducted taking into account the limitations established by law with the sole intent of ensuring the recognition and respect for the rights and freedoms of others, and to fulfil the fairness accordance with moral considerations, religious values, security, and public order in a democratic society.

Law Number 11 Year 2008 as revised by Law Number 19 Year 2016 on Information and Electronic Transactions (Indonesian Cyber Law 2008 and 2016) is the first legislation in the field of Information Technology and Electronic Transactions as a much-needed legislative product and has become a pioneer that lays the foundation of the arrangement in the field of utilization of Information Technology and Electronic Transactions. However, in reality the implementation of the Indonesian Cyber Law 2008 is experiencing problems.

Firstly, the Indonesian Cyber Law 2008 has been filed 4 (four) judicial review at the Constitutional Court with the Decision of the Constitutional Court Number 50/PUU-VI/2008, Number 2/PUU-VIII/2009, Number 5/PUU-VII/2010, and Number 20/PUU-XIV/2016. Decision of the Constitutional Court Number 50/PUU-VI/2008, and Number 2/PUU-VIII/2009 ruled that defamation and defamation in the field of Electronic Information and Electronic Transactions is not merely a general crime but as offense. The affirmation of the offense of complaint is intended to be in equilibrium with the principle of legal certainty and sense of social justice.

Decision of the Constitutional Court Number 5/PUU-VII/2010 contains the opinion of the Court that the interception and interception authority is very sensitive because on the one hand it is a limitation of human rights, but on the other hand has the aspect of legal interest (interception as an instrument of enforcement Law-lawful interception). The opinion of the

Court is meant to make the regulation concerning the legality of interception shall be established and formulated in accordance with the Constitution of the Republic of Indonesia Year 1945. The Constitutional Court is of the opinion that since the interception is a violation of human rights as stipulated in Article 28J paragraph (2) of the 1945 Constitution of the State of the Republic of Indonesia, so it is reasonable and appropriate that if the State wishes to deviate from the privacy rights of those citizens, the State must deviate in legislation instrument and not in the form of government regulation instrument.

Decision of the Constitutional Court Number 20/PUU-XIV/2016 contains the opinion of the Court that in order to prevent any differences in interpretation of Article 5 paragraph (1) and paragraph (21) of the Indonesian Cyber Law 2008, the Constitutional Court stipulates that every interception must be lawful process as a lawful interception. The Court in its ruling adds a word or phrase "in particular" to the phrase "Electronic Information and/or Electronic Documents". It is intended that there will be no interpretation that the decision will narrow the meaning or meaning contained in Article 5 paragraph (1) and paragraph (2) of Indonesian Cyber Law 2008, to afford legal certainty of the existence of Electronic Information and/or Electronic Document as legal evidence need to be emphasized in the Elucidation of Article 5 of the Indonesian Cyber Law 2008.

Secondly, the provisions of searches, seizures, arrests and detentions provided for in the I Indonesian Cyber Law 2008 affectation problems for law investigators because criminal offenses in the field of Information Technology and Electronic Transactions are so rapid and perpetrators can easily obscure acts or evidence of crime.

Thirdly, the characteristics of cyberspace virtues allow for illegal content such as Electronic Information and/or Documents with content that violates decency, gambling, defamation or defamation, extortion and/or threats, disseminating false and misleading news (hoax) resulting in consumer losses in Electronic Transactions. Including as well as acts of spreading hatred or hostility based on tribe, religion, race, and class, and the sending of personally targeted violence or intimidating threats accessible, distributed, transmitted, copied, stored for re-dissemination from anywhere and anytime in electronic platform. Efforts to protect the public interest from all types of disruptions resulting from the misuse of Electronic Information and Electronic Transactions, it is necessary to affirm the role of the Government in preventing the dissemination of illegal content by taking action on the termination of access to Electronic Information and/or Electronic Documents, which have unlawful content inaccessible from Indonesia jurisdiction and the authority of the law investigator to request information contained in the Electronic Systems Provider for the interest of criminal law enforcement in the field of Information Technology and Electronic Transactions.

Fourth, the use of any information via the electronic media or electronic systems in regard with the personal data shall be made with the consent of the person concerned. It is therefore necessary to guarantee the fulfilment of personal data protection by requiring any Electronic System Provider to remove any irrelevant Electronic Information and/or Electronic Documents under its control at the request of the Person concerned by judicial appointment as known as "the right to be forgotten".

Based on above considerations and understandings it crucial to establish Laws on Amendments to Law Number 11 Year 2008 on Information and Electronic Transactions which reaffirm the provisions of the existence of Electronic Information and/or Electronic Documents in the Elucidation of Article 5, Electronic and/or Electronic Documents that are

not relevant in Article 26, amend the provisions of Article 31 paragraph (4) concerning the delegation of arrangement of interception procedures into law, increasing the Government's role in preventing the dissemination and use of Electronic Information and/or Electronic Documents have the illegal content prohibited in Article 40, amend some provisions concerning legal investigations relating to alleged criminal offenses in the field of Information Technology and Electronic Transactions in Article 43, and add to the elucidation of Article 27 paragraph (1), paragraph (3) and paragraph (4) to be more tuneful with the criminal law system legislated in Indonesia.

b. Cyberlaw Revolution in Indonesia to Combating Cyberterrorism

Republic of Indonesia Government authorizes power to the Ministry of Communications and Information Technology to discuss and draft the revision of Indonesian Cyberlaw 2008. Law Number 19 Year 2016 as revision of Indonesian Cyberlaw 2008 has been approved by the House of Representatives of the Republic of Indonesia (DPR-RI) for prompts are mostly highlighted only in terms of time of presence (Indonesian Cyberlaw 2016).

Since it was enacted in late November, with a political atmosphere that was warming after Muslim action on November 4 and by December 2, 2016, the revised Indonesian Cyberlaw 2008 was considered a legislative product to respond or even restrain the free speech. In fact, its name is a revision; the revised Indonesian Cyberlaw 2008 is not a completely new law. Moreover, the government uses for political purposes only briefly or to protect the interests of people and public interests.

If it is possible to reverse, the Indonesian Cyberlaw 2008 start out from the fact that the use of information technology should contribute to the enhancement of socio-economic welfare and encourage the achievement of the purposes of the state establishment. But not least, it raises complexity of issues from the technical implementation such the expanse of development, economics, law and culture in society. Based on these understanding in Indonesian Cyberlaw 2008 was issued as the first legislation on Information Technology and Electronic Transactions as a pioneering legislative product in laying the basis of regulation and protection in the area of Information Technology and Transactions Electronics. But in its dynamics environment of Information Technology it is necessary to fine-tune the needs and development of information society in Indonesia. Some legal cases based on Article 27 Paragraph 3 Indonesian Cyberlaw 2008 are often sued and questioned primarily regarding the threat of criminal sanctions set forth in Article 45 Paragraph 1 Indonesian Cyberlaw 2008.

The intention to revise the Indonesian Cyberlaw 2008 has come to light since 2009. That is, only a year after the Indonesian Cyberlaw 2008 was enacted has come to the idea of the revision as a result of the numerous cases that triggered controversy in relation with the idea/mind expression in digital form. Since 2009 it is also the Revision Bill of Indonesian Cyberlaw 2008 is included in the listed of the 2010-2014 National Legislation Program (Prolegnas) on the initiative of the House of Representatives. In 2010 up to 2011, the Government of R.I. starting to discuss the bill to revised Indonesian Cyberlaw 2008 through an inter-ministerial team as well as the harmonization process in the Ministry of Justice and Human Rights. This process has been completed in 2012. But in 2013, the draft amendment to the Indonesian Cyberlaw 2008 was harmonized from the list of priority legislative discussions in 2014.

Once received the mandate from the Parliament, the Government of President Joko Widodo and Vice President Jusuf Kalla fully agree that such revision should be a priority to present

more just rules and prevent criminalization of freedom of speech as well delivery fair opinion in digital platform. On February 9, 2015, again the Revised Bill on Indonesian Cyber Law 2008 was submitted by the House of Representatives into a priority bill to be discussed in 2015 along with 36 other bills.

Finally, after going through various meetings and deeply discussions of inter-ministerial and institutional harmonization, President Joko Widodo formally submitted the draft of Revised Bill on Indonesian Cyber Law 2008 to the Speaker of the House of Representatives R.I. with Presidential Letter No. R-79/Pres/12/2015, dated December 21, 2015. The Presidential Letter comprehends the governmental assignment of President R.I. to the Minister of Communication and Information Technology, and the Minister of Law and Human Rights, both individually and jointly to represent the President to discuss the Bill and get mutual consent with the House of Representatives.

On March 14, 2016, all political party legislative chambers in the First Commission on House of Representatives agreed to discuss the revision of Indonesian Cyber Law 2008 and come out of with the formation of the Working Committee to discuss in detail the contents of such revision. Mrs. Meutya Hafid, Vice Chairman of First Commission of the House who presided over the meeting at that time, confirmed that all political party legislative chambers had agreed to discuss the revision of Indonesian Cyber Law 2008 to Working Committee level and form of such Working Committee with membership including representatives of all legislative chambers in First Commission of the House. The approval of First Commission of the House, included the importance of the discussion of the substantial norm namely the threat of criminal sanction Article 27 paragraph 3 of the Indonesian Cyber Law 2008. Mrs. Evita Nursanty as a member of First Commission of the House, in her general opinion that in the revision need to be supported arrangements about the threat of punishment so that one can not be arrested and detained on charges of fault. Nevertheless, there must still be a minimum penalty for the offender so as to afford a deterrent effect.

Subsequently, a series of meetings between the Government and Working Committee of First Commission were held in the form of working meetings, working committees, collaboration team, and drafting team. By such process the team received much essential input and aspirations from non-governmental organizations (NGOs), academics, practitioners, and other society elements. Finally, the Bill has been finalized in the discussion of First Level on October 20, 2016 with the decision to agree to be forwarded to the next stage of Decision Making or Second Level Discussion in the House of Representatives Plenary Meeting.

The ultimate result happened at the Plenary Session on October 27, 2016 when the House of Representatives approved the Bill on the Amendment of Indonesian Cyber Law 2008 as Law. This above Law was officially signed by President Joko Widodo as Law Number 16 of 2016 and officially enacted on November 25, 2016.

Understanding the current situation, Indonesian Government are grateful that Indonesian Cyber Law have had the Law since 2008. Almost all of Indonesian people are feeling lately, that the social media situation is filled with defamation, hoax, unfounded slander between the conflicting parties. The President himself took the initiative to hold a Specific Limited Administration Meeting at the end of 2016 to discuss the anticipated developments in social media related to these latest developments. During this time President Joko Widodo who is known as a very tolerant of freedom of expression in cyberspace, let alone He himself is also very familiar with, and is an active communicator in, social media. However, with the increased tension and potential for social media outrage, the President felt important as well

and saw the need to strengthen law enforcement for anyone involved with independent judgement. The Government are even more grateful that thanks to the cooperation of the House of Representatives (especially the First Commission) and the assistance of thought from all stakeholders in the community, the new Indonesian Cyberlaw 2016 was successfully revised on time as the pressure intensified to provide improved principles of justice which is better for Indonesian people.

There are at least 5 (five) important and new legislation norms that formulate the Indonesian Cyber Law 2016 relevant to the fulfillment of a wisdom of justice for people who use the virtual world as a place to express opinions, as follows: *First*, to avoid imprisonment by reducing imprisonment from 6 (six) years to 4 (four) years. With this decrease in threats, the plaintiff parties and defendant(s) have the same legal position until it can be proven in the court litigation process. The defendant(s) need not be detained in advance because of the imprisonment under 5 years.

Second, adding provisions on "the right to be forgotten" to the provisions of Article 26 of the Indonesian Cyber Law 2016. In the future, the Operator of Electronic Systems shall remove the Electronic Information which is under its control at the request of the person concerned based on the court's award and provide such of motion procedural.

Third, protect the public from illegal and unlawful content with two ways, namely protection in terms of access restrictions and in terms of education. In terms of content, the government always gets input from various parties, especially related to pornographic content and gambling.

Fourth, is to accommodate the decision of the Constitutional Court by altering the procedural of lawful interception or intercepts, from those previously stipulated in a Government Regulation to be regulated in legislation instrument.

Fifthly, the declaration that legal evidence of the interception result is an interception conducted in the context of law enforcement at the request of law enforcement officers.

Law Number 19 of 2016 on Amendment of Law Number 8 Year 2011 on Information and Electronic Transactions authorized and enacted by the Government R.I. on November 25, 2016 as published in the State Gazette of the Republic of Indonesia Year 2016 Number 251 and documented in Supplement to the State Gazette of the Republic of Indonesia Number 5952.

3. Neo Cyberterrorism vs. Tech-Internet Platforms

Governments, tech internet industries, and netizen must interplay each their role to combating cyberterrorism with virtual jurisdiction principles. Governments and tech internet firms now broadly accept that they have a common interest in establishing global standards for exchanging data across borders in combating terrorism.

Fears that the internet is promoting and enabling Islamist terrorism are not new. But they have become sharper since 2014, when IS established its "caliphate" in parts of Syria and Iraq. It has put much more effort than its older rival, al-Qaeda, into creating sophisticated online propaganda, which it uses to recruit, promote its ideology and trumpet its social and military achievements. It puts as much attention into digital marketing as any big company, says Andrew Trabulsi of the Institute for the Future, a non-profit research group. "It's a

conversion funnel, in the same way you would think of online advertising.” (Bloomberg Businessweek, November 23-November 20, 2015; The Economist, June 10th-16th 2017).

IS’s media operation was portrayed in a report published in 2015 for the Quilliam Foundation, a counter-extremism think-tank in London. “Documenting the Virtual Caliphate” described an outlet that released nearly 40 items a day, in many languages, ranging from videos of battlefield triumphs and “martyrdom” to documentaries extolling the joys of life in the caliphate. Each wilayat or province of the caliphate has its own media team producing local content. Unlike al-Qaeda, which aims its messages at individual terror cells, IS uses mainstream digital platforms to build social networks and “crowdsource” terrorist acts. (Harvard Business Review, April 2016)

Its Twitter supporters play whack-a-mole with moderators, setting up new accounts as fast as old ones are shut down. Some accounts broadcast original content; others promote the new accounts that replace suspended ones; others retweet the most compelling material. (The Economist, June 10th-16th 2017) When the Islamic State’s releases a new recruitment video, its supporters spring into action. Rita Katz of the SITE Intelligence Group, a Washington-based firm that tracks global terror networks, analysed what happened to “And You Will Be Superior”, a 35-minute video released in March that follows suicide-bombers, from a doctor to a disabled fighter to a child. (The Economist, June 10th-16th 2017) Translators, promoters, social-media leaders and link-creators joined together to promote it across the internet. One of these groups, the Upload Knights, creates hundreds of links daily across streaming and file-sharing sites. Ms Katz found that in the two days after the film’s release, it distributed the video with 136 unique links to Google services (69 for YouTube, 54 for Google Drive and 13 for Google Photos). (The Economist, June 10th-16th 2017).

CONCLUSIONS

Further progress will require joint action by internet firms and governments. The fear laws along the lines of one recently acted in Germany that would see those fined vast sums unless they speedily remove any content that has been flagged as hate speech. They also have a growing commercial interest in cracking down on terrorist content, which hurts their brands and could cut revenue. In recent months some of YouTube’s clients pulled their ads after realizing that they were appearing next to extremist videos. Greater legal certainty, less confrontation and more co-operation between governments and firms will not drive jihadist propaganda off the internet altogether. But they should clear the worst material from big sites, help stop some terrorists—and absolve tech firms from the charge of complicity with evil.

ACKNOWLEDGEMENT

All materials in this article are based on references from scholarly writings in the form of books, scientific journals, research reports, dictionaries and other writing documents in which all copyright inherent is fully protected by law for its author(s).

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The Causes Of Low-Quality Licensing Services For Advertisement In Bandung City

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ABSTRACT

The quality of the licensing service for advertisement becomes an vital aspect in clearing up the performance of government organization. The licensing service for advertisement is a responsibility that must be accomplished well by the government to increase the society's support. The low-quality or sub-standard of licencing service for advertisement is triggered by various issues. The purpose of this research is to describe and analyze the quality of licensing service for advertisement; the dominant factor that causes low-quality of licensing service for advertisement, and the percentage of influence of the dominant factor. This research used mixed methods. The acquisition of data was done through observation, interviews, and questionnaires. The measurement model in this research used Partial Least Square-Struktural Equation Modeling. The results showed that the licensing service to the advertisement had a low-quality service. It was proven by the majority of the informants' answers which stated that the licensing service for advertisement was enough or even less qualified. Strengthened by the result of quantitative research, the categorization showed the total score of Service Quality percentage laid between median and quartile III limit (50% up to <75%) which meant the quality of the licensing service for advertisement was enough. The research finding showed that Bureaucratic Communication was the dominant factor that determined the quality of the licensing service for advertisement. Bureaucracy Communication had significant influence on the quality of licensing service for advertisement. The significance test result of the structural model showed the path coefficient of Bureaucratic Communication on the Quality of Service was tested significant ($|t\text{ count}| > t\text{ table} = 1.96$). Based on the result of significance test and the finding about the dominant influence of Bureaucracy Communication on the Service Quality ($R^2 = 58.1\%$), therefore the Bureaucratic Communication is the dominant factor that has a positive influence significantly to the quality of licensing services of advertisement in Bandung City.

Keywords: licensing service for advertisement, Bureaucracy Communication

INTRODUCTION

Quality of service is a strategic position in developing bureaucratic performance and can affect the image of public organizations. Tjiptono (2000): "The concept of quality is often considered as a relative measure of the distinction of a product or service consisting of quality of design and quality of conformance. Quality of conformity is a measure of how far to meet the requirements or specifications of the specified quality." Dwiyanto (1995): "Quality of service is becoming gradually important in explaining the performance of public service organizations, service quality often forms a public image of public service

organizations". In this case, negative images about public organizations frequently appear because of the community dissatisfaction with the quality of service received.

The issues of public service in the setting of government administrations have long been a centre of public attention, this is caused by various factors that are considered disadvantageous to society. Some of the causes for the low-quality of public services are because of the factor of human resources' performance or bureaucratic behaviour, government management, bureaucratic culture, weak policy implementation and innovation in information technology, and also the good governance principles that have not yet been executed appropriately. This condition implies that the quality of services provided by the government apparatus in the present day cannot satisfy people. Problematic service, unclear service procedure or lack of information procedures, the lack of means and media information services, inefficiency, slow, unfriendly and the lack of service completion time and the lack of control of cost service are clear evidences that the services provided by the government are still corrupt. The alarming portrait of the current public service is actually in accordance to Mahmudi (2007): "In general, the government organization often face three problems that include: effective, inefficiency and lack of competent services".

The poor quality of service will affect the low level of public satisfaction. In relation to the issue of licensing advertisement service in Bandung city, it appears that the number of illegal and unlicensed billboards illegal, or the expired period of the license, and the number of billboards disturbing the peace, beauty and aesthetics of the town; it is allegedly due to several things including the persistence of officials who protect the services user, lack of socialization and information conveyed about the clarity of mechanisms, service procedures, lack of communication media and visual aids so that data and information on advertisement permit services are not well-delivered, and there is also lack of information about the cost and time of service and without a clear assurance when the service process takes place. All these issues are the indications of the lack of bureaucratic communication executed in licensing advertisement service in Bandung.

Bureaucratic communication needs to be built by the government as the implementer of the public service to the people. Romli (2013): "The function of communication in government is to reach understanding with one another, to build trust, to coordinate actions, to plan strategies, to perform the division of labour, to perform the activities of the group." Without communication, the service process, regulation, supervision and the relationship between government and the public will not run properly, it will eventually affect a low-quality public services, especially in the licensing advertisement service.

THEORETICAL FRAMEWORK

In a public perspective, the government is an institution that plays a significant role as a service provider and is considered as the most responsible one in carrying out the success of excellent public services. Rashid (2002) "the main task of government can be divided into three main functions, namely service, empowerment and development." Moestopadidjaya (2004): "To improve the quality of service personnel must have a passion for serving (a spirit of public service) and should be a community partner (partner of society) or doing the collaboration with the society". Services provided by the government to the community as an effort to protect and meet the needs of the community.

Tjiptono (2006) "Quality is a standard that must be achieved by a person, group, organization on the quality of human resources, quality of work, process and work in the form of goods or services". Goets and Davis (Arief 2006) "Quality is a dynamic condition that deals with products, services, people, processes and environments that meet or exceed expectations. Thus, the quality can come into contact with the terms of excellent service or dominance provided by the government to the public. Tjiptono and Chandra (2007) "superior service in outline contains four elements, namely speed, precision, hospitality and comfort". Sampara (2000) "The best service is to serve every moment quickly and properly to be polite, friendly, helpful and professional." Handi (2002) "Good service is the ability to provide services that can give satisfaction to the customer in accordance with specified standards". Consequently, in creating a good quality of service every organization must be able to identify and manage critical moments of service well. If not managed properly then the service will not be qualified.

Various factors cause the low-quality of public services, there are: Nurmandi (2014) "information technology factor". Alamsyah (2003): "Bureaucratic Behavior factors influenced by social, economic and cultural factors of bureaucracy." Main (2004): "Bureaucracy behavior and bureaucratic culture." Libing (2008): "Service system, service strategy and the customer awareness." Samahuddin (2011): "the Adaptive Organizational Structure." Nurdin Encep (2012): "Bureaucratic Behavior." Kasman Andi (2013): "the behavior of the bureaucracy has yet to carry out services that are fair, caring, discipline, sensitive and responsible." Kaunang Markus (2013): "the transactional leadership, not a democracy in the service, the use of information technology as well as the occurrence of transformational leadership in service delivery." Surachmin (2013): "the behavior of the corrupt organization."

Egetan Maxi (2014): "the behavior of individual and organizational behavior lack implementation of specialization, low organizational formalization and centralized organization." Thoha (2000): "Information Technology, Innovation, Bureaucratic Culture, the procedures, Human Resources." Asropi (2008): "HR leadership, quality and morality of human resources, performance system, bureaucratic innovation and bureaucratic culture." Jati (2011): "Bureaucratic apparatus, people did not believe in improved governance management." Rajab (2012): "principles of Good Governance have not been executed properly" Jani (2013): "principles of Good Governance." Romli "The ability of bureaucrats (HR), work orientation, organizational structure, Model Leadership, Culture." Savirani (2013): "Innovation , principles of good governance, transactional politics, personalization of power." Pribadi (2013): "principles of Good Governance." Hanif (2013): "principles of Good Governance." Rohilie (2015): "human Resources as the executor of the bureaucracy." Kurniasih (2015) "HR performance does not have the SOP." The Word (2015): "Development of Innovation, Technology Information, Bureaucratic culture."

For the success of the quality of public services, not only it can be detected through its approach to the quality of public services alone, but also it can be done and traced through the understanding of the various dimensions of quality of public services. In its principle, the dimensions of public service quality can describe how much the quality of service provided by the Government. This means that through a comprehensive study of the quality dimensions of public services, it will be able to know whether the services provided are qualified or not, so that it will be reflected in the level of satisfaction of the community that gets the service. Therefore, in accordance with the focus of research in the licensing

advertisement service in Bandung as a research variable to be examined, then the study of the dimensions of public service becomes a very important thing to say.

The dimensions of quality of service (TERRA) by Zeithaml et.al (1990): (1). Tangibles. *Appearance of physical facilities, equipment, personnel, and communication materials*; the factor of service quality that can be observed directly. Appear physically or something that can be perceptible and be verified immediately. (2). Reliability. *Ability to perform the promised service dependably and accurately*. The capability and reliability to provide dependable service. The ability to fulfill the potential in accordance with the previously presented, on condition that the service must be accurate and consistent. (3). Responsiveness. *Willingness to help customers and provide prompt service*, the ability to help with sincerity to provide services or has a high sensitivity to the consumer with the right to act according to the needs. (4). Assurance. *Knowledge and courtesy of employees and their ability to convey trust and confidence*, the ability to provide security in getting service so there is no doubt in the emergence of problem cases in service delivery. (5). Empathy. *Caring individualized attention, the firm provides its customers*, feel what other people feel, really giving great and special attention, and try to understand and comprehend what the requests, wishes and needs of customers.

The TERRA theory of Zeithaml is what researchers use as parameters to measure public services provided by the government to the public. Selection of this theory is based on several considerations, there are: (1). In terms of the public service approach looks very inherent (attached) with the services provided by the public sector, especially local governments, including the Government of Bandung. (2). The essence of this theory is more focused on the public services provided by the regional government of Bandung, especially in the licensing advertisement service. (3). The phenomenon of the licensing advertisement service in Bandung has tendency to work slow, inefficient, complicated and sometimes are unpredictable.

Therefore, in order to improve the licensing advertisement service in the city of Bandung, it needs a paradigm shift in changing the paradigm of public services to the public sector which has been implementing an online-based service, in which is still less optimal in meeting the needs of society. It is expected to change through the implementation of bureaucratic communication in licensing advertisement service.

Responding to change and commitment to the superiority of public organization to be able to exist in public, then it needs a more proactive, creative, innovative and more oriented mindset to the public interest, it also needs to build and implement bureaucratic communication in government organization. Through the implementation of the bureaucratic communication, the public service will be more effective and carry out higher quality. In this concept of public service from Zeithaml, it is highly relevant in today's public demand that considers it necessary to establish and implement bureaucratic communication. This view is in line with the opinion of Osborne and Geabler (1996): "the entrepreneur government must be willing to abandon the old method of program; it means that the government must be innovative, imaginative, creative and communicative and willing to take risks. Osborne and Plastrik (2005): "There is a necessity to do an update on the government sector, system transformation and government organizations fundamentally in order to create a dramatic and effective improvement, and the ability to innovate and communicate". The communication is achieved through the interaction by improving the quality of the communicators, clarity of information, and media communication channels.

That view can be interpreted that there is a shift in the paradigm of governance system that leads to a system of government that is innovative, communicative and proactive in order to encourage fundamental changes including the licensing advertisement service, as well as to create effective and communicative governance.

From various factors that can be indicated as the cause of low-quality service, the researcher suspects that there are more dominant factors that can affect the poor quality of public service implementation that is the factor of "Bureaucratic Communication". Bureaucratic communication factor is a very vital factor in the provision of services, the establishment of communication between service providers and service users to bring a positive impact on the quality of the foundation of licensing advertisement service. This is in line with Hartley Jean (2005): "Public service also needs to consider government innovation strategies. Such innovation strategy including political arrangements in local government, a way to build communication and improve the quality of public services. "

Bureaucratic Communication is a system that organizes large organizations in order to obtain qualified, efficient, rational, and effective governance. Dwiyanto (in Pasolong 2013) there are several indicators to measure the performance of the government bureaucracy, namely: (1) Productivity; (2) Service quality; (3) Responsiveness; (4) Responsibility; (5) Accountability. Romli (2013): "In general, the function of communication is to reach understanding with each other, strategic-planning, trust-building, coordinating actions, performing the division of labor, doing group activities, and sharing the same taste." Furthermore, Schramm (in Effendi 2000: "Function and perspective of communication must exist within the government bureaucracy as the main task of the government bureaucracy is to provide services, organize, supervise and obtain the relationship between government and society." Communication will be successful if the message sent by the sender matches frame of reference, in which is the blend of experience and understanding (collection of experiences and meanings) that have been obtained by the communicant.

The achievement of a quality in public service is influenced by the effectiveness of communication carried out by the bureaucracy. The factors of the effectiveness of communication by Yuwono (1985) are as follows: (1) Quality of communicator, (2) the delivery of information, (3) Media and communication channels, (4) Communicant, (5) Communication atmosphere between communicator and communicant. Thus, optimization of bureaucratic communication in licensing advertisement service is supported by five factors that influence the effectiveness of the communication.

RESEARCH METHOD

The research method used Mixed Methods. Sugiyono (2011) Mixed Methods: "research methods that combine and combine Qualitative methods with Quantitative methods to be used jointly in a research activity to obtain more comprehensive, valid, reliable and objective data". Bogdan and Taylor (in Moleong 2007): "The methodology of qualitative research are procedures that produce description in the form of written or spoken words of people and behaviors that can be observed". Characteristics of qualitative and naturalistic research is the researchers collect data through situational observations, interviews, researchers as the main instrument or research tool. Denzim and Lincoln (2005) Qualitative research: "a situated activity that locates the observer in the world". Based on the analysis, this quantitative research using description and verification approach. According Sugiyono (2009) descriptive research is research that aims to describe the phenomenon of the issues examined. While the

verification study also called as hypothesis testing; it is a research that aims to test the theory or the research that already exists, which is formulated in the research hypothesis.

Data collection techniques in qualitative methods through secondary data and primary data (observations and interviews), with a purposive sampling technique. Sugiyono (2011), purposive sampling is a sampling technique with certain considerations in the form of information mastery, the person most affected by the incident. The validity test of the data is conducted through the credibility test, the value of research transfer, dependability. Nasution (2003) To establish the validity of the data, it needs investigation techniques through (1) The credibility test through an extension of the observation period, continuous observation, triangulation discuss with others, using reference materials, conducting member checks, (2) the transfer of the research, (3) dependability/reliability. Only with reliable tools so there will be a valid data obtained. Analysis of the data used in qualitative research is descriptive analysis. The data analysis technique is through data reduction, data display, conclusion and verification. Nasution (2003) data analysis in qualitative research should start from the beginning, the data obtained from the field soon to be transferred in the form of writing that is still common through: (1) data reduction, (2) display / presentation of data, (3) the conclusion and verification.

The informants in the qualitative research are: the Chief and staffs of Integrated Licensing Service Agency (BPPT), Spatial Planning and Development (Bina Marga) and Irrigation Department staff, Spatial and Cipta Karya Department staff, Cemetery and Park Service staff, Tax Service Department staff, Civil Service Police Unit (Satpol PP) of Bandung City officers and from PT Rajawali Neon. The selection of informants because they are the elements of implementers and service providers and as an element of service recipients in the city of Bandung.

Data collection techniques in the quantitative method, the primary data obtained through the distribution of questionnaires. The questionnaire instrument is measured through the use of ordinal in Likert scale. Malhotra (2007), "a form of scale that identifies the answers of the respondents to the statement about the object." The sampling technique of the probability sampling is simple random sampling, Sugiyono (2012) "The sample taken randomly from members of the population", based on the list of service users from PT Rajawali Neon. The sample size uses power analysis technique from Cohen & Cohen (1983), "which determines the sample size based on the estimated value of the correlation coefficient or the coefficient of determination of the effect of a number of causal variables on a given variable". The sample size is 30 respondents. Validity of data is established by validity test and reliability test. Azwar (2007) "The validity of the precision and accuracy of a measuring instrument in performing the measuring function". Sugiyono (2012) the validity test is finalized by Pearson correlation method between the item score with the total score, by the formula:

$$r_i = \frac{n \sum XY - (\sum X)(\sum Y)}{\{n \sum X^2 - (\sum X)^2\}\{n \sum Y^2 - (\sum Y)^2\}}$$

in which:

X = the score of tested item

Y = the total score of all item

The foundation of the decision-making in the validity test: If r significantly positive, in which: $r > r_{table}$ (with $n = 30$, $r_{table} = 0,306$ on $\alpha = 0,05$ test type 1-side) or statistic test $t > t_{table}$ (with $n = 30$, $t_{table} = 1,701$ on $\alpha = 0,05$ test type 1-side), so the statement is considered as

valid. While if r is not significantly positive, in which: $r \leq r_{table}$ or $t \leq t_{table}$, so the statement is considered as invalid.

The reliability test, Azwar (2007) trust, reliability, or consistency of measurement results. Sugiyono (2012) The consistency of the measurement results can be measured in one implementation of measurement based on the consistency between items in the drafting of internal instruments, with Cronbach's Alpha method as follows:

$$r_{\alpha} = \frac{k}{(k-1)} \left\{ 1 - \frac{\sum S_i^2}{S_t^2} \right\}$$

in which

sk = Mean square among the subjects

$\sum S_i^2$ = Mean square of error

S_t^2 = total variant

The foundation of the decision-making for the reliability test: If r_{α} is significantly positive, in which: $r_{\alpha} > r_{\alpha table}$ of statistics test $t > t_{table}$, so the instrument is considered as reliable. While if r_{α} is not significantly positive, in which: $r_{\alpha} \leq r_{\alpha table}$ or statistics test $t \leq t_{table}$, so the instrument is not considered as reliable. The value of $r_{\alpha table}$ and t_{table} is the equal in validity test.

Data analysis in quantitative method consists of descriptive data analysis of each variable and verification analysis on the influence between variables. Analysis of the data through the display of data, descriptive analysis, raising the scale of data, analysis of Partial Least Square - Structural Equation Modeling (PLS-SEM).

RESULT OF RESEARCH AND DISCUSSION

The quality of licensing advertisement service in Bandung, which is measured through the variables of public services which are translated into five dimensions of tangibles, reliability, responsiveness, assurance and empathy can be considered as not qualified enough. The low-quality of licensing advertisement service can be seen from the tangibles aspects that can be considered as still minimum in relation to working space of the licensing advertisement service, working equipment, means of information. In this case, the presence of a separate working space of each cluster is essential to be able to enhance the comfort of the services user. The appropriate equipment is also required to support the online system, considering there was a complaint from informants regarding the computer and Wi-Fi facilities in which are considered as insufficient so that it can influence the service process. It is also essential to improve on the means of information through electronic media as well as through print media and through a variety of property to convey the means of information. With the possession of good information means then the information will also be well absorbed by the service users.

In relation to the reliability aspect, low employee creativity is characterized by the lack of innovation in services, the low-genuineness of employees in providing services as proven that there is corrupt person who commits fraud in the services, the accurate time in processing service is still absent. In order to stimulate and foster employee creativity as it would require the services of a more formal, legalistic approach oriented to user satisfaction. For that it is necessary to have enough freedom to each employee to develop creativity to seek and develop new ways of working that are more able to satisfy the expectations and demands of the service users rather than just carrying out basic tasks. New way of working in the service

concept will create innovations in the system of government in running the government, for example carrying out the licensing advertisement service on time. The service process with the given time will create satisfaction for service users.

On the responsiveness aspect, it can be seen that there are still many employees that have weak responsiveness to the adversity, request, and issue from service users. In this case, the executor of the services should be responsive, sensitive and have a sense of care for service users and the need to conduct an approach to the service users. The difficulty of users in the licensing advertisement service should not become a burden for implementing fast service, the employees need to overcome this problem, so in the future, this service can be a potential for an increase in the locally generated recurring revenues (PAD). With the orderly process of licensing advertisement service, it will certainly have an impact on the orderly installation of billboards so that the establishment of order and the beauty of the city so there are not many illegal billboards that do not have permission.

On the assurance aspect related to the weak guarantee for service users, such as the lack of clarity of information, lack of information about the mechanisms and the simplicity of the procedure, the lack of clarity about the certainty of the time and cost of services and lack of information about legal certainty. This information is not well-absorbed as various means of communication is still minimal so the lack of good communication occurs that affects the lack of clarity of the information to the service procedures, the certainty of the time and cost of service. In this case the need for clear information, clarity and simplicity of service procedures and their transparency in cost and time of service and lack of certainty of the law in the process of licensing advertisement service. Clarity of information through communication will be able to accelerate the service process and create better quality services.

In the aspect of empathy associated with the attention and the patience of apparatus in carrying out the service process. Apparatus as executor services need to pay attention to the service and have the patience in the service process. If the service users receive appropriate attention and service with patience from the apparatus, the service users will feel more comfortable and it can increase public confidence in the government. It is also expected that a good communication can be created between government officials with service users. Therefore, efforts to improve the quality of the licensing advertisement service by building and improving good communication between service providers with service users.

However, in practice the communication occurred between government officials as executors of service to the public as users of the service can still be said to be lacking. The lack of communication between government officials with the public service users and results from field research through the quality of communication which are translated into quality dimensions communicators, information process, information media, the delivery of information and communication atmosphere. In order to attempt the implementation of bureaucratic communication in public services (especially in the licensing advertisement service) then it should be given emphasis to the dimensions of the communication quality.

Aspect of quality of the communicator, associated with a weak majority apparatus to the understanding of regulations, rules and information about the licensing advertisement service, the level of ability of employees to express thoughts, ideas, concepts, the level of employee competence in understanding the requests of the people, the ability of employees to answer the question and levels of employees' capability to receive trust from service users. Ability is

the main capital for the apparatus in the service process, so if the apparatus has a variety of capability, they can complete the process with good service, they can meet the demands and the needs of people.

Aspects of the delivery of the information, the lack of information given about the mechanisms, procedures, time and cost of the service is one of the barriers in the service process. Information is an important tool in the service process, clarity and correctness of the information will have a positive impact and may assist in the quick service, in this case the apparatus must be able to provide the correct information in accordance with the provisions of the licensing advertisement service. Aspects of tolerance to various types of violations that occurred in the rules, regulations, policies governing the operation of the advertisement should be avoided so that in this case the essential fact of the information submitted relating to the rules, the truth of its terms of service, the truth of the information about the service mechanism, the truth about the timing and cost of service. Thus, the information conveyed can be absorbed well so that there is no misunderstanding.

Related to aspects of communications and media, the lack of media or means in the service process would interfere with the smooth in-service delivery and have impact on the service user dissatisfaction. Media is a tool that is used as a means to establish two-way communication, a variety of media can be used to establish good communication, either through the print and electronic media, even including social media like now that can be used by all people. The lack of media or means of communication which is happening today can have an impact on the quality of service and influence the service process. The lack of information conveyed through common socialization, such as lack of brochure, the absence of posters and stickers to convey information about the procedures and mechanisms of the licensing advertisement service. For the utilization of this medium, it needs to be improved because it is expected that this medium can facilitate and bridge the two-way communication between the two parties. The media are also expected to deliver a message to the other party as well, and can be guaranteed that the media is the most appropriate means to convey information.

Aspect of the delivery of information delivery, the clarity and certainty of information that is still felt by users of the service can weaken the service process. The clarity of information can help the service process to be fast; sufficient information will facilitate the service process because the elements involved in the service process already understand the mechanisms and procedures. The clarity and adequacy of information is needed, because indirectly, there will be interaction between the parties so it is expected at that process, it can establish a good communication. The clarity of this information can be conveyed through socialization that is continuous or through a variety of adequate media or means of communication. The clear information in service should also be conveyed properly, for example, the certainty about time, cost of service, service procedures, terms and service mechanism so that there is no misunderstanding in the service process.

Aspects of the communication atmosphere, communication is a process of interaction between the two sides or more. The communication atmosphere can affect the interaction and communication to be good or bad at the same time. Factors that could create an atmosphere of communication, such as the transparency of communicators, honesty, intimacy and fairness of executive service. These factors can affect the atmosphere of good communication when applied and vice versa if it is not applied will lead to the poor communication atmosphere.

Transparency regarding time, cost and service mechanism is needed to avoid irregularities in the process of service and honesty is required for the executor of the services, especially in the matter of time and the cost of services to avoid any charges beyond the requirements. The honesty of the employee will bring a positive impact on the service process and will create an atmosphere of intimacy between the two sides, but if dishonesty is done, the trust from the service users cannot be realized and it will not bridge a good communication either. To establish good communication, to create the quality of services, especially in the licensing advertisement service, it requires the transparent attitude, honesty from the employees, and there is a need to build harmony between employees with service users. In other words, the communication quality can be determined by the quality of communicators through capabilities in various aspects, the truth, the accuracy of the information presented, the means of adequate communication, delivering information that is clear enough and certain, the volume of information dissemination as well as the need to apply the principles of transparency and fairness in the service process.

Thus, the causes of low-quality in licensing advertisement service in Bandung based on the findings of the research through a qualitative approach is a factor of Bureaucratic Communication. It can be seen that there is still non-optimal bureaucratic communication is done and there is the absence of the establishment of a good bureaucracy communication between the service providers and the service users.

The result of the qualitative research is verified through the quantitative approach. The result of quantitative research shows that the significance test in the structural model, demonstrated that the path coefficient of Bureaucratic Communication (KOMB) to the Quality of Public Service (KUPP) is tested significantly ($|t_{\text{count}}| > t_{\text{table}} = 1,96$). Based on the result of the significance test and from the findings of the dominant influence of Bureaucratic Communication to the Quality of Public Service ($R^2 = 58,1\%$), it can be concluded that Bureaucratic Communication is a dominant factor that has influenced positively and significantly to the quality of the licensing advertisement service in Bandung. The result of the impact test of Bureaucratic Communication to the Quality of Public Service shows that Bureaucratic Communication has a significant influence to the Quality of public service. The direction of the impact of Bureaucratic Communication to the Quality of Public Service is positive. It means that the better of Bureaucratic Communication has a tendency to enhance and improve the higher Quality of Public Service. The degree of influence of Bureaucratic Communication to the Quality of Public Service can be categorized as strong with its influence as many as 58,1% (>50%). This finding show that Bureaucratic Communication is a dominant factor in the Quality of Public Service.

Another finding of this research is the characteristic of Bureaucratic Communication in improving the Quality of Public Service. Based on the analysis on its characteristics, Means of Communication is the dominant characteristic of Bureaucratic Communication with the measurement coefficient as many as $\alpha_3 = 0,803$; after that The Delivery of Information ($\alpha_4 = 0,797$); The Communication Atmosphere ($\alpha_5 = 0,572$); The Information Presented ($\alpha_2 = 0,512$); and the Quality of the Communicator ($\alpha_1 = 0,507$). While the responsiveness is the dominant characteristic of the Quality of Public Service with the measurement coefficient as many as $\alpha_8 = 0,916$; after that Guarantee ($\alpha_9 = 0,755$); Dependability ($\alpha_7 = 0,733$); Empathy ($\alpha_{10} = 0,706$); and Direct Evidence ($\alpha_6 = 0,590$).

The results of quantitative research above indicate that the strengthening of the bureaucratic communication; characterized by further improving the means of communication, delivering information, communication atmosphere, the information presented, and the quality of the communicator will improve the quality of public services. It was revealed that the means of communication is a dominant characteristic of bureaucratic communication and responsiveness is a dominant characteristic of the quality of public services. As a theoretical implication, the findings of this study indicate that bureaucratic communication is the dominant determinant of the quality of public services. As a practical implication, the findings of this study also show that the licensing advertisement service in Bandung City strategically can be enhanced through improving bureaucratic communication with prioritizing the improvement on the means of communication, delivery of information, communication atmosphere, the information presented, and the quality of the communicator. Appropriate characteristics, improving the quality of public services also need to be given priority on the improvement of responsiveness, assurance, reliability, empathy, and direct evidence.

With the discovery of "Bureaucratic Communication" as the dominant factor affecting the quality of the licensing advertisement service, it cannot be separated from the theory that researchers use as a benchmark or indicator to determine the causes of the low-quality services licensing advertisement service in Bandung; by using the theory of quality of service public from Zeithaml, Parasuraman and Bery, known as the theory of TERRA through the dimensions of Tangibles, Reliability, Responsiveness, Assurance and Empathy. This theory is used by several considerations, namely:

- 1) In terms of public service approach of Zeithaml, Parasuraman and Berry looks very inherent (attached) with the services provided by the public sector especially the local government including the Government of Bandung.
- 2) The essence of the theory of Zeithaml, Parasuraman and Bery focused more on public services provided by the regional government of Bandung

The phenomenon of public service in government of Bandung City, is that there is a tendency of slow, inefficient, complicated and sometimes unpredictable performance. Therefore, in order to improve the quality of public service implementation in Bandung City. It needs a paradigm shift in changing the paradigm of public services in the government sector in this regard to the implementation of the licensing service which has been based online that proven to be less than optimal in meeting the needs of society. It should be changed through the establishment of Bureaucratic Communication in the public service.

Thus, the researchers conclude that the findings of the research results can be said to support and strengthen on public service quality theory of TERRA of Zeithaml, Parasuraman and Berry as well as supporting and strengthening of the theory of factors of communication effectiveness from Yuwono.

CONCLUSION

Based on the results of research and discussion, the researchers conclude that the findings of the research of the causes of low-quality in licensing advertisement services is a factor “**Bureaucratic Communication**”. Bureaucratic communication factor is the most dominant factor affecting the quality of licensing advertisement service in the city of Bandung. Bureaucracy communication factor has a significantly positive effect on the quality of the licensing advertisement services. The results of the significance test on the structural model shows that the path coefficient of Bureaucratic Communication (KOMB) on the Quality of

Public Services (KUPP) tested significantly ($|t_{\text{count}}| > t_{\text{table}} = 1.96$). Based on the test results and their significance of the findings of the dominant influence of the Bureaucratic Communication on the Quality of Public Services ($R^2 = 58.1\%$). The result of this research on bureaucratic communication and how it affects public service, especially the low-quality in licensing advertisement service is actually the defining factor who distinguishes the findings of research conducted by other researchers previously.

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The Evolution Of Indonesian Military Doctrines In Old Order, New Order And Reformation Era

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ABSTRACT

This study discusses the doctrines evolution experienced by Indonesian military during the Old Order, the New Order until the Reformation Era. Under Soekarno leadership, the use of military force was outward looking and offensive as well as viewed neighbouring countries as potential enemies. The New Order under Soeharto, the doctrine military was formulated for four forces to amend ABRI disintegration. Soeharto prioritized homeland security and built synergies among countries in the region. The military doctrine in Reformation Era has undergone three amendments as an effort to improve military professionalism. This study explained the factors causing the evolution of the Indonesian military doctrine and outlines the doctrine evolution occurred during three periods. This study uses qualitative method with Neoclassical Realism theory to analyze domestic factors, geopolitical area and systemic factors within the military doctrine evolution. The findings show that domestic politics is the most dominant factor for the evolution of military doctrine. Finally, it was concluded that the Indonesia military's evolutionary doctrine was a form of adjustment of political developments and strategic environment in guiding the Indonesia's national security.

Keywords: Evolution, Indonesian military doctrine, Old Order, New Order, Reformation Era.

INTRODUCTION

Doctrine constitutes a teaching that serves as a guidance for military forces in performing duties which is derived from historical experiences, the intrinsic values of the national struggle and theory of both conceptional and implementative operational natures as the basis of thinking method, behavior pattern and pattern of action in the nurturing and use of power. Therefore, doctrine has a highly fundamental role for the military in guarding the sovereignty and integrity of Indonesia that has experienced three governmental era namely Old Order (1945-1967), New Order (1967-1998) and Reformation (1998-present). Within the three governmental eras, Indonesia faced a highly dynamic domestic politics, regional geopolitics and global development.

In the Old Order, Indonesian military faced various physical conflicts to defend the independence from the Netherlands' military aggression, various armed rebellions and instability of domestic politics. Amidst the political instability and economic downfall, Soekarno was able to transform the Indonesia military to become the strongest in Asia in 1960s (Marsetio, 2014). It was during the period that there emerged a thought to develop a military doctrine. During the New Order period under Soeharto leadership, the recovery of national security stability and economic development became the main priority. To realize the national stability, Soeharto applied inward and outward looking strategies (Dewi Fortuna, 1992). Soeharto changed the orientation of foreign policy and gave dual roles to the Republic of Indonesia Armed Forces (ABRI) which was described in his doctrine. In Reformation Era, the Indonesian National Armed Forces (TNI) conducts internal reformation by planning the elimination of ABRI dual-function. Dual-function was no longer relevant to the nation

condition and caused biases in the national political system as well as eliminating ABRI professionalism. Five national leadership changes gave different influence in building military doctrine and Indonesian role in Southeast Region. In addition, Indonesia faced China's hegemony and the USA rebalancing politics in Asia Pacific. In responding to the progress of domestic politics, regional and global development, during the Reformation Era the TNI had transformed its doctrine three times.

Since the independence day, Indonesia has experienced three governmental periods with different sets of national problems. Similarly, military as the guarding force of nation and state existence must have a guidance capable of accommodating any changes and overcoming any kind of national security threats through the development of its military doctrine. Accordingly, this study is intended to analyze factors that caused the evolution of Indonesian military doctrine and describe the evolution of military doctrine that occurred during the Old Order, New Order up to Reformation Era.

THEORETICAL FRAMEWORK

Indonesia military doctrine study was done by Jenkins (1983) titled *The Evolution of Indonesian Army Doktrin, Thinking : The Concept of Dwifungsi*. This study analyzed the progress of military doctrine described in five periods, i.e. physical revolution period (1945-1949), liberal democratic (1949-1957), (1957-1959) period, (1959-1965) period and post-1965 period. Jenkins gave an explanation on the condition of domestic politics and the national security condition at that time creating the military with a non-military role. However, the review only discussed one of military doctrine aspects especially those related to the Indonesian military dual function and was limited to post 1965 period.

The above fact is consistent with a study conducted by Kier (1992) who found that military doctrine constituted a product of domestic politics and organizational factor. Civilian intervention and perspective on military influenced the progress of doctrine. In the development of Indonesian military doctrine, domestic politics gave different effects from time to time. This is consistent with a study by Desh (1999) who argued that aspects found in military doctrine were one of determinants in civilian control power on military. A rumor was deemed as a threat or not depended on how was the civilian leader's perception in responding it.

An article by Andi Widjajanto on Media Indonesia newspaper dated April 28, 2005 titled *Developing Indonesian Military Doctrine* described the importance of formulating military doctrine for the government in using military power. In respect of this, the state's view on war must be included in military doctrine of strategic nature and described in operational and tactical doctrines. Andi also said that there was a need for a joint operation doctrine in addition to force based doctrine. This thought showed his capability in reading the condition of military doctrine and the need for military to develop doctrine as a guidance to the implementation of duty. Andi (2010) completed his writing by making a review on the *Evolution of Indonesia Defense Doctrine*. In this writing a review on doctrine evolution was done by only looking to the substance of doctrine that related to the military strategy applied in a war situation.

In the same year, Ni Komang (2010) wrote a thesis on *Variation of Indonesian Defense doctrine in the Guided Democracy period (1959-1965 and New Order (1965-1998)*. Her study showed that the variations of defense doctrine in both periods were influenced by the change in *strategic culture* and the structure of threat. This was different from Green (2011)

who in his study only discussed TNI doctrine 2007 and its important role in military modernization. Military must be able to project technology advancement into its doctrine. Specifically, Green said that the stipulation of TNI Doctrine 2007 as the realization of TNI internal reformation agenda implementation and that stipulation implied to the building of TNI power both for state defense, protect citizens and assist in handling natural disasters as well as facing external threat.

A study by Ahmad Yani (2013) was consistent with Green’s study, in which he described various changes to TNI doctrine 2007 Tri Darma Eka Karma (Tridek) developed from military doctrine 1988 Catur Darma Eka Karma (Cadek). Basuki said that various changes to doctrine constituted an indication of TNI re-functionality. In the said doctrine, TNI eliminated its social political role and only had a role as a state apparatus in defense sector which in performing its duty was based on the state political interests. As in Green’s study, discussion in Basuki’s study was still partial in nature and limited to TNI doctrine 2007. Therefore, this article will fill-in the knowledge gap by discussing the evolution of the Indonesian military doctrine in the Old Order, New Order and reformation order eras comprehensively by analyzing domestic politics, regional geopolitics and systemic factor in doctrine development.

METHOD

This study used qualitative data obtained from interviews with selected key informants, documentation study and bibliographic study. The selection on sources was done so that the information obtained could be accounted for scientifically by getting quality information, focused and achieved the expectation according to the objective of study. In addition, they had analytical capability and authority to answer questions in the review well since the sources were mostly those people involved in the formulation Indonesia’s military doctrine. Interviews done in this study were non-structured interviews.

Interview was done with Try Sutrisno, former vice president with military background and had once occupied the positions of Chief Staff of the Army and Chief Command of ABRI. Sayidiman Suryohadiprojo and Rais Abin were military leading figures and actors of the nation’s struggling history who experienced the Old Order, New Order and Reformation Era governmental periods. While Moeldoko had once served as the Chief Staff of Army and the Chief Command of TNI so they became the decision makers and policies of TNI. Herman Prayitno, former Chief Staff of Air Force and Indonesia’s ambassador to Malaysia. Marsetio, former Chief Staff of Navy who developed Indonesia Sea Power concept. In addition, Marsetio, was involved personally in the formulation of TNI Doctrine 2007. Junias Tobing was an expert of military doctrine and strategy. He had once served as Chief of TNI Strategic Studies Center and formulator of TNI Doctrine 2012. In addition, interview was also done to Makmur Keliat having academic background and did many reviews on TNI internal reformation and the Indonesian national security.

To complement this data, a documentation study was conducted on the documents of ABRI/TNI doctrine since it was firstly applied in 1967 up to presently and force based doctrines consisting of Army doctrine, Navy doctrine and Air Force doctrine. Bibliographical review was done to various references of publication both in printed form and electronic data source. Secondary data was obtained from books, journals, theses and articles related to the evolution of military doctrine, the condition of Indonesia domestic politics, Southeast Asia geopolitics and systemic factors.

The data collected was then analyzed by using qualitative descriptive technique by Neoclassical Realism theory. This technique was used to analyze data by describing the data as such with no intention to make a generalization on the results of study. This theory was introduced by Gideon Rose (1998). This theory stated that foreign policy of a country was influenced by the ruler's effort in an international system. The decision maker would keep depending on the state's domestic structure, threat to the state and consider the perception of political leader's view and elite. A study by Schweller (2004) explained that even though Neoclassic Realism theory was so far used for foreign policy theory but this theory could be used to explain some types of political results by analyzing the national safety behavior by introducing domestic politics and international system.

DISCUSSION

As the main power of state defense system, TNI shall have to be able to keep the Indonesian existence amidst the highly dynamic international system. Therefore, TNI must have a doctrine used as a guidance in performing its duty and capable of adjusting to various changes. In respect of this, this review analyzed factors that caused the evolution of military doctrine and the evolution that occurred within Old Order, New Order and Reformation Era periods.

THE FACTORS FOR DOCTRINE TRANSFORMATION

In analyzing the transformation of Indonesia military doctrine, three aspects underlying the implementation of transformation to Indonesia's military doctrine in three periods, i.e. the condition of domestic politics, the development of regional geopolitics and systemic factor are crucial. The condition of those three aspects in three periods is described in the table below:

Table 1. The Condition of domestic politics, regional geopolitics and systemic factor

No	Aspect	Old Order	New Order	Reformation Era
1	Domestic Politics	Un-stable	Stable	Stable
2	Regional Geopolitics	SEATO,ASA,Maphilindo	Building of Asean	Strenghtening of Asean
3	Sistemic Factor	Cold war	Cold war	Hegemony of China, Rebalancing of USA

Sources: Adapted from various sources 2017

Domestic Politics

In the Old Order period, the condition of domestic politics was not stable compared to the New Order and Reformation Era. Indonesia still faced war against the Netherlands military aggression and various domestic armed rebellions. In addition, the political elite were struggling to achieve a mutual agreement in finding the governmental model that was best fit for Indonesia. The instability of domestic political condition was marked by the frequent changes of governmental system, constitution and cabinet.

Table 2. The Old Order Government

No	Aspect	1945-1949	1949-1950	1950-1959	1959-1967
1	Form of state	Unity	Union/Federation	Unity	Unity
2	Governmental System	Presidential	Parliamentary	Parliamentary	Presidential
3	Constitution	1945 Constitution	RIS constitution	UUDS 1950	UUD 1945
4	President	Soekarno	Soekarno	Soekarno	Soekarno
5	Change of cabinet	8	3	7	9
6	Parliamentary	KNIP	DPR and RIS Senate	DPRS	DPRGR

Sources: Processed from various sources 2017

In 1959, Soekarno started the Guided Democracy period. He dismissed parliament and replaced it with a new parliament most of the members were appointed personally by Soekarno. At the initial phase of this period, military reorganized itself from the organizational, educational and doctrinal aspects. Soekarno realized that if military became too strong it would danger his position. Therefore, Soekarno relied on the support of the Indonesian Communist Party (PKI) to balance the military power. Both military and PKI constituted part of Soekarno political conception named Nasakom (Nationalist Religion Communist) which wished to unite the three most important ideologies in the Indonesian community and became Soekarno’s priority in giving the direction on the formulation of military doctrine.

The formulation of Territorial War Doctrine/Universal People War Doctrine was the first military doctrine accepted by the government and endorsed by the Stipulation of the Temporary People’s Deliberation Panel (MPRS) number II/1960. This doctrine was the form of ideological war to defense the state ideology Pancasila which faced a strong challenge from PKI since it included a territorial control which would hamper its interest as a political party. ABRI in particular the Army was a power not unable to control yet even becoming its political enemy. Systematically, PKI tried to replace Territorial War Doctrine with Indonesia Revolution War Doctrine (TNI History and Tradition Center, 2000).

Nasakom concept and anti-neocolonialism and imperialism policy by Soekarno influenced much of the formulation of military doctrine. The reorganization of ABRI 1962 planned the formulation of doctrine and stipulated the integration of the Army, Navy, Air Force and the

Police in ABRI organisation. In organization aspect, the four forces reported directly to the president as the Ultimate Command of ABRI. The doctrine composed by each force featured much the uniqueness of each force and formed a narrow view. This resulted in a competition among the forces that threaten the integrity of ABRI (TNI History and Tradition Center, 2000). Sayidiman (2017) added the fraction in ABRI was also caused by the involvement of ABRI figures in politics and G30S/PKI rebellion. To overcome this problem, MPRS assigned a duty to the government and the DPRGR through the stipulation of MPRS number XXIV/1966 to formulate the national defense and security doctrine and its detailed doctrines by force as well as formulating a law on the principles of national defense and security. It was this stipulation that underlined the preparation of the National Defense and Security Doctrine and ABRI Struggling Doctrine Cadek 1966 as an effort to find a solution of the disintegration of ABRI.

The New Order government was begun upon the dismissal of Soekarno as president since the “Nawaksara” accountability was rejected by MPRS. Soekarno was replaced with Soeharto as the president on March 12, 1967. On March 31, 1967, Soeharto who also occupied the position of the Defense and Security Minister declared the enactment of the Doctrine Cadek 1966 making some improvement. In these doctrines, ABRI was assigned with dual function as defense and security force and as a social power. Moeldoko (2017) said that ABRI was assigned with dual-function since Soekarno government emphasized more security and politics that resulted in a weak economy. Soeharto placed economy as an important thing so it must be conducted the development, while an economic development was unable to run without a good political stability. Soeharto viewed that the agent reliable to enforce political stability was ABRI, then ABRI was assigned a bigger role through dual-function. Even this dual-function was strengthened more in the formulation of TNI-ABRI Struggling Doctrine Cadek 1988.

During the Reformation Era, TNI conducted internal TNI reformation in structural, cultural and doctrinal aspects. During the nineteen years of Reformation Era, it has occurred five time changes to the national leadership and three time changes to TNI doctrine. The leadership era of Habibie (1998-1999), Abdurrahman Wahid (1999-2001) and Megawati (2001-2004) made no changes to TNI doctrine. However, there were many policies issued as an effort to reform TNI especially the re-arrangement of TNI and Indonesian Police (Polri) institutions. This decision was confirmed by the stipulation of MPR/VI/2000 on the separation of TNI-Polri and the stipulation of MPR Number VII/MPR/2000 on TNI role and Polri role. During Megawati leadership era, it had also done a re-arrangement on the state defense system by issuing Law number 3 of 2002 concerning State defense and Law number 34 of 2004 concerning TNI. While during the two periods of Yudhoyono (2004-2014) it was done three time transformations on TNI doctrine, i.e. 2007, 2010 and 2012. The formulation of this doctrine was as the follow-up of TNI and Polri separation as well as the elimination of dual function into TNI professionalism. However, this measure was not followed during the leadership era of Jokowi (2014-present) who up to the present time does not make any changes to TNI doctrine. These various policies had an impact to the re-arrangement of military doctrine particularly in its key aspects, organization, duties, roles, functions, professionalism and operating pattern.

Based on the above explanation, it is shown that domestic politics is the main cause of the evolution of military doctrine in Indonesia. All respondents were in the same opinion to that statement. Try Sutrisno (2017) added another factor, i.e. the advancement of technology and

types of threat. This is confirmed by the opinions of Herman Prayitno (2017), Makmur Keliat (2017) and Lumban Tobing (2017).

Southeast Asia Geopolitics

Anti neocolonialism and imperialism was the foundation of Soekarno’s political attitude in determining the relationship with external countries. This attitude was shown by Soekarno after his diplomacy failed with the Netherlands concerning the return of Irian Barat and declared of seizing Irian Barat offensively through “Operasi Trikora”. Similarly, Soekarno responded various Southeast Asia regional cooperation built during his governmental era. The building of a regional cooperation in many regions in the world was done by Western countries by referring to the regional cooperation model in Europe as the result of alignment in political, economic and military strategic interest due to the cold war. Within this period it several regional cooperations were formed such as SEATO, ASA and Maphilindo. All of them failed to establish a cooperation on mutual benefit and respecting equality and sovereignty basis. Even, Soekarno challenged the formation of Malaysian federation state by England since it was deemed as a form of neocolonialism and imperialism in Southeast Asia with confrontation politic against Malaysia by deploying “Operasi Dwikora”.

Soekarno’s offensive decision showed the Indonesian people response to their country’s independence and sovereignty. This was written in the Doctrine Cadek 1966 in respect of the Indonesian people’s interpretation on war and peace. Indonesian people love peace. Therefore, Indonesian people would like to apply peaceful way in each settlement of problem both nationally and internationally. Though loving peace, Indonesian people was determined to defend their sovereignty against any form of threats. If this determination must be realized by a war then it was because Indonesian people loved independence more. For Indonesian people, war was the last resort forcefully taken to defend sovereignty and integrity.

New Order government changed its foreign policy by mending its relationship with the countries in one Southeast Asia region through the formation of ASEAN. Soeharto prioritized the national stability as an absolute condition to conduct the economic development. The New Order government wished to make Indonesia a country having a national resilience. Likewise, Soeharto invited the Southeast Asia countries to jointly realize the region’s stability independently and create the regional resilience through ASEAN. The national resilience and regional resilience became an important foundation in the formulation of TNI ABRI Struggling Doctrine 1988 especially in responding differences of geopolitical perspective and geo-strategy of each country.

At the beginning of Reformation Era, Indonesia leadership in ASEAN suffered a decline. However, the member countries tried to strengthen the role of ASEAN by developing various cooperation and mutually agreed to develop an integrated region by forming a community of Southeast Asia countries. To realize the expectation, in 2003 it ASEAN members states (AMS) agreed to form ASEAN Community. To accelerate ASEAN political and security cooperation in realizing the regional peacefulness, *ASEAN Political Security Community (APSC) was formed to be one of ASEAN Community pillars*. Acharya (2011) said APSC encouraged AMS to get themselves free from a *security dilemma* situation and condition by a shared peace values in the context of reaching regional stability and dispute settlement at regional level. In addition, Asean should develop cooperation among AMS to face the threat of human security which is a very crucial issue in Archipelagic Southeast Asia (Sity Daud, Zarina Othman & Rashila Ramli, 2015).

The strengthening of role and various ASEAN cooperation became the considerations in developing military doctrine in the Reformation Era. The formulation of threat's essence was based on the escalation of terrorism, hijacking and piracy at sea and human trafficking as well as various natural disaster occurrences. In addition, the demand on TNI professionalism post-elimination of ABRI dual function determined the distinction of operational duty performed, militari operation to war (MOTW) and militari operation other than war (MOOTW) method, capability development and international cooperation.

Systemic Factor

After the proclamation of independence, Indonesia was faced by a cold war which was running between Western block and Eastern block. Indonesia did not side in the cold war, in addition to calm the tense down it was also based on national interest to get the support from international support to the Indonesian struggle for an independence. In addition, Indonesia at that time was busy by a business to get acknowledgment on its sovereignty. Indonesia decided on a free and active foreign policy. However, Soekarno built a relationship with Soviet Union and China even establishing Jakarta-Moscow axis and Jakarta-Beijing axis.

It was different from the New Order regime, Soeharto tended to establish a relationship with the USA and Europe. Soeharto even terminated the relationship of Indonesia-China in October 30, 1967 and normalized the relationship at 1990's. The New Order period was also still haunted by a cold war between Western block and Eastern block. This cold war was basically a contest of liberal and communist ideological influences. New Order remained consistent in running an active and free foreign policy. The relationship built with those countries joined in eastern and western blocks constituted a mutually benefiting relationship between both countries on equality basis and a mutual respect on the sovereignty of each country.

During the Reformation Era, Indonesia's attention focused more to China's hegemony issue and the United States of America rebalancing policy in Asia Pacific. In an international relationship all countries had a different national interest and always wanted to protect though sometimes said interest was in conflict with another country's interest. The state's leadership played an important role in perceiving a relationship with other countries. The relationship between Indonesia and China and USA during Reformation Era could be maintained well by putting forward mutual respect and appreciation principle as equal nations as well as being responsible for the region's peace and stability. Hoo (2016) said that in a system, either regional or global, stability could be maintained or recovered by a careful management on politics, military, and economic interactions by the regional players.

Changes to strategic environment condition constituted an important factor in formulating a military doctrine. This would become a guidance in determining the essential of threat currently and in the future that must be overcome by the military. Therefore, all of doctrines stipulated since the Old Order, New Order and Reformation Era were based on changes to strategic environment. This was consistent with those said by Moeldoko (2017) and Marsetio (2017) that any change to military doctrine was caused by changes in the strategic environment. These statements were also confirmed by Makmur's opinion (2017) who said that a change to strategic environment was in the form of changes to civility and threat which drove the military to change its military doctrine.

EVOLUTION OF MILITARY DOCTRINE

Indonesia military doctrine experienced adjustment and revision according to its duty’s need. Doctrine was not of dogmatic nature and must be flexible in facing various changes (Marsetio, 2017). The stipulation of military doctrine during three periods is as in the table below:

Table 3. The stipulation of military doctrine

No.	Type	Old Order	New Order	Reformation Era
1	ABRI/TNI Doctrine	1966	1988	2007,2010,2012
2	Army Doctrine	1960,1965,1966	1996	2001,2007,2013,2017
3	Navy Doctrine	1965	-	2001
4	Air Force Doctrine	1963,1965	1980,1985,1992	2000,2004,2007,2012

Sources: Processed from various sources 2017

Military Doctrine In Old Order Era

In the physical revolution era the Indonesian military was busy facing the Netherland military aggression who wanted to control Indonesia again. In addition, the military also overcome various domestic rebellions. That’s why the military then did not develop a doctrine as the guidance on its duty implementation yet. The effort to formulate a military doctrine began in the Guided Democracy era. Indonesian Army produced a formulation of Territorial War Doctrine endorsed by a stipulation of MPRS number II/1960. In addition, Army deemed it necessary to develop a doctrine as a guidance and reference so that Army kept holding on the struggle for realizing the national objective. Therefore, on April 1-9, 1965 it was held the Army Seminar I at Seskoad which generated Army Struggling Doctrine Tri Ubaya Cakti. This doctrine was reviewed by the Army Seminar II at Seskoad August 25-31, 1966 since it was considered as still having the political situation of Guided Democracy era. The Army Struggling Doctrine resulting from Army Seminar II was stipulated as the Decree of the Minister/Chief command of the Army number Kep-1169/11/1966.

Likewise, in 1963 the Air Force stipulated the results of Seminar Cibulan as the principle doctrine of Indonesian Air Forces Swa Bhuwana Paksa. This doctrine was then perfected through the meeting of command and staff in 1965 in Cibogo. In the context of developing a doctrine, the Navy held a seminar ‘War and Working Doctrine of Maritime’ at Seskoal Jakarta 1965. The seminar generated Indonesian Navy Doctrine Eka Sasana Jaya which was endorsed by the Minister/Chief command of Navy by Skep number 50001 dated August 17, 1965.

In the context of nurturing the National Defense and Security Doctrine, MPRS assigned the government and DPRGR by the stipulation of MPRS number XXIV/1966 to formulate the national defense and security doctrine and its detailed doctrine by force as well as formulating a law on the principles of national security. In following-up the stipulation, the Minister of Defense and Security held a seminar on November 12, 1966. In his welcoming speech, General Soeharto said that there were still differences resulted by force doctrine which couldn’t be eliminated completely. Accordingly, the doctrine formulated must be based on integration and was not based on the respective force. The seminar generated the Doctrine Cadek 1966 by the decree of Minister of Defense and Security number Kep/B/177/1966.

The Doctrine Cadek 1966 constituted the first integrating doctrine in ABRI organization consisting of the Army, Navy, Air Force and the Police. ABRI identity as the people military,

patriotic military and national military. This doctrine also assigned the legality on ABRI dual-function as the defense and security role and as the social role. To face external and internal threats as well as any aspect that is related to the national defense and security, the defense politics used was active defensive. The essence of threat was divided into domestic threat and external threat. ABRI capability to be developed was in the form of balance in using technology system and social system. Threat was overcome by using defense operating pattern and domestic security operation. This doctrine formulated Indonesia's view on war and peace. Indonesian people love peace. War was the last resort to take to defend the ideology, independence and sovereignty.

Table 4. Evolution of military doctrine

No	Aspek	1966	1988	2007	2010	2012
1	Identity	3	3	4	4	4
2	Organization	ABRI	ABRI	TNI	TNI	TNI
3	Role	Dual-function	Dual-function	Defense	Defense	Defense
4	Defense politics	Defensive active	Defensive active Preventive active	Defensive active Preventive active	Defensive active	Defensive active
5	Threat	Internal External	Internal External	Military Nonmilitary	Military Nonmilitary	Traditional Non-traditional Non military
6	Capability	Technological and social system	6 capability dual function	5 capability TNI	5 capability TNI	4 capability TNI
7	Operation pattern	Defense Domestic	Defense Domestic Social politics	MOTW MOOTW	MOTW MOOTW	MOTW MOOTW

Sources: Processed from various sources 2017

Military Doctrine In New Order

Upon having been appointed as acting president, Soeharto also occupied the position of Minister of Defense and Security. That's why the special team formed to revise Doctrine Cadek 1966 submitted its paperwork to the Minister of Defense and Security on March 31, 1967. By the stipulation of this doctrine, any difference of interpretation among forces can be eliminated. Therefore, ABRI followed archipelagic concept so it didn't accentuate the interest of a single force and the interest of one of the struggling sectors.

TNI-ABRI Struggling Doctrine Cadek 1988 constituted a revision to the Doctrine Cadek 1966 after having been operated for 20 years with the intention to harmonize it with both the current environmental condition and situation and those in the future. Though the elements of ABRI were reorganized in 1967, 1969, 1974 and 1983, ABRI still consisted of Army, Navy, Air Force and Police. The military maintained their identity as people military, patriotic military and national military. This doctrine further strengthened dual function as the defense and security power and as a social politics power. The state's defense and security politics was defensive active and preventive active directed to guarantee the domestic security, participate in peace keeping in region and global.

This doctrine described the essence of threat which comprised of war threat and threat to domestic security. To realize the said condition, the nurturing on ABRI professionalism was

directed to six defense and security and social politic capabilities covering strategic intelligence capacity, defense, security, ABRI social politic, territorial and support. With such capabilities, ABRI was directed to be capable of implementing the defense operating pattern, domestic security operation and social politic operation. The defense operation implemented consisting of condition controlling operation, conventional operation, territorial fighting operation, revenging attack operation and security recovery operation. While domestic security operation consisted of condition controlling operation, repressive operation, security recovery operation done in the form of strategic intelligence operation, territorial operation, combating operation and community security and order operation. In addition, ABRI also carried out social politic operation consisting of condition controlling operation, social politic controlling operation and social politic condition establishing operation.

Military Doctrine In Reformation Era

Upon having gone through an in-depth and comprehensive review, TNI Doctrine Tridek 2007 was endorsed by the Chief Command of TNI number Kep/2/I/2007 dated January 12, 2007. Tridek means three force dedication for one national objective. This doctrine was the first doctrine stipulated in Reformation Era with various fundamental changes in identity, organizational, function and operating pattern aspects. In the same year, the Ministry of Defense issued the National Defense Doctrine endorsed on December 28, 2007 by the regulation of the Minister of Defense number Per/23/M/XII/2007. That's why TNI did an adjustment to the State Defense Doctrine and as the result of the said revision it was endorsed as TNI Doctrine Tridek based on Chief Command of TNI regulation number Perpang/45/VI/2010. TNI kept developing and perfecting its doctrine to be adjusted to the strategic environmental development and various changes in paradigm. Finally, TNI doctrine of 2012 was enacted and referred to by TNI up to the present day.

The beginning of 2000s witnessed all forces had formulated the doctrines of their forces as a guidance in the implementation of duty in Reformation Era. The Chief of Staff of the Army endorsed Kartika Eka Paksi Doctrine of 2001, 2007, 2013 and 2017. Meanwhile, the Chief of Staff of the Navy stipulated Eka Sasana Jaya Doctrine of 2001 to equate interpretation in the implementation of capability and development nurturing of Navy power. In addition, the Chief of Staff of the Air Force stipulated Swa Bhuwana Paksa Doctrine of 2000, 2004, 2007 and 2012. In its formulation it had been considered the development of strategic environment, the national and international paradigms as well as modern air power concept.

In Reformation Era, military doctrine had experienced three time transformations i.e. in 2007, 2010 and 2012. The separation of Polri organization from TNI, the addition of identity, and demand on the elimination of dual function had an influence to the formulation of doctrine. The doctrine was developed for the interest of three forces with the basic duties of enforcing the state sovereignty, maintain the territory integrity as well as protecting the whole nation and all of Indonesian territories from any threat and disturbance to the nation and state integrity. Professional military is one of military's identities. In addition, TNI functioned as the state apparatus in defense sector, in performing its duties based on the state political decision taken by the government and DPR.

The state's defense politics did not change from the previous doctrine i.e. active defensive and active preventive which were directed to guarantee the national defense and security, participate in keeping the world's peace in general and Southeast Asia security in particular. Meanwhile, the doctrine determined those threats faced in the form of military threat and non-military threat. Military threat covered aggression, territorial violation, armed rebellion,

sabotage, espionage, armed terrorism act, security threats on sea and air as well as communal conflict. To face military and non-military threats, TNI conducted two operating patterns namely MOTW and MOOTW. MOTW consisted of TNI joint operation, land operation, marine operation, aerial operation, military campaign and support operation. As for MOOTW operation covered fourteen actions according to law of TNI.

In the formulation of TNI Doctrine 2010, a revision to the previous doctrine especially in analyzing the categories of threat and determine the defense politic was done. This doctrine assessed that threats to sea and air security as well as communal conflict constituted non-military threats. Doctrine also added three other non-military threats that must be faced namely threat to the national vital object, threat to president and vice president along with their families and threat to the safety of state guests of the head of state level and foreign representatives in Indonesia. In addition, it was made an adjustment to the defense politic which was previously active defensive and active preventive to become defensive active.

A change in this TNI Doctrine 2012 is for the formulation of TNI's basic duties by adding its participation in the effort of keeping the world's order and peace as part of its basic duties. In addition, it was made a development of threats to the national security which were categorized into three, i.e. traditional military, nontraditional military and non-military threat. TNI developed four capabilities consist of defence, nasional security, empowerment of defence area and supporting.

CONCLUSION

Findings show that domestic politics is the most dominant factor for the evolution of Indonesia military doctrine in the Old Order, New Order and Reformation Era. The evolution of Indonesia military doctrine is a form of adjustment to the development in organizational, professionalism, perspectives of threat and the operating pattern aspects in order to be able to maintain the national security interests.

ACKNOWLEDGEMENT

To supplement reviews on military doctrine, it is recommended to do a study on the correlation between the evolution of military doctrine and the Indonesia national security condition. My utmost gratitude to the Indonesia Endowment Fund for Education (LPDP) for their support to this study.

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Amalan Keselamatan Siber Pengguna Internet Terhadap Buli Siber, Pornografi, E-Mel *Phising* & Pembelian Secara *Online*

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ABSTRACT

Dunia yang semakin berubah dengan pelbagai teknologi isu-isu mengenai keselamatan dalam siber perlu diberi perhatian yang serius. Ancaman siber bukan sahaja menggugat Malaysia malah negara-negara lain juga mengalami masalah yang sama. Bagi mengatasi masalah ini elemen kesedaran dalam kalangan pengguna Internet amat diperlukan. Hal ini kerana dengan kesedaran keselamatan siber yang tinggi kita dapat mampu mengurangkan jenayah siber di dalam negara. Tambahan pula, kesedaran yang tinggi juga turut menentukan amalan yang baik dalam kalangan pengguna Internet. Dalam konteks ini amalan merujuk kepada tindakan pengguna Internet terhadap penyalahgunaan siber. Justeru, kajian ini menerokai pengalaman pengguna Internet terhadap amalan keselamatan siber di mana empat aspek telah dilihat iaitu buli siber, pornografi, e-mel *phising* dan pembelian secara online. Kajian ini juga memilih pendekatan kualitatif dengan menggunakan kaedah kumpulan fokus dan analisis dokumen yang terdiri daripada 35 orang informan yang mempunyai pengalaman dalam menggunakan Internet. Antara hasil kajian yang menarik ialah rata-rata informan biasa melayari laman pornografi tidak kira sama ada lelaki mahupun perempuan. Selain itu, informan juga turut menggunakan beberapa aplikasi Internet untuk melindungi kegiatan mereka daripada diketahui oleh orang lain. Dapatan lain ialah, rata-rata informan lebih gemar membeli barangan online di media sosial seperti Facebook dan Instagram di mana platform tersebut tidak mempunyai sebarang pengiktirafan bagi tujuan perniagaan.

Keywords: Keselamatan siber, pengguna Internet, buli siber, pornografi, e-mel *phising*, pembelian *online*

PENGENALAN

Internet menjadi komponen utama dalam kehidupan seharian dalam kalangan masyarakat Malaysia. Setiap lapis masyarakat Malaysia turut dipengaruhi dengan media baharu dan ini menunjukkan peningkatan teknologi maklumat dan komunikasi di negara Malaysia. Dengan adanya Internet, keperluan seharian dapat dibuat dengan lebih cepat dan mudah. Menurut Noor Afiza (2017) jumlah pengguna telefon mudah alih berdaftar di Malaysia ialah sebanyak 145% di mana 69% daripada jumlah populasi rakyat Malaysia telah menggunakan Internet. Menurut beliau, sebanyak 68% pengguna Internet Malaysia menggunakan media sosial terutama Facebook, Instagram dan sebagainya. Hal ini menunjukkan ramai rakyat Malaysia kini bergantung kepada Internet dalam menjalani kehidupan mereka. Namun begitu, aspek keselamatan pengguna Internet telah menjadi perdebatan dalam kalangan ahli politik mahu pun ahli akademik. Hal ini kerana berlakunya peningkatan dalam kes-kes jenayah siber di Malaysia seperti buli siber, pornografi, e-mel *phising* dan penipuan pembelian secara dalam talian.

Dalam konteks Malaysia, bagi menangani masalah ancaman siber pengguna Internet perlu mempunyai ilmu kesedaran mengenai alam siber. Hal ini bermaksud masyarakat perlu

melengkapkan diri mereka dengan pengetahuan tentang Internet. Dengan adanya kesedaran maka risiko menjadi mangsa siber boleh dikurangkan dalam kalangan pengguna Internet. Hakikatnya, menurut ICitizen salah satu faktor utama berlaku ancaman siber di Malaysia adalah kurangnya pengetahuan dan kesedaran maklumat dalam penggunaan teknologi dengan selamat dalam kalangan pengguna. Dalam era arus globalisasi, masyarakat tidak mahu dilabelkan sebagai ketinggalan zaman dalam dunia teknologi. Oleh itu, mereka menggunakan teknologi atas desakan globalisasi tanpa memikirkan ancaman dan keselamatan mereka. Sebagai contoh, orang A merupakan seorang remaja yang berada dalam era Instagram yang merupakan salah satu media sosial yang popular dalam kalangan kawan-kawan orang A di mana semua kawan-kawannya menggunakan Instagram sebagai medium berkongsi maklumat dan membuat urusan pembelian barangan secara dalam talian. Walaupun orang A tidak mahir dalam penggunaan Internet, beliau terpaksa mengikuti era Instagram supaya tidak ketinggalan berbanding kawan-kawan lain. Oleh itu, orang A turut berkongsi maklumat dan membeli barangan di Instagram tanpa memikirkan keselamatan diri dan ancaman yang bakal berlaku. Dalam hal ini sebagai seorang pengguna Internet aspek keselamatan siber perlu diberi perhatian yang serius.

Secara umumnya amalan keselamatan siber adalah satu keadaan di mana seseorang pengguna menggunakan teknologi maklumat dan komunikasi secara selamat dan bertanggungjawab dan di samping itu melindungi diri pengguna dari jenayah siber. Dalam kajian ini amalan keselamatan siber merujuk kepada tindakan dan tingkah laku pengguna Internet ketika mereka berada dan menggunakan siber. Sebagai contoh apakah pengguna memikirkan aspek keselamatan diri mereka sebelum memuat naik gambar atau video mereka ke dalam media sosial? Bagaimana mereka bertindak jika mereka menjadi mangsa penipuan atau buli siber? Sejauhmana pengguna Internet menggunakan media sosial secara berhemah? Apakah mereka membuka e-mel yang tidak mengetahui sumbernya? Hal ini sangat penting, kerana seseorang akan menjadi mangsa siber sekiranya mereka tidak mematuhi dan mengamalkan tips-tips keselamatan yang diberikan oleh pihak bertanggungjawab.

LATAR BELAKANG

Pengalaman adalah antara elemen yang penting dalam amalan keselamatan siber. Pengalaman boleh dikategorikan sebagai pengalaman terhadap kepentingan keselamatan, terhadap aktiviti atau kegiatan keselamatan, pengalaman terhadap serangan dan sebagainya. Dunia yang semakin berubah dengan pelbagai teknologi isu-isu mengenai keselamatan dalam siber perlu diberi perhatian yang serius. Ancaman siber bukan sahaja menggugat Malaysia malah negara-negara lain juga mengalami masalah yang sama. Tiada unsur-unsur kesedaran dan keselamatan siber memudahkan pengguna Internet terdedah kepada ancaman siber. Menurut agensi Charles Ess (2013) terdapat beberapa bentuk jenayah siber yang berbahaya seperti pembulian siber di mana seseorang melakukan pembulian secara talian yang boleh memalukan atau menakutkan mangsa sehingga mengganggu mental dan emosi mangsa tersebut. Kedua ialah e-mel *phishing*. *Phishing* adalah satu perbuatan menghantar e-mel kepada seseorang seperti kelihatan e-mel yang sah dari sesuatu agensi bertujuan untuk mendapatkan maklumat peribadi penerima. Jenayah seterusnya ialah membekalkan kandungan haram di mana ia adalah satu perbuatan memasukan data atau maklumat ke dalam Internet mengenai sesuatu perkara yang tidak senonoh dan kandungannya melanggar peraturan sesebuah negara seperti kandungan yang berunsurkan pornografi. Menurut Muhammad Adnan (2013) penipuan pembelian barangan secara talian juga boleh dikategorikan sebagai salah satu jenayah siber yang berbahaya. Berdasarkan statistik MyCert (2017), sebanyak 529 kes gangguan siber telah dilaporkan di Malaysia pada tahun 2016 dan sehingga bulan Ogos 2017 sahaja sebanyak 431 kes gangguan siber telah dilaporkan. Selain

itu, menurut Lee (2017) jumlah kes buli siber turut meningkat pada tahun 2016 iaitu 338 kes berbanding tahun 2015 hanya 256 kes buli siber dilaporkan.

Norhayati & Suriati (2015) menyatakan perbuatan buli siber adalah satu aktiviti yang tidak boleh diterima oleh masyarakat dan penyebaran video-video buli melalui YouTube turut membawa kemarahan orang ramai dan penonton turut berasa simpati dan bersedih. Kajian Che Hasniza & Mohd Yusri (2013) mengenai penerokaan buli siber dalam kalangan pelajar UMT dijalankan untuk bertujuan mengetahui jenis dan tingkahlaku buli siber dalam kalangan pelajar insitisi pengajian tinggi awam. Seramai 134 orang responden daripada Universiti Malaysia Terengganu telah mengambil bahagian dalam kajian ini. Hasil kajian beliau mendapati mangsa buli siber adalah juga pelaku buli siber di mana sebanyak 23.1% responden pernah menghantar komen negatif terhadap individu lain. Responden juga pernah menyebarkan gambar peribadi orang lain tanpa kebenaran, memuat naik video tanpa kebenaran, melakukan fitnah melalui media sosial, menyebarkan maklumat palsu mengenai seseorang individu, menghantar kritikan yang memalukan serta pernah menjadikan rakan sebagai bahan jenaka di media sosial. Dari sudut lain pula, kajian yang dijalankan oleh Siti Zarina (2011) tentang implikasi remaja dalam melayari laman pornografi di Internet: kajian ke atas remaja Melayu di Lembah Klang mendapati golongan remaja merasakan tidak serba salah menonton laman-laman pornografi dan kini ia menjadi salah satu budaya popular dalam kalangan mereka. Selain daripada itu, menurut Farhan (2015) pengguna Internet suka membeli barangan secara talian kerana masa penghantaranya lebih cepat dan boleh dilakukan pada bila-bila masa.

Berdasarkan Teori kebergantungan media yang dipelopori oleh Sandra Ball Rokeach & Melvin DeFleur (1976) mengandaikan bahawa seseorang individu bergantung pada suatu media untuk memenuhi keperluan dan mencapai matlamatnya, tetapi mereka tidak bergantung pada banyak media. Dalam konteks kajian ini pula masyarakat atau pengguna bergantung pada media Internet sebagai sumber utama. Hal ini kerana, mereka ingin mendapatkan keperluan seperti hiburan, informasi, berita, permainan, pendidikan dan lain-lain. Walau bagaimanapun, dengan adanya kebebasan dalam Internet segelintir pihak telah menyalahgunakan kemudahan Internet seperti melakukan perbuatan buli siber, membekalkan kandungan pornografi, menyebarkan e-mel *phising* serta melakukan penipuan dalam urusan jual beli di Internet. Pada pandangan Suzana (2012) jenayah siber ini turut mengancam pengguna Internet disebabkan oleh faktor kurangnya kefahaman dan kesedaran mengenai keselamatan penggunaan Internet. Justeru, pengguna Internet perlu menitikberatkan mengenai amalan keselamatan siber dalam kehidupan seharian mereka. Menurut Mazlan (2017) kerajaan tidak mempunyai kuasa untuk menyekat semua laman web yang menyalahgunakan Internet dan pengguna perlu meningkatkan kesedaran mereka dalam membanteras jenayah siber ini. Walau bagaimanapun persoalannya di sini sejauhmana pengguna Internet mengetahui mengenai perbuatan buli siber? Adakah pengguna menyedari bahawa melayari pornografi adalah satu kesalahan? Bagaimana pula pengguna bertindak apabila menerima e-mel *phising* daripada individu atau organisasi yang tidak dikenali? dan adakah pengguna Internet membeli barangan secara online dengan selamat dan betul? Justeru kajian ini dijalankan untuk mengenal pasti dan menjawab permasalahan dan persoalan di atas.

METODOLOGI

Kajian ini menggunakan pilihan penyelidikan kualitatif dengan menggunakan teknik kumpulan fokus. Dalam kajian ini, kumpulan fokus telah dijalankan ke atas pengguna Internet yang terdiri daripada golongan remaja dan dewasa di sekitar kawasan Lembah Klang

yang terpilih iaitu Petaling Jaya, Kuala Lumpur, Shah Alam dan Klang. Mereka juga mempunyai pengalaman dalam menggunakan Internet. Kaedah ini sesuai untuk digunakan bagi mendapatkan data mengenai pengalaman pengguna Internet terhadap amalan keselamatan siber di mana empat aspek telah dianalisis dalam kajian ini iaitu buli siber, pornografi, e-mel *phising* dan pembelian secara online. Seramai 35 orang informan telah ditemu bual melalui kumpulan fokus di mana satu kumpulan terdiri daripada 7 orang informan. Bagi kategori informan remaja, kumpulan fokus dijalankan dalam bentuk tiga kumpulan manakala bagi dewasa dalam bentuk dua kumpulan. Kajian ini juga telah memilih informan remaja lebih ramai berbanding informan dewasa iaitu seramai 21 orang informan kategori remaja dan 14 orang informan kategori golongan dewasa. Antara sebab pemilihan jumlah informan remaja lebih ramai berbanding dewasa adalah, menurut Mohd Dahlan (2010) remaja kurang matang dalam memahami kesan daripada aktiviti siber dan mudah terjebak ke dalam aktiviti jenayah siber. Selain itu, menurut Mohd Azam (2013) secara purata remaja di Malaysia menghabiskan 19 jam seminggu dan 76 jam sebulan bagi melayari Internet. Berdasarkan pandangan ini, kajian telah melebihi pengguna Internet dalam kalangan remaja berbanding golongan dewasa. Dari segi umur pula, remaja yang dipilih adalah antara 18 hingga 25 tahun dan hal ini kerana menurut pandangan Normah Mustaffa (2013) remaja adalah terdiri dari lingkungan umur di antara 18 hingga 25 tahun. Manakala menurut pandangan Hurlock (2013) umur dewasa adalah di antara lingkungan 26-40 tahun. Oleh itu, umur dewasa dalam kajian ini adalah dari umur 26 hingga 35 tahun.

PERBINCANGAN

Profil Informan

Dalam kajian ini seramai 15 orang lelaki dan 20 orang perempuan telah mengambil bahagian secara berkumpulan. Dari segi taburan bangsa pula, kaum Melayu mempunyai catatan peratusan yang tertinggi iaitu 57.1% diikuti oleh kaum Cina 28.6% dan kaum India seramai sebanyak 14.3%. Sebanyak 60.0% informan adalah dalam kategori umur 18 hingga 25 tahun dan 40.0% adalah 26 hingga 35 tahun. Rata-rata informan kajian mempunyai tahap pendidikan tertinggi ialah di peringkat Sijil Pelajaran Malaysia (SPM) iaitu sebanyak 37.1% manakala Sijil dan Diploma pula masing-masing mempunyai 20.0% dan hanya 11.4% sahaja mempunyai tahap pendidikan di peringkat Sarajanamuda dan Sijil Tinggi Persekolahan Malaysia (STPM).

Amalan Keselamatan Terhadap Buli Siber

Jika dahulu perbuatan buli hanya berlaku secara fizikal di dunia nyata, kini dengan kemajuan teknologi dalam Internet, buli bukan sahaja berlaku di dunia nyata malah ia turut terjadi di alam maya terutama di dalam media sosial. Kini buli siber telah menjadi satu trend dalam kalangan pengguna Internet yang tidak bertanggungjawab (Che Hasniza & Mohd Yusri, 2014). Perbuatan buli siber bukan sesuatu gejala yang sihat kerana ia boleh memberi kesan negatif kepada mangsa terutama dari segi mental dan emosi. Dalam konteks buli siber di alam maya, kebiasaannya pembuli siber sukar untuk dikenalpasti kerana pembuli selalu tidak mendedahkan identiti sebenar mereka. Pada pandangan Maslin Masrom & Nadia Jamal (2012), buli siber ialah satu perbuatan gangguan melalui penggunaan aplikasi alat teknologi seperti telefon, komputer untuk bertujuan membuli, mengganggu, mengugut serta memalukan seseorang individu. Tambahan pula, menurut Brady (2010), buli siber juga berlaku dengan menggunakan e-mel dan media sosial untuk bertujuan menimbulkan rasa tidak selesa terhadap seseorang individu.

Bagi persoalan sejauhmana informan kajian mengetahui perbuatan buli siber, rata-rata informan mampu memberikan takrifan konsep buli siber dengan betul. Informan menyatakan

bahawa buli siber ialah satu perbuatan gangguan, menghina serta menyebarkan sesuatu perkara yang mengandungi aib seseorang. Manakala bagi pandangan informan lain pula, perbuatan merakam dan menyebarkan video seks kanak-kanak juga dianggap satu perbuatan buli siber. Hal ini kerana perbuatan tersebut secara langsung menjejaskan masa depan dan memalukan kanak-kanak tersebut apabila kanak-kanak tersebut membesar kelak. Selain itu, menurut informan kajian buli siber juga membawa maksud satu perbuatan memperlekehkan atau mengecam seseorang individu yang berkongsi sesuatu maklumat di laman media sosial. Selain daripada itu, informan turut menyatakan pandangan bahawa buli siber ialah satu perbuatan menyebarkan sesuatu video sehingga video berkenaan menjadi tular atau tersebar luas. Hal ini kerana perbuatan menyebarkan sesuatu video secara meluas boleh memberi kesan negatif kepada individu di dalam video berkenaan dari segi mental dan individu tersebut juga berasa malu. Tambahan pula, informan juga mempunyai pandangan, buli siber ialah satu perbuatan ugutan melalui Internet. Justeru, berdasarkan dapatan kajian di atas maka boleh disimpulkan bahawa buli siber ialah satu perbuatan gangguan, menghina, mengecam, menyebarkan, memperlekehkan serta memberi ugutan kepada orang lain dengan menggunakan Internet yang boleh memberi kesan kepada psikologi dan perasaan seseorang individu. Hal ini dibuktikan melalui kenyataan informan-informan berikut;

...gangguan yang ada dalam Internet, mengganggu individu yang guna Internet. Contohnya bila ada orang menghina post orang lain, menyebarkan aib dan sebagainya.

...bagi saya macam kes kanak-kanak, khususnya terlibat dalam kes pedofilia, rakam video seks kanak-kanak itu pastu sebarkan di media sosial. Kadang orang jual pun ada. Kesian lah kat budak-budak itu sebab diorg budak kan tak tahu apa-apa sangat. Hurmm saya berpendapat itu sebagai siber buli.

...memperlekehkan atau kecam tentang seseorang individu bila update atau post sesuatu dekat media sosial. Orang lain tak faham apa yang dia nak sampaikan. So, dia kena kecam la.

...macam viralkan sesuatu video dekat Internet dan orang itu rasa malu, dan mengalami masalah tekanan jiwa, macam itu ar.

...kalau buli, dilakukan secara fizikal. Siber buli digunakan secara mental melibatkan aspek psikologi la. Contohnya artis atau pemimpin yang dikutuk di laman sosial.

...contoh macam penyalahgunaan gambar yang dimuat naik di Internet oleh individu yang tak bertanggungjawab. Nanti orang itu rasa malu sebab gambar dia disalahgunakan.

...satu bentuk ugutan yang diterima melalui media sosial.

Definisi yang diberikan oleh informan-informan kajian terhadap buli siber selari dengan takrifan SKMM (2012) mengenai buli siber iaitu satu cara menggunakan alat komunikasi dengan menghantar mesej yang tidak baik; mengeji, memalukan dan memfitnah seseorang; membuat ugutan; gangguan seksual serta menyebarkan gambar yang menjatuhkan maruah seseorang individu. Seterusnya isu lain yang dibincangkan ialah mengenai pengalaman informan dalam buli siber dan hasil kajian mendapati kebanyakan informan kajian menyatakan mereka tidak pernah menjadi mangsa buli siber. Sebagai contoh, seorang informan menyatakan beliau tidak pernah menjadi mangsa buli siber kerana beliau sangat berhati-hati apabila berkongsi sesuatu perkara di media sosial. Tambahan pula, informan lain turut menyatakan beliau juga tidak berkongsi perkara yang bukan-bukan di laman media sosial beliau. Selain itu, antara sebab informan kajian tidak pernah menjadi mangsa buli siber ialah informan lebih suka menjaga privasi di media sosial. Justeru, berdasarkan jawapan yang diberikan oleh informan kajian telah jelas bahawa informan sangat berwaspada dan berhati-

hati ketika mereka berkongsi sesuatu di laman media sosial. Hal ini kerana informan tidak ingin dikecam atau dikritik oleh pengikut lain di media sosial sekaligus tidak membuka peluang kepada perbuatan buli siber. Hal ini boleh dilihat melalui kenyataan informan-informan berikut;

...hurmm. Tak pernah kena lagi dan biasa saya akan hati-hati bila share sesuatu dekat Facebook.

...tak pernah, sebab jarang lah luahkan sesuatu dekat laman sosial. Tak post benda merepek-repek.

...tak sebab saya rasa macam lebih berhati-hati lah bila nak post sesuatu. Lebih jaga privasi.

...macam saya boleh cakap memang xde pengalaman saya pasal buli siber.

...alhamdulillah, tak pernah lagi jadi mangsa buli siber.

...so far, saya jarang post apa-apa dekat Facebook, so tak pernah lah kena buli hihhi.

Walau bagaimanapun, empat orang informan mempunyai pengalaman dan pernah menjadi mangsa buli siber. Sebagai contoh informan A menceritakan pengalaman beliau apabila gambar beliau disalahgunakan oleh seorang individu yang tidak bertanggungjawab. Berdasarkan kenyataan informan A, beliau pernah berkongsi sekeping gambar yang mendedahkan aurat di laman Facebook beliau. Hal ini menyebabkan salah seorang pengikut Facebook beliau memuat turun gambar berkenaan dan dimuat naik ke dalam laman Facebook yang tidak bermoral. Ini menyebabkan beliau berasa malu dan menangis dan tindakan yang diambil oleh beliau ialah membuat aduan di Facebook. Ia boleh dilihat melalui kenyataan informan A berikut;

...ini berlaku pada saya sendiri. Gambar saya dalam Facebook itu, one person ini dia masukan dalam laman web yang macam tak sepatutnya lah. So, saya tak sedar. One of my friends dia yang nampak gambar saya itu di laman Facebook itu, so dia inform dekat saya. So, macam saya pun pergi ke Facebook itu tengok memang ada gambar itu...gambar saya macam boleh nampak benda tu lah...saya rasa menangis sebab malu kot...pastu saya terus buat report dekat Facebook, pastu tengok gambar tu dah kena remove oleh Facebook, bagus lah.

Selain itu, informan B turut menceritakan bahawa beliau pernah dibuli di dalam media sosial di mana hal ini terjadi apabila beliau berkongsi beberapa keping gambar yang menunjukkan beliau bekerja. Perkongsian beliau di laman media sosial menyebabkan beberapa pengikut rasa tidak berpuas hati dan mengeluarkan komen-komen yang negatif dan menyatakan beliau seorang yang memerlukan perhatian daripada masyarakat. Hal ini menyebabkan informan B berasa tertekan dengan kenyataan-kenyataan negatif yang dikeluarkan oleh pengikut media sosial beliau. Oleh itu, antara tindakan yang diambil oleh beliau ialah seperti menyekat kawan-kawan yang memberi komen-komen yang negatif serta membuang gambar-gambar berkenaan daripada laman media sosial. Hal ini dibuktikan melalui kenyataan informan B seperti berikut;

...saya pernah post gambar saya bekerja dulu, kemudian saya ada letak caption kemudiannya ada orang memperlekehkan. Ada yang cakap saya post gambar bekerja sebab nak menunjuk. Lepastu, orang komen cakap yang saya nak perhatian, tunjuk dekat followers yang saya macam miskin dan perlukan sumbangan. Padahal niat saya

suka-suka je nak post...masa tu saya rasa tertekan lah...yang komen-komen negatif tu saya dah block terus, pastu saya delete post gambar tu.

Seterusnya, informan C juga berkongsi pengalaman beliau menjadi mangsa buli siber di WeChat. Hal ini terjadi apabila beliau tersalah menaip perkataan *sugar daddy* dan terlepas di dalam kumpulan WeChat yang terdiri daripada kawan-kawan beliau. Ini menyebabkan salah seorang kawan beliau turut membuat skrin cetak perkataan tersebut dan menyebarkan kepada kawan-kawan lain. Kesan daripada perbuatan kawan beliau menyebabkan informan C berasa malu dan mempunyai perasaan marah terhadap kawan beliau. Justeru, antara tindakan yang diambil oleh beliau ialah mendinginkan diri dan keluar daripada kumpulan WeChat berkenaan. Ia boleh dilihat seperti berikut;

...pernah juga, saya ada group WeChat dengan kawan-kawan satu kelas lah, masa tu saya nak taip benda lain tapi ter taip pula sugar daddy padahal saya nak cakap benda lain, lepastu member dalam group tu printscreen lepastu viralkan dekat group member lain...diorang pandang pelik lah kat saya...ada yang siap tanya sugar daddy mana yang ko simpan...malulah sebab dia dah viralkan, rasa marah pun ada. Yelah benda gurau pastu nak sibuk sangat nk viralkan...saya just diam dan left group tu.

Selain itu, informan D turut berkongsi pengalaman beliau di mana beliau pernah dikritik di laman Facebook apabila informan berkenaan menyuarakan pendapat mengenai krisis air di kampus. Hasil daripada kritikan orang lain beliau turut berasa sedih dan mengalami perasaan tertekan. Antara tindakan yang diambil oleh beliau ialah memohon maaf di laman Facebook berkenaan. Ia boleh dilihat seperti berikut;

...time saya masih belajar degree dulu, time tu dekat UMS, saya pernah di print screen Twitter saya, tweet pastu di upload dekat Facebook. Time tu dekat group ni lah, group kampus. So orang ni dia macam tidak puas hati lah, time tu masalah krisis air, so saya bagi tau saya tweet la benda ni kata sehari takda air dah nak bising boleh balik la kot. Means keluar dari Labuan tu. Dia print screen benda tu dia letak dalam group Facebook kampus dia jadi macam bahan perbincangan lah. So, orang ni dia pendebat, so dia macam tidak puas hati, dia ingat saya ni pemimpin pelajar cakap benda macam tu tapi dia tak semak yang saya ni pemimpin pelajar ataupun tak. Benda tu viral satu kampus..pastu diorg kutuk-kutuk saya dekat group tu, memang sedih lah dan tertekan sebab kita boleh baca apa yang orang komen kan... saya minta maaf lah dekat group Facebook tu.

Berdasarkan pengalaman keempat-empat informan di atas, kebanyakan pembuli siber ialah rakan sebaya atau pengikut laman media sosial mangsa. Antara faktor utama yang menyebabkan berlaku buli siber ialah kecuaiannya mangsa itu sendiri. Sebagai contoh, dalam kes informan A gambar yang mendedahkan aurat mangsa diambil melalui Facebook oleh pembuli dan hal ini bermaksud mangsa sendiri membuka peluang kepada pembuli kerana mangsa sendiri memuatnaikkan gambar tersebut di laman sosial Facebook peribadi beliau sehingga ia boleh dilihat dan dicuri oleh pembuli. Dalam kes informan C pula, informan seharusnya sedar bahawa beliau berada di dalam kumpulan WeChat yang ramai dan apa-apa maklumat atau perkataan yang dikongsi di dalam kumpulan tersebut perlu berhati-hati tetapi apa yang dilakukan oleh informan C adalah sebaliknya di mana beliau begitu mudah menaip perkataan *sugar daddy* dan terus berkongsi tanpa membuat semakan terlebih dahulu. Walaupun informan menyatakan mereka berasa marah, tertekan dan malu tetapi tindakan yang diambil oleh para informan adalah sangat mudah iaitu menyekat, membuang,

mendiamkan diri, keluar daripada kumpulan, memohon maaf serta mengadu kepada admin media sosial. Hal ini bermaksud tiada sebarang tindakan diambil ke atas pembuli-pembuli berkenaan.

Justeru, berdasarkan jawapan keseluruhan informan kajian mengenai amalan keselamatan terhadap buli siber, maka boleh dirumuskan bahawa informan kajian masih mengamalkan amalan yang kurang baik dalam perbuatan buli siber. Hal ini kerana walaupun terdapat kebanyakan informan tidak pernah menjadi mangsa tetapi masih terdapat beberapa orang informan telah menjadi mangsa buli siber dan memerlukan kesedaran dan amalan yang tinggi.

Amalan Keselamatan Terhadap Pornografi

Isu pornografi ialah satu kegiatan negatif yang boleh memberi ancaman kepada penonton apa tah lagi dengan wujudnya pornografi melalui Internet. Malaysia sebagai sebuah negara yang mementingkan adat timur sentiasa mengambil tindakan pro aktif dalam membanteras kegiatan ini. Aspek kesedaran pornografi juga perlu dipertingkatkan terutama kepada golongan muda kerana mereka ialah bakal pengganti generasi kini. Pemikiran mereka harus bersih dan perlu dihindarkan daripada kegiatan yang tidak berfaedah ini. Hasil kajian mendapati, dalam isu pornografi kebanyakan informan kajian pernah melayari laman pornografi tidak kira informan lelaki mahupun perempuan. Hal ini dibuktikan melalui kenyataan informan-informan berikut;

...biasa arr nama pun laki kan. Ada itu adalah tapi tak kerap.

...hahahah, kalau jujur lah mesti lah pernah...biasa di group WhatsApp.

...kalau guna wifi kan kena block, biasa kalau dekat Facebook ada keluar tengok dekat situ je.

...web site itu jarang lah, tapi kalau dekat Twitter ada arr.

...biasa terima banyak video dekat group WhatsApp...tengok dekat situ je lah...free hahaha.

...macam saya biasa tengok juga...saya guna Tumblr. Tumblr dia macam media sosial. Tumblr banyak pornografi.

Apabila melihat dapatan kajian di atas, ada informan menyatakan bahawa “biasa arr nama pun laki kan” dan kenyataan ini seolah-olah perbuatan menonton bahan atau video pornografi dalam kalangan lelaki adalah satu perbuatan yang normal. Hal ini telah jelas bagi informan tersebut perbuatan melihat pornografi bukan satu perbuatan yang salah dan hal ini kerana beliau telah mempunyai satu persepsi bahawa perbuatan tersebut dalam kalangan lelaki adalah satu perkara yang biasa dan normal. Selain itu, berdasarkan kenyataan para informan kajian di atas telah jelas bahawa media sosial kini menjadi platform utama kepada pengguna Internet untuk melayari pornografi. Hal ini kerana dengan adanya media sosial ia memudahkan informan untuk berkongsi sesuatu video pornografi kepada orang lain tanpa mengambil kira tempat dan waktu. Kajian juga menunjukkan informan mendapat video-video pornografi melalui kumpulan WhatsApp dan ini menggambarkan bahawa perkongsian video pornografi secara beramai-ramai telah menjadi satu trend baru dalam kalangan pengguna Internet di Malaysia. Selain itu, informan kajian turut menggunakan media sosial seperti Facebook, Tumblr dan Twitter untuk melihat bahan-bahan pornografi. Tambahan pula, hasil kajian juga menunjukkan Pornhub adalah laman sesawang pornografi yang popular dalam kalangan informan kajian untuk melihat bahan-bahan pornografi.

Apabila ditanyakan mengenai tindakan keselamatan yang diamalkan oleh informan kajian, hasil kajian mendapati rata-rata informan menyatakan mereka selalu akan membersihkan telefon pintar dan komputer riba dengan menghapuskan semua pautan dan video-video pornografi yang telah dilayari oleh mereka. Hal ini boleh dilihat seperti berikut;

*...selalunya akan delete history la.
...sama lah clear kan history.
...buang video-video tu.
...pas tengok saya delete history dia.*

Di samping itu, informan juga turut menggunakan teknik perisian supaya aktiviti mereka tidak disedari oleh orang lain iaitu informan menggunakan perisian *Applock*, *Incognito Windows* dan *Keepsafe*. Umumnya perisian ini diwujudkan untuk melindungi maklumat-maklumat penting pengguna Internet daripada jatuh ke tangan penjenayah siber dan walau bagaimanapun konsep perisian ini telah disalah ertikan oleh informan untuk melindungi kegiatan pornografi mereka. Ia boleh dilihat seperti berikut;

*...dekat phone saya guna applock so senang letak password dan tak perlu buang video-video itu.
...guna incognito windows dekat Google Chrome, sebab dia tak rekod kita tengok laman-laman web.
...macam saya ini, sayang nak delete video-video best, so apa yang saya buat saya download app Keepsafe dan letak semua dekat situ..kalau orang lain nak masuk kena ada password so selamat sikit dan tak perlu risau...hahahaha.*

Justeru, berdasarkan jawapan informan kajian mengenai amalan keselamatan terhadap pornografi, maka boleh dirumuskan bahawa informan kajian tidak mengamalkan amalan yang baik dalam isu pornografi. Hal ini kerana informan kajian suka melayari pornografi tanpa memahami ia adalah satu kesalahan dari segi undang-undang Malaysia terutama di bawah Kanun Keseksan Seksyen 292.

Amalan Keselamatan Terhadap E-Mel Phising

E-mel *phising* merupakan satu ancaman baharu dalam dunia Internet. Berdasarkan laporan SANS Institute (2011) *phising* diibaratkan sebagai memancing melalui e-mel. Hal ini bermaksud penjenayah menggunakan teknik *phising* ini untuk memancing mangsa supaya dapat mendedahkan kata nama dan kata laluan. Mengenai pengalaman informan kajian tentang e-mel *phising* kebanyakan mereka mempunyai pengalaman menerima e-mel *phising* daripada pihak yang tidak dikenali. Rata-rata informan menerima e-mel yang meminta informan memberikan maklumat peribadi seperti nama penuh, nombor telefon, alamat dan sebagainya melalui e-mel berkenaan. Kebanyakan daripada mereka mengambil tindakan mengabaikan, menghapuskan serta tidak melayan e-mel berkenaan.

Berdasarkan pengalaman yang diceritakan oleh salah seorang informan di mana beliau pernah menerima e-mel yang menawarkan beliau sejumlah wang tunai daripada individu yang tidak dikenali. Setelah meneliti e-mel berkenaan beliau merasakan bahawa e-mel berkenaan adalah satu penipuan dan beliau telah mengabaikan e-mel tersebut. Selain itu, informan lain turut pernah menerima e-mel daripada Microsoft seolah-olah beliau telah dipilih sebagai pengguna bertuah oleh Microsoft dan meminta informan tersebut memberikan maklumat peribadinya. Sebagai tindakan yang bijak, informan tersebut turut mendapatkan pandangan daripada kawan-kawan beliau untuk memastikan maklumat yang diterima sama

ada betul atau tidak. Setelah mendapat pandangan daripada kawan-kawan yang menyatakan e-mel berkenaan adalah palsu dan ia adalah salah satu bentuk phising maka informan tersebut telah membuang e-mel berkenaan. Ia boleh dilihat melalui kenyataan informan-informan kajian seperti berikut;

...biasa juga terima, contoh macam diberikan tawaran wang tunai dekat e-mel atau mesej. heheh..rasa tak logik, so biasa saya abaikan je
...pernah dapat, selalu di e-mel lah. Biasa saya delete e-mel dan tak layan.
...ada, yang saya dapat ialah e-mel daripada microsoft dia mengatakan saya antara pengguna yang bertuah so dia minta details like nama, alamat tapi saya tanyalah daripada kawan-kawan diorang kata itu tipu, dari situlah kesedaran saya tahu maknanya ada e-mel phising dan saya delete terus.

Justeru, berdasarkan jawapan informan kajian mengenai amalan keselamatan dalam penerimaan e-mel *phising*, maka boleh dirumuskan bahawa informan kajian mempunyai amalan yang baik terhadap penerimaan e-mel phising. Hal ini kerana informan mengabaikan dan menghapuskan e-mel phising berkenaan serta tidak memberi maklum balas ke atas e-mel tersebut sebagai satu tindakan yang bijak.

Amalan Keselamatan Terhadap Pembelian Secara Online

Dalam era moden, kini hanya dengan klik butang tetikus pengguna boleh memiliki apa yang mereka inginkan dan tidak perlu ke pusat pembeli belah kerana barangan yang mereka inginkan boleh dibeli secara dalam talian dengan melayari laman sesawang. Tambahan pula, kini dengan kemunculan media sosial seperti Facebook, Instagram kebanyakan pengguna mengambil peluang ini untuk menjual barangan mereka kepada pembeli online. Hasil kajian mendapati rata-rata informan kajian lebih gemar membeli barangan online di media sosial seperti Facebook dan Instagram. Antara barangan yang popular dibeli oleh para informan ialah kategori pakaian seperti baju jersi, tudung dan kasut. Selain itu, informan juga turut membeli barangan kosmetik, perabot serta alat permainan melalui media sosial. Hal ini dibuktikan melalui kenyataan informan kajian seperti berikut;

...saya biasa beli juga macam baju-baju dekat Facebook, Instagram.
...pernah beli macam barang permainan untuk anak-anak...Biasa kawan-kawan yang jual dekat Facebook.
...saya biasa beli dekat social media macam Instagram...beli kasut.
...saya kalau nak beli online, biasa beli kat Facebook atau Instagram...beli barang perabot.

Apabila ditanyakan soalan bagaimana informan mengenal pasti sama ada penjual media sosial berkenaan ialah individu yang betul dan bukan seorang penipu maka hasilnya mendapati sebagai pengesahan informan hanya melihat dan membaca komen-komen, testimoni, pernyataan pengulas sebelum meneruskan pembelian sesuatu barangan. Ia boleh dilihat seperti berikut;

...dia ada bagi testimoni, review, komen-komen dalam gambar, so biasa baca dah tahu pasal akaun penjual tersebut.

Kajian juga mendapati, terdapat beberapa informan kurang memberi perhatian terhadap keselamatan dalam proses membeli sesuatu barang dalam talian terutama di media sosial dan mudah.my. Hal ini kerana, setelah melihat sesuatu barang dalam talian informan membayar

deposit atau bayaran penuh sebelum mendapat barang berkenaan. Dalam hal ini walaupun informan lebih yakin terhadap penjual tetapi informan perlu beringat bahawa peluang untuk menjadi mangsa penipuan adalah amat tinggi dan kemungkinan informan juga akan mengalami kerugian. Hal ini juga menunjukkan informan meletakkan diri mereka dalam keadaan yang berisiko. Ia boleh dilihat melalui kenyataan para informan berikut;

*...first cari barang dekat mudah.my then sort ikut harga. Yang paling murah tu, walaupun jauh, saya akan ambil. Saya akan WhatsApp orang tu, tanya barang ada lagi ke tak. Kemudian nego harga. Kalau dah okay, bayar deposit la.
...beli kat Facebook, Insta lah...ada yang bayar separuh. Ada yg full payment.
...dekat Instagram saya tengok barang tu, saya WhatsApp dia apa yang saya nak, saya screenshot gambar. Lepas tu dia akan bagi no bank apa semua, bank in.*

Berdasarkan jawapan informan kajian mengenai amalan keselamatan dalam pembelian secara online, maka boleh dirumuskan bahawa informan kajian tidak mengamalkan amalan baik dalam pembelian barangan secara online. Hal ini kerana kajian menunjukkan kebanyakan informan kajian lebih menyukai membeli barangan di platform yang tidak mempunyai sebarang sijil pengiktirafan seperti di media sosial. Selain itu, terdapat juga informan yang masih membuat pembayaran deposit mahupun pembayaran penuh sebelum memperoleh sesuatu barangan tersebut.

KESIMPULAN

Secara ringkasnya, kajian mendapati kebanyakan informan menyatakan mereka tidak pernah menjadi mangsa buli siber kerana para informan sangat berhati-hati apabila berkongsi sesuatu perkara di media sosial. Walau bagaimanapun, empat orang informan pernah menjadi mangsa buli siber disebabkan oleh faktor kecuaiannya sendiri dan antara tindakan yang diambil ialah membuat aduan kepada admin, mendiamkan diri serta menyekat pembuli di Internet. Selain itu, kajian menunjukkan dalam isu pornografi kebanyakan informan mempunyai pengalaman pernah melayari laman pornografi dan rata-rata informan kajian akan membersihkan telefon pintar dan komputer riba dengan menghapuskan semua pautan dan video pornografi yang telah dilayari di samping menggunakan perisian keselamatan seperti Applock, Incognito Windows dan Keepsafe supaya dapat melindungi perbuatan mereka. Seterusnya kebanyakan informan kajian mempunyai pengalaman dalam menerima e-mel *phising* daripada pihak yang tidak dikenali dan tindakan yang diambil oleh para informan kajian ialah mengabaikan, menghapuskan serta tidak melayan e-mel berkenaan kerana informan merasakan e-mel berkenaan adalah tidak logik, mengarut dan tidak munasabah. Seterusnya, kajian menunjukkan informan lebih gemar membeli barangan online di media sosial seperti Facebook dan Instagram di mana platform berkenaan tidak mempunyai pengiktirafan perniagaan. Oleh itu, boleh dinyatakan bahawa elemen amalan keselamatan siber adalah amat penting dalam kalangan pengguna Internet di Malaysia. Hal ini kerana, saban hari kita boleh melihat dan membaca di dada akhbar mengenai kes-kes jenayah siber dan semakin hari semakin meningkat. Dalam hal ini sebagai langkah pertama pengguna Internet perlu meningkatkan kesedaran itu sendiri supaya mereka dapat menghayati kepentingan serta mengamalkan amalan keselamatan siber yang baik.

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Strengthening Social Values In Eliminating Pornomedia

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ABSTRACT

This study aims to determine the strengthening of social values in eliminating pornomedia. The research method used is qualitative method with constructivist perspective. The results showed that to build a collective awareness of the dangers of pornomedia must have a standard of values and morals that can be agreed together by people who feel harmed by the existence of pornomedia. The collective consciousness lies at the three stages of pornomedia elimination through institutions called family, public institutions, and legal formal government.

Keywords: Nilai Sosial dan Pornomedia

INTRODUCTION

The development of mass media technology has been inevitable and variety of information has hit the public widely. The large amount of information received by the people has caused them to undergo difficulties in determining the variety of information they really need. The difficulty to distinguish the variety of information causes the people finally choose the attitude of receiving and enjoying a variety of information submitted by the mass media, both print and electronic. It is coupled with the presence of social media that grows and develops very rapidly.

The attitude of public apathy towards variety of information being submitted by the mass media contributes towards the emergence of media domination. The dominance of the media towards society is manifested in forms of the inability of the people to determine the kind of information they need. In this context, the mass media shapes the so-called cultural industry (Strinati, 2007: 70-71) in which it shapes any taste and tendencies of the masses by instilling consciousness based on their desire for false needs. It means that the culture industries built by the mass media overrides the real needs. The cultural industry makes the information they convey as a functional commodity to obtain the financial benefits.

Information as a commodity of commercial value causes the mass media to ignore the ethics and social values prevailing in society. The Readers, listeners, and spectators are no longer regarded as individuals who have to be respected, but have been shifted into a "market" that must be won. Any various attempts are made by the mass media to get the people's interest and sympathy. The pornography programs are chosen as a strategy to achieve the market victory. It seems that the mass media attempts to understand exactly what become the audiences' interest and pleasure.

Based on these problems, any social facts prove that in understanding any various broadcast programs that are charged in pornography, people in general have a double attitude. There are groups that accept sanada and there are groups that refuse. In the perspective of sociologists, the discourse of sex or the problem of the female body as a porn object has long been a polemic in almost all societies. This is because there are two groups of people who respond differently. First, this is the group that worships the body as the object of sex as well as a source of happiness, pleasure, intimacy, social status and art. Secondly, the group accuses sex

as the object or subject of the source of disasters for women themselves. This group is represented by two schools of thought (a) groups representing radical feminist thinking, which regards sex as the source of the problem of sexism that is social discrimination based on gender and patriarchal ideology. (b) another group is called a marxist feminist, who sees capitalist ideology as a source of sexual mastery of women, in which women are reduced as part of poverty so that men have control over women (Bungin, 2008: 334-335).

The pornography problems have developed, along with the development of communication media technology. This condition leads to changes in existing forms of porn in the people life. The shift in the concept of pornography in the mass media takes place so quickly that the social control that should be done by the community loses quickly. This situation leads to the development of pornography issues through the mass media that is safe. The social anxiety begins to appear when the impact of mass media on pornography begins to be felt, especially in the emergence of social deviant behavior. The society seems to agree that various behavior of sexual deviation happens due to the number of broadcasts and impressions relating to pornography.

Based on the data reported by KPAI from 2011 to 2014, the number of children victims of pornography and online crime in Indonesia has reached the number of 1022 children. In detail, children who become victims of online pornography were by 28%, 21% online child pornography, online child prostitution 20%, 15% porn cd objects and 11% online sexual violence victims.

The fundamental problem to discuss is how to make efforts so that people can control the existence of pornography in the mass media and what social values are that can eliminate pornographic information in the mass media.

THEORITICAL REVIEW

Human being is as the main actor who is very influential in many social realities. This human being is regarded as a creative actor of social reality. This term is expressed by Ritzer (1985: 56) explaining that the basic idea of all theories in the paradigm of social definition actually holds that man is a creative actor of social reality. It means that human actions are not fully determined by the norms, customs, values, etc. in which all are covered in social facts, namely actions that are described by the structure and social order. In a theory of mass society, the media is the main factor. The basic idea is that the media offers a view of the world, a false environment or a substitute that is a potential tool for manipulating people, but also helping them to survive in difficult situations. By C Wight Mills (1951: 333) in McQuail (2011: 13) mentions that between consciousness and existence, the communication stands that aims to influence such like awareness people have over their existence. In contrast, the controlled mass society is destroyed and controlled centrally.

Meminjam tradisi analisis Karl Marx atas fenomena media dalam masyarakat yang kapitalistik seperti sekarang masih relevan. Murdock and Golding 2005's critical political economy theory in McQuail (2011: 104) states that power-related questions is at the core of Marx's interpretation of the mass media, but in the end the media is an instrument for the ruling class to control. Marx said:

The layer that has the means and production material at the same time has control over the means of mental production so that in general those without the mental means of production will be subject to it.

What Marx proposes that mass media is a means of mental production is understandable. This is because the mass media has the ability to reconstruct the meaning in order to manipulate the existing message, including the issue of pornography giving birth to pornomedia.

Theory of Media Ecology

McLuhan in West and Turner (2008: 129) states that the electronic media has transformed society rapidly and radically and people rely heavily on technology that uses media and social order depending on its ability to cope with the technology. McLuhan's idea when being correlated with pornomedia problem is the presence through technology, and society who utilizes technology. In Media Ecology Theory, McLuhan (1964) in West and Turner (2008: 140) posits three basic assumptions:

"First, the media includes action within people in which this one highlight the notion that anyone can not escape from the media in his life. The media encompasses the whole existence of people's lives today. The second assumption, the media improve our perception in organizing human experience. On the second assumption, the theologians of Media Ecology believe that media improves perceptions and organizes human life. The third assumption, the media brings the whole world together. The third assumption of the Media Ecology Theory raises the concept of a global village and to illustrate how the media binds the world into a system of economic, political, social and cultural systems."

Such three assumptions show that the media presence is significant in social life of society so that it can unite the world. At present, the existence of internet media had made space, distance, and time small.

Social Action Media Theory

The origin of Social Action Theory comes from Max Weber' thinking (1864-1920). In Weber's view, this world exists because of social action. Humans do something because they decide to do it and aim to achieve the desire. After choosing a goal, they take into account the circumstances and it is completed by action (Sham, 2012: 69). As for the assumption of this Social Action Theory is the act of man arising from the consciousness and of the circumstances surrounding it. This theory considers the human traits and subjective aspects of human beings that are ignored by behaviorism theory. Max Weber understands social interpretation in interpretative manner that ends at a causal explanation of the purpose or meaning of the event.

For media experts, the perspective of social action is based on interpretive thinking which is developed into Social Action Media Theory in which the reality of media content is used and interpreted in everyday life. The study of social action media is a research approach emphasizing the interpretive activities of media audiences in everyday life (Littlejohn and Foss, 2014: 887).

In general, this theory of social action media is developed from various constructivist philosophical paradigmas as a human being view and as consciousness. This theory builds on the assumption that humans construct the meanings of texts and media technology within the framework of collective understanding.

Many media researchers believe that there are many communities are very Stanley Fish; interpretative groups are around the media. There is a community that develops around shared consumption patterns: a general understanding of the content of what is being read, heard or seen from a common result. The result of media consensus depends on the composition of the community. This approach requires cultural interpretation.

The Shifting of Pornography Discourse

In the tradition of a relatively open society in which one of the trigger is the progress of communication technology continuing to develop, the concept of pornography also undergoes shifts and developments. The shift and development of the concept follow the rate of technological change that occurs. This is in the pornographic discourse or the depiction of the act of obscenity (pornography) that is experiencing a lot of pornographic understandings contemporarily to conceptualize, such as pornography, pornotext, porno-voice, porno-action. In certain cases all these conceptual categories accumulate into serving in one medium, thus giving birth to a new concept called pornomedia (Bungin, 2004: 337). Here is an understanding of the variations of porn, which is conceptually experiencing a shift:

a. Pornography

The pornography understanding is well known in society because the concept of pornography is the most common one, easy to recognize, easy to display and easy to digest. Pornography is a picture of the behavior of obscenity that prefers to show the body and human genitals. Those are sexy and vulgar that makes people who see them sexually aroused. Pornography can be accessed in the form of photos, posters, leaflet, video images, movies and VCD images, as well as in the form of other visual tools that contain images or other obscenity activities.

b. Pornotext

Pornotext is a pornographic work written as a script of stories or stories in various versions of sexual relationships, in various narrative forms, story constructs, testimonials or personal experiences in detail and vulgar, as well as pornographic stories in comics so that the readers feel as if they will witness themselves, experience or engage in the event of such sexual relationships. A narrative, detailed description of sex leads to the creation of the theater of the mind of the reader about the ongoing sexual arena causing the reader's fantasy.

c. Pornovoice

Pornovoice is voice, speech, words and sentences spoken by a person, directly or indirectly even subtly or vulgarly engaging in sexual seduction, voice or speech about sexual objects or sexual activity. This pornovoice directly or indirectly gives depictions of sexual objects as well as sexual activity to the speaker or listener, thus resulting in the effect of sexual stimulation on the listener.

d. Pornoaction

Pornoaksi is a depiction of movement action, body posture, and protrusion of the dominant body parts providing sexual stimulation to the action of showing genitals either intentionally or unintentionally in order to provoke the sexual desire for people who see them.

e. Pornomedia

In the context of mass media, the variants mentioned above, both pornography, pornoteks, pornosuara, and pornoaction form a system that mutually relate each other in accordance with the characteristics of media broadcasting things that are pornographic. In many cases, pornography has proximity to pornotext because images and texts can be incorporated in print media, whereas pornoaction can coincide with the emergence of pornography that can be recorded clearly on television media. Pornovoice can coincide with the emergence

of audio visual media, both television and radio. In a word, pornomedia is a porn reality created by the media.

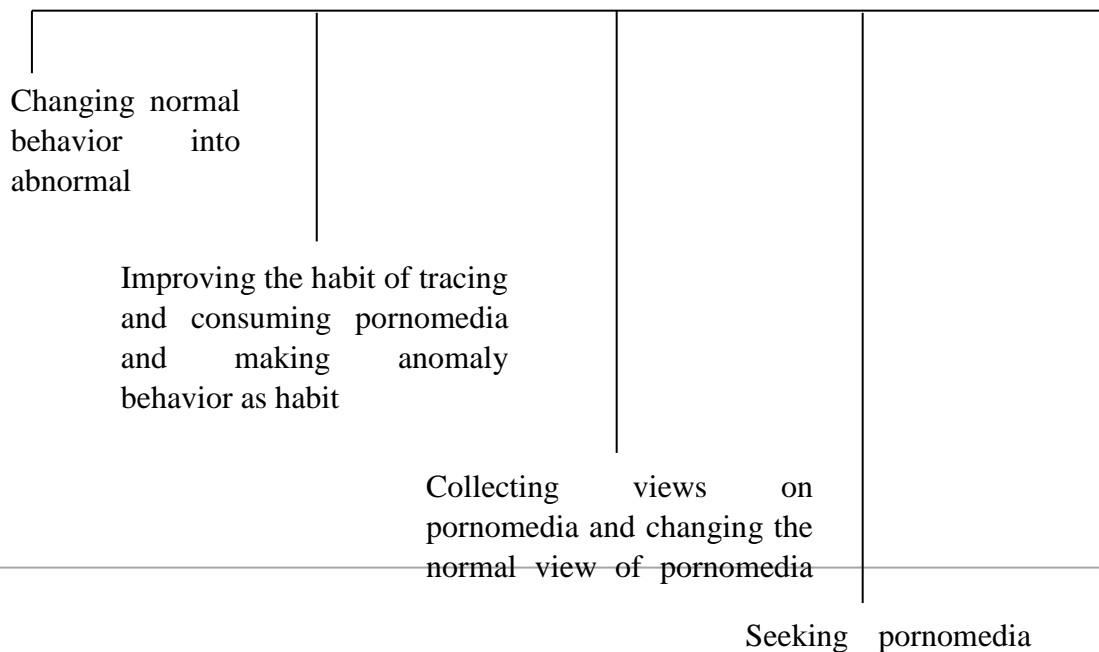
In the order of causes of the emergence of pornomedia, it can be seen from the five fundamental problems faced by the mass media. The goal is that the mass media being managed by a certain person or legal entity can still exist until it continues to live. The five problems are (1) when the media has lost the idealism; (2) when the mass media feels threaten about the market; (3) when the mass media need to compete with the other mass media; (4) when new media seeks position in society; and (5) when people need pornomedia news.

McQuail (1989: 32) mentions that mass media is an organized and formal social institution. Each message conveyed is the result of the work of a group of professional individuals. As a social institution, the objectively cannot escape from various rivalries so that it is not something new when the mass media compete with each other and tend to win the market. It means that the mass media is not a social institution that escapes from the value of society. Value and competition sometimes conditions the media in a very difficult choice so that in order to survive the media breaks away from moral control issues. Consequently, the program contains elements of pornomedia as the solution.

In more deeply discussion, relating to pornomedia, the results of research experts identify and build conclusions towards the dangers of pornomedia. The danger of pornomedia is (1) Normal and reasonable level change the normal behavior into abnormal. (2) The second level increases the habit of searching and consuming pornomedia that makes anomaly behavior as a habit; (3) Level three is collecting views on pornomedia, and changing the normal view of anomaly pornomedia; (4) The fourth level is seeking the satisfaction of pornomedia in the real world; (5) Level five is attitudes toward the search for pornomedia satisfaction in the real world and sexual anomaly as a normal and reasonable action (Bungin 2008: 345).

It is clear that the dangers posed by pornomedia threaten social order. At first, social order is based on the structure of society that protects sex and nurse and appreciates rights and dignity of women within the framework of a closed norm and upholds the values of family, society and religion. Finally, it orients to order state of a new social order abandoning the old social order that leads to a state of free sex by considering sex and human aurat as a commodity and the media is a biological delimiter that is free from the norms of society and religion and can be done without the institution of marriage.

SPREAD OF PORNOMEDIA INFLUENCE



Bugin (2008: 146) believes that when a pornomedia is presented by the mass media, the public is constructed with the pornomedia display because the mass media is able to convince the audience everywhere regardless of the age difference of the audience. This is a concern of many parties because the destruction of social and moral order must happen.

RESEARCH METHOD

The study on social forces in eliminating pornomedia is to use a qualitative approach with a constructivist perspective. The data are collected in two categories, namely primary and secondary data. The primary data is from interviews with the speakers. The reference respondents are those who have social positions in the community such as the Chairman of PW Nahdatul Ulama South Kalimantan, a high school teacher of Banua South Kalimantan, and a member of the Indonesian Broadcasting Commission of South Kalimantan Region. While secondary data is the documents that support this research.

The data in this study was obtained based on telephone interviews. This was done because of the problem of distance and time between researchers and reference respondents. Furthermore, the interview data is reviewed with the theories used in this research, especially relating to social values with porn media.

FINDING AND DISCUSSION

Strengthening Social Values

The existence of mass media is a manifestation of the existence of society. The people provide support or blocking of the mass media. It means that society that people determine the life or death of mass media. The power of control over the media is in the hands of the people. However, in the next journey the relationship between media institutions and the public is not harmonious because the media is not consistent in selecting the issues in carrying out its function as a guardian of morality as well as social control of society.

The relationship between mass media and people is essentially an interactive relationship. Rivers (2004: 27) said that this interactive relationship will take place effectively when the mass media as a social institution not only produces benefits but also as well as problem solution. The social control, the limitation of the government, the means of economic support and so on is the picture of positive benefits. The view of pornomedia is a problem that should be solved.

Every people have what is called a guard presenting the ideas and social control. Social values, such as morals and religious values are required to be better to condition the mass

media in the correct corridor. This is as expressed by the Chairman of South Kalimantan Nahdatul Ulama Sarbani Haira in which Nahdatul Ulama views this pornomedia problem as a social problem that must be addressed immediately. NU has an attitude of refusal because pornomedia is considered disturbing society. At the NU Congress in Makassar in 2010, NU firmly asked the government to immediately issue a government regulation on pornography. Conducting awareness of the people is done consistently in formal institutions such as in schools, pesantren, and informal institutions such as majlis taklim and other forums. NU also published books and lectures on the dangers of pornography in the media. It means that NU seeks to provide awareness to people through a social approach. Religion is of the utmost importance to solve such cases.

The cases of pornomedia assessed out of the function of media benefits should be eliminated towards pornomedia impression considered unhealthy. Building a penalty for a mass media broadcast program with pornomedia nuances is not easy. The strategic step taken is to build a collective awareness of society against existing pornomedia mass mass.

Building a collective awareness of the dangers of pornomedia will be difficult if there is no standard of values and morals that can be mutually agreed by people who feel harmed by the existence of pornomedia. The intended value standards are social values that are owned by the community and have institutionalized must be socialized massively among the community. The freedom of pornomedia will be difficult to develop in the middle of society that consistently upholds principles and social values. Strengthening of social values can be done through the systematic and strategic stages. First, the strengthening of social values can be done within the scope of the smallest organization in the family environment. Interaction among parents and children should be intensive with the quality of a very good relationship; internalization of social values can be realized. Secondly, the strengthening of social values is also able to done by the wider community. The approach of community structure that emphasizes the rules and prevailing social norms is believed to be able to eliminate pornomedia. Every society has rules of norms and values of traditions that must be respected, obeyed and respected. Rules of social norms become the important element in the strengthening of social values. One of the values in this case is the value of religion. Third, a formal legal approach is a legal approach being established by the government. The government as the authority holder has the full authority to take action against the mass media that broadcasts the pornomedia program.

Three approaches are considered stretegc in eliminating pornomedia cases built by mass media institutions. The elements to pornomedia have an impact on the restoration of healthy relationships between society and mass media. Relating to the social forces in eliminating pornomedia, the results of research conducted by Megawati Wahyudianata (2007) raising the problem about whether religion influences as the variable of television pornomedia and sex attitude impresors among students strata 1 in Surabaya is interesting as the basic data. The result of the research revealed that religion as the destructor variable has impact for television pornomedia and sex attitude variable among students of strata 1 in Surabaya. It means that religious values can be the important factor to eliminate the existence of pornomedia.

Article from the results of a study written by Miyase Christensen Karlstad University & Royal Institute Of Technology (Kth) and ANDRÉ JANSSON Karlstad University, entitled Cultural citizenship and The Communicative Pace of Mediated Sexual Expressivity (2007) states that porn industry is the largest portion of the store's revenue selling pornographic videos since online media is the most widely consumed portion and is deliberately

popularized through mainstream media. This article also reveals that a complex understanding of the social dimedia that is often involved in the expression of sexuality must be able to take into account the interactions of individuals, groups, and changes in global technology.

According to other research findings, national and global policies are trying to protect the public interest, especially orienting to protect women and children as the object of exposure to pornography. The pornography is considered capable of damaging women and boys. The rules of each country are also different in responding the pornography although often considered to be contrary to freedom of exorcism and individual freedom.

Christensen mentions that in the western countries the issue of sexuality is often the domain of situational political rhetoric and a political agenda. However; sexual representation is openly permitted. Thus, pornography is a moral definition, the political field and the scientific world. Jacob (2004: 72) argues that children should get educated media literacy so that they have moral intelligence of censoring the internet.

Sweden is an interesting example of discussing sexual expression in the community. This is the first country to enact a rule in 1999 for 'the purchase of sexual services' to enter within the scope of a criminal offense on the grounds that the prostitution and social / institutional mechanisms that allow it to be seen are tantamount to violence against women.

The academic view, or the day-to-day discourse of pornography and the acts of sexuality are often regarded as problems to be solved, especially in the context of "familial", economic and economic regulation. Here, there are two basic questions: 1. under what conditions and what constitutes a truly societal liminality according to the direction of social structure change; and 2. in what situation the direction of change is lost.

Katharine Sarikakis (2004) in her article entitled Making Public Policy As The Political Actor states that the core of pornography regulation lies in the underlying assumption that the subject of law is individual. In digital capitalism, the point is individual buyers, sovereign consumers; in the culture industry the point is to stand in individual laborers such as players, artists, creators. In the case of the consumption of pornography, this is considered a private matter and because it is private. This is also one of the reasons that the not "standardized community-oriented" obscenity law has been effective in addressing problematic porn genres. In addition, the production process is not friendly to acknowledge the communal experience; labor is considered a matter of personal or choice and negotiation. A pornographer for expressing ideas is based on a conceptualistic individualistic place of expression and on wages as labor rights in industry. This is equivalent to equating pornography with sex, expression or automatic choice of power dynamics embedded in the production, distribution and mechanisms of industrial consumption. The claims of the word "choice" and "expression" make silence the criticism of the conditions of production or the effects of consumption focusing on "individuals in society". The capitalism eventually operates on the basis of the individual and its position is on the continuous production consumption. However, the fantasy and deceit of individual freedom is actualized through the purchase and search of pleasure. In digital capitalism, it is effectively powerful and a political tool.

CONCLUSION

Pornomedia is a product offered by the media and it can be challenged through a system of values of norms and religious norms. The results of a study written by Christensen provide

media education to children so that they have media literacy capabilities. The example from Sweden about the firmness in regulation can also be a record in eliminating the power of pornomedia. Pornomedia becomes a big problem because it is in the realm of capitalistic industry.

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Exploration Study on Potential Utilization of Business Tendency Index and Consumption Tendency Index

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ABSTRACT

The Central Bureau of Statistics provides the Business Tendency Index (BTI) and the Consumption Tendency Index (CTI) every three months. This information can be used not only by business sector for investment decision, market exposure, product pricing and so on, but also by households for investment portfolio, purchasing decisions and by the government in policy formulation. CTI is measured by data of income, inflationary effect, food consumption and non-food consumption of households, while ITB is measured by data of business and economic conditions. Nevertheless, the utilization of this data is relatively limited.

This paper is a preliminary study of a series of research aimed at exploring the utilization of BTI and CTI data based on data from 2nd Quarter of 2000 to 2nd Quarter 2017. Exploration results show that (1) CTI tends to grow higher than BTI (2) Moving pattern of BTI and CTI during the years is cyclic seasonal in one year (3) BTI increasingly strong correlated with CTI (4) Ratios of CTI on BTI are cyclic in pattern (5) ratios of CTI to BTI tend to be in line with economic situation (6) In the medium term future, CTI will be higher than BTI. These initial conclusions show that BTI and CTI data exploration can show clear patterns and potentially predictive for economic and business decisions.

Keywords: business tendency index, consumption tendency index, patterns

INTRODUCTION

Business Tendency Index and Consumption Tendency Index are indexes data provided by Central Statistic Agency of Indonesia routinely in every 3 months. The index is categorized of Economic Tendency Survey. In addition, the data is also provided in the categories of several economic sectors. In some countries this information is important for government policy makers, banking sector, business and so forth. However, although this data has now available, it seems that there has not been much research that use these data. Therefore this paper aims to discuss more deeply about the utilization of this data to be studied gradually in order to provide optimal benefits. This data can also be an important connector between the business from as the supply side, and the households as demand side. The potential importance of this data to be studied more deeply, will be the focus in this paper

THEORYTICAL BACKGROUND

The Business Tendency Index and the Consumer Tendency Index are important indicators for business actors and policy makers as well as consumers for their own circumstances and conditions. Historically, such surveys were conducted around the 1920s and then implemented in many countries. The concept of CTS was developed by George Katona (1951), who saw that consumers' attitude towards consumption and saving may have a relevant role in explaining consumption patterns. Disclosed in United Nations (2015), that:

Economic Tendency Surveys (ETS) are well-established tools for the assessment and analysis of economic development and fluctuations in the business cycle. They have

proven successful in many countries and under different economic and social conditions. ETS have some unique characteristics. The most important feature of ETS is their timeliness. The simple and intuitive questionnaire makes it very easy for the respondent to complete it quickly. They provide a unique source of information about agents' expectations on relevant economic outcomes (e.g. production, demand, households' income), and they allow for the collection of information on, for example, constraints on production which are generally not otherwise collected, and/or inventories of behaviour for which quantitative data are generally insufficient. Tendency survey results are used by various groups of customers. Among them are businesses, analysts, national and commercial banks, professional associations, policymakers and the media. They all need timely and reliable data for their analyses.

The advantages of ETS are explicitly described in Oral and Brand (2014) as follows:

The ability to measure the predictive power of consumer surveys is very important especially for central banks in order to have a forward-looking perspective about consumer tendencies and expenditures. Particularly, most studies have found that diffusion indices obtained from surveys are linked to aggregate GDP or consumer expenditures. Therefore, the performance of prediction can be assessed at an aggregate level via the diffusion indices.

Concept of Business Tendency and Consumes of Indonesia Central Bureau of Statistics

The Business Tendency Index (BTI) is calculated based on data from the Business Tendency Survey (STB). The goal of BTI is to produce an early indicator that can describe the condition of the economy in the current quarter and the upcoming quarter estimates from the business actors side. BTI, determined by Variable Business Indicator Index Current Indicator (business income, use of production capacity, average working hours) with Upcoming Indicator (domestic order, order from overseas, current selling price, input goods order). The technique is done by questioning the condition of the last three months. Interpretation: (1) $100 < \text{BTI} < 200$: business conditions in the current quarter increased over the previous quarter or business conditions in the upcoming quarter compared to the current period (2) 100: This means that business conditions in the same quarter are the same when compared to the previous or quarterly business conditions (3) $\text{BTI} < 100$: This means that business conditions in the current quarter decreased compared to the previous quarter or business conditions in the coming quarter decreased compared to the quarterly period.

Consumer Tendency Index. The Consumer Tendency Index (CTI) is an indicator of the latest consumer economic developments generated through the Consumer Tendency Survey (CTS). ITK describes the condition of the consumer economy in the current quarter and forecast the coming quarter. Current Indicator Indicators are measured by (1) the income of all family members over the last 3 -three months (2) the effect of inflation on daily food consumption (3) the consumption volume of some food commodities and non-food commodities. Future Indicator Index is measured by (1) the income of all family members over the next 3 (three) months (2) the plan for the purchase of durable goods. Survey question asked to the respondent with the answers increased, fixed and decreased. Interpretation, namely: (1) 100-200: consumer economic condition in the current quarter increased compared to the previous quarter or consumer condition in the upcoming quarter increased compared to the current quarter (2) 100: consumer economic conditions in the same quarter compared to the previous quarter or consumer conditions in the coming quarter is the same as the current quarter and (2) (1) < 100 : the consumer economic condition in the current quarter declined compared to

the previous quarter or consumer conditions in the coming quarter decreased compared to the current quarter.

METODOLOGI

The methodology used in this study is quantitative explorative. Source of data are from the Central Bureau of Statistics, which provides the Business Tendency Index and the Tendency Index of Consumption every three months. Data were collected from 2010 to Q1 to Q1 2017. Analytical techniques used include (1) growth rate (2) stability (3) Pearson correlation (4) patterns of time series data changes.

RESULTS AND DISCUSSION

All BTI and CTI data and quarterly economic growth can be obtained from BPS. The results can be seen in the following table.

Table 1. The Development of BTI, CTI and Quarterly Economic Growth Year 2010 (q1) through 2017 (q1) data.

Table 1. The Development of BTI, CTI and Quarterly Economic Growth Year 2010 (q1) through 2017 (q1) data.

Quarterly		Business Tendency Index	Consumers Tendency Index	<i>QoQ Economic Growth</i>
2010	1	103,41	104,76	1,90
	2	107,29	105,32	2,90
	3	107,29	110,67	3,40
	4	106,63	106,55	-1,40
2011	1	102,16	102,42	1,60
	2	105,75	106,36	2,80
	3	107,86	110,24	3,40
	4	106,92	108,56	-1,30
2012	1	103,89	106,54	1,50
	2	104,22	108,77	2,82
	3	107,43	111,12	3,18
	4	104,83	108,63	-1,45
2013	1	102,34	104,70	1,44
	2	103,88	108,02	2,61
	3	106,12	112,02	2,96
	4	104,72	106,63	-2,14
2014	1	101,95	104,70	0,11
	2	106,00	108,02	3,83
	3	107,24	112,02	3,16
	4	104,07	109,64	-2,06
2015	1	96,30	100,87	-0,23
	2	105,46	105,22	3,75
	3	106,04	109,00	3,36

	4	105,22	102,77	-1,83
2016	1	99,46	102,89	-0,4
	2	110,24	107,93	4,01
	3	107,89	108,22	3,13
	4	106,70	102,46	-1,77
2017	1	105,81	102,27	-0,34

Sumber : BPS

During that time, the average BTI was about 105.1 and CTI was about 106.8 or slightly higher than the BTI. The stability calculated by the respective variation coefficients. BTI coefficient of variation (2.60%) is lower coefficient variation when compared to CTI (with coefficient of variation 2.87%). Quarterly economic grew by 1.34% per three month with relatively greater variation rate compared to BTI and CTI.

Furthermore the data is explored the changes and compared with other research variables. The figure show that these three variables show cyclical patterns. Both BTI and CTI have a cyclical pattern changes within a year. At the beginning of the year the CTI and the BTI were low, to then increase until the third quarter and subsequently decrease again at the end of the year. BTI and CTI at the beginning of the year tend to be lower than at year-end CTI. In the same pattern, the BTI rate is always lower than CTI. Quarterly economic growth also has cyclical patterns. The pattern appears to be in harmony with the movement patterns of BTI and CTI. The difference between the two is in the QoQ cycle that occurs earlier or precedes the BTI and CTI cycles.

Based on this pattern, it seems that the cycle is repetitive pieces. The third cyclical development of these variables can be seen in Figure 1 below.

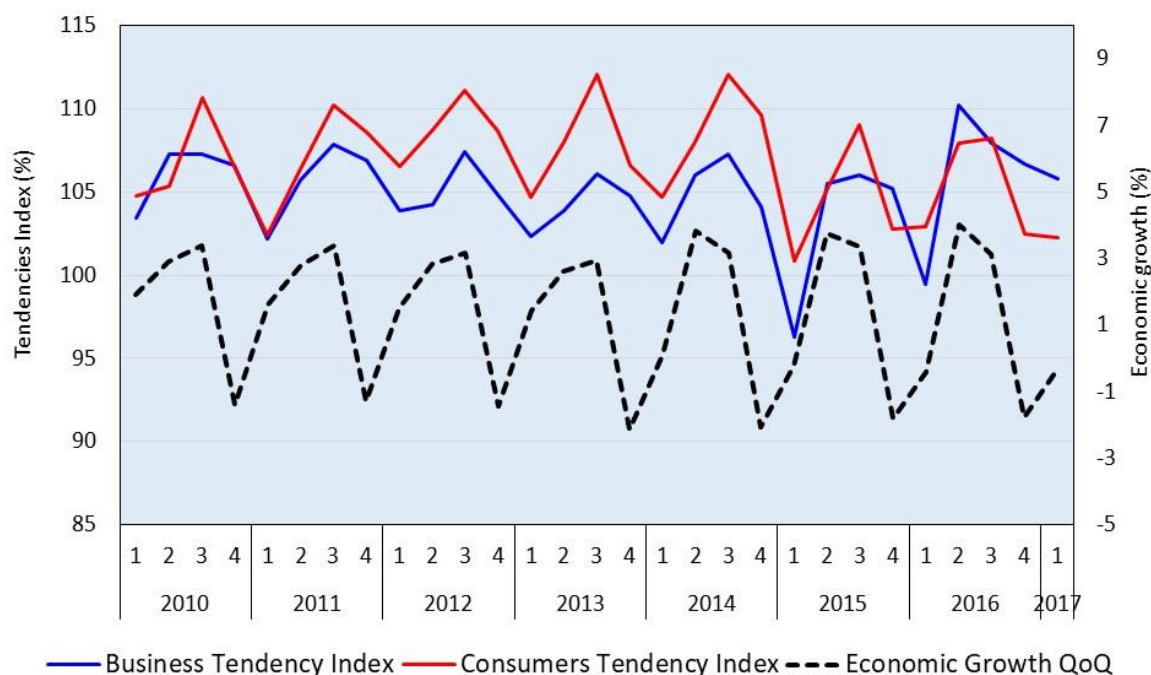


Figure 1. The Development Pattern Cycles of BTI, CTI and Economic Growth

Based on these cycles, further explored the interrelationship between the three variables. The results are poured into the Pearson Correlation Matrix in the form of (1) the same observation year (2) the CTI observation year and the BTI is given lag time 1 year or becomes t-1. The calculation results appear in the following correlation table,

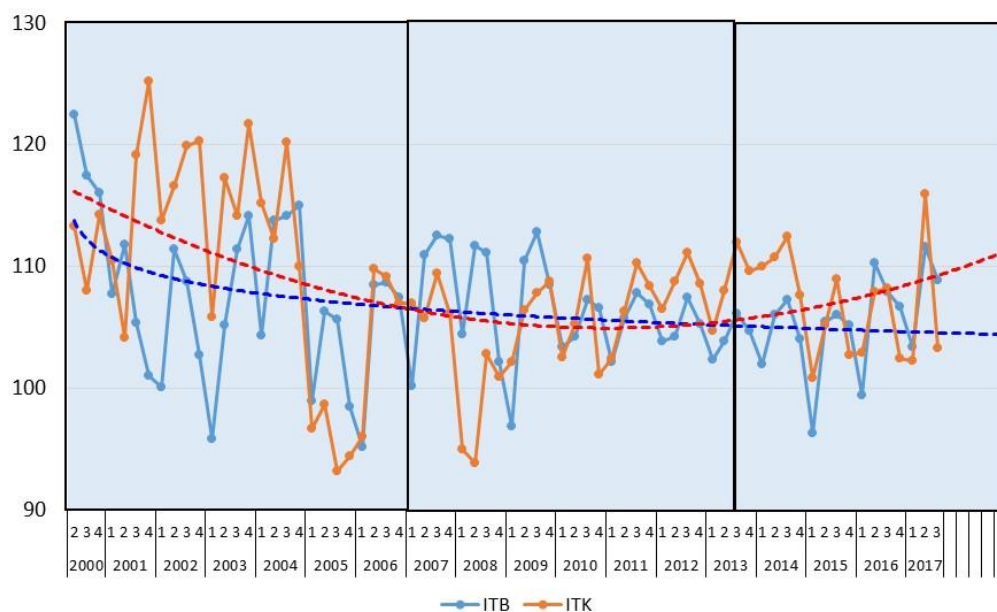
Tabel 2. Korelasi BTI dan CTI serta Pertumbuhan EKonomi

	<i>Business Tendency Index</i>	<i>Consumers Tendency Index</i>
<i>Business Tendency Index</i>	1	
<i>Consumers Tendency Index</i>	0,585	1
<i>QoQ Economic Growth (t=0)</i>	0,363	0,447
<i>QoQ Economic Growth (t+1)</i>	0,612	0,612

Sumber : Hasil Pengolahan Data

BTI is correlated strongly and positive with CTI. Both variables are moving in the same direction, ie when the CTI increases, the BTI also increases. Economic growth has a moderate correlation with BTI, as well as CTI. In the lag time of 1 year, it appears that the correlation between economic growth with both CTI and BTI increased rapidly. This means that the level of BTI and CTI at a certain time will affect economic growth in the next 3 months. Based on this category, the development of CTI and BTI can be an important consideration for predicting quarterly economic growth.

In discussing the possibility of long-term relationship between BTI and CTI, the data is plotted on a time series image, to then estimate the trend of the equation. Both variables are known to have non-linear change pattern. This non-linear pattern of change is a long-term relationship pattern in which there are short-term cycles. The result of the equation shows as CTI decreases, the decrease of BTI occurs faster. On the contrary, when BTI recovers, its development will be much faster than CTI, even with the tendency of difference that tends to increase. The comparison of these equations can be seen in the following figure;



Gambar 2. Siklus Jangka Panjang BTI, CTI

CONCLUSION AND SUGGESTION

Conclusion

CTI and BTI have great potential to be analyzed and become important reference for business actors, government and other institutions, because (1) it is a unique and clear pattern of linkage (2) related to economic growth, so it can be an important indicator.

The availability of CTI and BTI data is relatively up to date, making it relatively easy to access by users.

Suggestion

1. It is necessary to conduct more research in the analysis of BTI and CTI based on economic sectors, so that can be known specific information related to certain economic sector.
2. Research at the regional level (province), can provide differences in the situation on the regions in Indonesia, so that business decisions and government policies, will also be more specific to a particular region.
3. Time series models using difference equation, potential for dynamic model analysis of BTI and CTI data, including in relation to economic growth.

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Exploration Study on Potential Utilization of Business Tendency Index and Consumption Tendency Index

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The Central Bureau of Statistics provides the Business Tendency Index (BTI) and the Consumption Tendency Index (CTI) every three months. This information can be used not only by business sector for investment decision, market exposure, product pricing and so on, but also by households for investment portfolio, purchasing decisions and by the government in policy formulation. CTI is measured by data of income, inflationary effect, food consumption and non-food consumption of households, while ITB is measured by data of business and economic conditions. Nevertheless, the utilization of this data is relatively limited.

This paper is a preliminary study of a series of research aimed at exploring the utilization of BTI and CTI data based on data from 2nd Quarter of 2000 to 2nd Quarter 2017. Exploration results show that (1) CTI tends to grow higher than BTI (2) Moving pattern of BTI and CTI during the years is cyclic seasonal in one year (3) BTI increasingly strong correlated with CTI (4) Ratios of CTI on BTI are cyclic in pattern (5) ratios of CTI to BTI tend to be in line with economic situation (6) In the medium term future, CTI will be higher than BTI. These initial conclusions show that BTI and CTI data exploration can show clear patterns and potentially predictive for economic and business decisions.

Keywords: business tendency index, consumption tendency index, patterns

INTRODUCTION

Business Tendency Index and Consumption Tendency Index are indexes data provided by Central Statistic Agency of Indonesia routinely in every 3 months. The index is categorized of Economic Tendency Survey. In addition, the data is also provided in the categories of several economic sectors. In some countries this information is important for government policy makers, banking sector, business and so forth. However, although this data has now available, it seems that there has not been much research that use these data. Therefore this paper aims to discuss more deeply about the utilization of this data to be studied gradually in order to provide optimal benefits. This data can also be an important connector between the business from as the supply side, and the households as demand side. The potential importance of this data to be studied more deeply, will be the focus in this paper

THEORYTICAL BACKGROUND

The Business Tendency Index and the Consumer Tendency Index are important indicators for business actors and policy makers as well as consumers for their own circumstances and conditions. Historically, such surveys were conducted around the 1920s and then implemented in many countries. The concept of CTS was developed by George Katona (1951), who saw that consumers' attitude towards consumption and saving may have a relevant role in explaining consumption patterns. Disclosed in United Nations (2015), that:

Economic Tendency Surveys (ETS) are well-established tools for the assessment and analysis of economic development and fluctuations in the business cycle. They have

proven successful in many countries and under different economic and social conditions. ETS have some unique characteristics. The most important feature of ETS is their timeliness. The simple and intuitive questionnaire makes it very easy for the respondent to complete it quickly. They provide a unique source of information about agents' expectations on relevant economic outcomes (e.g. production, demand, households' income), and they allow for the collection of information on, for example, constraints on production which are generally not otherwise collected, and/or inventories of behaviour for which quantitative data are generally insufficient. Tendency survey results are used by various groups of customers. Among them are businesses, analysts, national and commercial banks, professional associations, policymakers and the media. They all need timely and reliable data for their analyses.

The advantages of ETS are explicitly described in Oral and Brand (2014) as follows:

The ability to measure the predictive power of consumer surveys is very important especially for central banks in order to have a forward-looking perspective about consumer tendencies and expenditures. Particularly, most studies have found that diffusion indices obtained from surveys are linked to aggregate GDP or consumer expenditures. Therefore, the performance of prediction can be assessed at an aggregate level via the diffusion indices.

Concept of Business Tendency and Consumes of Indonesia Central Bureau of Statistics

The Business Tendency Index (BTI) is calculated based on data from the Business Tendency Survey (STB). The goal of BTI is to produce an early indicator that can describe the condition of the economy in the current quarter and the upcoming quarter estimates from the business actors side. BTI, determined by Variable Business Indicator Index Current Indicator (business income, use of production capacity, average working hours) with Upcoming Indicator (domestic order, order from overseas, current selling price, input goods order). The technique is done by questioning the condition of the last three months. Interpretation: (1) $100 < \text{BTI} < 200$: business conditions in the current quarter increased over the previous quarter or business conditions in the upcoming quarter compared to the current period (2) 100: This means that business conditions in the same quarter are the same when compared to the previous or quarterly business conditions (3) $\text{BTI} < 100$: This means that business conditions in the current quarter decreased compared to the previous quarter or business conditions in the coming quarter decreased compared to the quarterly period.

Consumer Tendency Index. The Consumer Tendency Index (CTI) is an indicator of the latest consumer economic developments generated through the Consumer Tendency Survey (CTS). ITK describes the condition of the consumer economy in the current quarter and forecast the coming quarter. Current Indicator Indicators are measured by (1) the income of all family members over the last 3 -three months (2) the effect of inflation on daily food consumption (3) the consumption volume of some food commodities and non-food commodities. Future Indicator Index is measured by (1) the income of all family members over the next 3 (three) months (2) the plan for the purchase of durable goods. Survey question asked to the respondent with the answers increased, fixed and decreased. Interpretation, namely: (1) 100-200: consumer economic condition in the current quarter increased compared to the previous quarter or consumer condition in the upcoming quarter increased compared to the current quarter (2) 100: consumer economic conditions in the same quarter compared to the previous quarter or consumer conditions in the coming quarter is the same as the current quarter and (2) (1) < 100 : the consumer economic condition in the current quarter declined compared to

the previous quarter or consumer conditions in the coming quarter decreased compared to the current quarter.

METODOLOGI

The methodology used in this study is quantitative explorative. Source of data are from the Central Bureau of Statistics, which provides the Business Tendency Index and the Tendency Index of Consumption every three months. Data were collected from 2010 to Q1 to Q1 2017. Analytical techniques used include (1) growth rate (2) stability (3) Pearson correlation (4) patterns of time series data changes.

RESULTS AND DISCUSSION

All BTI and CTI data and quarterly economic growth can be obtained from BPS. The results can be seen in the following table.

Table 1. The Development of BTI, CTI and Quarterly Economic Growth Year 2010 (q1) through 2017 (q1) data.

Table 1. The Development of BTI, CTI and Quarterly Economic Growth Year 2010 (q1) through 2017 (q1) data.

Quarterly		Business Tendency Index	Consumers Tendency Index	<i>QoQ Economic Growth</i>
2010	1	103,41	104,76	1,90
	2	107,29	105,32	2,90
	3	107,29	110,67	3,40
	4	106,63	106,55	-1,40
2011	1	102,16	102,42	1,60
	2	105,75	106,36	2,80
	3	107,86	110,24	3,40
	4	106,92	108,56	-1,30
2012	1	103,89	106,54	1,50
	2	104,22	108,77	2,82
	3	107,43	111,12	3,18
	4	104,83	108,63	-1,45
2013	1	102,34	104,70	1,44
	2	103,88	108,02	2,61
	3	106,12	112,02	2,96
	4	104,72	106,63	-2,14
2014	1	101,95	104,70	0,11
	2	106,00	108,02	3,83
	3	107,24	112,02	3,16
	4	104,07	109,64	-2,06
2015	1	96,30	100,87	-0,23
	2	105,46	105,22	3,75
	3	106,04	109,00	3,36

	4	105,22	102,77	-1,83
2016	1	99,46	102,89	-0,4
	2	110,24	107,93	4,01
	3	107,89	108,22	3,13
	4	106,70	102,46	-1,77
2017	1	105,81	102,27	-0,34

Sumber : BPS

During that time, the average BTI was about 105.1 and CTI was about 106.8 or slightly higher than the BTI. The stability calculated by the respective variation coefficients. BTI coefficient of variation (2.60%) is lower coefficient variation when compared to CTI (with coefficient of variation 2.87%). Quarterly economic grew by 1.34% per three month with relatively greater variation rate compared to BTI and CTI.

Furthermore the data is explored the changes and compared with other research variables. The figure show that these three variables show cyclical patterns. Both BTI and CTI have a cyclical pattern changes within a year. At the beginning of the year the CTI and the BTI were low, to then increase until the third quarter and subsequently decrease again at the end of the year. BTI and CTI at the beginning of the year tend to be lower than at year-end CTI. In the same pattern, the BTI rate is always lower than CTI. Quarterly economic growth also has cyclical patterns. The pattern appears to be in harmony with the movement patterns of BTI and CTI. The difference between the two is in the QoQ cycle that occurs earlier or precedes the BTI and CTI cycles.

Based on this pattern, it seems that the cycle is repetitive pieces. The third cyclical development of these variables can be seen in Figure 1 below.

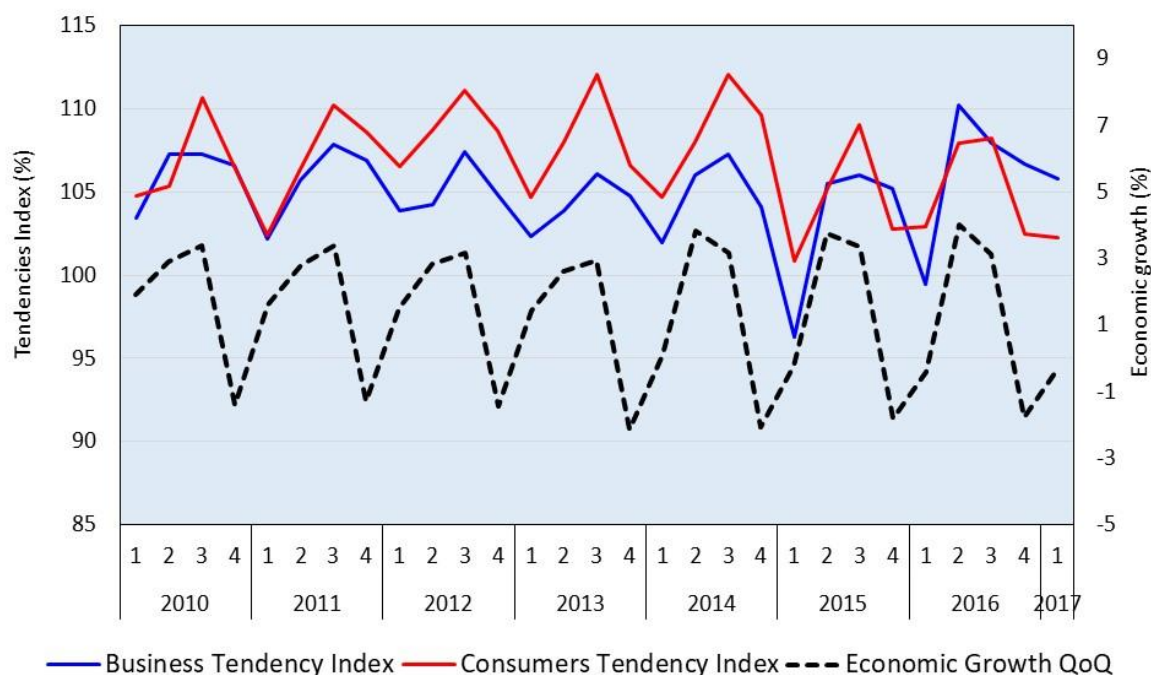


Figure 1. The Development Pattern Cycles of BTI, CTI and Economic Growth

Based on these cycles, further explored the interrelationship between the three variables. The results are poured into the Pearson Correlation Matrix in the form of (1) the same observation year (2) the CTI observation year and the BTI is given lag time 1 year or becomes t-1. The calculation results appear in the following correlation table,

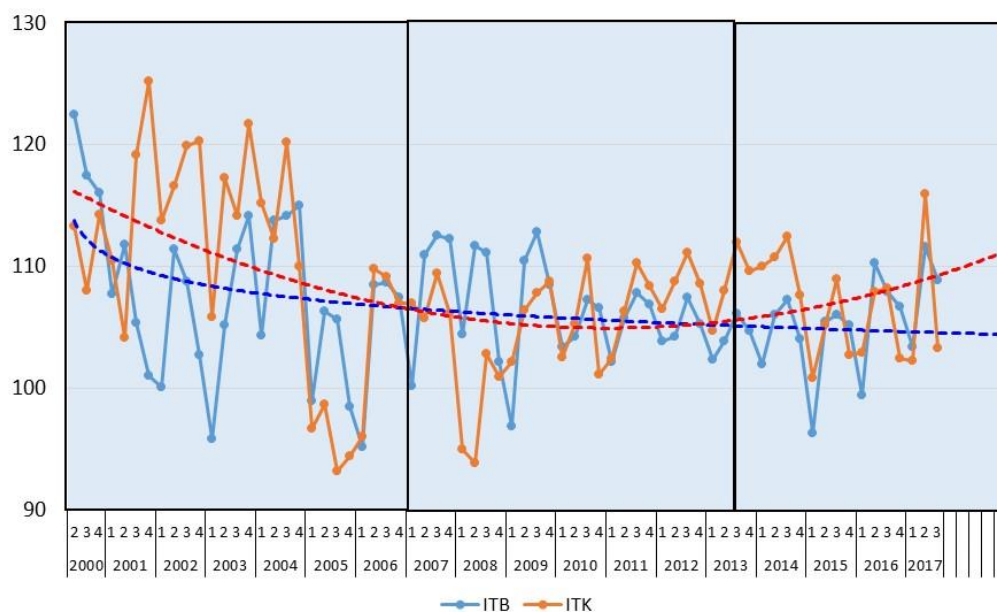
Tabel 2. Korelasi BTI dan CTI serta Pertumbuhan EKonomi

	<i>Business Tendency Index</i>	<i>Consumers Tendency Index</i>
<i>Business Tendency Index</i>	1	
<i>Consumers Tendency Index</i>	0,585	1
<i>QoQ Economic Growth (t=0)</i>	0,363	0,447
<i>QoQ Economic Growth (t+1)</i>	0,612	0,612

Sumber : Hasil Pengolahan Data

BTI is correlated strongly and positive with CTI. Both variables are moving in the same direction, ie when the CTI increases, the BTI also increases. Economic growth has a moderate correlation with BTI, as well as CTI. In the lag time of 1 year, it appears that the correlation between economic growth with both CTI and BTI increased rapidly. This means that the level of BTI and CTI at a certain time will affect economic growth in the next 3 months. Based on this category, the development of CTI and BTI can be an important consideration for predicting quarterly economic growth.

In discussing the possibility of long-term relationship between BTI and CTI, the data is plotted on a time series image, to then estimate the trend of the equation. Both variables are known to have non-linear change pattern. This non-linear pattern of change is a long-term relationship pattern in which there are short-term cycles. The result of the equation shows as CTI decreases, the decrease of BTI occurs faster. On the contrary, when BTI recovers, its development will be much faster than CTI, even with the tendency of difference that tends to increase. The comparison of these equations can be seen in the following figure;



Gambar 2. Siklus Jangka Panjang BTI, CTI

CONCLUSION AND SUGGESTION

Conclusion

CTI and BTI have great potential to be analyzed and become important reference for business actors, government and other institutions, because (1) it is a unique and clear pattern of linkage (2) related to economic growth, so it can be an important indicator.

The availability of CTI and BTI data is relatively up to date, making it relatively easy to access by users.

Suggestion

1. It is necessary to conduct more research in the analysis of BTI and CTI based on economic sectors, so that can be known specific information related to certain economic sector.
2. Research at the regional level (province), can provide differences in the situation on the regions in Indonesia, so that business decisions and government policies, will also be more specific to a particular region.
3. Time series models using difference equation, potential for dynamic model analysis of BTI and CTI data, including in relation to economic growth.

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The Impression Management of Students Who Use Tinder Online Dating Site In Jatinangor When Interacting With Tinder Matches

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ABSTRACT

This research to determine the managing impression when they interact directly and indirectly with Tinder matches and the difference of impression management showed by the students who use 'Tinder' in Jatinangor when interacting with their social environment. The theory used in this research is the theory of dramaturgy by Erving Goffman and symbolic interactionism by George H. Mead.

The results of this study show that impression management in Tinder online dating site into two phases. They are direct and indirect interaction. The indirect interaction is the interaction in 'Tinder' online dating account. Then, the direct interaction is when the students 'Tinder' online dating users decide to meet each other. Impression management is still being done and continued in the real world even it had previously been done indirectly. Impression management is done none other than to foster a good impression and get a positive image from Tinder matches. Social environment which is family and friends become a place where they play the roles without the demand to play a role or an impression management.

In short, this research shows that there is an attempt of Tinder users, the students of Jatinangor, to make a good impression in accordance with the expectation of their Tinder matches. Technically, there are so many ways to represent themselves in accordance with the images they want to show. This is merely to get the positive images toward their Tinder matches.

Keywords: Impression management, Front Stage, Back Stage, Dramaturgy, Online dating, Tinder

INTRODUCTION

Impression management is something that someone does to get a positive impression from others. Now the impression management is not only in the real world, but in the virtual communication along with the development of technology and science. Virtual communication makes someone needs to do an impression management or so-called impression management.

Online dating is a place where a person seeks to be a friend of the opposite sex to make him/her becomes his/her dates. Before *online dating* exists, "matchmaker or mak comblang in bahasa indonesia" was a way out for people who do not have a spouse. "Mak Comblang" is the name for someone who becomes a mediator to find a partner for someone. In this conventional way, "Mak Comblang" becomes the largest industry in terms of helping the search for a spouse for someone. Then, in the 1700s, personal ads for first time pairs were published in newspapers, and this became very popular. However, surveys show that only 1% of Americans meet their partners through personal ads. In the 1980s *video-dating* emerged, the seeker couples here will make a video profile about themselves, such as photographs and

a brief interview. This video will be shown to people who have partner criteria according to the owner of the video.¹

And then, there is one of the popular *online dating* is *Tinder*. *Tinder* is an *online dating* application that is trying to seek to provide facilities to look for the opposite sex. *Tinder* is created by Sean Rad in October 2012. *Tinder* is included in trending content in *the Google Store* and *Application Store*, based on statistics-PlayStore download on android, this application has been downloaded more than 50.000.000+, with a rating of 4/5 of 1852. 215 users both of those applications distribution platform social media *Tinder* is included in 10 large list of favorite social media for *lifestyle* category based on wolipop.detik.com sites. *Tinder* was developed in California, based alerts CNN user level application *Tinder* climbed 15 percent every week. According to Sean Rad, *Tinder* has managed to bring together 10 million pairs since the beginning of the launch.

Online Dating *Tinder* is a virtual communication that gives the right and freedom to someone to manage the impression. Individuals are performing a process in which he will select and control his behavior according to the situation in which it is presented and projected behavior in others an *image* he wanted.

Based on the results of pre-research *online dating* manage impression in *Tinder* done in two stages, when it does not interact directly or on the *online dating* account and when interacting directly or deciding to meet with *Tinder matches*. When such individuals interact indirectly, they manage impression through photos, bio profile, and chat or text communication as to what should be displayed in order to attract the opposite sex to become *Tinder matches*. The series of impression management processes are the actors pay attention to clothing, *makeup*, and poses like what is in accordance with the the proper image or the desired *image*.

Photos are the first impression someone sees in online dating *Tinder*. One of the techniques to manage the impression is to enhance the look of photos with photo editing. As expressed by one of the speakers that Zul, "It is *Tinder*, so we should self-branding rev, so there will be many that click match, just like using a good-looking photo, we can use vsco cam2 because it has filter. It can brighten the face in the photo so there will be many users are attracted to and ease me to choose".³

A photo becomes the beginning of a communicator medium. Photos are the first impression that is seen by someone in *online dating*. Each individual has different judgments about other individuals in cyberspace. As disclosed by eFlirt *online dating* site founder and author of *Love at First Click*, Laurie Davis, there are differences between men and women when looking at someone's profile page in cyberspace. "Woman are more often to see about how

¹ Eli J. Finkel, Paul W. Eastwick, Benjamin R. Karney, Harry T, etc "*Online Dating: A Critical Analysis From the Perspective of Psychological Science*". http://faculty.wcas.northwestern.edu/elifinkel/documents/2012_FinkelEastwickKarneyReisSprecher_PS.PI.pdf. Retrived April 5, 2016

² Vsco cam is a photo editing application

³ Based on a conversation with zul, ITB students Jatinangor , on 2 April 2016

someone describes themselves, while men directly judge only from the photo"⁴. Through exposure Laurie Davis can be understood that in general, women perceive the opposite sex based on the descriptions made on the profile page. Men, in general perceives the opposite sex just by seeing a photo.

Based on the research results quoted *digitalworkshed* that 72 percent of the reasons someone *swipe right* on the appearance of the opposite sex because of the *online dating* Tinder photo⁵. This indicates that the first impression begins in virtual space or does not interact directly requires the management of an impression to the emergence of a positive impression of the opposite sex. managing the impression that a person do in *online dating* Tinder is very influential to be a Tinder matches.

Showing profiles in *online dating* that is displayed by individual is one of the impression management done to be disclosed to others, such as words of wisdom or information about themselves. One of Unpad students who do *online dating* impression management in his Tinder, revealing to researchers, namely:

"Hi - *Faculty of Agricultural Engineering*, Unpad, I wrote on bio in short sentences to make other users curious about me ahaha. I remember there was a user from Unpad who wrote in his bio that *it's not who I am underneath, but what i do defines me*, that so often makes me curious so I click *love*"⁶

The communication way of a person also needs to be considered in the management of the impression in the virtual world, like the style of language. This is because of the style of language is a major component in the communication process that determines about one person is judged or impressed by others.

As said previously that *Online Dating* Tinder is a free space for a person to create the desired image or the proper image. *Image* created by someone, fueled by desire or necessity within, look around the environment or construction themselves. Attempts done by individuals to manage the impression that began absence of direct communication in *online dating* Tinder, the more visible efforts to manage the impression that people do when deciding to meet with Tinder *matches* in the real world. Each individual will perform the impression management in various ways whether it's from attitude and behavior, way of talking, dressing mode, lifestyle, supporting attributes such as motor or car, accessories, and so forth. Thus, *online dating* Tinder as a container that is free for users to manage the impression to organize themselves and play a role that has been made such that in order to get a positive impression of the opposite sex or Tinder *matches*.

Impression management is done in order to gain acceptance or approval from others. It begins with a thought that in life, humans are actors who are on stage who play a role. To play a role of course an actor needs to make preparations for the audience is interested in what is displayed. Just like in the virtual world, especially in the *online dating* Tinder which is an application to attract someone of the opposite sex requires impression management.

⁴ <http://www.femina.co.id/kita-&-si-dia/4-trik-simpel-bikin-foto-profil-online-dating-yang-keren->. Accessed May 5, 2016. At 19:55 pm

⁵ <http://www.digitalworkshed.com/technology-news/mobile-technology-news-february-26-2015>. Accessed 27 April 2016. At 7:18 pm

⁶ Based on a conversation with Jasmine, a student FTIP Padjadjaran University, on March 28, 2016,

Perpetrators of impression management will prepare carefully and for what will be displayed on the *online dating* account Tinder. This is the first process to foster or obtain a positive impression from Tinder *matches*. This is because they perform a role onstage and see the main focus being seen by others and what others see directly perceive and provide an assessment to the actor or actors of impression management in the *online dating* Tinder. Therefore, *online dating* Tinder gives a freedom for the individual to create the image or the image itself with techniques to manage the impression that can also be different in each individual.

Basically, each individual consciously performs an impression management in social interaction. This is done because someone wants to present themselves to others to get the desired self-image. Impression management is not only done in the real world, but also in virtual world. The self-image that someone shows in social media does not always describe the person's personality. This is in accordance with the dramaturgy theory of Erving Goffman which states that one's social life is a series of dramatic appearances as do the performers on the theater stage, where one tries to shape the impression they want others to see. This indicates that in the real world, it does not even require an impression management to the emergence of an impression and show that impression management is very influential to have become the *matches* Tinder.

Another reality that is found on one of the speakers writer relates that he manipulated himself, a resource which is a tomboy girl who dressed indifference, like only wearing a shirt, converse shoes or *running shoes*. From how to speak too *frankly* and many things that are associated with men than women, it is the display itself when the time does not interact in the *online dating* Tinder. However, different things she shows when she interacts with *Tinder matches*. She showed a feminine side, from the photo shown, manner of dress, speech, *gestures* while interacting with *Tinder matches*. This she did because she wanted to attract the attention of the opposite sex.

Relevance of impression management in a virtual world with *online dating* Tinder

The phenomenon of impression management to display self-image in order to get a good impression or positive image brings the concern to the public, including communication experts. Impression management is done in order to gain acceptance or approval from others. It begins with a thought that in life, humans are actors who are on stage who play a role. To play a role of course an actor needs to make preparations for the audience is interested in what is displayed.

According to Goffman, the front area is like a front stage that get people watching the audience, while the rear area like a stage play back (*back stage*) or dressing room where the performer prepared himself (Mulyana, 2008: 114). All communication attempts verbal communication and nonverbal communication and management by the user the impression that is done in tinder basically done to generate a positive *image* and in accordance with the wishes or expectations of the audience in their neighborhood. Erving Goffman mentions that when individuals interact with other individuals, the individual seeks to display certain clues to display a particular impression on the responding self. This, Goffman calls these efforts as *pengelolaan kesan* or so-called impression management, which is a process carried out by someone to interpret themselves to others.

Different view of course is not only done in the real world, because in the real world, a person when do an interaction can look directly and see what his interlocutor looks like. The

interaction of the individual in the virtual world relies solely on an image or photo made early to present themselves to others. In a virtual world a person tends to perceive others only by what he sees without knowing what that person's background is. Barn (2006: 328) says that the identity in the virtual world that users of Internet sites trying to experience life - either his own life or others - is different from previous experience.⁷

In the virtual world also has similarities in managing the impression, especially in the *online dating* Tinder which is an application to attract someone of the opposite sex requires impression management. Perpetrators of impression management will prepare carefully and for what will be displayed on the *online dating* account Tinder. This is the first process to foster or obtain a positive impression of Tinder *matches*. This is because they perform a role onstage and see the main focus being seen by others and what others see directly can perceive and provide an assessment to the actor or actors of impression management in the *online dating* Tinder. Therefore, *online dating* Tinder gives a freedom for the individual to create the image or the image itself with techniques to manage different impression on each individual anyway. This is done in order to attract the opposite sex or Tinder *matches*.

Seeing such a reality, encourages researcher to examine more deeply a communication phenomenon using dramaturgy action. Researchers wanted to examine the communication behavior of students when managing an impression in the *online dating* Tinder to play a role when dealing with Tinder *matches*, when interacting directly and indirectly. In addition, researchers wanted to know the student gap between the impression management roles while interacting with Tinder *matches* and in social life such as family and friends, as they are not required to play a role or doing impression management.

THEORETICAL FRAMEWORK

1. Dramaturgy Theory

Dramaturgy is the life play presented by humans. Let's look again at the example above, how a policeman chooses his role, as well as an ordinary citizen choosing his own desired role. Goffman refers to it as the front (*Front*) and part of the rear (*back*). Front cover, setting, personal front (personal appearance), *the expressive equipment* (equipment for self-expression). Whereas the rear (back) is the self, which all the hidden activities are to complete the success of acting or appearing self that exist on the Front. Speaking of the dramaturgy of Erving Goffman, then we should not miss to see George Herbert Mead with concept of The Self, which greatly affects the theory of Goffman.

Erving Goffman works heavily influenced by George Herbert Mead focused his gaze on *the Self*. For example, *The Presentation of Self's everyday Life* (1955), Goffman is a view explaining the process and meaning of what is known as with the interaction (between humans). By taking the concept of self-awareness and *the Self* of Mead, Goffman again revives role theory as theoretical basis dramaturgy. Goffman takes the assumption of individual life as a stage play, complete with stage and acting settings performed by individuals as "life" actors.

In theory dramaturgy, *The Self* is more than an internalization of the social structure and Cultural Studies. *The self* is also a social process, a process in which the perpetrators showed

⁷ US Benedictus. Construction of Self and Impression Management in Real Space and Space Virtual. [http://2010-benedictus.pdf //jurnal.aspikom.org/wp-content/uploads/2015/02/jka-vol-1-no-1-juli](http://2010-benedictus.pdf//jurnal.aspikom.org/wp-content/uploads/2015/02/jka-vol-1-no-1-juli) (accessed dated 27 April 2016)

themselves things that are faced, in a situation where he is acting and the action plan through perception on such matters. In this case, actors or actors who engage in social interactions with themselves, are committed by taking on other people's roles, acting on a particular role, then responding to actions.

The concept of personal interaction whereby actors refer to themselves based on the Mead scheme of social psychology. *The self* here are active and creative, and none of the socio-cultural variables, and psychologically to decide the actions of *the Self*". (Wagiyo, 2004: 170)

The self is a living creature that can take action, and not something passive that merely receives and responds to a mere stimulus. Essentially, the Mead's view is a major issue for the central or symbolic interactionism.

Dramaturgy itself is Goffman's contribution to the expansion of the theory of symbolic interaction. The concept of self consists essentially of individual answers to the question of "who am I" to then collected in the form of individual self-awareness of his particular involvement in the ongoing set of social relationships. Mead's view of the mind is that the mind has a social feature, the inner and inner conversation is the conversation between "I" and "the other" at this point concept of "I" itself is another's conception of the individual. Or with short sentences, individuals taking other people's views about him as if the view is "himself" from the "I"

In the view of the Goffman, self-awareness is the result of the adoption of Durkheim teachings. And for Goffman, the social structure is a countless minor synthesis, in which man, according to Simmel, is a very small atom or particle of a large society. And the idea of *sera* concept of dramaturgy Goffman itself, helps us to examine the things that are beyond our reckoning (little things these innumerable), when we use all available resources on the front and rear (*front and back region*) in order to attract the attention of those around us (Mulyana, 2006: 110).

2. Symbolic Interaction Theory

Mead distinguishes the theory he introduced with behaviorism theory. Behaviorism theory has the view that the behavior of individuals is something that can be observed, which is to study the behavior of people objectively from the outside (Mulyana, 2006: 75). Symbolic interactionism according to Mead studies social action by using introspection techniques to be able to know something of the background of social action from the point of view of an actor, so symbolic interactionism sees that man acts not solely because of the stimulus of response, but also based on the meaning given to such action.

Basically man has a number of possible actions and thoughts before he initiates the actual action, and where a person tries first the various alternatives of action through consideration of his thinking. Therefore, in the process of human action there is a mental process covered, that precedes the actual act.

Thinking is a process of a person or an individual interacting with himself by choosing and using symbols that has a meaning. Through the process of interaction with oneself, the individual chooses which of the stimuli that will be addressed to him will be taken. Thus, the individual does not directly respond to the stimulus, but first chooses and then decides which stimuli he will respond to. Symbolic interactions focus on discussing the concepts of mind, self, and societies. This is the basis of Mead's thought in discussing the interaction and meaning of the interaction.

The propositions offered in symbolic interactionism are concepts of mind, self and society. The three concepts and the relationship between them are at the core of Mead's thinking, as well as the key words in the theory. Symbolic interactionism specifically explains language, social interaction and reflectivity (Mulyana, 2006: 68)

Mind itself is the ability to use symbols that has the same social meaning, where each individual must develop their thoughts through interaction with others. Meanwhile, self is the ability of a person to reflect themselves from the assessment of the point of view or opinions of others. Society itself is a social relationship built and constructed by everyone in the community environment.

The Self or self, is the characteristic of humans that are not owned by the animals. The self is the ability to accept ourselves as an object of perspective that comes from other people, or society. But self is also a special ability as a subject. Self is emerged and developed through social and linguistic activities

The analytical unit for research that uses the theory of symbolic interactionism is the individual actor being investigated, which examines what goes on in the subjective world of the actor, experiences the actor, and captures the world of meaning of the actor.

CONCEPTUAL BASE

1. Definition of Impression Management

Impression management is a process carried out by someone to interpret ourselves to others. Someone in managing the impression will select and control their behavior according to the situation where the behavior is presented and project on others a desired image

In the book Communication Psychology (Rachmat, 2012: 91-94), there are three processes of determining the impression made by individuals, namely:

- a. Stereotyping
According to cognitive psychology, it is the process of accepting new experiences stored in our memory according to categories. At the same time all the properties that exist in the experience category are imposed on new experiences.
- b. Implicit Personality Theory
Giving a category means drafting. Everyone must have its own conception of what properties related to what properties. This conception is a theory that people use when forming an impression of others.
- c. Attribution
Attribution is the process of concluding the motives, intentions, and characteristics of others by looking at apparent behavior.

The accuracy of interpersonal perception is facilitated by verbal and nonverbal clues, and complicated by personal factors in the responders. Perceptual difficulties also arise because the stimuli persona attempts to display certain clues to create a particular impression on the responding self. Erving Goffman calls this process impression management (Impression Management). (Rakhmat, 2012: 94-95)

There are different forms of strategy in a person's self-presentation. Some of them, namely:

1. Enjoyable audience (audience pleasing).

- This is a behavior designed to make the audience happy. Always make a joke to make our impression is a fun person.
2. Self Construction (self construction)
This is a self-presentation that is meant to justify our view of ourselves. For example we think that we are kind. Then we will do good, such as helping abandoned children, in order to get the impression that we are kind.
 3. Ingratiation (ingratiation)
This is a deliberate attempt to create a good impression. Many people try to do this. The urge to do good is to gain praise. For example contributing large sums to difficult people, helping the poor, to giving money to beggars only to be considered generous.
 4. Self Promotion
When a person's goal is to be seen to be competent or skilled at a particular task, a self-promotion strategy is usually used. People who use this strategy will describe the forces and try to impress with their achievements. Exaggerating about their ability to be at risk they are perceived as arrogant, and unreliable. Realizing this problem, the method used is indirect so as to enable others to come to the conclusion that he is competent. So this strategy is an action designed to make someone appear more competent. Usually job seekers try to do self-promotion during job interview. They are trying to show themselves capable and worthy of work.
 5. Intimidation (Intimidation)
This is a self-presentation strategy whereby people communicate an ability and inclination to cause others to produce something negative. For example show off wealth to make someone feel inferior
 6. Exemplification (exemplification)
People using this strategy try to project their appreciation for honesty and morality. Usually they present themselves as honest, disciplined and kind or generous, Sometimes the appearance shown is indeed the real situation, but often the user of this strategy is trying to manipulate and not sincerely in doing it. to implement the strategies mentioned above. Usually that is done is to criticize yourself.
 7. Supplication (supplication)
Supplication. This strategy is by showing weakness or dependency to get help or sympathy. This is the last straw alternative, if people do not have usable resources
 8. Self-handicapping
This strategy is used when an individual feels his or her ego is threatened because it looks incapable. When people feel anxious that their previous success is due to good fortune, they are afraid of failing in performing the task. So they pretend to get an obstacle (hurdle) before or during events that threaten his ego. This is done in order to protect so that his ego is not destroyed so that his self-esteem decreases.
 9. Aligning actions
Aligning actions are individual attempts to define their behavior that seems doubtful because it is in fact contrary to cultural norms. The commonly used means are disclaimers' tactics with the intention of denying negative implications and upcoming actions by defining these actions irrelevant to the social identities they already possess. In addition, it can also be used tactics accounts (reasons) namely the explanations offered by someone to reduce responsibility after displaying actions that can threaten their social identity. There are two types of accounts: apology (the goal of reducing or avoiding responsibility for improper behavior by declaring uncontrollable events, compelling external pressure, imposing internal pressure) and

justification (retaining responsibility for inappropriate behavior, but also tried to define that the behavior was appropriate in the situation

10. Altercasting

Altercasting is using tactics to impose roles and identity on others. Through the altercasting strategy, humans put others in the identity of situations and roles that benefit him. In general, altercasting involves the treatment of others as if they already possess the identity and role that they want to impose / burden.

- **Components of Impression Management**

In impression management, it involves two different processes. These two processes go according to different principles and are influenced by experiences that ultimately result in an individual judgment. There are two components in impression management:

- a. Impression motivation

- Motivation impression management describes how the motivation has to control others in seeing themselves or to create a certain impression in the minds of others.

- b. Impression construction

- Construction of impression management concerns in the selection of a particular *image* to be created and changed behavior in certain ways to achieve a goal. The view of impressive management is so broad, all the efforts of individual's behavior to create the desired impression is a form of effort in order to get a hierarchy of judgment from others. People create an impression not only of personal attributes, but also of attitude, mood, role, status, physical, interests, and beliefs. It is used to create and support desirable self-descriptions.

- **Management of Impression in the Virtual World**

Inside a person already knows that others judge a person based on the instructions given by the individual, and from that judgment they treat us. For that, we intentionally present ourselves (*self-presentation*) as we wills. The complete equipment used for self-presenting is called the front.

Similarly, the management of the impression in the virtual world of the front and back stage was needed and used by users. The identity that occurs in the virtual space is more focused on the business of impression management, especially on the front stage. This means that in a space that does not interact directly and only utilize the technological advances used, one creates a front stage focus on managing the settings to be displayed to other users, i.e.:

- a. Display (*performance*) is added and can be improved (*editing*) by the user, for example, view profiles, status display, display a photo of yourself, not even reference the membership followed by the user. Therefore the view (*performance*) is a display that can be perceived directly by the audience from the initial appearance that looks directly or can be regarded as a virtual character from the user which can be viewed directly or assessed directly by the audience.⁸

While the rear stage (*back region*) provided a person in the virtual world, namely:

⁸ <http://deasamanthaa.blogspot.co.id/2013/09/presentasi-diri.html>

a. **Speech or Language Style**

Is an area that gives an idea that individuals in a relaxed state (relax) when communicating with others. Goffman (1959: 114) says that the relaxed condition of a person signifies as the backside of the interaction that occurs. This is the backstage in the virtual world. One's speech or language style in virtual world communications is the backstage of the person. A style of language can be seen from the message he wrote.

Reese & Nass (2002: 99) reveals that the creation of a virtual reality character does not depend on the real picture. In a virtual world when humans interact through the internet, the creation of a character different from any interaction that occurs will greatly help humans to continue to interact with different people; meaning that humans were able to manipulate the characters themselves when they use the Internet than when they do face to face.⁹

- **Definition of Communication Experience**

Experience is inseparable from human life. Experience is defined as something that has been experienced (lived, felt, borne) (KBBI, 2005). Experience can also be interpreted as an episodic memory, a memory that accepts and stores events that occurs or experienced by individuals at specific times and places, which serve as an autobiographical reference.

In addition, experience can be interpreted as an interpreted reality that has meaning and is subjective. Different experiences depend on our own viewpoint when interpreting the reality we experienced. The role in the "Big Indonesian Dictionary" means playwrights (movies), jokers on makyong games, the whimsical devices expected of people based in the community. According to Abu Ahmadi (1982) role is a complex of human expectations of the way individuals must behave and act in certain situations based on their social functions and functions.

Understanding the role according to Soerjono Soekanto (2002: 243), is the dynamic aspect of status, if someone performs his rights and obligations according to his position, then he runs a role.

- **Image Definition**

The image is the result of evaluation in a person based on perception and understanding of the image that has been processed, organized and stored in someone's mind. Image can be measured through one's opinion, impression or response in order to know exactly what each individual's mind is about an object, how they perceive it and what they like or dislike about it.

An image can be very rich in meaning or simple. Image can run stable over time or vice versa can change dynamically, enriched by millions of experiences and associative ways of thinking. Everyone can see the image of an object differently, depending on the perception that is in itself about the object or otherwise the image can be received relatively the same in every member of society, this is commonly called public opinion.

⁹ <http://jurnal.aspikom.org/wp-content/uploads/2015/02/jka-vol-1-no-1-juli-2010-benedictus.pdf>

- **Definition of Self-Image**

Self-image is what a person sees when he looks at himself. Robert G King (1979: 104) further describes the self-image as one component in a person's self-image, i.e. *the physical self, intellectual self, emotional self, philosophical self, social self, and communicating self.*

Physical self, human existence in this world is part of the physical world and every human being has an idea in mind about themselves as a physical form. Man has a thought about his physical body; humans have the thinking of how his physical appearance. The existence of thought may not match the actual physical reality that is visible to others, but they form an important component of how a person sees himself.

The second aspect is the *intellectual self*. Every human being has thoughts about the capabilities of his brain. Like the self-understanding of the physical being, man also has a self-understanding of the intelligence he possesses. How a person clarifies himself in the level of intelligence, how clever he is, whether he belongs as a fast learner, other questions related to his intelligence ability and again depends on the person's own perceptions.

The third aspect is *emotional self*. Man is not only a physical being or a thinker, but also a creature that has emotions. Humans have impulses, motives, and feelings. And respond to impulses, motives, and feelings.

Philosophical self is a fourth aspect of a person's self-image. Every human being has his own worldview of the world in the form of a series of organized beliefs, values, and behaviors. Philosophical self is a principle that is held by a person consistently. These principles are not only acknowledged in existence, but have become part of an inseparable person.

Social self is the fifth aspect. *Social self* is about how a person relates to others. Social relations will touch three main aspects, namely role, status and attraction / attraction. How humans perceive themselves will depend on these three aspects. What role someone plays; status, power, or pride in what is seen by someone in his \ how one views himself is attractive to other people and will affect Social self in man.

The sixth aspect is *communicating self*. Every human being has a thought in itself about the types of communicators as if he, how a person assess its ability to communicate, how when he speaks and when he gives *feedback*, and so on.

- **Definition of self-presentation**

Basically, everyone has specific steps in presenting himself to others. In his work entitled *The presentation of Self in Everyday Life*, Erving Goffman (1959) states that individuals, called actors, presenting himself verbally and nonverbally to others who interact with it. Self-presentation (presentation of himself) refers to a person's desire to show the desired image to both the private and public audiences.

So self-presentation is the effort to create a special impression on others. Normally the impression expected is a positive impression. For example, smart impressed, impressed capable, seem attractive, good-natured impressed, impressed generous, and so on.

- **Definition of Social Media**

Social media is an *online* media, where the users can easily participate, share and create contents include blogs, social networks, wikis, forums, and virtual worlds. Blogs, social networks and wikis is a form of social media that is most commonly used by people around the world. But others argue that social media is an online media that supports social interaction and media social use web-based technology that transforms communication into interactive dialogue.

According to Kaplan and Haenlein in wikipedia, there are six types of social media, namely:

- a. *Collaborative projects*
Wikipedia is in addition to presenting the information usually found in an encyclopedia, Wikipedia also contains articles that are typically found in almanacs, specialist magazines and news topics that are still warm. Many people who use Wikipedia to complete assignments and homework.
- b. *Blogs and microblogs*
Now, Twitter as social media is one of the most widely used. It is a simple application which can be used by simply updating the status to attract users.
- c. *Content communities*
YouTube is a popular *video sharing* website where users can load, watch, and share the clip videos for free. Not much different from *MySpace*, *Youtube* specifically shows video into social media to promote a new video clip of the musicians or promote the film - a new movie. The explanation above means *youtube* also serves as a campaigns media and media of communication.
- d. *Social networking sites*
Facebook is a social networking service and website launched in February 2004 that is operated and owned by *Facebook, Inc.* In January, 2011.
- e. *Virtual game worlds*
Virtual Worlds Tied both *online gaming* and *social network*, *virtual world emulations* have changed from experimental to a paradise for some immersive communities.
- f. *Social virtual worlds*
Second Life is an Internet-based virtual world and launched in 2003. *Second Life* was developed by research company Linden Research, Inc. (commonly referred to as lab Linden), this virtual community of the world's attention is currently covered by the news media in late 2006 and early 2007.¹⁰

One of the highlights of the social media is a fellow user would have their own identity construction. For fellow users who do not know each other or not friends in the real world, they will imagine each profile based on the elements that exist in each other's accounts.

- **Tinder**

Tinder is an *online dating* application which was founded by Sean Rad project in October 2012. The *Tinder* offers an application that can unite us with our friends who has the same hobby with, or even a couple of our dream. Therefore, *Tinder* often referred to as a search application date.

On the Application *Tinder* not provided a different account asking for friend requests as well as other social media applications. First of all, *Tinder* invited users to *log in* with

¹⁰ <https://garputriani.wordpress.com/2011/12/08/media-sosial-menurut-kaplan-dan-haenlein/>

an account *Facebook*. Then the user is prompted to create or modify their profile. Furthermore, *Tinder* will present information regarding the location of the opposite sex nearby nearby complete with photograph, age, name, and other information.

Notifications run if you want to make friends or having a *chat*, you are with the opposite sex should be equally pressing the *love* in your account profile picture page or *swipe right* (scroll right).

- **College student**

Students are studying in school college level to prepare themselves for a graduate-level expertise. That is first and foremost for the students. There are several designations to students, namely:

- a. *Direct of Change*, student can make changes directly for Human Resources (HR) is a lot.
- b. *Agent of Change*, student is an agent of change, where human resources is aimed to make changes
- c. *Iron Stock*, human resources from students will never run out
- d. *Moral force*, students are those who have good morals
- e. *Social Control*, student is controls social life, for example, controlling the social life made by citizen.

However, generally speaking, there are three very important roles for students, namely:

- a. Moral message
The campus is a world in which every student freely chooses the life they want. Here demanded a moral responsibility for each self as an individual to live a life that is responsible and in accordance with the moral life in society
- b. The social role
In addition to individual responsibility, the students also have a social role, namely that the existence and everything he does is not only beneficial for himself, but also should bring benefits to the surrounding environment.
- c. The role of intellectual
Students as a person who is touted as the human intellect should be able to realize that status in the realm of real life. In a sense realized that the basic functions of a student is struggling with science and provides a better change with intellectual that he has during his education.

METHOD

The method used in this research was qualitative method. According to Bogdan and Taylor, qualitative research is a research that produces descriptive data in the form of words written or spoken of those who observed (Bogdan and Taylor, in Moleong, 2007: 4). Then the qualitative approach is a method that concerns in descriptive discovery of nature of the object under study with direct approach to the background and the object is a natural and holistic (whole and complete). The qualitative method is a method that tends to be associated with the subjective nature of social reality, which has a good ability to produce understanding of shared perspectives.

This study used the key informant technique of determining, namely *snowball sampling*. This technique is a sampling process based on previous informant determination without specifying the amount for certain digging relevant information needed by research topics.

Search informer will be discontinued after the study is considered sufficient information (Subagyo, 2006: 31). In this study, researchers got 4 Jatinangor informants represent students who do impression management in the *online dating* Tinder while they interact with their *matches*.

This study started from the pre-research in March 8, 2016 until May 20, 2016. Then, the study continued in August 3, 2016 through November. 16, 2016. By involving four informants, the informant asked investigators to conceal their identity. Thus the researchers disguise their identity, namely: Acil, Andrew, Soko, and Mamih. The data collection was done through in-depth interviews (*Depth Interview*), observation, and literature study.

As for the validity of the data the researchers used several criteria like the duration of the study, detail observation, triangulation, per debriefing, analysis of negative cases, compared with the results of other studies, and member checking as a form of validity of the data in order to understand the process and the results are acceptable or believable.

DISCUSSION

Impression Management Phase In Online Dating Tinder

Managing an impression in *online dating* Tinder is done in two stages, when it does not interact directly or on account of *online dating* and when interacting directly or deciding to meet with *Tinder matches*. Based on the description above, the researchers will identify the stages of impression management in the *online dating* Tinder, as follows:

Tabel 1. Impression management of student users in *online dating* Tinder Jatinangor when interacting indirectly with *Tinder matches*

Informant	Impression management of student users in <i>online dating</i> Tinder Jatinangor when interacting indirectly with <i>Tinder matches</i>				
	Foto	Display name	Display Bio Profile	Introduction to Language Style	Attitudes and behaviors
Acil	The visible photo shows the natures .Because Acil like natures pictures and he loves the natural scenery and he is also a person who likes to climb the mountain. He wearing like: t-shirts and pants mountain. Preferred candid poses. Furthermore, he also had photos with parents. It is used so that he is known as someone who cares for the family	Using real name	not explaining personal data	Trying to be someone who is fun and can talk to anything	Being someone who has a personal fun and not boring when communicating text with tinder matches
Andrew	Andrew trying to be someone who is masculine, smart, mature, and well established person by photo and pose.Then, he showing the daily routines and activities according to the desired image.Furthermore, photos that are using editing applications such as vsco cam, photo rush, and exposure settings	Using new name identity. Andrew said his name was not interesting	He writing “simple man” in bio profile as the desired new image	He trying to be someone who is dignity and caring person	Caring person, but not too much. he did something like that to make others curious
Soko	The visible photo shows the cute side physically of the informant. A smile also makes the informant look value added to be chosen by the opposite sex or Tinder matches. Furthermore, the displayed images also use editing applications	Using name initials “S” he did something like that to make others curious	She writing education background, such: univeristy. She did something like that to attract Tinder Matches.	Adjustment with Tinder matches	Adjustment with Tinder matches

	such as vsco cam and line camera				
Mamih	She showing <i>stylist</i> and <i>fashionable</i> person	Using real name	She writing "one in a million & a million in one" and juga "let's talk further, Unpad" in bio profile	Adjustment with tinder matches	Adjustment with tinder matches

• Display name

The name is an important thing in human life. The name is an identity. In everyday life name is used as a prelude to introduce themselves to others and this is a form of communication interactions. And in the virtual world also takes name because name is an identity as an early introduction although we do not communicate directly. One of the informants Soko revealed that he used the initials in his online dating account. This is revealed in an interview " I only wrote S. I name it that letter, so they will who I am. So they will be curious about me, anyway." 11

In addition, researchers also asked one of the other informants, Acil about impression management in the name if he uses real names or aka. Acil also revealed that he did not change the account name in her online dating tinder. This was revealed during an interview "Only my real name, but not my full name, Rev."12

Based on the statements of all informants there are different ways to manage the impression that the opposite sex or Tinder *matches* attracted to them, such as impression management in the name. It is an ordinary thing done by each individual, because every individual has their own way to get other people interested in them.

• Views Bio Profile

Aside from photos, *bio profile* becomes part of impression management. *Bio profile* in *online dating Tinder* gives users the freedom to describe or present about them. Bio profile is when one person does impression management to be disclosed to others, such as words of wisdom or information about themselves. One informant that researchers interviewed, Andrew reveals that he fill out a bio profile in accordance with the image or the image he wants in his *online Dating Tinder*, it was revealed to the researchers, namely: " *Simple man* ." 13

Furthermore, researchers asked why Andrew writes bio profile with a *simple man* as an idea of the self Andrew. Andrew answered the researcher's questions as follows: "I am supposing to cover about me."14

11 Based on interviews with Soko, on October 29, 2016

12 Based on interviews with Acil, on 9 September 2016

13 Based on interviews with Andrew, on October 13, 2016

14 Based on interviews with Andrew, on October 13, 2016

Researchers stunned and asked again about the purpose of the speech in advance of the attitude Andrew covered about himself. Andrew as the informant answered that in bio-written, he wanted no difference about him compared to other men who use *online dating* Tinder. That he expressed in the interview as follows: "Yes, I cover it to not make it vulgar. So I don't tell about myself too much like other guys. As example, he likes playing music, he likes travelling, or whatever. If I do that, like telling about me in that way, the girls will know my personality".¹⁵

Researchers asked back the meaning of the *simple man* as an *image of* that Andrew desired. Andrew answered questions researchers as follows: "A simple men, doesn't wish many things, not talkative, just like MW (in bahasa Indonesia; BM; Banyak Mau) or many wishes." ¹⁶

Informants felt that he had done anything like this as playing a role for producing the opposite sex or Tinder *matches* attracted to the informant. This was revealed during the interview as follows: "It's maybe I only play a role. It's like my impression in her eyes should always be good impression, something like that."¹⁷

Every individual has their own way to manage the impression like what is desired and displayed to the public. One of these researchers is Acil another informant, he said he did not fill out a bio profile as the desired image, it was revealed at the time of the interview "I empty my bio".¹⁸ Furthermore, the researchers asked Acil, why he emptied bio profile, Acil replied "Yes, because I have no idea to write in my bio. But from my bio, makes people become curious about me. And because in my facebook account there is information about where I study in college, it will be connected to Tinder. ¹⁹

Based on that statement of those four informants, there are different ways to manage the impression in the bio profile so that the opposite sex or Tinder *matches* can be attracted to them.

Introduction to Language Style

Introduction is the early stage when someone manages impression to show to others. Someone manages the impression so that others will follow the willing of the perpetrator of impression management or getting a positive impression. In the process of introduction is a matter that affects the continuity of the communication links between individual to individual.

Researchers found that there is a difference in the steps between the introduction stage of men informant and women informant in the communications in *online dating* Tinder. As disclosed informant researchers Acil, he explained what he had when first starting the communication he was trying to be someone better and create a comfortable conversation with Tinder matches when communicating with them. Informants felt that it is necessary to initiate in creating a conversation about what topics will be discussed with Tinder *matches*.

¹⁵ Based on interviews with Andrew, on October 13, 2016

¹⁶ Based on interviews with Andrew, on October 13, 2016

¹⁷ Based on interviews with Andrew, on October 13, 2016

¹⁸ Based on interviews with Acil, on 9 September 2016

¹⁹ Based on interviews with Acil, on 9 September 2016

"From the style of language, I try to be passionate to everyone I know, even though at first that person is not attracted to us, but if we try to be nice all the time, willy nilly they will be attracted to us, too. If you are stiff from the chat, people will think that in real you are also stiff. Why would we have a relation, not even meet, because during the conversation in chat is boring. Moreover I do not want to be taken as a not-update man, or not cool. I want to show that I am attractive to be asked to have a conversation. Usually girls melt to cool guy that can be talked to. It's like from friend into lover. That will be my chance to approach the girl: I almost do it all the time to every girl. Like saying hi, hello, or hi nice to meet you. So standar at first. And then I put comment in her photo, just like trying to look for a topic like where do you study, what semester."²⁰

And for most women informants, they are waiting for the opposite sex to start the conversation. As expressed by one of the informants researchers. Soko. When interacting Soko wait Tinder *matches* its start to communicate. Conversations are usually Soko see his interlocutors will discuss the topic of discussion as to what he will adhere to the stimulus provided by Tinder *matches* his. This was revealed during the interview.

"If it for the first anyway, certainly guy will start to say hi, or nice to meet you. Of course I say hi, and nice to meet you too, thank you for like, yeah something like that. Next, he will try to talk about a topic. I only follow his rule, about the topic, as I also read about his type of person. Just tell them to talk first."²¹

Men and women are the gender that has been given by God to man. According to Berry, et al (1999, p. 177) the category of sex that has been attached to an individual can result in gender roles that contain about what should and should conduct carried out by men and women. The classification of individuals into categories of men and women also raises hopes that individuals behave in the appropriate category of gender, including behavior in communicating with others. As with the previous results that at the beginning of most of the male informants who started first to start a conversation with a hello. Three of the four female informants revealed that in their conversation, it was started by waiting for men their Tinder matches to start the conversation. But there is one female informant that mamih, she could get a head start to a conversation with the opposite sex or Tinder *matches*. In addition, she also could begin to decide to meet, but in a way that is not too revealing herself that she wanted to meet with Tinder *matches* and did not make herself not to look aggressive. This was revealed by mamih at the time of the interview.

"Yes I usually look for reason to meet up. But not directly sayig that, just try to give opinion first, like talking about job, make proposal, share, or need advice of talk about the same hobby. Later, it will flow and at that moment I will be like the one who needs help, that makes him indirectly feels that he is needed."²²

- **Attitudes and behaviors**

Approaching is a process when a person with another person has another closer step for having a communication. It is very big influence on the survival of the future relationship. Based on the results of the study, researchers looked informant student researchers who are users of *online dating* Tinder consisting of men and women have

²⁰ Based on interviews with Acil, on 9 September 2016

²¹ Based on interviews with Soko, on October 29, 2016

²² Based on interviews with Mamih, on 25 November 2016

different attitude and behavior when they decide to move to *instant messaging* Line or Whatsapp.

When switching the communication media that was begun in *chat rooms online dating Tinder*. Then move on to *instant messaging* like Line or Whatsapp, all informants need some time to decide to continue communication on *instant messaging* such as Line or Whatsapp. All informants took a week to a month to decide to move the media to communicate to *instant messaging*, after they had a conversation in a chat feature that is provided by *online dating* Tinder.

Although the informant decided to switch to the communication medium into *instant messaging*, they still do manage impression. The hood of the *Tinder matches* its manifold after changing communication media. This was revealed by one of the informants researchers is a cornerstone at the interview, as follows: "There are just too many kind, sometimes he gave ID line and I am added by that guy, but he never chatted me. But so far, mostly they chat me continually, there is someone also sends me a voice note or calls me."²³

After switching the communication medium of *instant messaging*, Soko still does impression management to make *Tinder matches* curious.

"Yes I still do that, even there was someone sent me a voice note. I sent back my voice, so they will be more curious. Or there was someone called me because this someone was curious about me, and told me that I am passionate so they wanted to hear my voice. For me, if someone calls, just pick it up, as long as I still can pick it up."²⁴

The responses from the management of impression done by Soko also make attractive attention. When interactions are no longer relying on *the chat* but have to communicate by voice, Soko also makes adjustments when speaking with *Tinder matches*. This was revealed during the interview as follows: "Yes, they said that my voice is cure, but I don't know why my voice is changed. But if the guy is funny, so I will speak in funny voice to him, but if the guy sounds mature, I make my voice turns to serious mode."²⁵

From the sounds made her *Tinder matches* even more curious about the figure of Soko. It became a pleasure for Soko. The statement she expressed in the interview as follows: "Usually the curiosity is increasing, they want to meet up, there was even who insisted me to go out. This type of person makes me more mischief at him. I feel so good about that, I just give alibi that I cannot meet him today, I want to accompany my mom, or I have another agenda."²⁶

Things like this will make *Tinder matches* are increasingly interested because this stimulus protruding from the perpetrators of impression management that the student *online dating* *Tinder* in Jatinangor. Without new things, the stimulus becomes monotonous, boring and escape the attention. Intertwining desire for closer communication between the informant with *Tinder matches* or otherwise does not necessarily make the informants became not

23 Based on interviews with Soko, on October 29, 2016

24 Based on interviews with Soko, on October 29, 2016

25 Based on interviews with Soko, on October 29, 2016

26 Based on interviews with Soko, on October 29, 2016

manage themselves about their impression, though has moved a medium of communication. Before deciding to meet them they are still free to do a role play within themselves, because there is no direct interaction with less *Tinder matches*.

Acil is one of the informants that tell his attitudes and behaviors when switching to instant messaging communication media. Acil expressed his attitude would change if he sees *Tinder matches* in conversation be expected by Acil or different physical form on account of *online dating Tinder* and *instant messaging* belongs *Tinder matches* equally based on the photos. He took steps to put an end to communicate. This is expressed in the interview as follows: "But if I am not interested because I feel this girl is not passionate, I won't chat her again. Or when I see her line's photo is different to the photo in *Tinder*, I block her and delete her." 27

However, a different attitude will be shown by Soko when her *Tinder matches* made her uncomfortable when asked for switching to other communication media. This was revealed during the interview as follows: "Sometimes there was someone who has chatted a day or can be counted on several minutes has already asked for ID line, this one I don't like. Sometimes if there was one who did that, I will insinuate him." 28

Soko also did allusion to *Tinder matches* that quickly request her *instant messaging*. This was revealed during the interview as follows: "Yes, I say how many girls ID line from *Tinder* that you've got? Or I only say wow you collect girl's ID line from *Tinder*?" 29

Soko stated that she does not care about the ratings that differ from *the image* that has been created by her. This is revealed at the interview as follows: "I don't care. I only talk to him, not meet him. I just talk to him only for this time through *Tinder*. So ya I don't even care *Rev*, I don't want to directly to anyone give my ID line. I don't give my ID line to every man in *Tinder*." 30

Impression management is still being done in order to *Tinder matches* are still interested though has moved media communications such as instant messaging. This is consistent with the statement of Erving Goffman, that when humans interact to each other, he would like to manage the impression that he expected to grow on others to them.

Based on the results of research and description above, the model of impression management students online users dating *Tinder* in online dating *Tinder* display can be described as follows: Pict

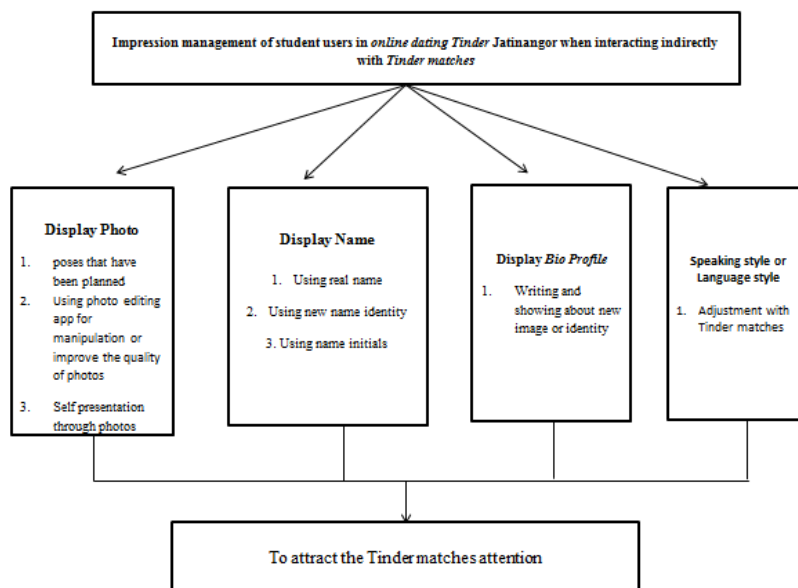
Sketches 1. Impression management of student users in *online dating Tinder* Jatinangor when interacting indirectly with *Tinder matches*
The source of the researcher's documentation

27 Based on interviews with Acil, on 9 September 2016

28 Based on interviews with Soko, on October 29, 2016

29 Based on interviews with Soko, on October 29, 2016

30 Based on interviews with Soko, on October 29, 2016



1. Impression management of student users in online dating Tinder Jatinangor when interacting directly with Tinder matches

Second, when the perpetrator of impression management decided to meet with Tinder matches. When deciding to meet in the real world a series of the impression processes is not slipped from the perpetrator like setting, appearance, and manner. Impression management in the real world is getting stronger and obvious by *Tinder matches* to get a positive impression or image desired by the perpetrators of impression management.

Based on the explanation of informants, researcher gets information about there are the efforts of student in managing the impression in *online dating* Tinder in Jatinangor They manage their impression in the online dating Tinder impression when they interact with *Tinder matches*. It is divided into categories: a). Appearance. b). Setting and atribut c) Manner

Tabel 2. Impression management of student users in *online dating* Tinder Jatinangor when interacting directly with *Tinder matches*

Informant	Impression management of student users in online dating Tinder Jatinangor when interacting directly with <i>Tinder matches</i> (Appereance)		
	Clothes	<i>Make up and Hairdo</i>	Attribute support
Acil	Pay more attention to what is used to make it look more stylish. Such as: clothing (casual) and accessories (watches)	Showing someone who is neat	Use a private vehicle or borrow a vehicle belonging to a friend of the informant
Andrew	Pay attention to what used to look more stylish or occasionally adjust to the style	Showing someone who is neat and fashionable	Use a private vehicle or borrow a vehicle belonging to a friend of

	of dress Tinder. Such as: shirts (shirts)		the informant
Soko	Pay more attention to what to wear and look more feminine. Such as: Clothing, Bags, Wedges, and High heels. Also pay attention to the color of clothing, such as: black or soft color	Korean makeup	-
Mamih	Pay more attention to what is worn Like: Clothing, Bags, Wedges, and High heels. In addition it adapts to the preferred female type of opposite sex who is a Tinder matches. Example: When he is in contact with a man who likes women covering his nakedness by wearing a hijab, mamih will soon wear a hijab.	Pay more attention to makeup. The make up used is tailored to the type of woman of choice which is a Tinder match	-

a. Clothes

Clothing is one of the supporting elements of impression management in terms of appearance. Although informants have different opinions and different attitudes in terms of dress, but an outline of the informants agree that the clothes worn as a support for managing an impression. Due to what is worn by a person, another person will immediately perceive what is seen. As explained by Andrew found to support the role as someone who has more material and appearance, he showed branded dress style or look neat by another person or Tinder *matches*.

"Me myself in Tinder feels like I am branded person from up to down, and I wear shirt, I need to be looked tidy. But in fact I am not like that. I wear ripped jeans, I wear old converse, I wear old flannel, and messy hair. In my opinion, what I wear will impress people to perceive what I want to. So if we want to be said that we are rich, just dress like one." 31

The adjustment was made by the majority of the informants, as revealed by one of the informant Mamih she makes adjustments when interacting with Tinder *matches*. This she did in order to attract attention and adjust the desired expectations by Tinder *matches*.

"Essentially I will set me the same to my opposite friend, that Tinder guy. If that guy is religious, at first meeting I don't wear veil, but in next meeting or the third I will wear veil. And I will ask him, whether it is good or not, or whatever that can attract him." 32

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Impression management done by the student users of *online dating* Tinder supported by their appearance already prepared when going out to interact with the Tinder *matches*. Appearance is one of the important and major references when assessing someone else, especially if the person meet for the first time and get acquainted. In dramaturgy, what is worn by a person affects the self-image before others. Clothes to wear, how to walk, how to talk, and the car used, a factor that affects other people's impression of us. We will control the influence or

31 Based on interviews with Andrew, on October 13, 2016

32 Based on interviews with Mamih, on 25 November 2016

stimulus induced by all the things that are used by ourselves. This is done so that other people perceive us as a show about a man who wants us to audiences.

Physical appearance can lead to the perception of the characteristics of a person, such as an overview of its personality or competence. Even by just looking at his physical could lead to an influence on an interpersonal relationship. Of course this will affect the interaction in the future.

The majority of the informants revealed that when interacting with Tinder *matches* starting from the display and direct communication with Tinder *matches* they always show a different appearance with daily life. In this case they wear what makes them look attractive and give the impression that positive against Tinder *matches*. For example, the male informants wear such as shirts, *t-shirts*, polo *shirts* paired with pants or shorts, hair neatly, accessories such as watches and bracelets, and boots or shoes that look *casual*. Some informants also pay attention to the color of clothes that is used, as described by Andrew that used clothing from shirts to trousers can be the same color for example *monochrome style*, but still the men dressed appropriately. Whereas for women is very concerned to see such as clothes, *make-up*, and accessories.

In a study stating that what we wear is not only meaningful for other people, but also have an impact on the personal self. Hajo and Galinsky introduced the term "*enclothed cognition*" in their study reported in the *Journal of Experimental Social Psychology*. The term "*enclothed cognition*" refers to the influence of clothes on our psychological processes. In this study, they conducted a series of experiments on their clothing by connecting two factors: the symbolic meaning and the actual experience of the clothes they wear. In laboratory tests they wear suits associated with the foresight and attention, and then they hypothesized that by wearing this suit will affect the public's attention to their duties. Furthermore, they found that physically wearing a lab coat selectively increasing attention compared to not wearing a lab coat.

The more a person is able to dress well, proper, appropriate and harmonious and affects him to grow his confidence. It is possible with good style will make them more respected and appreciated. How much influence on the psychology of clothes a person depends on how well the clothing that displays characteristics which can be received is significantly in the social environment as well as how well the clothes are used in accordance with the purposes of the wearer. So, other than as a personal symbol to show who we are, the clothes also affects how we feel, the way we think and our response.

Sometimes to see someone's appearance alone might create an impression that can even cover how the quality of the actual person. One that is associated with the appearance of a person that is the style of dress. The clothes worn by a person signifies important characteristics of the wearer. Knowingly or not, the purpose of how to dress someone is making personal impressions varied. Perhaps the only clothes she wears reflects an intelligent, sexy, relaxing, quiet, responsible, *fashionable* and others. This is certainly a symbol for the person who wants to show.

b. Make-up and hairdo

Makeup is one of tools to get audience's attention in a show. In terms of makeup researcher noticed that the majority of female informant noticed *makeup*. *Make up* for women is a supporting factor to increase confidence and to be more visible and attractive in front of others. The strength of *makeup* makes the face look different from the the truth. As said by

Mamih who has a dull face that she felt *make-up* helped her to not look dull. This was revealed during an interview like this: the "I do not look so dull because of makeup, Rev."³³

Lip color is one of the makeups worn by women as a support when managing an impression. As found in one of the informants women researchers that Soko, she disclosed that she more likes bright lip colors, this is because in order to not look pale. This was revealed during the interview, as follows: "What makes confident is wearing bright lipstick color so I do not look fainted. Like wearing gradation color lipstick like what Korean wears."³⁴

Makeup is one of tools to get attention in a show. In terms of makeup researcher noticed that the majority of female informant noticed *makeup* or makeup. *Make up* for women is a supporting factor to increase confidence and to be more visible and attractive in front of others. Then, the power of *makeup* makes the face to make it look different from the actual state of the face. Furthermore, the hairstyle is one of the supporting factors are considered by someone to be perfect appearance. It can be seen that every person has a different way to manage an impression.

Make up is majority worn by women. *Make-up* is the art of make-up, not only that makeup can make a person appear more confident and in order to see ourselves become more attractive. According Korichi, Pelle-de-Queral, Gazano, and Aubert (2008) *make-up* psychologically has two functions, namely the function of *seduction* and *camouflage*. Function *seduction* means that people use *makeup* to enhance appearance. Generally, individuals who use *make-up* to *function seduction* feel that they attract and use *make-up* to make it more attractive. Function *camouflage* means people use *makeup* to cover themselves physically. Generally, individuals who use *make-up* to *camouflage* himself does not feel attractive so need to use *make-up* to create an exciting

- **Setting or attribute**

Setting is a physical sight that must exist when the actors perform. Setting or attribute as an enabling factor in managing an impression. Just as found in research on male informants that the car became a physical form factor informants manage the impression to play a role. One of the informants Andrew revealed that he needed a car to support its role as a man who has capital and becomes asset when interacting with Tinder *matches*. This was disclosed Andrew at the interview as follows: "Until there was a silly incident that I had to rent a car to meet that girl."³⁵

Researchers also wonder to ask further why andrew willing to do such a thing, he replied that by using a car, it fits with his desired image. This was revealed during an interview with investigators "Yes because it's like I want to be looked that I have capital,. By using a car, I have job, so it can be a plus."³⁶

33 Based on interviews with Mamih, on 25 November 2016

34 Based on interviews with Soko, on October 29, 2016

35 Based on interviews with Andrew, on October 13, 2016

36 Based on interviews with Andrew, on October 13, 2016

- **Manner**

Table 3. Impression management of student users in online dating Tinder Jatinangor when interacting directly with Tinder matches (Manner)

Informant	Impression management of student users in online dating Tinder Jatinangor when interacting directly with Tinder matches (Manner)			
	Attitudes and behaviors	Speaking style or Language style	Gestures	Facial expressions
Acil	Good looking, insightful, humorous. Furthermore, adjustment with the Tinder matches	Fun Person and adjustment with Tinder matches	Strapping	Trying to always be enthusiastic when communicating with the Tinder Matches
Andrew	Looks mature and established. Furthermore, adjustment with theTinder matches	Self Presentation is calm, mature, using a foreign term. Futhermore,adjustment with Tinder matches	Gestures are not noticed. Gestures nothing is different	Facial expressions are not noticed
Soko	Looks open minded, intellectual, fun, flexible, and flexible. Furthermore, adjust to the Tinder match	Using a foreign language. Furthermore, adjustment with Tinder matches	Trying to relax when you meet the first time with the Tinder matches.	Trying to always be enthusiastic when communicating with the Tinder Matches with eyes that look bigger
Mamih	Looks broad-minded, elegant, educated, and always up to date about everything. Furthermore, adjustment with the Tinder matches	Adjustment with Tinder matches	Aggressive when first met with the Tinder match es	Facial expressions are not noticed

a. Attitudes and behaviors

In managing the impression of playing a role the actor requires consistency in the act in order to satisfy the audience with a show that is displayed. Attitudes and behaviors is the part that must be considered in managing impression to present themselves. Attitudes and behavior is a way of self-introduction in the role of an actor shown to the audience. Attitudes and behavior have generally make adjustments to the expectations of others and a hope in themselves.

Soko explained that the attitude and behavior she does is joking style. Such as *image* or desired image that is exciting and intellect, so he presented himself attitude and behavior at the time joking premises *Tinder matches* was also different. This was revealed during the interview, as follows: "Oh I mostly often use a conundrum, like in TV. When they meet me, I will keep getting out my other side that loves joking but much more intellectual rather than when I am with my friend. But if I am with my friend it is less weighted."³⁷

Based on the results found on the entire informants make adjustments in attitude and behavior, they do so because of that lack of balance when interacting with *Tinder matches*. This is done in order to communicate the presence of a balance performance. As performed

³⁷ Based on interviews with Soko, on October 29, 2016

by one of the informants researchers that Mamih he also adjusts the attitude and behavior when interacting with Tinder *matches*.

"What I show in Tinder is only to interact with Tinder boys, which is not real. For example, when I am match with a boy who is alumni of STEI, he and I are different in culture. Here, he is a sundanese and I am sumateranese, automatically my voice is much louder than him. But if I am with him, I change myself into soft, gentle, and subtle girl. His age is above me approximately 3 years older than me, indeed I show my mature side, I always try to show so." 38

The whole researcher's informants manage impression of themselves with an adjustment between themselves and Tinder *matches*, both of attitudes and behavior in order to get a good impression from Tinder matches.

b. Speaking style or Language style

Speaking style or language style needs to be noticed by someone. With spoken words and good language style will grow positive perception that will be shown by people. How to speak is included into the ethics of communication and one of the ways of impression management is done by the researcher's informants.

In-spoken manner could not be separated from the attention of the informant. As expressed by one of the informants that Acil, Acil manages impression when interacting with Tinder *matches*. When interacting with Tinder matches he attempted to ask someone who has a good speech. This is done to get a good impression before Tinder *matches*. This is expressed in the interview.

"From the way I speak, firstly I keep my image to tell dirty jokes, because I and my friend like to do so. So, that habits is brought with me to female friends, but if it is about my relation, I always try to cover it that my mouth is kind of rubbish" 39

Adjustment is important in managing an impression. The adjustment is included in the impression that management which is done by the informants. As performed by Acil when interacting with Tinder *matches* different. This was revealed during the interview, as follows: "If I am matched with Tinder's girl that seems religious, of course I will change my spoken words into good one. I don't say vulgar jokes and behave." 40

It can be seen again that the informants manage the impression with the adjustment in terms of how to speak words and style of language. Speaking style and style of language need to be considered by someone. With both spoken words and language style, a positive perception will arise before others. How to speak words included into the ethics of communication and one of the ways of impression management is done by the researcher's informants. In addition, an adjustment of how to speak words and style of language they normally see in advance of the circumstances of Tinder *matches*.

C. Gestures

Gestures are an important part in communicating what humans do in their daily life. *Gestures* are a way to lure others to be attracted by the offender messenger or so-called

38 Based on interviews with Mamih, on 25 November 2016

39 Based on interviews with Acil, on 9 September 2016

40 Based on interviews with Acil, on 9 September 2016

communicators. Based on the results of the researcher’s study, one of the informants Soko found that the *gesture* of the hand gestures or looks supple make atmosphere becomes not stiff and can draw attention from the Tinder matches. This was revealed at the time of the interview

"Or when meet, I do more gestures and show more expressions, like using hand movements. And the boy will say you are so cute, if you talk your hand s keep moving, or don't be too much. Well, joking is necessary so it can create good condition and relax even in meeting a totally strangers.⁴¹

The majority of male informants in managing their impression through a robust hike and showed the figure of a man is tough. As expressed by one of the informants researchers Acil. Acil revealed that the movement path shown can be strapping when interacting with Tinder *matches*. It is said at the interview as follows: "Yes just walk straightly like real guy who always ready in facing any obstacles and barriers."

d.Facial expressions

In this study, researchers get information from the informants itself. It is about the facial expressions shown by informants when they communicate indirectly, until they do direct communication. Firstly, they pay attention to what was said by Tinder *matches*, the informants tried to pay attention to what was said by Tinder *matches* with happy or sad facial expression moment when talking to Tinder matches in accordance with the theme of the chat. Although the topics discussed by Tinder *matches* attractive or unattractive, informants remained consistent in responding as his Tinder *matches* desired. As said from one of the informants that Acil as follows: "Then if the girl says something then I will try to be enthusiastic, well that is shown by facial expressions." ⁴²

Based on research interviews with informants, the majority of researcher’s informants like Acil, Andrew, Soko, mamih, said that facial expressions can be indicated by majority of informants that sometimes it can be not fixed or changed when the conversation was considered unattractive or uncomfortable for them. As expressed by Mamih at interview

"Yes I'm here become the one who pays attention and actively respond him. Then, I look like always want to know more by putting face expression that has a high curiosity or whatever. But yeah still, facial expressions cannot lie. As example, when I was asked by someone and I thought that wasn't nice question, even though I answered it, but sometimes my face showed the expression that I didn't like the question. At a moment when I was asked about my ex, of course I do not want people know my stupidity. Even though I answered that question by telling lies, of course he could see my face shows not-comfort expression."⁴³

In this study, researchers get information from the informants itself. It is about the facial expressions shown by informants when they communicate indirectly, until they do direct communication. Firstly, they pay attention to what was said by Tinder *matches*, the informants tried to pay attention to what was said by Tinder *matches* with happy or sad facial expression moment when talking to Tinder matches in accordance with the theme of the chat. Although the topics discussed by Tinder *matches* attractive or unattractive, informants remained consistent in responding as his Tinder *matches* desired. Besides, the informants also show a smile while interacting with Tinder *matches*. It can also be seen that facial expressions are clues or symbols given by person while communicating directly.

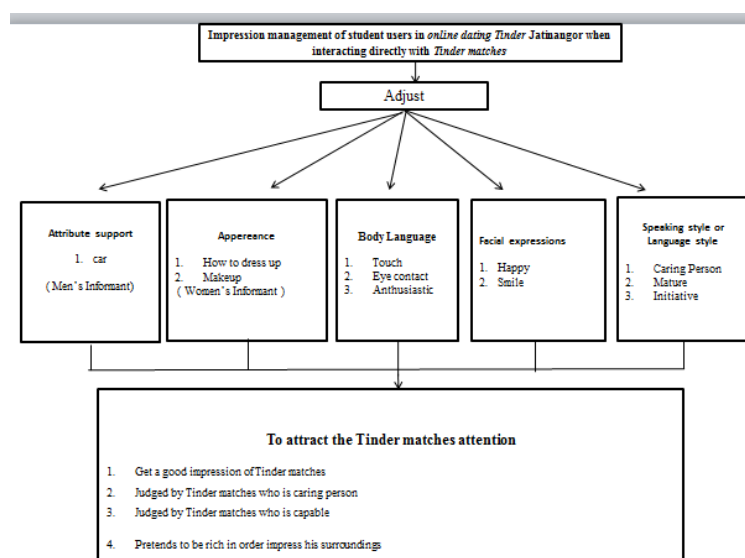
41 Based on interviews with Soko, on October 29, 2016

42 Based on interviews with Acil, on 9 September 2016

43 Based on interviews with Mamih, on 25 November 2016

Based on the results of research and description above, the model of impression management students online users dating Tinder in online dating Tinder display can be described as follows:

Sketches 2. Impression management of student users in *online dating Tinder* Jatinangor when interacting directly with *Tinder matches*.
 The source of the researcher's documentation



2. Differences about shown impression management by student users of online dating Tinder Jatinangor when interacting with the social environment

- **Gaps about self-identity when interacting with Tinder matches and social environment**

Basically living a life with a play is no fun and too comfortable. By not being ourselves will hinder an individual's personal developments when interacting with others. Living as being ourselves will make us more love ourselves and be peace with ourselves. By being ourselves someone has a sense of confidence that positive self-esteem becomes increased. Conversely, if a person has a negative self-belief, then self-esteem is becoming low.

Not being ourselves is one of the roles played by someone. In playing a role the actor is certainly no longer present their true self, but the figures show that different from them. The role played in order to attract the attention of audiences around them and to maintain self-image. The actor tried to play the role they play as well as possible. Even so when the actor playing the role of disparities roles (*Role distance*) They play. The gap is a gap between the role of self or self-image with the image being displayed to a specific target. Gaps occur when a person's role must be running a role that is not a priority of his life so that someone is feeling depressed or too feel not suited to that role. In the distance there is a gap role the role played by the actor, secure within this role serves as a separator of individual identity when making role and does not perform a role.

Self confidence is a feeling of self-assurance. Lauster (1978), states that self confidence is an attitude or feeling confident in the ability of oneself so that the person concerned is not too anxious in his actions, can feel free to do the things he likes and is responsible for his actions, warm and polite in interacting with others, can receive and appreciate others, have the impulse to excel and be familiar with the advantages and disadvantages.

Researchers see the majority of their informants have low self-confidence. Some people who have a sense of low self-esteem resulting from negative self-concept in self. They do not believe in the abilities they have. It can be seen that informants do not believe in their abilities, so they do not become themselves when interacting with Tinder matches.

In research conducted by researcher, researcher notices that there is a gap of identity and social roles experienced by informants when interacting with Tinder matches and when interacting with their social environment that is family and friends. When interacting with *Tinder matches* informants play a role to manipulate or mere outward appearance in order to cover the shortage and the reasons they have. This is done so that other people are interested in them with a new figure that is set up by the actor that the informant researchers. In interacting with *Tinder matches* informants were not being themselves, while interacting with the social environment and family and friends as a place where they let go off the role played or to be themselves.

Researcher looked at the majority of the informants, they have low confidence. Someone who has low sense of self-esteem probably resulted of negative self-concepts about themselves. They do not believe in their capabilities. It can be seen that the informants did not believe in the ability possessed, so they do not become themselves when interacting with the opposite sex like with *Tinder matches*. The informants also have the life within them. The first time interacting with the social environment that is family and friends. Both when interacting with *Tinder matches* that they met through *online dating Tinder*, Playing a role of making the informants did not become their own purpose, they manage themselves in order to make an impression on *Tinder matches* attracted by what is shown. Social environment is a place where the informants play role and become themselves. As expressed by one of the informants Andrew, He said that being with the family and friends is a place where he took the role played. It is said in the interview

"Yes I am being myself, what on earth I play role in front of them, I am being open to them nothing is pretended. If I pretend as someone else it's just like Tinder's girls, and that makes me stress and confused in living my life. Moreover with family rev, why should I be someone else. Why should I lie to them. I feel the time with my family, with my friend, that's me."⁴⁴

The role played by the informants has gaps identity with the *Tinder matches*. Gaps identity with the *Tinder matches* becomes separator between the role of self-created identity with the identity of the true self. The gap is a measure to determine the extent to which the actor is attached with a formal role in the world. Simply put, it is commonly referred to keep the *image*. The informants must be able to perform the role that has been created by them, in accordance with the desired goal, despite the role played uncomfortable and makes them have two lives. This is done to support and delight audiences or *Tinder matches* about the role played.

However, researchers saw some informants there that loss of self-control in the role they played. As in several informants Andrew, and mamih they sometimes inadvertently make

⁴⁴ Based on interviews with Andrew, on October 13, 2016

their Tinder matches know the role played, or so that what is seen by Tinder matches cannot be lied to, the role that makes the audience is not interested in the role played or the atmosphere changed as a result of a loss of control of self makes Tinder matches almost know the role played by the informant. However, the informant tried to restore the situation to normal on role played track. As disclosed mamih, she suffered a loss of control when playing the role. This was revealed at the time of the interview

"So my real boyfriend, R, and the beard. That day, they chat me together, probably my mind and my fingers were all tired, because I replied those three people and I needed to focus, even at the end I didn't. I chatted something that needed to be sent to the beard but I sent it to my status boyfriend which stays in nangor, so finally we had a quarrel and he asked a lot of things blab la bla, I was so emotional too. This guy is so talkative, well.. at that time I need to manage my emotional with low intonation and voice and I told him to speak first, then I tried to explain. Well, all of my explanation were all lying, and I needed to be nice in front of him from my spoken words, and finally we were together again, he finally believe in me what I was saying. I also made another mistake, I talked about a film, I forgot what was the title, I talked about that to R that the film we watch now was more interesting than the previous one. Automatically R asked me and confused whether I and he ever watched it. I was so stupid because sometimes I cannot be focus. I made alibi and I held his hand, he forgot it. " 45

Furthermore, in playing a role, an actor needs self-control. This is done so that the role played remains in the scenario desired by the actor. Self control is done by the four informants. Here is a table of self-control that has been prepared based on the exposure of the informants:

Tabel 4. Self control is done online student dating Tinder in Jatinangor when interacting with
 Tinder Matches

Informant	<i>Self control</i>
Acil	Consistent with images that have been formed and played in front of the Tinder matches
Andrew	Commit yourself to the established image and maintain an attitude to play a role in front of the Tinder matches.
Soko	Consistent with the image that has been formed. The image formed by Soko itself is not too much different from the original life
Mamih	Consistent with the image that has been formed and played in front of the Tinder matches. Always make adjustments with Tinder matches.

Gaps of self-identity with the identity when interacting with *Tinder matches* make informant does self-control. *Self-control* is used to steer the behavior of individuals. In the show the actor perform self-control so that the role played unaffected by the condition of the original actors. Self-control has become something that plays a role in the achievement of individual's goals. As performed by informants they perform *self-control* when interacting with their

45 Based on interviews with Mamih, on 25 November 2016

Tinder matches. Restraint or so-called *self-control* make the informants remain in the role played track.

However, in addition the researchers found two informants who lost self-control when interacting with the opposite sex or *Tinder matches*. So the image that has been made played by the informant, got out of the way and sometimes unintentionally made *Tinder matches* almost know the role played, as follows:

1. Andrew, claiming that the role played as a man with more material known by the opposite sex or *Tinder matches* is a lie. *Tinder matches* knows that the vehicle used by Andrew is rented, not his personal property. *Tinder matches* also said that he had lied Andrew. In addition, *Tinder matches* also said that Andrew not be himself. Andrew says that if the role played by him is known by his *Tinder matches* it is a risk he must face due to playing a role within himself.
2. Mamih confess that the role played almost known by *Tinder matches*. Mamih associated with some men who came from *Tinder*, making himself inconsistent or not careful when communicating with *Tinder matches*. The opposite sex who had a relationship with Mamih sent the message at the same time. Due to overwhelm, Mamih sent a wrong message of a man who should not have received the message. Mamih explained that the way he played the role is not known and still wants to be judged according to the desired impression, his attitude to restore the situation by way of attitude and style of language that he thought made him not look guilty.

Further, all of the four informants have an opinion that the role played is fit to the situation at hand. The role can be played in any long term depends on the length of time or situation they interact more closely and in the *Tinder matches*. It can be concluded that the role of informants play according to the needs or desires situations they face.

From the loss of self control or self-control in the role played makes *Tinder matches* to know or almost know the role played by the actor, as happened to Andrew and Mamih. Of the role played there are those who can recover and can restore the situation to be normal still on the path of role that is played or ends with a role that is already known by *Tinder matches* Self-development as a concept by Goffman also presumably is not separated from the influence of Cooley idea about the looking glass self. The idea of self from Cooley consists of three components. First, we imagine how we appear to others. Second, we imagine how their assessment of our performance. Third, we develop kind of feelings of self, such as pride or embarrassment, as a result of the judgment of others imagination. Through imagination, people perceive the minds of others a picture of our appearance, behavior, goals, actions, character, our friends, and so on, and in many ways we are affected by it.

It was performed by the students of *online dating Tinder* Jatinangor, in accordance with the concept of the looking glass self they make adjustments or adaptations to the three components of self-development Cooley. The informants imagine in advance how they will perform in front of others, second, they imagine how other people vote for their performances, the last they develop self-feeling produced by people’s judgment from performance they’ve shown. Through these components, the informants make adjustments and establish a role and play it later.

Goffman states that individuals not only take on the role of others, but depend on others to complete their self-image. He claimed that the self is temporary in the sense of short term, playing the role because it is always demanded by social roles that different interaction with the community took place in short episodes. Others in the interaction sometimes contribute to and sometimes form self-image through their treatment of the individual.

This is consistent with what researchers find in the field, informants play a temporary and short-term role, they play different roles according to the circumstances they encounter in real life. As the results of the study illustrate that informant informants will adjust their roles according to the situation they are facing. People over the environment they encounter participate to form self-image of the informant.

According to symbolic interaction, humans learn to play various roles and assume identities relevant to particular roles, engaging in activities showing to each other who they are and what they are. In dramaturgy, Goffman states that when people interact they want to present a self-image that will be accepted by others. He called the effort as impression management, the techniques that actors use to foster certain impressions in certain situations to achieve certain goals.

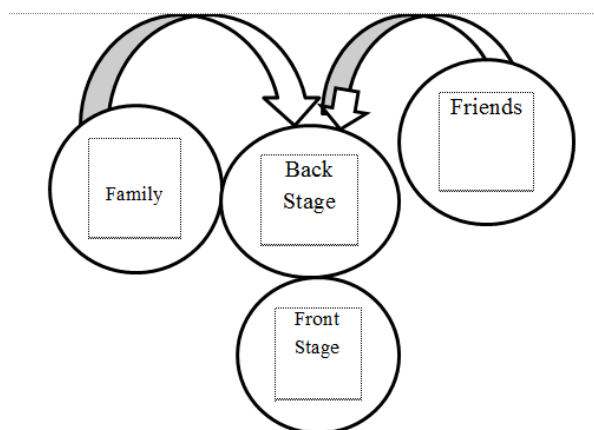
Informants say to form and play a role, in the process they form identities that match the role they play. The identity they form and play in a role shows them in their environment. As the informants point out, they first try to find information about who people are or what kind of environment they are facing. Information about this is helpful for what they expect from them and what they expect. Based on this knowledge, these people will know the best way that person will know how best to generate the desired response.

According to Goffman in his dramaturgic perspective, life is like the theater has a front stage and a backstage. The front stage where the actor perform the theatrical action and the front stage where the actor prepare himself. In this study the backstage area of the eight informant penelti determined that family and friends became where they took off the role played. The role they play is different from the role when interacting with Tinder matches. The four informants have restrictions on where they should play their roles and take roles away from family and friends.

According to the dramaturgic perspective, the backstage is usually adjacent to the front stage, but hidden from view of the audience. Likewise with the back stage eighth informant hidden from the follower matches. This is to keep the role played during the show a secret. Therefore, usually audiences are not allowed to enter the backstage area, the audience in this study is Tinder matches. If an actor allows audiences to know the backseat of the role played, it will be difficult for the actor in theatrical performances when in the show.

Based on the explanation that has been described above, the following models of self-identity gap when interacting with Tinder matches and social environment:

Sketches 3. Model of identity gaps while interacting with Tinder matches and social environment
The source of the researcher's documentation



CONCLUSION

Manage impression when not interacting directly or in a state of interacting in virtual communication space, student users of *online dating* Tinder Jatinangor manage more attention to the impression of the picture, bio profile, language style while chatting, and behavioral attitudes. That is because of the virtual communication further emphasizes the impression on the display and the power of text communication. In impression management is done in virtual space which is not visible or direct. This is because they do not communicate directly, so that they can freely create the *image* desired. Because in the virtual space such as *online dating* Tinder someone or others do not know the behavior or conditions that occur in the real perpetrators of impression management who are thinking about how to display when interacting with others or Tinder *matches* to be displayed on the front area. In the virtual space other people only see what they see and then perceive it. In accordance to impression management done by actors who are students of the User *online dating*, self-image which is displayed in the account of *online dating* Tinder is the theatrical performance of impression management that is done to attract the attention of others to be interested to what is shown. Some of the informants show the role played produced, caused of what was expected does not comply with expectations or make informant become uncomfortable at the beginning of the introduction.

Managing impression when students interact directly that is done in the *online dating* Tinder Jatinangor in their *online dating* Tinder is more noticeable when deciding to communicate directly in the real world. When interacting directly perpetrators of impression management that is the student users of *online dating* Tinder increasingly require to play a role in order to obtain the ideal image or a positive impression before Tinder *matches*. This is a continuation of impression management in virtual space that is brought into the real world. Impression management in the real world while interacting with Tinder *matches* to make adjustments in terms of communication such as dressing, makeup, hairstyle, setting or attributes, attitudes and the behavior of getting noticed. *Self-monitoring* is also done to regulate behavior in order to adjust to the demands of the situation when dealing or interacting with different Tinder *matches*. Sometimes the role played off track due role inconsistency or loss of self-control of the role played so sometimes they show a picture of their real selves. Nevertheless, while some of them were trying to restore the undesirable conditions, such as inconsistent or losing self-control in role played turn to the normal conditions.

The interaction with the social environment such as family and friends took place without the presence of impression management, or who makes them prosecuted to play a role. Family

and friends become a place where they took the role played when interacting with Tinder *matches*, in this area they are free to express and show their true identity. In addition, the negative self-concepts contained within the student users of *online dating*. This makes them perform impression management. Negative self-concept is influenced by family circumstances and peer environment that could form a negative self-concept.

ACKNOWLEDGMENT

Impression management that is done by users of *online dating* Tinder could certainly be done in a way to see a photo, bio profile, style, appearance, attitude and behavior to attract the opposite sex. However, the impression management the users do in *online dating* Tinder should not make them not being themselves. By making a good relation with ourselves that is believing in ourselves could be the beginning of positive self-concept and positive image can be obtained by us. Understanding ourselves like our characteristics, physical, attitude, and behavior can be a picture about our weakness or strength inside us. If we do not believe in us and see us from negative point of view it can imbalance us in living our life, so it creates a negative self-concept. By understanding and knowing ourselves can make someone's life live forward without any pressure or forcing role from the environment. Even though they can solve the weakness inside them, they can also solve it in a positive way that can create something amazing.

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The Political Economy Interests of the Online Media “Viva.co.id” in News Coverage on Smoke Haze in Riau

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ABSTRACT

It is generally believed that the existence of mass media has a positive effect on people's lives. However, a few media organizations are nowadays starting to get out of their noble duty. This paper aims to dismantle the discourse of corporate alignments in the online media “viva.co.id” news coverage on smoke haze in Riau. This research uses Critical Discourse Analysis (CDA) method according to Teun van Dijk model. The results show that online media "viva.co.id" news tended to be more subjective according to the interests of media owners. It can be seen from macro, superstructure, until micro levels, that this online media news was hiding the share of the corporation (oil palm plantation company) who was the actor that played behind the forest fire so as to ignite the haze in Riau. Furthermore, the news coverage of the online media "viva.co.id" implicitly implies its alignment with the capitalist economy in this case the corporation or the oil palm plantation company. This alignment has relevance to the economic interests of the media to the industrial / capitalist party. This phenomenon of online media coverage can be explained by the theory of media political economy where the media content about smoke haze is more determined by economic and political forces outside the management of media in this case the corporate side.

Keywords: corporate alignment, discourse, online media, political media economy.

INTRODUCTION

The existence of mass media is believed to have a very strategic and decisive position in people's lives. As one of the agents of change, the media plays role in influencing mindset, perspective, perception, and even human behavior regarding the world or surrounding environment.

The power of mass media is now still powerful. Media is assumed as one of the cultural agents. Many people, mainly modern society, consume mass media in high intensity. Modern mass media such as television, newspapers, magazines, films, and radios are practically present throughout the day in public life (Armando, 2004: 26). In short, the existence of mass media in general actually, in one side, has also a positive effect for people's lives.

However, few media organizations currently, in another side, tend to miss their noble task and mission. Bungin (2006: 327 - 330) mentions that academics and practitioners predict that the mass media in the future will change drastically both the nature, role, and type, especially the role of mass media. Many mass media are more likely to act as productive institutions than educational institutions.

This implies that what became the vision and mission of the mass media has substantially begun to change. If in theory the mass media is known as an institution that provides information, education and entertainment, but some of them are now starting to put aside their role as educational institutions in the real sense. Not a few mass media tend to follow the demand and market mechanism where the information presented often tap the issue in community.

Therefore, the mass media today become institution that is stigmatized as an institution of "agitator", "the originator of riots", the originator of social problems, perpetrators of violence and so forth. While the journalists themselves are assumed as "dreaded" person, because some of them were often work unprofessionally so much harm many others and society.

This stigma is not unwarranted. Many packaged media contents tend to be poor in educational and social control functions. It offers more to the sensational aspect of the news rather than the substance of reality itself. According to Yusuf (2012), mass media have limitations in presenting all social reality so that there is a selection process when the editors as gatekeeper choose which news will be published or not. This election is clearly very subjective and depends on the mission, vision, values, or ideology that the mass media wants to convey. When the media selects the loading of news, the media has sided with a value. In this context, the media will be in three possibilities, whether the media tends to be positive, neutral, or negative. The most fundamental alignments to an object are either favorable or unfavorable. Therefore, Tonny Benett as stated in Eryanto (2002: 23), asserts that the media is not a free channel. The media is even an actor who constructs social reality. It is a construction agent that defines reality.

POLITICAL ECONOMY THEORY OF MEDIA

Mass media studies are generally related to cultural, political and economic aspects as a mutually influential entity. From the economic aspect, mass media is a business institution formed with the aim to gain economic advantage for its founder. The study of Political Economy Media departs from the concept or understanding of experts such as Mosco (1996: 25-35), which distinguishes the notion of political economy into two kinds: 1) narrow and (2) broad terms. According to Mosco, in a broad sense, the study of the political economy of media means the study of control and defense of social life. This means that control is understood as an individual arrangement of in-group members in order to be survived that they must reproduce by themselves.

The process of control is broadly political that involves organizing social relationships within a community. While in a narrow sense, political economy as the study of social relations, especially the mutually beneficial power relations between the sources of production, distribution and consumption, including the sources associated with communication. From Mosco's opinion, it can be understood that political economy is related to power (political) relations in the economic resources of society.

The media's political-economic approach argues that media content is more determined by economic and political forces outside of media management. Several factors such as media owners, capital, and media revenues are deemed to be more decisive in how the content of the media exists. These factors determine what events can or cannot be shown in the news, and in which direction the media tendency to be directed (Sudibyo, 2001: 2). In the political economic of media, it's clear that media ownership plays important role regarding to ideology, media content and the effect that media has on society.

This political-economic theory of media considers that media ownership in a handful of ruling elites has led to pathology or social disease. In this thinking, media content is a commodity sold in the market and information disseminated is controlled by what the market will bear. This system brings the implications of market mechanisms that do not take risks, a form of cruel market mechanisms because it makes certain media dominate public discourse and other marginalized. This theory is an approach that focuses more on economic structure rather than media content or ideology. This theory focuses its media ideology on economic

power and directs the research's attention to empirical analysis of the ownership structure and working mechanisms of market media forces. According to this review, media institutions should be judged as part of an economic system that is also closely linked to the political system (McQuail, 1987: 63).

Furthermore Murdock and Golding (McQuail, 1987: 65) argue, the effect of economic power is not directly random, but continuous. The profit and loss considerations are realized systematically by establishing the standing of established groups in the mass media market and shutting down groups that do not have the basic capital needed to move. Therefore, acceptable opinions come from groups that tend not to criticize the distribution of wealth and power in progress. Conversely, those who tend to challenge such conditions cannot publicize their dissatisfaction or disagreement because they are unable to master the resources required to create effective communication to a wide audience.

The process of transformation from value to exchange rate, in mass media always involves media crew, audience, market, and country when each of them has interests (Mosco, 1996: 25 - 35). The political economy of the media explains more attention to the economic structure than the ideological content of the communication medium. This theory suggests ideological dependence on economic power and directs the research's attention to empirical analysis of the ownership structure and working mechanisms of the mass media market of mass communication (Wasko 1997: 65). Vincent Mosco mentions that the political economy of communication seeks to make the media not the center of attention, with more concentration directed to the study of its interrelationship with economics, politics and other factors. Making media not the center of attention means that viewing the communication system as being integrated with fundamental economic, political, social, and cultural processes in society.

METHOD

This research is a qualitative research using Critical Discourse Analysis (CDA) method according to Van Dijk model. This method is potential in elaborating specific elements of discourse (Zifana & Muniroh, 2013: 9).

According to Fairclough and Wodak (in Eriyanto, 2002: 7) Critical Discourse Analysis looks at discourse - language usage in speech and writing - as a form of social practice. To describe discourse as a social practice causes a dialectical relationship between certain discursive events with the situations, institutions, and social structures that shape them. There are several critical discourse analysis frameworks that are used extensively in studies that link language with social-community life, such as van Leeuwen, Mills and Fairclough frameworks, and so forth.

From some of these frameworks, the CDA model of van Dijk (1998) is known to have a character that can relate the preaching to social-societal context, through the concept of 'social cognitive.' The CDA of van Dijk model views that discourse is not sufficient based solely on the analysis of the text alone, since the text is only the result of a production practice that must also be observed (Eriyanto, 2002: 221). In addition, this framework can also show the ways in which social practices influence the choice of linguistic elements and how those choices affect both social structure and practice (Zifana & Muniroh, 2013: 8).

Initially, the social cognition approach was used by Teun A. van Dijk and his colleagues at the Dutch University of Amsterdam, to analyze critically the discourse on some media in Europe in the 1980s, especially how the media featured minority groups (Fairclough and Wadok, in van Dijk, 1997: 265).

Van Dijk analysis framework is applied in three layers, namely text, social cognition, and social context. The three layers in turn have the potential to unravel the discourse strategy that has been discussed in the previous section. In summary, van Dijk's idea implies that the production of text does not stand alone, but it is interconnected with two other elements in a triangular shaped cycle (Zifana & Muniroh, 2013: 8-9).

Van Dijk sees a text consisting of several structures or levels in which each part is mutually supportive. He divides it into three levels. Firstly is the macro structure. This is the global meaning of an observable text of the topic being raised. Secondly, in superstructure level, it's related to the structure of discourse relating to the framework of a text. Third, the micro structure is local meaning of an observable text of the choice of words, sentences, and styles used by a text (Eriyanto, 2002: 225-226).

The analytical unit used in this research is the online media news Viva.co.id, published on Saturday, 19 September 2015 with entitled "***Kabut Asap Tak Teratasi, Riau Ancam Merdeka***" (Unresolved Smog, Riau Threatens to be Independent). In the discussion of this article only limited to the structure of the text according to Teun A van Dijk framework.

FINDINGS

One example of news related to environmental issues is on news published by online media "VIVA" (Viva.co.id, September 19th 2015) with title of "***Kabut Asap Tak Teratasi, Riau Ancam Merdeka***" (Unresolved Smog, Riau Threatens to be Independent). For details, below was the full article of Viva.co.id, released on Saturday, 19 September 2015 edition:

Kabut Asap Tak Teratasi, Riau Ancam Merdeka

VIVA.co.id - Kabut asap yang melanda Provinsi Riau dan daerah sekitarnya rupanya telah memicu kemarahan masyarakat. Bahkan Lembaga Adat Melayu (LAM) di Riau mengancam akan memisahkan diri dari Indonesia.

LAM Riau menilai pemerintah sudah gagal menangani persoalan kabut asap hingga saat ini. Padahal, 'serangan' kabut asap ini telah terjadi berulang-ulang hampir setiap tahun. Namun tak kunjung ditemukan solusi.

Terjangan kabut asap di Riau terutama di Kota Pekanbaru memang sudah sangat mengkhawatirkan. Jarak pandang sangat terbatas sehingga aktivitas warga menjadi terganggu. Beberapa sektor mulai dari pendidikan hingga ekonomi telah lumpuh.

Tak hanya itu, dampak paling nyata tentu terganggunya kesehatan warga yang mulai terserang berbagai jenis penyakit. Kondisi ini yang membuat LAM Riau bereaksi keras terhadap pemerintah pusat. Mereka menuding pemerintah telah gagal mengatasi tragedi kabut asap yang telah memasuki tahun ke delapan belas itu.

"Kami selalu terancam asap. Kami di Riau sadar akan hak-hak konstitusional dilindungi negara. Tapi kalau negara tidak bisa melindungi. Pilihan ada dua, pertama, merdekakan Riau dari Asap atau merdekakan Riau dari negara yang tidak mampu mengatasi asap," kata Ketua LAM Riau, Al Azhar kepada tvOne, Jumat.

Lebih lanjut Al Azhar mengatakan bahwa kualitas udara di Riau khususnya Pekanbaru sangat mengkhawatirkan. Bahkan dampak pencemaran udara ini telah menunjukkan level berbahaya. Hal itu dibuktikan dengan anjuran tim medis bagi warga untuk meninggalkan Riau mengingat oksigen yang tersimpan tak sampai lima persen. Idealnya, oksigen murni yang layak dihirup berkisar 21 persen.

Classification of Text Based on Text Structure according to Model Teun A. van Dijk

No.	Discourse Elements	Descriptions
1.	Macro Structure (Thematic) Topic	Smog is not able to overcome by the State. As a consequence Riau threatens to separate from Indonesia
	Sub Topic	Smog attacks have occurred repeatedly almost every year, but never found a solution.
2.	Superstructure (Schematic)	Lembaga Adat Melayu (LAM) Riau assess that the government has failed to deal with smog haze problem until now. Then it followed by a description of the impact of smog haze in the community. It accompanied also by a quotation of resource persons, Chairman of LAM Riau, which gives two options to the state. News closes with the medical team's advice for residents to leave Riau given the oxygen stored less than five percent.
	1) Summary Title	Smog Fog Unresolved, Riau Threatens to be Independent

No.	Discourse Elements	Descriptions
	<i>Lead</i>	Quotes Lead referring to the Chairman of LAM Riau's comment, "Liberate Riau from a country unable to cope with smoke"
	2) Story Situation	Paragraph 3 Smoke in Riau especially in Pekanbaru city is already very worrying. Visibility is so limited that the activities of the citizens become disturbed. Several sectors from education to economics have been paralyzed. Paragraph 4 In addition to that, the most obvious impact of health disruption of residents who began attacked by various types of diseases. This condition makes LAM Riau react strongly to the central government. They accused the government of failing to overcome the haze tragedy that had entered the eighteenth year.
	Comment	Comments Chairman of LAM Riau, Al Azhar Paragraph 5 "We are always in danger of smoke, we in Riau are aware of the constitutional rights protected by the state, but if the state cannot protect, there are two options: first, to free Riau from Smoke or to free Riau from a country which is unable to cope with smoke," said LAM Chairman Riau, Al Azhar told tvOne on Friday. Paragraph 6 Further Al Azhar said that the air quality in Riau especially Pekanbaru very worrying. Even the impact of air pollution has shown dangerous levels.
3	Micro Structure 1) Semantics Background	Sentence of Opening Statement The smog that struck Riau Province and the surrounding area has apparently provoked public anger. Even the LAM of Riau threatens to break away from Indonesia.
	Details	Paragraph 2 / Sentence 2 This smoke haze has happened repeatedly almost every year. But the Government never found a solution. Paragraph 4 / Sentence 3 LAM Riau accused the government of failing to overcome the haze tragedy that had entered the eighteenth year. Details given to the government
	Illustrations	Paragraph 7 / Sentence 2 Ideally, pure oxygen worth breathing is about 21 percent.

No.	Discourse Elements	Descriptions
	Intention	<p>Paragraph 4 / Sentence 1</p> <p>The most obvious impact is the disruption of the health of citizens who start attacked by various types of diseases.</p> <p>Paragraph 5</p> <p>"We are always in danger of smoke, we in Riau are aware of the constitutional rights protected by the state, but if the state cannot protect, there are two options: first, to free Riau from Smoke or to free Riau from a country which is unable to cope with smoke," said LAM Chairman Riau, Al Azhar told tvOne on Friday.</p> <p>Paragraph 6 / Sentence 2</p> <p>Even the impact of air pollution has shown dangerous levels.</p>
	2). Syntax Coherence	Coherence on this news is built through the use of words like: even, but, however, nevertheless, not only that, yet, ideally.
	Nominalization/ Sentence Form	The text of this news consists of 15 active sentences and 4 passive sentences.
	Pronouns	The news used pronouns such as Chairman of LAM Riau, Al Azhar. In addition, it also used pronouns "We and medical teams".
	3). Stylistic Lexicon	In this news, lexicon used a lot to do with people's emotions such as: anger, worrying, disturbed, reacting violently, pointing, leaving, protected, LAM Riau. There are also related terms with countries such as: independence, Indonesia, Government, education sector, economic sector, constitutional rights, and state.
	4). Rhetorical Graphical Elements	Beginning with a bold headline and there are pictures of the office building of the Governor of Riau Province that looks quite dark because it is covered by smog.
	Metaphor	<p>The use of the word "independent" in the news was to strengthen and to clarify the attitude and anger of the people of Riau.</p> <p>"Liberate Riau from a country which unable to cope with smoke".</p>

Discussion

The news, entitled "Unresolved Smog, Riau Threatens to be Independent" published by online media "VIVA" shows the alignment of the corporation (Oil palm plantation company) conducted by the media. The message conveyed by this online media that has the URL "VIVA.CO.ID" looks very tendentious and unbalanced.

At the macro (thematic) level, it appears that the reproduction discourse by VIVA.CO.ID is that the haze issue is a mere State affair. The topic of government failure in overcoming the haze is described in such a way as to play an important role in shaping public awareness.

Therefore, when the solution has not succeeded then the reader is invited to agree that it is a state failure. Thus, the media to build a discourse that should be blamed in this case is the State and the people of Riau and deserve to judge the country by threatening to separate from Indonesia.

At the level of superstructure (schematic), more news refers to the opinion of the Chairman of Lembaga Adat Melayu (LAM) in Riau only. So the threat that the people of Riau will split from Indonesia does not represent the opinion of the people of Riau as a whole. The media did not offer a variety of resource-related sources of turmoil that occurred as a result of this smoke haze. In this schematic realm, it appears that the media strategy in delivering the message is to prioritize the issue of "the people of Riau separating themselves from Indonesia". Aspects of the intricacies of the occurrence of haze repeated annually are deemed unimportant by VIVA so as not to appear in the text at all.

At a micro level, the reality of the haze is not described in detail. Communicators in this online media are more likely to display excessive information that benefits the capitalist party. It is seen that in the news text, highlighted by this media is only the government's performance in overcoming the haze. There is no coverage at all about the cause of the smoke haze. Though another online media owned by OKEZONE.com which published on 9 October 2015 with title "*Korporasi, Aktor Utama Penyebab Bencana Asap*", openly revealed that corporations in this case oil palm companies are the main actors of smoke haze disaster in Riau. As reported online media "Okezone" is that the special Sawit Watch for Riau region noted, there are 80 points of fire in oil palm plantations, of which 61 are located on peat lands. This number rose from September 2014 which amounted to only 11 hotspots (Okezone.com, October 9th 2015).

The news about the crisis and or the smoke haze conducted by VIVA online media is clearly not balanced. The only highlight is the government's inefficiency in handling the fog. Meanwhile, corporations as actors or perpetrators of the emergence of dozens of hotspots in oil palm plantations which then triggered a fire and the emergence of smoke haze is not alluded to at all.

News derived by online media "VIVA" is seen to hide the role and involvement of the corporation. The principle of deviant-oriented news causes the coverage of this haze event to be incomplete, but merely highlighting the things that interest the public. Thus, it can be expected how this news is made only based on the spirit of "the behavior of news for sale". What comes later is sensational and dramatic news. The trigger factors occurred and the expansion of the smoke haze was removed from the news.

This online media news "VIVA" when viewed from the perspective of the political economy of the media, it can be said that there is a "conspiracy" between the capital structure in this case the corporate or industry with online media VIVA (the perpetrators of online media, organizational systems, and ethics). This conspiracy is understood as an attempt at the commodification of the social reality of the Riau haze where in its preference to the interests of capitalism (capital structure) with the existing media organizations. Thus, the implication is that the benefits gained in this context are social and economic benefits. In which case, social benefits are manifest in the prevail-social prevails that are acquired in social systems by capital actors, and the media. The economic benefits cannot be separated from the logic of capitalism. It leads to the accumulation of capital. It is very clear that the article on smoke haze in online media "VIVA" is building discourse on the partisanship of palm oil industry companies. Whereas, online media such as Okezone.com explicitly proclaim that the

corporation is the mastermind behind the smoke haze disaster in Kalimantan and Riau. It can be seen that online media "VIVA" did not question the cause of the smoke haze.

CONCLUSION

The media institutions in this online media "VIVA.CO.ID" do more news tend to be subjective according to the interests of media owners. Starting from the macro, superstructure, to micro levels, this online media news is hiding the share of the corporation (oil palm Plantation Company) who is the actor who played behind the forest fires so as to ignite the haze in Riau.

In addition, the news derived by the online media "VIVA.CO.ID" implicitly implies its alignment with the capitalist economies in this case the corporation or the oil palm plantation company. This alignment has relevance to the economic interests of the media to the industry / capitalist. In other words, the phenomenon of online media coverage is in line and can be explained by the theory of media political economy where the media content about smoke haze is more determined by economic and political forces outside the management of media in this case the corporate side. Factor owners of the media, and the owners of capital is very determine the packaging of media content about Riau haze.

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Participatory Development for Improving Public Service Delivery on The Housing Estate Development Program for Low-Income Communities in Suntenjaya Village

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ABSTRACT

This paper has presented the result of research that reflecting participatory development between Government and Local Social Movement for improving public service delivery on The Housing Estate Development Program for low-income communities in District of Bandung Barat, exactly on Lembang sub-district, at Suntenjaya Village. The background of this research came from Suntenjaya Village which succeed to implementing that program. Previously, the village had 41 houses uninhabitable, afterwards their house became pattern for this program. Actually, the program does not provide help in full, just as stimulus for citizens of the people in the region affected by the program. It is expected that the program could ignite a sense of awareness regarding to come and work together help repair the houses uninhabitable in the region, both in terms of financial or the rough. With regard to this, the Suntenjaya Village has managed to make it happen, both in terms of the implementation of policies and positive impact that might be caused from implementation of the policy. Therefore, we are interesting in researching more about the development of participatory between the Government and Local Social Movement on this phenomenon.

This research has used descriptive method with qualitative approach. Data obtained using literature study and field studies in the form of non-participant observation, in-depth interview, and documentation. Triangulation techniques serve as as source of data validity checking in the study, then the data is reduced, presented, and the conclusions drawn.

Keywords: Development, Participatory, Program, Suntenjaya

INTRODUCTION

Bandung Barat District is the result of developing region of Bandung District (which is now become the City of Bandung). The discourse about that had been sticking since 1999, as for this discourse was implemented on January 02, 2007. Bandung Barat as a new district of 1.305,77km² with 1.408.550 people have a lot of problems, especially in geographical location that located on the rural of Bandung, so there are discovered many people who has lower-middle economic level who need a helping hand from the Local Government. A considerable challenge is the basic needs of residence/ house, this applies to all people at various levels of economy, that not except for low-income people. A house becomes an urgent need, the presence of house in the family becomes a dream for many people, who has married or not yet. Ideally, a house should provide a sense of security and comfortable for the occupant, both physically and non-physically. For physically, the house becomes a shelter from the sun and the swift rain that flushed, also to protect them from external threats. As for the non-physical, the house becomes a comfortable place to socialize among family members, a place to unwind and complain, and become the most influential environmental factors on the growth of a person. But in reality, not all houses have these criteria, in the midst of

society that already has uninhabitable houses, actually discovered a lot of houses uninhabitable, the named is Rumah Tidak Layak Huni (Rutilahu). One of them has discovered in Bandung Barat District, since 2009 as many as 28,400 units of Rutilahu has been repaired, this is annually program and until 2017 existed 6,700 units of Rutilahu which has not been repaired yet. In 2017, the target of this program is 1,950 units could be repaired, and until 2018 as many as 3,000 units of Rutilahu will be repaired by Local Government, this refers to availability of budget in each year. So, it will be required about 4 – 5 years to completed.

The program is one of the efforts of Local Government and State Government to eliminate the impression of slum in their regions, because if a district still have a lot of slum, it will give some implications, such as for health indicator of their regions.

In the State Government level, The Housing Estate Development Program is one of the programs which are existed on Directorate General of Human Settlements in Ministry of Public Works and Public Housing, it is called “100-0-100”, which means “100% access for clean water, 0% for slums, and 100% for good sanitation.” The program is targeted to be realized in 2019. As for the Local Government level, the program is often used as one of the political promises, both at the provincial or district level. In 2017, there are 1,600 units will be repaired using Local Government Budget with the amount of 5 million rupiah/ unit, 50 units from Provincial Government with the amount of 15 million rupiah/ unit. However, it should be emphasized that the program is only for stimulant, in other words the program doesn't provide help in full, so hopefully the remainder can be improved privately by the owners and by the local social movement.

This help is not necessarily given directly by Local Government, but must be handed over to Non-Governmental Organization (NGO) which is then distributed to the people who was verified by the consultant before. This help will be provided in the form of building materials, not in the form of money. Based on the latest data in 2017, the largest number of Rutilahu is in Cililin sub-district which is 232 units, followed by Sindangkerta sub-district with 170 units, and Cipeundeuy sub-district with 156 units. As for sub-district which has fewest Rutilahu namely Parongpong with 70 units and Ngamprah with 86 units.

However, along with the revival of program in the people, there are still some irregularities, such as people who don't know about the amount of funds they should get, and either who claim only get ½ of the funds, and moreover existed some people who don't know about the aid nominal that their obtained because it has been completely converted into building materials. This incident was experienced by two residents from Sindangkerta sub-district, exactly at Cikadu Village, as reported by some media coverage. The other obstacles are the regulation that are overlapping, between statue No. 1 of 2011 about Housing and Settlement Monitoring and statue No. 23 of 2014 about Regional Government.

The improvement program of Rutilahu as intended at the beginning of its initiation, the program could ignite a sense of awareness regarding to come and work together help repair the houses uninhabitable in the region, both in terms of financial or the rough. Thus, the program does not provide help in full, just as stimulus for citizens of the people in the region affected by the program. Building or repairing houses together is not really a new case in our society, because the culture of mutual cooperation has been passed by the predecessors of this country and included in the historical parts of the development of Indonesian society.

Successful program is reflected in Lembang sub-district, precisely in Suntenjaya Village, the program is running well because of cooperation between Local Government, Private Sectors, and Local Social Movement. As many as 41 houses uninhabitable are being repaired by

Local Social Movement, this activity started on October 2015. Also, the benefactors from Lembang contributed on this program, the benefactors can choose their own Rutilahu that will be fixed. In addition to the homeowners, Rutilahu funds are submitted to the Local Committee or collected in the Sub-district Government first and then submitted to the development committee. Each house receives an average grant of 5 million – 10 million rupiah, but there are some houses that was being rebuilt. Brimob in Cikole also contributed for development funds. This program will be used as a pilot project for more villages in Lembang by collecting funds from residents. Repairing houses uninhabitable with the collaboration process between Government and Local Social Movement is very helpful to accelerate the development program in there.

THEORETICAL FRAMEWORK

Dissecting a research topic would necessitate an appropriate approach, when research attempts to reveal community involvement in development, it is appropriate to use Arnstein's (1969) "A Ladder of Citizen Participation" concept as its theoretical framework. This concept became a reference for reformers for more than four decades, this imaginary ladder or later known as The Arnstein's Ladder containing eight steps as a symbol of eight levels of public participation. Arnstein sequenced the eight steps from the descending, the higher the higher the level of public participation, and conversely. The eight descending steps are as follows: 1) Manipulation; 2) Therapy; 3) Informing; 4) Consultation; 5) Placation; 6) Partnership; 7) Delegated Power; and 8) Citizen Control. Based on the eight stairs, then Arnstein grouped into three parts, namely: 1) Nonparticipation; 2) Tokenism; and Citizen Power. In order to better understand the eight rungs and the three sections, the author tries to show it in the form of the following chart.

Chart 1. A Ladder of Citizen Participation (Arnstein, 1969)



Sources: Arnstein, Sherry R. "A Ladder of Citizen Participation," *Journal of The American Institute of Planners*, Vol. 35, No. 4, July 1969, pp. 216-224.

Nonparticipation. In this section there is almost no public participation, the public is fully part of the policy objectives, the authority of the ruler is more dominant and deliberately wipes out all forms of public participation. As for the nonparticipation there are two rungs in the lowest order, namely Manipulation and Therapy.

- At the Manipulation level, they elect and educate a number of people as representatives of the public. Its function, when they propose various programs, then the public representatives had to always agree. While the public is not at all told about it; and
- At the Therapy level, they are little informed to the public about some of the programs that have been approved by the public representative. The public can only listen.

Tokenism. In this section, the ruling authority creates the image, no longer precluding public participation. But the reality is different, indeed participation is allowed, but they are ignored. The ruler still executed his originally plan. In this section there are three middle rungs, namely Informing, Consultation, and Placation.

- At the Informing level, they inform the various programs that will and have been implemented. But it is only communicated in the same direction, the public has not been able to communicate feedback directly;
- At the Consultation level, they discuss with many elements of the public on various agendas. All suggestions and criticism are heard. But those in power decide whether public advice or criticism is used or not; and
- At Placation level, they promise to make suggestions and criticism from the public. But the promise of dwelling promises, they secretly run his originally plan.

Citizen Power. This section is a condition in which public participation has a dominant role, the ruling authority is really prioritizing public participation in various matters. As in this

section there are three highest ladder, namely Partnership, Delegated Power, and Citizen Control.

- At the Partnership level, they treat the public as a co-worker. They partner in designing and implementing various public policies;
- At the Delegated Power level, they delegate some of their authority to the public. For example, the public has a veto in the decision-making process;
- At the Citizen Control level. The public is more dominant than the policy implementers. Even up to evaluate the performance of policy implementers. The ideal public participation is created at this level.

Based on The Arnstein's Ladder, the author then identifies the extent to which community participation in Suntenjaya Village in this program, and its relation to the impact of that participation.

METHOD

In order to understand the participatory development for improving public service delivery on The Housing Estate Development Program for Low-Income Communities in Suntenjaya Village, the authors has used qualitative approach. The authors assume that qualitative approach is relevant as the basic method in this case, because the phenomenon that occurs can not be measured appropriately (quantified). Through this approach, the authors can examine the perspective of participants who have the authority, data, information, and the relevance of that topic. Participants perspective were assessed with the aim of understanding social phenomena from the participant-related perspective.

As for the expanding and researching process, the authors has used descriptive method. The descriptive method is conducted to see the value of independent variable by considering the events based on data or facts happened, which then compiled and analyzed. The descriptive method also includes explanation of the rich data, so that can to explain the complexity of a problem. Data obtained using literature study and field studies in the form of non-participant observation, in-depth interview, and documentation. Triangulation techniques serve as source of data validity checking in the study, then the data is reduced, presented, and the conclusions drawn.

DISCUSSION

Being a Tourist Village, is a destination that is being initiated by Suntenjaya Village, a village in Lembang Sub-district, located on the border of West Bandung regency and Bandung regency, into an area adjacent to the tourist area and Maribaya plantation. Suntenjaya becomes interesting to discuss because many media discuss about the success of this village in order to run the program perbaikan Rumah Tidak Layak Huni/ Improvement of Inadequate Home (Rutilahu) which amounted to 43 units, the program started in October 2015 and this success is closely related to community participation. The community becomes the center of strength in this program as expected, the community can be stimulated to cultivate a sense of togetherness and caring. Community-driven development is the main topic highlighted in this program, resulting in a positive effect of sustainability and continuity.

Success of a program in this Rutilahu program, depending on the active or inactive community to succeed the program. So, in this position the active role of the community is very important for the smoothness and success of this program and the achievement of the goal steadily. In the development of this program also requires a lot of active participants in

the process of sustainable development program. Beside the role of community leaders both formal and non-formal is very important especially in influencing, set a good example, and mobilize the involvement of all citizens in the environment to support the success of the program. Especially in rural communities, the role becomes a determinant factor because the position of the community leaders who are still very strong influence, even often become role models in all activities of daily life of citizens. The perception of the community towards a particular program is the foundation or basis for the emergence of willingness to be involved and active role in every activity of this program

We tried to trace this Suntenjaya location, we met with Mr. Dase as Kaur Kesra Desa Suntenjaya. The information we get is that Suntenjaya is divided into 4 hamlets covering 17 RW and 50 RT. In connection with this Rutilahu program, in 2017 proclaimed as many as 43 units can be repaired Rutilahu, while the selected location is in Kampung Patrol Tonggoh RW 12 with the consideration that this location is the area that is considered the poorest. This Rutilahu program is integrated with the (Peranan Wanita Menuju Keluarga Sehat Sejahtera) program (in english mean is Role of Women Toward a Healthy Prosperous Family) (Peranan Wanita Menuju Keluarga Sehat Sejahtera) program (in english mean is Role of Women Toward a Healthy Prosperous Family) because the target of this program is prioritized for elderly widows / women who are dependent on their families / economically disadvantaged conditions.

The programs that are held in Suntenjaya always follow the government program and the budget for this Rutilahu program comes from the government as well, such as APBDes and from the province. But one interesting thing in this village is that the family values are very close and the funds collected to build this house are mostly from the participation of the people who are in mutual partnership and shoulder to the other people who according to the local people deserve to get assistance in the form of materials for building homes and energy from the community also to build the house.

Not only in this case, in terms of mutual aid community is also very strong. The building that was erected was a permanent building even though the budget from APBDes was only 5-5.5 million gross (not include PPN/ VAT and PPh/ Income Tax) but a very strong level of mutual help from the people themselves who can help the people belonging to the poor category to be helped to build a habitable house, the community in Suntenjaya village is overall very supportive and enthusiastic about the programs proclaimed by the government.

For the budget to build a habitable home in 2017 comes from the P2KWSS program, the buildings categorized or included in this program consist of permanent houses and unisocial building GRC (half body) and the program is called self-help program. Renewal of the current program is aimed at putting up bricks beforehand, although it needs inadequately to be attached to the budget but what is important for this time is the house that will be inhabited by the resident who gets this help feel the shade first.

In the construction of this house if only rely on funds just from APBDes only, most built buildings can only make a home from the GRC or half-body house only a few years strong and unlike permanent homes that can last long. And if only rely on APBDes alone will be likely to become Rutilahu again which will be renovated again. But according to Kaur Kesra that we met said if at the time of construction of the house using brick as the foundation material also although it will be exposed to rain or hit by earthquake tremor will be more durable, so later that already get the aid other residents can continue construction of house already there it gets better and the possibility of being built a permanent home.

If people in the village of Suntenjaya get calamities such as natural disasters, house fires and other disasters will always be tackled together, because remembering the close of kinship and mutual help is high in the community residents in Suntenjaya Village and the community was always convinced and believe that no matter what will surely be solved if solved together.

The system of election targeting of this program is by selecting, the village administration conducted a direct survey to the field and according to the village data about which hamlet exist in Suntenjaya that deserve to get the help of the construction of the house by means of this crawl through several stages. Through the RT and RW are also very helpful in determining the target. Then according to information that in Dusun Patrol included into the area in the village Suntenjaya which is arguably the most poor among other hamlets. But not only the houses in Dusun Patrol who will get help, in other hamlets if there is a house that is not fit for habitation would get help.

The community participation in Suntenjaya village is very good, the community participate in the process of development of this village because of the realization that the programmed development is a necessity and they realize that all citizens in this village Suntenjaya is family. The way the community in terms of development of this program is part of its energy comes from having a home, part of the community a mutual cooperation. In addition to the funding from the government, the funds are partly from the residents, and there are also contributions from each RW, the cooperation with outsiders, such as from cooperatives, police, and military, sub-districts, markets, and donors. More over development for the program in 2017 now there are 43 units of houses to be repaired. And if just relying on funds by one village alone will feel a bit heavy. The subject of funding for cooperation and obtaining funds from outside parties is governed by the Head of Suntenjaya Village.

This program has succeeded in mobilizing community participation, but prior to this program, the people in this Suntenjaya Village have already done this kind of program and the fund is not big because it comes from the society only. In addition, the growth of self-help and the presence of volunteers or donors who work sincerely without profit in society is also very helpful in the development of this program. Then about the donor, per unit of house to be built and determined by the donor will be available project board that characterizes the unit of funds from whom and built by whom. This information will inevitably break into the village because of the village that has the program, but to decide which unit it is from the donator, because the size of the fund will affect how the unit is made.

In the determination of housing units built not on the direction of the village but rather on the desire of the donors to build which house units will be repaired, the village only provide data only information about the residents of the house and how much is also the village that provides information to donors. The donors will also begin to help and agree to help after knowing the information obtained from the village.

For the committee in the development of this unit does not entirely involve the village, the village apparatus only monitors, the committee is directly available from the community, which consists of the RW as the village community leaders and the chief executor in the implementation of this program is from its RW chairman. The subject of consumption for people involved in this development also comes from the community, the existence of a joint system and voluntary assistance.

In terms of deciding on policy items, the average in deciding the policy points in the program is to use deliberations within the scope of the RW. The system is the head of the hamlet organizing deliberations in each RW, for example for APBDes for 2018 want anything and for what the fund use, then when it is planned later continues to Rutilahu want which house to

be built. Previously the authorities in the determination also involve the chairman of the RW and the head of the RT who discuss in their respective areas to determine which houses will be assisted, because the more understand and know the community is the chairman of the RW and the chairman of his RT. As for the deliberation of the hamlet, when at the RW level has got the agreement from the previous deliberation then held a meeting with the head of the hamlet, followed by the village meeting to determine the APBDes associated with this. In this village there are 50 Suntenjaya RT, 17 RW, and is divided into 4 hamlets.

If the budget is too high then held the previous negotiations, for example the budget there are so many of the residents who had been prepared by them, because especially considering the budget of the APBDes is light and not too high. It means in this case that at most in one year per RW only get or enough only for 1 unit. Regarding this issue, it will also be helped by the chairman of the RW and the head of the RT who can also direct the citizens to the joint venture and within a year can also raise funds to build.

Subject material purchases and the use of funds to buy the funds on average from the APBDes and the average financial of income and expenditure of funds from the treasurer and arranged about the existence of pieces such as PPN and PPh into the material store, then that is later live inform the chairman of RW local that the money needed so much and money that has been cut PPN and PPh it so, so later when will need goods to stay to the material store and accompanied by the chairman of the RW and 2 other witnesses who come to the place. Then about money from donors will be accepted by the committee which is a village device that is RW monitor the committee when the money from the donator is bought materials to the building materials, then later brought goods according to who received it to be used to build a house.

The village also assisted in the formation of the committee, but when the committee was formed then all decisions were on the committee and the village did not intervene much in its implementation because the village had fully believed in the committee headed by a local RW chairman. As for the committee is a community leader, RT, RW, and head of the hamlet. The committee was established at the RW level and usually the chairman of the committee was the head of the RW, and the duty of the head of the hamlet was to monitor only the continuity of the program and the head of the hamlet acting as the delegation of the village.

The committee in this program consists of the chief executor, secretary, treasurer, and shopping team. But to shop as previously described to go to the building materials building chairman of the RW was accompanied again by 2 - 3 witnesses who are willing to accompany the chairman of the RW. Because in this village the majority of their livelihoods are farmers, planters, laborers, and ranchers, so if there cannot be accompanied replaced by others, and the people entrust to the witness because surely the witness is part of the community itself.

The challenge of this Rutilahu program is from the budget factor, in the condition of the people who want to be assisted full but the available budget such as from the APBDes is limited to only 5 - 5.5 million/ unit, so in getting the additional budget the villagers themselves shoulder to shoulder to raise funds as needed, and the luck of the majority of the people in this village is fairly independent and the people in this village are also based on the ownership of authority on decision making which had previously been discussed together and finally in this fund raising will not feel any more because the people are helping each other.

On this program, the counseling was conducted by PKK and the villagers who went directly to the region to provide education and insight to their citizens about this program of Rutilahu

improvement and the enthusiasm of citizens themselves is very high and this becomes a point also in increasing the community's insight and to increase the confidence of the people the community will realize the hope to help relatives in the area of housing construction. When the counseling takes place, it sometimes gets a recommendation or gets home data that will be assisted, and when in this family who has received this program then invited to the village to be given counseling again in order to avoid misunderstanding and so this family will understand the program. Then when it has been given counseling and clearer explanation at the village level, then further to further clarify and follow up this program is further arranged by the committee.

Deliberation consensus becomes a necessity in this village, because for the most appropriate road community and in accordance with the people of this village is by way of consensus for consensus. Meetings conducted at the location can be up to 3 meetings a week. Then again touched on the donor, the donor only has the right to donate the money then given to the committee, and decide which unit the donator wants to build. But the donor can also not to determine which unit to build but can simply hand over the affairs of the unit to be built to the village. These existing donors are clumpy or clustered and are not individual donors.

The Rutilahu program in this village has not received any assistance from the provincial or central government, this assistance is only from the district and has built as many as 15 units, while the existing APBDes has reached 11 units. The program is more dominant on the initiative of Suntenjaya Village and the awareness and initiative of its citizens on the basis of kinship.

This program is actually already existed from the district before the village itself took the initiative, already every year the district provides this program, while the village initiative is a conversion of 1 billion program fund from president Joko Widodo who then at the village level convert to run this Rutilahu program.

In the case of mutual cooperation in this village besides the donated energy also there is aid of building materials or materials to be used, for example in RW area will be done Rutilahu program development, there is donate the building, food, energy, of the ability of each citizen, although different RW but a mutual cooperation in this village is very good and citizens help each other. And this donation cannot be pegged and donations are made voluntarily and if the citizens are there is time, energy, and money.

A mutual cooperation has been around since the past around 1997, in Kampung Asrama RW 8 has implemented this kind of program and before there is already a similar program, it's just not yet clustered. Initiative regarding this matter at that time the system only at RW level with its citizens. This is easy because the people are easy to build and resources are relatively easy to get.

Problems of home improvement workers or who assist in the construction process there are merely to help socially there are also paid. This paid worker is the worker who is the leader because he or she is responsible and responsible in carrying out the direction of the committee and mediating differences of opinion among the workers, the rest they are solely for the social and feel the existence of social responsibility as villagers who need to mutual helping to improve village development.

In this development process the parts of existing ones such as tile and others that are still feasible to be used then reused in order not to add too much expenditure, but building materials will be replaced with new ones if the status of the building material is no longer usable.

Recipients of your renovated Rutilahu can easily find a temporary residence, either in their neighbours or in relatives and this construction is 7-10 days long. The recipients of this Rutilahu program do not have to worry about where they are going to live, because other residents and their relatives will surely accept them to stay until their house is finished. Because the synergy between citizens and the program, the unit that receives the repair becomes habitable or feasible to live in.

CONCLUSION

Based on the explanation, the writer concludes that community participation in Suntenjaya Village in this renewal of Rutilahu program is at the level of Partnership if we refer to the Arnstein's ladder, with rationalization of Suntenjaya Village Government incorporated in partner society. They partnered in putting together and applying the Rutilahu simultaneously. Suntenjaya Village Government know very well without any interference from the community, this program will not work properly, because the target of the shipyard is Rutilahu becomes a community, as for its program to stimulate the community in order to grow a sense of concern and togetherness in the community, so it is expected in the future every chapter in the community can be more easily solved through cooperation from various parties, the community becomes more sensitive and responsive in the surrounding bulletin. Growing society in this order will reconstruct new habits in social habitat, so that civil society can be realized.

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Corporate Social Responsibility Initiatives and Community Development Approaches: Lesson learned from the Community Perspectives

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ABSTRACT

Corporate Social Responsibility has been discussed not only as volunteerly initiatives of the corporation to contribute to the community but also seen as an intervention effort in the process of developing a community. However, as a business corporation, the institution's ability to fulfill the process and procedures of community development is still being scrutinized. The fact that its experts are more in business matters, the corporations are lacking the social expertise to plan for community development purposes. This paper will discuss the approach of community intervention of a CSR initiatives by a multinational corporation in Malaysia from the perspectives of the community involves. How the CSR project was perceived by the community in the context of community development is going to be analyzed. A total of 45 farmers involved with the company's CSR program were interviewed to explore their perspective on the CSR project. The research adopts a qualitative case study approach using thematic analysis on the interview data to gain an understanding of the phenomena under study. The study shows that the project is combining the Need-Based Approach of Community development with Assets Based Community Development in executing the CSR project for the community. These approaches have assisted in sustaining the CSR project in the community in the effort of the corporation to contribute to the community.

Keywords: Corporate Social Responsibility CSR, Community Development Approach, Qualitatif research, Community perspective.

INTRODUCTION

Since the World Summit on Sustainable Development in Johannesburg in 2002, corporate entities have been recognized to be able to play an essential role in contributing to development issues in achieving the Millenium Development Goals (Kolk et al., 2008). Consequently, corporate responsibility and its role in society have been discussed more widely. If previous Corporate social responsibility (CSR) initiatives would focus on the awareness of corporate entities to ensure their activities do not contribute to environmental degradation, now through the CSR initiatives, the stakeholders expect the corporation to take further responsibility for being a positive driving force to the community. Therefore, companies have been seen to have a role in achieving economic, social and environmental development for a country and its communities (Idelmudia, 2008; Preto-Carron et al., 2006 and Warhurst, 2005; Fox, 2004).

However, a study by Barney (2003) examining CSR's implementation strategy by three corporations operating in India found that not all CSR strategies implemented were able to assist in contributing to the development of local communities. A more positive approach should be taken to ensure that these efforts affects local communities positively. It is suggested that CSR initiatives contribution being managed to assist in community

development. The initiatives needed a broader conception by providing space for new themes and approaches that support the needs of local communities (Blowfield, 2007; Prieto-Carron et al., 2006; Frynas, 2005; Fox, 2004; Margolish & Walsh, 2003). From the perspective of development, CSR initiative's assessment are needed to understand the potential and limitations of this initiative as an instrument to contribute to community development. The assessment will examine whether the CSR effort able to meet the needs of the community and benefit the community or individuals involved with it (Muthuri, 2007; Newell & Frynas, 2007; Prieto-Carron et al., 2006; Blowfield & Frynas, 2005; Utting, 2003). This paper will discuss the implementation of a CSR program from the perspective of community development approach.

LITERATURE

Phillip & Pittman (2009) in the book *An Introduction to Community Development* has developed a development chain model that links the three main components of community development: 1) capacity building 2) social capital and 3) development outcomes (refer Figure1). The community development process begins with the building of community capacity that will develop community social capital and consequently generate the outcome or result of community development. Progress in development outcomes will have a positive impact on the community and will then restart the chain cycle by increasing the capacity building of the community that also increases social capital.

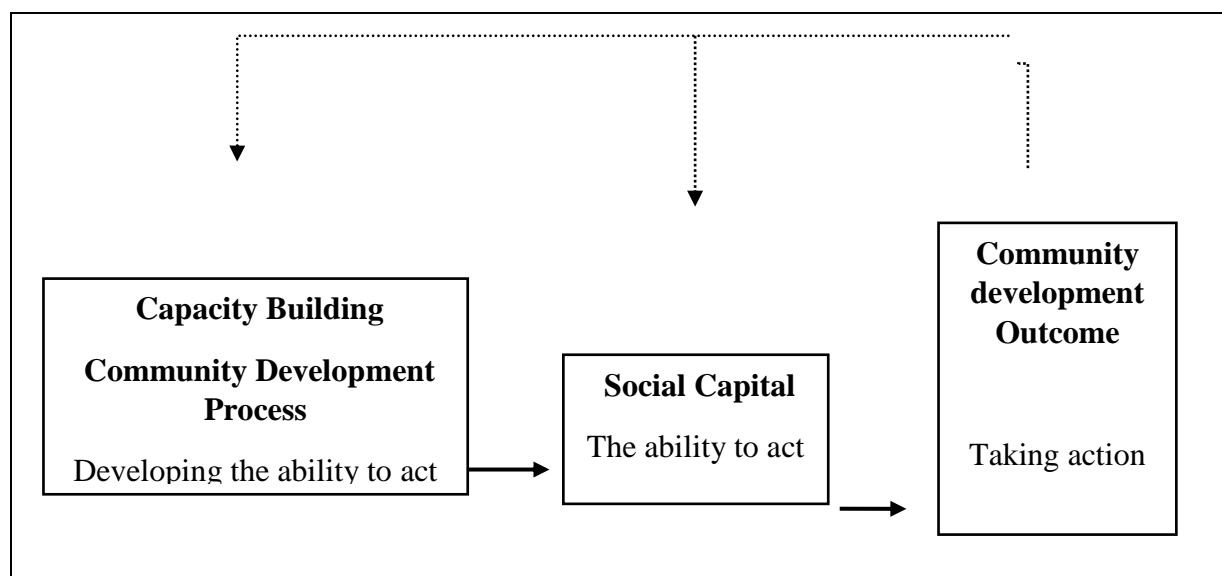


Figure 1: Community development chain
Source: Philip & Pitman (2009:7)

In the context of community development, community social capital is a critical factor that makes the community are ready to act and is a significant component in ensuring the success of a project or development program implemented (Haines, 2009). Social capital in this context refers to social networks, mutual trust, and relationships between communities that will improve social, physical and economic conditions including opportunities for change in life (Westwood, 2011). The mutual trust could be enhanced by social interactions among communities that can be implemented through face-to-face interactions. Through the interactions, the community can form a working chain that can develop the economy and create overall community well-being (Green & Haines, 2012, Houstedde, 2009). This

community development chain model will further improve the community development outcomes. Pittman and Phillip noted that as community-led outcomes improved community conditions, the community would have been more motivated to develop their existing capacity as well as their ability to act through the enhanced social capital. This is the case as at this stage, the community is no longer concerned about efforts to meet their basic needs and will be more focus to discuss and address community issues and problems to achieve community development objectives. The community's improvements are a guide that the community is ready for development. In this regard, there will be an economic development process within the community where community assets will be mobilized. This process will lead to economic development outcomes such as employment opportunities, increase in income and wealth as well as improve living standards.

The implementation of community development efforts has also been identified as having several approaches. Haines (2010) has referred to two existing community development approaches as the Needs Assessment Approach (NAA) and the Asset-based Community Development (ABCD) Approach. The NAA is an early approach used in community development efforts. Through this traditional approach, the community development process will begin by identifying issues, problems and community needs (Haines 2009). This approach will formally identify the needs of the local community, formulate these needs based on priorities, and then seek resources to fill those needs (Beaulieu, 2002). The goal is to enable community development efforts to be based on the needs of local communities (Green & Haines, 2012). Nevertheless, through this approach, the community will also embark on development efforts by analyzing the problems and issues they face, and this situation sometimes has a negative impact on development efforts. This is because efforts have been focused on constraints in the community (Haines, 2009; Green & Haines, 2012). In this regard, this approach is criticized by claiming that it will make the community see too many weaknesses in the community thus the development effort to be implemented considered too complicated (Beaulieu, 2002; Haines, 2009; Green & Haines, 2012).

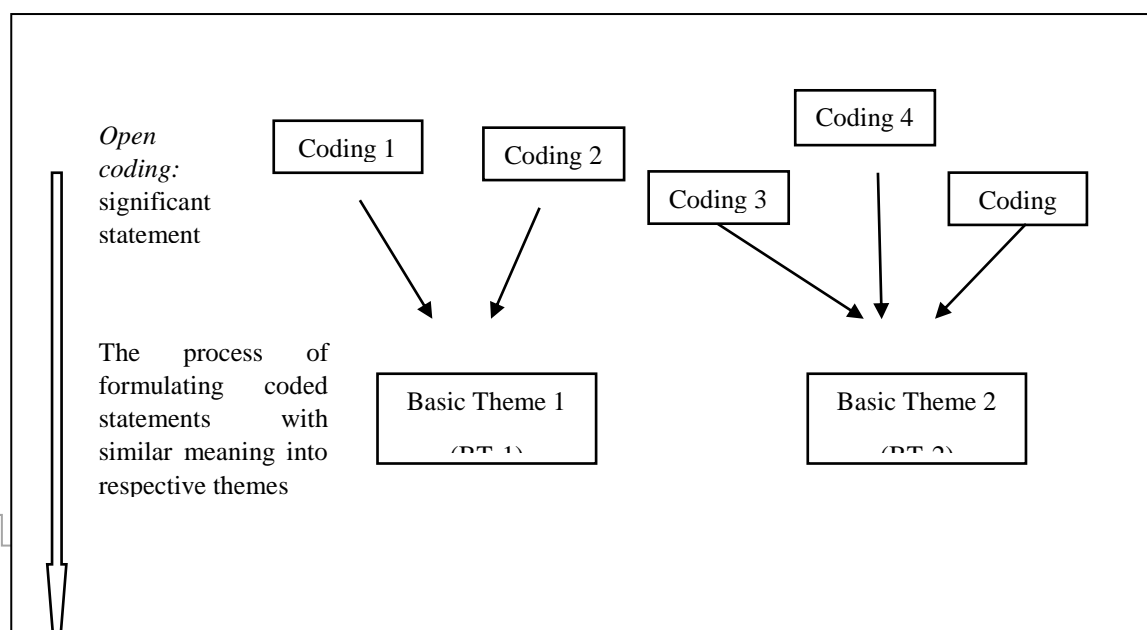
Asset Based Community Development (ABCD) is an alternative to the traditional approach discussed earlier. The difference is that this approach will initiate community development efforts by seeing and recognizing the strengths and assets available within the community. The purpose of this approach is to identify existing resources within the community and to use them to meet the needs of the community (Green & Haines, 2012). This asset-based approach will focus on the strengths of the community that are expected to have a positive impact and encourage the community to carry out development efforts (Haines, 2009). The philosophy of this approach is that all locals regardless of age, gender, race and other characteristics within the community can play a role efficiently in addressing essential issues in the community. In this regard, local communities or community groups involved will feel empowered as they can be involved in the community development process (Beaulieu, 2002). The ABCD approach is seen by Haines (2009: 47) as an approach that helps build the capacity of the communities for them to achieve a better and sustainable quality of life. Not only from the economic aspect but also from the aspect of the capital required by the community to keep them engaged for development purposes. Majee & Hoyt (2011: 49) look at the fundamental basis of this approach that aligns existing assets within the community to help community members improve their socio-economic well being. Through this approach community development is seen as a process for mobilizing existing resources within the community and building community capacity to enable the community to work together to improve the socio-economic situation in the community.

THE CASE STUDY

The CSR project chosen as the case study is a chili contract farming project which has been implemented from the year 1995. It is a collaboration project between a food and beverages multinational company in Malaysia, Malaysian Farmers Association and also the farmer's community at Bukit Awang Pasir Puteh Kelantan. The Chili contract farming project is referred to by the corporation involved in the *spicing community project* which is one of the company's CSR initiatives under the principle of *shared values* by the corporation with its stakeholders. Through this project, the corporation would provide an opportunity for farmers to produce chili in a large quantity that will then be purchased by them at a price agreed in the contract between the corporation and farmer's community who are being represented by the farmers' Association. The corporation would provide advice on technical aspects, and agriculture safety whereas the farmers' Association would provide farming credit facilities, assist in farming and product planning, storage and transportation. It is the responsibility of the farmers to grow the chili, taking care of the crops and sell it to the corporation as agreed in the contract. The number of farmers involved in the project has grown from only four farmers in 1995 to 212 farmers in the year 2010. Each of the farmers involved would plant 3000 to 3500 of chili in an acre of land. The chili would take four to five months before it is ready to be harvested.

RESEARCH METHOD

This study adopts a qualitative research strategy based on the interpretive approach. The approach involved a process that transformed the theoretical constructs of language and meaning in the context of the everyday activities of social actors as a basis for understanding and explanation of the problem (Blaikie, 2007). Based on this strategy the researcher will develop a scientific explanation related to what has been experienced by the farmers' communities involved in the project from the communities' perspective (Levin, 2004). For the study, a total of 45 farmers were interviewed. The farmers were asked to share their experience in the chili contract farming project. The interview data were recorded and transcribed verbatim in the form of transcript documents before thematic analysis was carried out with the assistance of NVivo software. The analysis starts with the extraction of relevant statements to the phenomena being studied. The statements were coded. This is referred to as the process of developing *open-coding* (Merriam, 2009 & Corbin & Strauss, 2007). The coded statements that carry similar meaning were then combined to form *Basic Theme* (BT). These basic themes were compared and clustered into different categories according to its meaning. This what being referred as *Main Theme* (MT) (Grant, 2008; Stark & Trinidad 2007, Stirling 2001 & Boyatzis 1998). The process can be referred to diagram 1.



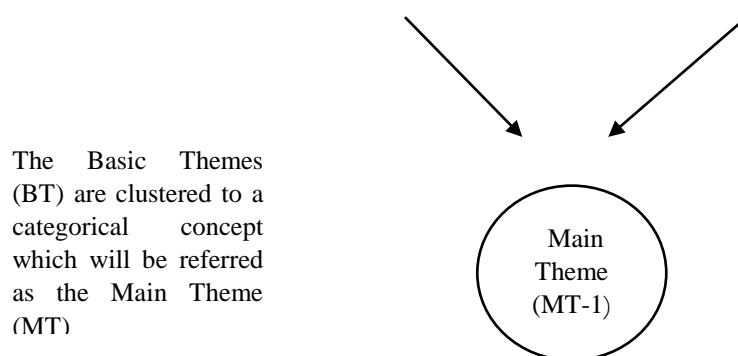


Figure 2: The Process of Developing Research Theme
Source: Sarmila et al. (2015:82)

RESULTS

The study interviewed a total of 45 chili farmers who have been involved with the CSR chili farming between one and more than ten years continuously. The study found 31 percent of respondents involved in this project are in the age range of 61 to 70 years, 25 percent in the age group 51 to 60 years and 22 percent in the age group 41 to 50 years. Only 16 percent of farmers interviewed were between 31 and 40 years and two percent, or one person aged less than 31 years. At the same time, researchers also had the opportunity to interview a respondent aged more than 70 years and the other respondents who had already reached the age of 90 years who are still involved with this contract chili farming projects (see table 2).

Table 2: Background of Farmers and Years of Involvement with Chili Farming Project

Farmer's Information	Years of Involvement			Total No	%
	1-5	6-10	10-15		
Age of farmers					
20-30	1	-	-	1	2%
31-40	7	-	-	7	16%
41-50	3	2	5	10	22%
51-60	1	5	5	11	25%
61-70	3	7	4	14	31%
71-80	-	1	-	1	2%
81-90	-	-	1	1	2%
Gender					
Male	8	13	10	31	69%
Female	7	2	5	14	31%
Job before involved					
No Work	9	-	1	10	22%
Farming tobacco and vegetables	-	8	11	19	42%
Farming tobacco and rubber tapper	-	3	-	3	7%
farming Tobacco and rice	-	3	2	5	11%

Construction worker	4	1	-	5	11%
Government employee	2	-	1	3	7%
Job after involved					
Farming chili	6	4	3	13	29%
Farming chili and vegetables	2	5	6	13	29%
Farming chili and rice	3	3	3	9	20%
Farming chili and rubber tapper	-	3	1	4	9%
Farming chili and small business	2	-	1	3	7%
Government employee and farming chili	2	-	1	3	7%
Average annual income before involved					
No income	5	1	4	10	22%
Less than RM500	4	-	1	5	11%
RM500-RM999	1	3	5	9	20%
RM1000-RM1999	4	7	5	16	36%
RM 2000-RM3000	1	2	-	3	7%
More than RM3000		2	-	2	4%
Average annual income after involved					
Less than RM1000	2	-	-	2	4%
RM1000-RM5000	3	1	-	4	9%
RM5000-RM9999	6	2	-	8	18%
RM10000-RM19999	4	8	11	23	51%
RM20000-RM30000	-	2	2	4	9%
More than RM30000	-	2	2	4	9%
Education Level					
No school	1	8	4	13	29%
Primary school	2	3	5	10	22%
Secondary school	10	4	5	19	42%
College/ Diploma/Degree	2	0	1	3	7%
No of household					
1-3	1	-	2	3	7%
4-6	12	10	8	30	66%
7-9	2	5	4	11	25%
10-12		-	1	1	2%

The thematic analyses have found 317 significant narrative statements that describe the experience of the farmers that involved with the CSR chili contract farming project. The statements have been coded and grouped into 46 basic themes (BT). The basic themes with

similar meaning were clustered into 11 categories of Main Themes (11 MT). The number of coded narratives statements that develop each BT has been identified in bracket (refer to table 1)

Table 1: The Basic Themes and Main Themes Listing of the Farmers’ Experience

Basic Theme (BT)	Major Themes (MT)
BT-9: Learn how to use pesticides (13) BT-10: Learn new planting techniques (5) BT-11: Learn how to use fertilizer (3) BT-12: Learn how to manage plantation costing (1)	MT-1: Acquired agriculture knowledge and practice (22)
BT-17: Opportunity to choose the right farming techniques (3) BT-18 Opportunity to use new techniques to add revenue (2) BT-19: Build awareness on appropriate techniques (3) BT-20: Ability to manage large-scale plantation (6) BT-21: Skills improved through the process of planting (3)	MT-2: Improve Skills (17)
BT-30: Frequent meeting with fellow farmers (14) BT-31: Close relations between farmers (13) BT-32: Mutual understanding among farmers (12) BT-33: Share problems, skills, and information (8) BT-34: Planting in groups (2)	MT-3: Close Relationship and Teamwork (49)
BT-1: Keep trying and never give up (15) BT-2: Have Trust and Confidence (10) BT-3: Visionary (4) BT-4: Taking opportunity (2)	MT-4: positive attitude of farmers (31)
BT-13: Encouraging other farmers to participate (15) BT-14: Motivated to start planting (12) BT-15: Having a leader among farmers (3) BT-16: Committed to improving crop’s quality (3)	MT-5: Farmers’ Initiatives (33)
BT-35: Opportunity to increase agriculture revenue (18) BT-36: Enhance the primary source of family income (8) BT-37: Opportunity to change life (4)	MT-6: Generate Income (34)

BT-38: Opportunities to have side job (4)	
BT-5: Harvest period is longer (5) BT-6: Earnings season can be estimated (9) BT-7: Opportunities to plant in large quantities (4) BT-8: Less risk of unsold produce (3)	MT-7: Increase agriculture productivity and revenue (21)
BT-25: Opportunities for self-employment (5) BT-26: Freedom to organize work (4) BT-27: Freedom in farming activities (2) BT-28: reduced work stress (4) BT-29: Motivated to produce more (2)	MT-8 Freedom in Work (17)
BT-43: farming is our skills (9) BT-44: farming is our interest (8) BT-45: Having land for farming (4) BT-46 Planting is our value (4)	MT-9: farming as culture, value, and Identity (25)
BT-39: Farmers need market for product (20) BT-40: Overcome the complexity of market affairs (6) BT-41: Market at a fixed price (5) BT-42: Troubleshoot the marketing issues (5)	MT-10: Need For Secured Market (36)
BT-22: Enhance Skills in planting and replanting (12) BT-23: Enhance Skills and techniques on pesticide & fertilizer (18) BT-24: Skills can use for other crops (2)	MT-11: Mastery of planting Skills and knowledge (32)

The findings have shown that the CSR project of this plantation project has been implemented by providing agricultural knowledge to farmers to prepare them to undertake chili plantations on a large scale. Farmers are taught how to use insecticides, fertilizers and plant techniques other than managing their plantation costs (*MT-1: Acquired Agriculture knowledge and practice*). Farmers' involvement with this program has initiate farmers' awareness of the existence of several plantation techniques. Hence, the farmers can choose appropriate techniques that would help increase agriculture revenue. By participating in the project, the farmers need to grow chili on a large that is between 3000 to 3500 chili plant in an acre. This gives the opportunity to the farmers to increase their ability to manage their chili fields. According to their farmers, they can improve their plantation skills through the farming and cultivation process (*MT-2: Improve Skills*).

The results of the analysis have also identified the emergence of few basic themes (BT-10 to BT14) that that shows good relationships and teamwork among farmers (*MT-3: Good Relationship and teamwork*). Farmers say that through this program they often meet to discuss plantation issues where they will share their problems and information. This situation has developed close relationships with farmers and make them able to understand each other better. This close relationship has enabled them to do their chili planting together as a group.

Based on the narrative of the interviews with the farmers, the research has also identified farmers positive attitude to the project (*MT-4: Positive attitudes of farmers*). Among others are they are willing to try and do not easily give up with the planting process. They have high trust on the project and confident of themselves. Some of the farmers have a vision in their life to be the best, and they are willing to take the opportunity given to them to be involved with the contract farming project. Along the positive attitudes, the farmers are also very keen to invite other farmers to participate the program. They encourage others to join them to plant chili and will assist the new participant to be able to successfully achieved the revenue as they are. The farmers are also always motivated to start planting and improve crop yields. To have a better structure for their group, the come out with the initiative of appointing leader among them for the chili project (*MT-5: Farmers Initiatives*).

Further analysis of the farmers' narrative has found that the project provided an opportunity for the farmers to increase their agriculture yields compared to previously. There are farmers who mentioned that revenue from the chili farming project had become the main income for their family. There are also some farmers who admitted their involvement in the project had changed the family's lives to the better (*MT-6: Income Generation*). It is also obviously found that through the chili farming projects the farmers have the opportunity to grow crops on a large scale and reap the yield over a longer period. Farmers also say they can estimate their revenue for one season and they can overcome the risk of unsold farm produce. These phenomena have been referred as an increase in productivity and yield of farmers (*MT-7: Increase al-agricultural productivity and revenue*).

The thematic analysis also found an interesting theme of the study is freedom of work. This main theme (*MT-8: Freedom of work*) were gathered from the basic themes that found farmers have the opportunity to be self-employed and have the freedom to manage their work and manage their plantation activities. Further, this project has reduced pressure on farmers and has increased their motivation to increase farm production BT-31 to BT-35). Even more interesting, the farmers involved also stated that this project is in line with the culture of their community who have been doing plant activities since long ago. The farmers see value in agriculture activities to their lives. Hence the regards themselves having existing agriculture skills and the chilling farming project introduced to them are very much of to their interest (*MT-9: Farming as a culture, value, and identity*). However, they narrated that they are unable to succeed in their farming activity before this because of their inability to find a market for their agriculture product. They find the market system was complicated for them to adhere to the event they fully aware that as farmers they need a market for their crops.Hence this plantation project has helped them to meet their market needs and solve their market problems (*MT-10: Need for Market*). After more than ten years of the chili farming phase, the farmers have realized that the have enhanced their skills especially about the use of pesticides and fertilizers. They are aware that the chili they grow would be used to a produced product that would be marketed globally and this makes them even more careful to produce chili with Good Agriculture Practise (GAP). Their skill and knowledged are not

only be used for chili farming but also able to be used other crops (*MT-11: Mastery of agriculture skills and knowledge*).

DISCUSSION

Based on the emerging themes, this study has gained an understanding that the Chili contract farming project that is implemented by one of the multinational corporation in Malaysia towards farmer's community in this study has been implemented by developing farmers' capabilities through enhancing farmer's agriculture knowledge and improving farmer agriculture skills. This is referred by Phillip & Pittman (2009.) as the basic or start-up in developing the community. The study has also found good relationship and teamwork amongst farmers. This good relationship according to Green & Haines (2012) and Hustedde (2009) is one of the elements of social capital in the community. Social capital is known as a critical factor in community development.

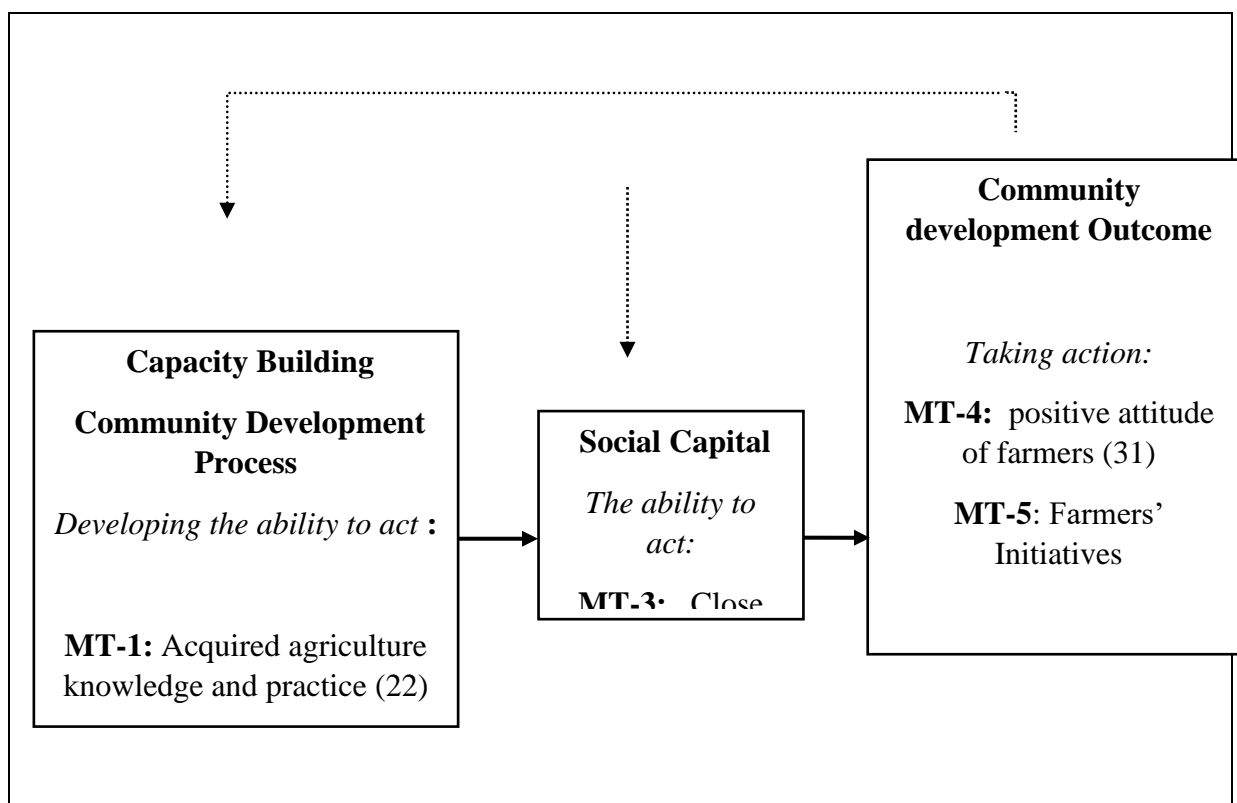


Figure 2: Community development chain of Chilli Contract Farmers

The emergence of MT-6: Increase agriculture productivity and revenue, MT-7: Income Generation and MT-8 Freedom of Work shows improvements in the community. The improvement is achieved by an act of positive attitudes and initiative of the farmers towards the project introduced to them. These improvements indicated community development outcomes as described by Phillip and Pittman (2009)

Hence, the results of this study show the potential development of the development chain as developed by Phillip & Pittman illustrated in Figure 2. Starting with the process of increasing the knowledge of agriculture and further improvement in skills has developed the chili farmer's ability to act. Hence good relationships and cooperation between them have created the social capital necessary for them to continue their actions in development efforts. This has enabled farmers to develop positive attitude in themselves as well as initiatives in the farming community. The result is their ability to increase agriculture productivity and revenue and also to generate income for the community. In addition to the community development chain, the results of this study also show a combination of community development approaches in the process of executing the project. Being an agriculture project, it has taken into account the local skill exist within the community. This situation has empowered and encourage the community to participate in the development effort as mentioned by Haines (2009). Accordingly, with a contract farming project, this CSR initiative have fulfilled the needs and solved the problems of the community in obtaining a secured market for their crops. Hence the project has also able to achieve the goals of the development efforts based on the needs of the community as mentioned by Green & Haines (2012).

CONCLUSION

This study provides an understanding that the approach that has been undertaken in implementing this project is a joint set of asset-based community development approaches and also the need approach of community development. The combination of these two approaches has made this project well run with the community. Also, the development chain model has been executed to the farmer's community. The basic element of community development that is community capacity need to be integrated with community social capital development to help generate outcomes for the community. The approach and implementation of the CSR contract chili farming project gives an understanding that the company's CSR project can assist in the effort to develop the community through community development approach and community development chain model. A more detailed study to examine the strength and relationships of each element in the community development model can provide more insight into its formation for community development purposes.

ACKNOWLEDGEMENT:

The author would like to thank National University of Malaysia the for funding this research under the code GGPM-2012-020.

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Factory Outlet and Store Distribution Outlet within The Tourism Domain of The City of Bandung

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ABSTRACT

This paper is prepared to examine how the role of Factory Outlet (FO) and Store Distributor Outlets (Distro) from the tourism domain in City of Bandung. Theoretical framework of this paper used a fascinating destination concept from Liu et al. (2017). The method used is qualitative approach with literature study as a data collection technique and triangulation technique on data sources, namely: experts, literatures, profiles, and daily newspaper.

The existence of FOs and Distros can be thought of as purely based on the initiative of the residents of the City; therefore the City's local government should support it so that the negative impact felt by other residents could be eliminated. The FOs and Distros are providing jobs for the residents. The hotel occupancy rate is getting better and the growth of other supporting businesses such as the snack industry (culinary tourism), which ultimately could improve the welfare of the community.

Keywords: Tourism, Factory Outlets, Store Distributin Outlets

INTRODUCTION

Saturdays and Sundays are far from relaxing for most of the City of Bandung's local residents, especially when it is a long weekend because of a national holiday. The weekend that would typically be used for family activities such as shopping turned into a challenge since there would be traffic in and around the City. Tourist destinations on the outskirts of the City such as Lembang or Ciater are even further affected by terrible traffic. Certain local residents are blaming factory outlet ('FO') and store distribution outlet ('Distro') as the cause of such traffic.

The City of Bandung's vision as the city of service appears to facilitate the underlying policy for the growth of such economic activity. There are benefits gained from such activity other than the externalities. Several FOs and Distros owners that the writer has met are adamant that their business is beneficial for the local economy. Over 150 FOs and Distros that were opened in several main streets in the City provided around 5000 jobs for the residents. This benefit also extends to the hotel industry with rising occupants and to the food industry with growing sales during the weekends. Those tourists do not only spend their money on fashion products but also enjoyed the variety of the food available in the City. The Bank of Indonesia's statistic shows that several banks allocated around 3.5 trillion credit to the commercial sector, restaurants, hotels, and other services in the City of Bandung in 2004. It is an excellent opportunity for the City's local government to promote Bandung further as the top tourism destination. The King of FOs and The Big Price Cut group owner, Perry Trisianto, even admits that 'Bandung' is a very commercial name.

Based on those phenomenon then this paper is made. This paper is prepared to examine how the role of FO and Distro from the domain of tourism in Bandung City.

THEORETICAL FRAMEWORK

In previous research, Destination Fascination measurements generally refer to Laumann et al. (2001) and Lehto (2013). However, because the tourism experience is multisensoris, experts such as Kirillova et al. (2014) and Liu et al. (2017) proposed Multidimensional Destination Fascination Scale. In the context of tourism charm, Kirillova et al. (2014) argues that "lived experience" involves a multisensory person and shows a relationship not only to the relationship between tourists with tourist destinations but also the interactive experience of tourists with tourist destinations.

The Destination Fascination concept thus explains the relationship between humans and the environment. Based on the attention restoration theory, James (1892) argues that environmental concerns can be classified as voluntary attention and involuntary attention. Voluntary attention requires efforts to achieve voluntary conditions. High attention intensity and high attention duration in voluntary attention lead to attention fatigue (Kaplan, 1995). To overcome and restore the negative outcomes of voluntary attention, restoration is important (Kaplan, 1995). Conversely, accidental attention is described as easy attention, effortlessness, even self-restoration.

The concept of Destination Fascination is broader than the concept of charm proposed by Kaplan (1995); Korpela & Hartig, (1996); Laumann et al. (2001); Lehto (2013), this study uses the term charm of the destination of Liu et al. (2017), which consists of the words "charm" and "destination" based on Hsu et al. (2004) and Leask (2010) suggesting that being away, extent and compatibility are used in defining destination concepts and functions. Therefore, Destination Fascination should be conceptualized as a core concept of charm combined with features of restorative destinations, such as feeling far, wide and compatibility (Kirillova & Lehto, 2016; Lehto, 2013; Lehto et al., 2016). It means Destination Fascination is the concept that wider and more complex than the charm. Destination itself according to Liu et al. (2017) is an environment that is sufficiently far away to be called a destination and provides compatibility for tourists travel purposes and inclination to be satisfied.

The empirical findings of environmental psychologists prove that the enchanting environment has various effects on self-restoration, such as mental restoration (Kaplan, 1995), improving the quality of recovery (Korpela et al., 2001), and quality self-reflection (Berto, 2007). While Liu et al. (2017) defines the Destination Fascination as the extent to which a destination gives tourists the freedom to pay attention to their interests, to freely explore details in the destination, and to freely and personally define meanings of the destination. The Destination Fascination definition focuses on how far the charm feature itself affects the "objectives", which broaden the idea of restorative features of the destination, such as "free of concern for self-interest," "freely explores in detail," and "freely determines meaning personal".

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Bandung's Face Of Tourism

Paris Van Java is one of the City of Bandung's famous nicknames. Bandung's crisp air, excellent parks with lush green plants and flowers on every corner, quiet and orderly streets surrounded by art deco buildings are merely memories from the past. The present-day Bandung is a chaotic Bandung.

Bandung Heritage activist, Riela P. Drianda, sarcastically states that the Dutch needs to occupy Bandung again for the City to restore its former beauty (PR, 17 March 2005).

Bandung seems to lack tourist attraction, especially since several tourist attractions such as architectural buildings, the only Geology Museum in Indonesia, the Japanese Cave in Juanda Forest Park, and Boscha Observatory are no longer serve as the primary attraction for tourist to visit Bandung. *Saung Angklung Udjo* (‘Udjo’s House of Angklung’) is the only tourist attraction that conducts a daily performance that could attract foreign tourists. Other performance arts and cultural centre such as art galleries are limited only to attract foreign tourists at certain moments.

Udjo’s House of Angklung’s data shows that the number of visitors is around a thousand people each month during the low season, and close to five thousand in the peak season of which approximately 60% are foreign tourists. Meanwhile, the latest data collected by the City of Bandung’s Tourism Office showed that not many reported tourists visiting Bandung utilise the available hotels as a place to stay, i.e. less than two thousand visitors with an average stay of 2-3 days. While many believe that there is more unreported data than the ones being reported, this figure is far from exciting. Education, art, and culture that can be the soul of the City of Bandung’s tourism are not yet marketable enough. Even if the number of visitors is high, for example to the Geology Museum, it is limited to study trips chaperoned by the school’s teachers.

Bandung can be an attractive destination, especially if associated with other tourist attractions nearby. Travel to the north of Bandung, in a reasonably short distance, tourist can enjoy the scenery of Mount Tangkuban Parahu, travel along the greenery of tea plantations, as well as the beautiful Ciater hot springs. The same goes when tourists travel to the south of Bandung. Although, in contrast to the northern region that is more developed and well organised, the southern tourism region is quite disconcerting. It has insufficient access and in worse quality, which causes hugely mind-boggling traffic. Tourist attractions and its environments that are not well maintained caused the tourists to not being able to enjoy the sites and eventually turned it into a lousy marketing for its survival (Asep Solehudin, PR, 17 April 2005).

FO And Distro Are Bandung’s New Face Of Tourism

Aside from being a city full of historical and educational centres, Bandung is currently better known as a shopping city. The City of Bandung that has the vision as the city of service that is ‘*Genah, Merenah dan Tumaninah*’ has experienced a shift in its development. The data that was collected; first, Bandung’s economic growth over the past five years has been primarily supported by the service sector, which is over 70%; secondly, Bandung has been the centre of the textile industry, especially in South Bandung that allows the growth of its follow-up industries, such as the apparel industry; third, Bandung is also known as a barometer of fashion and music development in Indonesia, world that is closely related to its development.

The communities’ industrial centre in Cibaduyut that produces shoes is well known throughout Indonesia. In its prime, shoes became the backbone of the economy for thousands of families in the region. Various groups visited the centre to see and learn directly about the success of this industrial centre. The government provided various programmes to increase the quantity and quality of the products; even a shoe expert from Italy was brought in to help the craftsmen. Several artisans even managed to establish trade contacts with their counterparts abroad. However, along with its decreasing fame, the City’s local government began to glance at other regions. The northern area of Bandung, known as an elite and quiet residential area, suddenly turned into a hectic area. Rows of shops along Cihampelas road became the new tourist’s zone, especially domestic tourists. Cihampelas shopping area known as the jeans fashion centre also provides other products. The variety of products on offer ultimately proved to be a widely used fashion trend. The City’s local government’s policy of turning a residential area into a business area without adequate support received public criticism. However, similar to so many other policies, the critics were barely responded, and in the end, the economic power dominates the issue.

Utilising a commercial Bandung, Perry Trisianto, who since college has been forged with a variety of fashion product sales experience, see an opportunity on people's shopping tendencies. The Big Price Cut is a pioneer company engaged in export and import of retail. The Big Price Cut, which opened in December 1995, is the beginning of the development of FO business in Bandung.

Currently, with a clear target market and remarkable consumer appreciation, since 2000 The Big Price Cut business group has expanded its wings to other major cities such as Surabaya, Jogjakarta, and Jakarta. Nowadays, with 13 clothing outlets have been active with approximately 900 employees and a turnover of more than 5 billion per month, which is an actual contribution amidst insufficient government capabilities. Each opened outlets have different market segments but always follow the development of the world of fashion. There are various styles of clothing from export clothing concept, semi boutique concept, to boutique outlet concept that provides classier outfits.

At the beginning of 2005, the FO business competition became more stringent. According to Herman Muchtar, the Chairman of the Chamber of Commerce and Industry of Bandung, several factors are affecting the business. Among others were the completion of the Cipularang toll road construction that shortens the travel time between Jakarta and Bandung, the number of flights coming into and flying out of Bandung are also increasing, and the improvement of the economic conditions. According to Perry, the rising amount of competitions requires entrepreneurs to innovate continuously. Creativity to come up with new ideas is necessary for FO business to last. The public will get tired of the same choice of stores. Admittedly, once it is not creative, consumers will abandon FO (*Kompas*, 30 December 2005).

The rise of FO in Bandung shows that the business is proliferating, even though many of the FO entrepreneurs do not have a clear business concept. Though this is certainly not the case with Perry Trisianto who always innovates and determines to be a trendsetter; his concepts are often used as a reference and imitated by other FOs. 'Any business, one day it will experience a decline, especially one without a clear concept, the business will fail', he said. 'The most important thing that makes this business grow', he added, 'is a superior concept and always makes something different'.

FOs are marketed for adult and toddler consumers. However, the youth community, especially teenagers who follow the punk genre, is an underrepresented group who feels that the existing stores cannot fulfil their fashion needs since they dress differently. The distinction in the appearance of this group tends to look extreme compared to its surrounding environment. In fact, not only fashion but also their music genre is also distinctive. The creativity that originated from a particular demand eventually becomes a powerful channel to accommodate the need of young people who want to look unique. The fashion that was initially devoted to the punk group transformed and found its economic form when the trend is widespread. After being refined to compromise with the surrounding environment, teenage customers can still look unique, attract attention, and look like an individual (Hurlock, 1996).

In the view of Rokiah Hj. Ismail (2002), Malaysian adolescent lifestyle (as well as other teenagers in the world as the author noted) is considered unique, that he may be interpreted as unlike others; but, at the same time, that lifestyle is oriented to the social. In the language of Indonesian adolescent, it is often interpreted as social friends.

This particular youth group activities formed store distribution outlet that became known as Distro. They believe that their store is the only store that could provide their unique fashion needs and other things that were associated with their penchant, especially regarding music, which became a symbol of freedom and independence. Nowadays, not only enjoyed by punk groups, it can be assumed that teenage fashion trends are the fashion of Distro products. Distro provides the essentials for adolescents who have the desire to appear on trend from head to toe. They are not confident enough to

get together with their peers without following the trend. Several people then saw this particular demand as a lucrative business opportunity.

One particular Distro manager who was interviewed by the author admitted that his Distro is a medium size Distro, with a turnover of around one hundred million per month. There are always teenagers who visit every day, either to buy or just window-shopping. On the weekends, the customers are predominantly from Jakarta. This summarises the shopping trend in the City of Bandung; adults go to the FO while teenagers find their Distro. Currently, there are no less than fifty medium and large-scale Distros spread within the City of Bandung. Though not on the main streets of the City, almost all of them are on the side of the main streets of the City.

The existence of FOs and Distros can be thought of as purely based on the initiative of the residents of the City; therefore the City’s local government should support it so that the negative impact felt by other residents could be eliminated. The FOs and Distros are providing jobs for the residents. The hotel occupancy rate is getting better and the growth of other supporting businesses such as the snack industry (culinary tourism), which ultimately could improve the welfare of the community. The City’s local government is expected to arrange a better urban planning through the management of traffic, cleanliness and the appeal of the City, the maintenance of assets of historical value, to give a proper place for the growth and development of art, and the creation of safe environments for the residents of the City and other guests in Bandung. It also applies to the organisation and development of other tourist areas around the City of Bandung to create diversity and a range of selections. Only through these steps Bandung will remain as a choice for domestic tourists and will slowly able to regain the attraction of foreign tourists. Below are several photos published in the business media and the Distro Bandung Map issued by Vowel Ad & EO to show the daily routine of FOs and Distros in Bandung.



Picture on left side is an inside atmosphere in one of FO, while picture on right side is sample of several Distros in Bandung

Considering the development of FOs and Distros in Bandung, the author noted that there is no point to return. Its existence must be maintained and should be built in connection with other economic activities within the tourism perspective. The author is using the view of Naisbitt (1994), a prominent futurologist, who argues that tourism is the economy of the future. Tourism contributes significantly to the global economy; more than ten years ago tourism employed more than 10% of the global workforce or more than 200 million people, generated over 10% of the world's gross national product, accounted for more than US\$ 655 billion in tax revenues, around 11% of all spending consumer. World Travel & Tourism Council predicted until 2005 tourism would generate 144 million jobs worldwide, 112 million of them in Asia Pacific.

There is cynicism about the results of the General Agreement on Tariffs and Trade (GATT), even to the conclusion of Maastricht's Agreement, that tourism is completely ignored. The World Travel & Tourism Council Survey, which was published by The Economist, stated the size of tourism business is difficult to comprehend since tourism is a multi-component industry; ranging from the transportation industry, souvenir shops, hotels, restaurants, to the profession of tour guide who sometimes gain more tips than salary, which makes it closer to the underground economy with very poorly collected data.

CONCLUSION

If Indonesians were formerly known as shopaholics, wherever and for whatever reason when they go abroad, it is the time to build our economy; among others, through the development of shopping centres. The hope is that it would not only attracts domestic tourists but also stimulates the interest of foreign tourists, as shown by the multitude of Malaysian tourists who came to Bandung.

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FO And Distro Are Bandung’s New Face Of Tourism

Aside from being a city full of historical and educational centres, Bandung is currently better known as a shopping city. The City of Bandung that has the vision as the city of service that is ‘*Genah, Merenah dan Tumaninah*’ has experienced a shift in its development. The data that was collected; first, Bandung’s economic growth over the past five years has been primarily supported by the service sector, which is over 70%; secondly, Bandung has been the centre of the textile industry, especially in South Bandung that allows the growth of its follow-up industries, such as the apparel industry; third, Bandung is also known as a barometer of fashion and music development in Indonesia, world that is closely related to its development.

The communities’ industrial centre in Cibaduyut that produces shoes is well known throughout Indonesia. In its prime, shoes became the backbone of the economy for thousands of families in the region. Various groups visited the centre to see and learn directly about the success of this industrial centre. The government provided various programmes to increase the quantity and quality of the products; even a shoe expert from Italy was brought in to help the craftsmen. Several artisans even managed to establish trade contacts with their counterparts abroad. However, along with its decreasing fame, the City’s local government began to glance at other regions. The northern area of Bandung, known as an elite and quiet residential area, suddenly turned into a hectic area. Rows of shops along Cihampelas road became the new tourist’s zone, especially domestic tourists. Cihampelas shopping area known as the jeans fashion centre also provides other products. The variety of products on offer ultimately proved to be a widely used fashion trend. The City’s local government’s policy of turning a residential area into a business area without adequate support received public criticism. However, similar to so many other policies, the critics were barely responded, and in the end, the economic power dominates the issue.

Utilising a commercial Bandung, Perry Trisianto, who since college has been forged with a variety of fashion product sales experience, see an opportunity on people's shopping tendencies. The Big Price Cut is a pioneer company engaged in export and import of retail. The Big Price Cut, which opened in December 1995, is the beginning of the development of FO business in Bandung.

Currently, with a clear target market and remarkable consumer appreciation, since 2000 The Big Price Cut business group has expanded its wings to other major cities such as Surabaya, Jogjakarta, and Jakarta. Nowadays, with 13 clothing outlets have been active with approximately 900 employees and a turnover of more than 5 billion per month, which is an actual contribution amidst insufficient government capabilities. Each opened outlets have different market segments but always follow the development of the world of fashion. There are various styles of clothing from export clothing concept, semi boutique concept, to boutique outlet concept that provides classier outfits.

At the beginning of 2005, the FO business competition became more stringent. According to Herman Muchtar, the Chairman of the Chamber of Commerce and Industry of Bandung, several factors are affecting the business. Among others were the completion of the Cipularang toll road construction that shortens the travel time between Jakarta and Bandung, the number of flights coming into and flying out of Bandung are also increasing, and the improvement of the economic conditions. According to Perry, the rising amount of competitions requires entrepreneurs to innovate continuously. Creativity to come up with new ideas is necessary for FO business to last. The public will get tired of the same choice of stores. Admittedly, once it is not creative, consumers will abandon FO (*Kompas*, 30 December 2005).

The rise of FO in Bandung shows that the business is proliferating, even though many of the FO entrepreneurs do not have a clear business concept. Though this is certainly not the case with Perry Trisianto who always innovates and determines to be a trendsetter; his concepts are often used as a reference and imitated by other FOs. 'Any business, one day it will experience a decline, especially one without a clear concept, the business will fail', he said. 'The most important thing that makes this business grow', he added, 'is a superior concept and always makes something different'.

FOs are marketed for adult and toddler consumers. However, the youth community, especially teenagers who follow the punk genre, is an underrepresented group who feels that the existing stores cannot fulfil their fashion needs since they dress differently. The distinction in the appearance of this group tends to look extreme compared to its surrounding environment. In fact, not only fashion but also their music genre is also distinctive. The creativity that originated from a particular demand eventually becomes a powerful channel to accommodate the need of young people who want to look unique. The fashion that was initially devoted to the punk group transformed and found its economic form when the trend is widespread. After being refined to compromise with the surrounding environment, teenage customers can still look unique, attract attention, and look like an individual (Hurlock, 1996).

In the view of Rokiah Hj. Ismail (2002), Malaysian adolescent lifestyle (as well as other teenagers in the world as the author noted) is considered unique, that he may be interpreted as unlike others; but, at the same time, that lifestyle is oriented to the social. In the language of Indonesian adolescent, it is often interpreted as social friends.

This particular youth group activities formed store distribution outlet that became known as Distro. They believe that their store is the only store that could provide their unique fashion needs and other things that were associated with their penchant, especially regarding music, which became a symbol of freedom and independence. Nowadays, not only enjoyed by punk groups, it can be assumed that teenage fashion trends are the fashion of Distro products. Distro provides the essentials for adolescents who have the desire to appear on trend from head to toe. They are not confident enough to

get together with their peers without following the trend. Several people then saw this particular demand as a lucrative business opportunity.

One particular Distro manager who was interviewed by the author admitted that his Distro is a medium size Distro, with a turnover of around one hundred million per month. There are always teenagers who visit every day, either to buy or just window-shopping. On the weekends, the customers are predominantly from Jakarta. This summarises the shopping trend in the City of Bandung; adults go to the FO while teenagers find their Distro. Currently, there are no less than fifty medium and large-scale Distros spread within the City of Bandung. Though not on the main streets of the City, almost all of them are on the side of the main streets of the City.

The existence of FOs and Distros can be thought of as purely based on the initiative of the residents of the City; therefore the City’s local government should support it so that the negative impact felt by other residents could be eliminated. The FOs and Distros are providing jobs for the residents. The hotel occupancy rate is getting better and the growth of other supporting businesses such as the snack industry (culinary tourism), which ultimately could improve the welfare of the community. The City’s local government is expected to arrange a better urban planning through the management of traffic, cleanliness and the appeal of the City, the maintenance of assets of historical value, to give a proper place for the growth and development of art, and the creation of safe environments for the residents of the City and other guests in Bandung. It also applies to the organisation and development of other tourist areas around the City of Bandung to create diversity and a range of selections. Only through these steps Bandung will remain as a choice for domestic tourists and will slowly able to regain the attraction of foreign tourists. Below are several photos published in the business media and the Distro Bandung Map issued by Vowel Ad & EO to show the daily routine of FOs and Distros in Bandung.



Picture on left side is an inside atmosphere in one of FO, while picture on right side is sample of several Distros in Bandung

Considering the development of FOs and Distros in Bandung, the author noted that there is no point to return. Its existence must be maintained and should be built in connection with other economic activities within the tourism perspective. The author is using the view of Naisbitt (1994), a prominent futurologist, who argues that tourism is the economy of the future. Tourism contributes significantly to the global economy; more than ten years ago tourism employed more than 10% of the global workforce or more than 200 million people, generated over 10% of the world's gross national product, accounted for more than US\$ 655 billion in tax revenues, around 11% of all spending consumer. World Travel & Tourism Council predicted until 2005 tourism would generate 144 million jobs worldwide, 112 million of them in Asia Pacific.

There is cynicism about the results of the General Agreement on Tariffs and Trade (GATT), even to the conclusion of Maastricht's Agreement, that tourism is completely ignored. The World Travel & Tourism Council Survey, which was published by The Economist, stated the size of tourism business is difficult to comprehend since tourism is a multi-component industry; ranging from the transportation industry, souvenir shops, hotels, restaurants, to the profession of tour guide who sometimes gain more tips than salary, which makes it closer to the underground economy with very poorly collected data.

CONCLUSION

If Indonesians were formerly known as shopaholics, wherever and for whatever reason when they go abroad, it is the time to build our economy; among others, through the development of shopping centres. The hope is that it would not only attracts domestic tourists but also stimulates the interest of foreign tourists, as shown by the multitude of Malaysian tourists who came to Bandung.

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Asset-Based Approach and Social Entrepreneurship: Theoretical Review on Poverty Alleviation

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ABSTRACT

Poverty is a conventional problem that we never exhausted either by government or academia. Various efforts to alleviate poverty have been done with various shorts. The poverty alleviation approach has always seen the poor as objects not as subjects able to overcome their problems. The poor are always positioned as weak communities by the government as well as funders or compensation that has no power to solve the problem. A poverty-reduction approach that sees the power of the poor to solve the problem is an asset-based approach. An asset-based approach is an approach that builds strong links between citizens and governments that encourage citizens to learn more about their resources, encouraging citizens to be aware of potential assets that can be provided from the government as well as the potential possessed within them. In addition to the asset-based approach, poverty alleviation thinking with social entrepreneurship development is perceived as a good formula as a way to address poverty. Social entrepreneurship is a social and innovative activity to develop solutions to solve social problems. Both formulas are in line with social functioning thinking which is an approach in social welfare that emphasizes the individual strengths and values that individuals have to solve the problem. This paper aims to provide literature review on the concept of asset-based approach and social entrepreneurship in poverty alleviation in the view of welfare social.

Keywords: Poverty, Social Entrepreneurship, Asset-Based Approach and Social Functionalities

INTRODUCTION

Efforts to eradicate poverty each year has always been a routine agenda that should be discussed in development plans at both national and local levels. Poverty is a comprehensive problem because poverty not only lacks basic needs but poverty is a multi-dimensional problem with different points of view and size.

The view of poverty based on economic theory sees poverty as a gap in factor ownership, ownership failure, biased policies, low investment and differences in the quality of human resources. While the view of poverty based on socio-anthropological theory sees a cultural influence that tends to perpetuate poverty such as accepting pandum culture, manganese ora manganese origin of the second gathering is an expression that can be a weakening spirit in society. (Maipita, 2014)

In an effort to alleviate poverty the government has undertaken various approaches amongst rights-based approaches, technocratic approaches and institutional approaches. A rights-based approach is a state obliged to protect and fulfill the basic rights of the poor gradually in which the state will make various efforts to protect the rights and will use the resources and resources to fulfill the basic rights of the poor (Wiranto.2005). The technocratic approach is an approach that emphasizes targets and programs that lead to poor and poorly needed poor people's resources. While the institutional approach is an approach that views that poverty is caused by weak political ability, administrative of the poor and corruption that all can hamper public services. Therefore poverty alleviation requires institutional development, changes in

political structure, improvement of governance and change of attitude on the poor .
(Prasetyantoko, 2012)

In Social Welfare Development there are three approaches that can be used in poverty alleviation: residual approach, institutional approach and development approach. The three approaches to poverty alleviation in social welfare development as an approach that blames the poor or blame the institution even though the development approach is a refinement of the residual and institutional approach which at the core of this development approach also still creates dependence on the government.

In essence, the government's approach to poverty alleviation is based solely on the shortcomings of the poor. Therefore, in this paper will explain the asset-based approach as a way of viewing a new approach that is more holistic and creative in viewing reality such as seeing society not from weakness but seeing the community from the advantages possessed as see the half-full glass which means to appreciate the things that both in the past and using the advantages to solve the problem and explain the entrepreneurial approach as an approach that can be used in solving social problems in the form of poverty from the perspective of social welfare concepts.

THEORETICAL FRAMEWORK

Asset-Based Approach

The asset-based approach is a positive approach in the implementation of development and organization, the asset approach is also called the strength-based approach in which the approach is born from within and rests on what is already in the community. An approach that embraces a new, more holistic and creative perspective in viewing reality. This approach is a blend of methods of action and way of thinking about development, a radical shift away from the current view of development, focusing on the history of accomplished success, finding out who has been successful or renewing, appreciating the potential for mobilization and link existing asset strengths, help communities see reality and make changes differently that focus on what they want to achieve and help to find new and creative ways to realize their vision. (Dureau, 2016: 2-4)

Each approach will have a method in this method there is a key element in its application. Key elements in the asset-based approach are:

1. Energy past, Discover what has made an individual or group or organization successful in the past. related to what strategies are used to achieve success in the past.
2. The attractiveness of the future, A picture that is mutually agreed upon as a future success. The group's commitment to cooperate for a common future.
3. Persuasion of the present, By mapping an asset that is defined as a process of learning to calculate and appreciate to organize and give meaning to the assets that the community already owns, whether identified as self-productive resources as well as received from outside parties. (Dureau, 2016)

The asset-based approach or strength approach is based on the theory of change. In theory this change sees development as a living organism that has a history and aspirations for a better future. Changes in development is defined as an effort to deliberately collect what

members of life in the past and what the hope in the future. Some basic theoretical framework of change in the power approach:

1. Abundance of the present-everyone has the capacity, ability, talents and ideas. Each group has systems and resources that can be used and adapted for the process of change.
2. Development of "inseded out" or out of meaningful and sustainable out-of-mind changes is fundamentally sourced from within and people feel confident to look toward the future as they can take advantage of past successes.
3. Appreciation process - everyone has the choice to see reality and the negative or positive side.
4. Positive exceptions-in every community there is often something that works well and someone who works best, despite using the same resources.
5. Social construction of reality-no predetermined social situation we always construct our own reality.
6. Heliotropic hypotheses-social systems evolve to the most positive image they have of themselves.
7. Internal dialogue-function of internal dialogue within an organization so that we can measure from the dialogue function.
8. The involvement of the whole system-the way systems think system means how things work in systems or interconnected.
9. Narrative Theory-the use of conversations used to encourage understanding, caring among groups together. (Dureau, 2016)

Principles in an asset-based approach are used to help us choose actions more deliberately because they represent consistency within the framework of our activities, including the principles of constructionist, simultaneous, poetical, anticipatory, positive, wholeness, acting, free choice, importance, organic.

An asset is something worthwhile that can be used to increase the dignity or welfare. List of existing assets in the community include:

1. Personal or human assets: skills, talents, kemeraham, what can be done well what can be taught to others.
2. Associations or social assets: each organization is joined by group members, church groups, youth groups, inu groups, cultural groups.
3. Institutions: government agencies or their representatives who have relationships with the community.such as school committees, committees for health services and others.
4. Natural assets: Land for garden, fish pond, water, sunshine, tree and all the result like wood, fruit, bamboo and building materials that can be used again and so on.
5. Physical assets: tools for farming, fishing, borrowed vehicles, houses or buildings that can be used for meetings, vehicles.
6. Financial assets: those who know how to save, know how to plant and sell vegetables in the market, who know how to make money .. products that can be sold, run small businesses, including groups to work to make money.
7. Spiritual and cultural assets: the values or ideas that exist within the community in it including religious values, culture. (Dureau, 2016)

SOCIAL ENTREPRENEURSHIP

In the Social Entrepreneurship Context, there will be at least three interrelated terms, social entrepreneurship, Social Entrepreneur (Social Entrepreneur or the person doing so) and Social Enterprise (Institution / Institution or Social enterprise that oversees Social Entrepreneurship activities). According to Gregory Dees Social entrepreneurship is different from business entrepreneurship in many ways. The key difference is that social entrepreneurship stands on an explicit / clear mission / social purpose in mind. Their main goal is to make the world a better place. This affects how they measure their success and structure their management (dees, et al, 2002: XXI). Paul C. Light assumes that social entrepreneurs are made up of four major components: entrepreneurship, ideas, opportunities and organizations. Social Entrepreneurship or Social Entrepreneurship artikan as an effort to develop and open new opportunities for social service efforts creatively and earnestly, by moving the various resources needed in human rescue and development services based on the responsibility for contribution to society. (Wibhawa et al .2011: 67). In the context of social entrepreneurship, at least there will be found three interrelated terms of social entrepreneurship, social entrepreneur (social entrepreneur or person doing so) and social entertrition (institution / institution or social enterprise). Following each of these terminology will be described further.

According to the group of EMES researchers "the definition / meaning of social elements in social entrepreneurship is:

- a) An activity launched by a group of citizen
- b) Decision making power not based on capital ownership
- c) A Participatory nature involving those affected by nature
- d) Limited profit distribution
- e) An explicit aim to benefit the community (in Wibhawa dkk.2011: 24)

Based on the upfront exposure it can be said that the social element in the word social entrepreneurship refers to an activity that is initiated and conducted by the citizens, the level of decision-making that is not based on the ownership of capital, as well as clear goals and targets to be beneficial to society.

Entrepreneurship itself, according to various forms of activities or the scope of its business can be divided into four types, as revealed by Ciputra (2009: 8-12):

- a. Business Entrepreneur. In this group can be divided into two namely Owner Entrepreneur and Professional Enterprenuership. Owner enterprenuership are the creators and business owners. The Professional Enterprenuer are people who have entrepreneurial power but they practice it in the company of others.
- b. Government Enterprenuer
- c. Social Entrepreneur
- d. Academic Enterprenuer. (Wibhawa et al.2011: 26)

Factors that have the potential to encourage the development of social entrepreneurship from the supply side are:

- 1) Increased welfare / income per capita in general and increasing social mobility
- 2) Increased productive age of human / individual
- 3) In quantity the number of democratic governments is increasingly increasing
- 4) Increased power / reach / bid strength of multinational companies
- 5) The level of education is getting better

6) Improved communication network. (Wibhawa et al., 2011: 27)

Meanwhile, from the aspect of demand (demand), the things that potentially increase the social entrepreneurship movement are:

- 1) Increased crisis in the environment and health
- 2) Increased economic injustice in society
- 4) Lack of efficiency of public services
- 5) Declining / decreasing role of government in free trade area
- 6) Increased roles of non-governmental organizations
- 7) Competition to obtain resources (Wibhawa et al., 2011: 28)

More complex definition of social entrepreneurship is expressed by Martin & Sosberg (2007: 35) social entrepreneurship as having the following three components: (1) identifying a stable but inherently unjust equilibrium that causes the exclusion, marginalization, or suffering of a segment of humanity that lacks the financial means or political clout to achieve any transformative benefits on its own; (2) identifying an opportunity in this unjust equilibrium, developing a social value proposition, and bringing to bear inspiration, creativity, direct action, courage, and fortitude, by challenging the stable state hegemony (3) forging a new, stable equilibrium that releases trapped potential or alleviates the suffering of the targeted group, and through imitation and the creation of a stable ecosystem around the new equilibrium ensuring a better future for the targeted group and even society at large. (Wibhawa et al.2011: 31).

One thing that can be disclosed is that social entrepreneurship is synonymous with efforts to increase human values, which usually begin with the identification of opportunities that can be done. Of course, to get started requires a great and powerful inspiration, and is supported by creativity and courage to act. So in the end, this activity can be really useful social. . (Wibhawa et al.2011: 32). Social entrepreneurship (ie, entrepreneurship) is the spirit to self-esteem (at a minimal level) and to strive for others and society (at the optimum level). (Wibhawa et al.2011:36)

METHOD

The type of research is descriptive qualitative is a study that wants to know the symptoms or social problems that need to be questioned. This research can be done by using the method of literature exploration with the results of data obtained from books, research results, journals related to the theory of asset-based approaches, social entrepreneurship in poverty alleviation. Se how has been expressed by (Silalahi.2009: 29) type Descriptive research is used if there is knowledge or information about social phenomena to be investigated or questioned. Such knowledge is derived from literature surveys, research reports, or results of exploration. The analysis by using taxonomic analysis is done by grouping domains that have the same theme in one taxonomy. (Idrus.2002: 158).

RESULTS

Poverty alleviation can be done through an asset-based approach because in this approach the poor look not from their weakness but from their strength as revealed by some experts as follows:

The asset-based approach is now globally accepted as a way to reduce poverty (panel, in Marais 2016). The strengthening of the asset base will enable the poor to take advantage of

opportunities as well as asset ownership creates an agency. Generally asset-based policies assume that the poor have the ability to use their assets and can make informed decisions about how to use them so as to generate value through their assets and they will benefit from regulatory changes related to asset management (Dani and Moser 2008, In Marais 2016)

Poverty alleviation can also be done with a social entrepreneurship approach. Pendiran kewirausahaan have similarities with asset-based pendekatan because in both of these approaches emphasize the effort to be pursued alone in order to overcome the problem, especially the problem of poverty as expressed by:

Mohammad Yunus as a Nobel laureate. He came up with the idea that providing direct aid to the poor would only dwarf them. As a solution, the lecturer of economics at one of the universities in Bangladesh is releasing the Micro Credit Program without the grace to help the poor—mostly mothers living in their neighborhoods. This is the spirit called social entrepreneurship, which is an attempt to utilize the mental entrepreneur (ie, innovative mental, hard work, risk-taking, etc.) for the utmost usefulness for the community (Wibowo & Nulhaqim.2015: 15)

The social entrepreneurship approach is similar to the asset approach in an effort to alleviate poverty and both pay attention to the strengths that exist within individuals, groups or communities. In the asset approach there is a stage called mapping an asset. Assets in the social approach are divided into several categories including human assets, social assets, institutions, nature, physical, financial, spiritual and cultural. If we examine social entrepreneurship, according to Paul C Light (2008), we build on four aspects: Entrepreneurship, Idea, Opportunity/ Opportunity and Organization. If we have entrepreneurship is an asset approach because the entrepreneurship building is part of the mapping of the asset itself. We know that entrepreneurship is part of the asset that is in the asset approach. Namely personal assets, associations can even fall into the category of institutions.

The social entrepreneurship approach is part of the asset-based approach of both approaches that are in common with the existing approach in social welfare that essentially sees the poor not out of their lack of power. A key feature of the social work approach is to always place the client or target group in the context or circumstances or circumstances that surround it. In this approach it does not see the client as a problematic person or group. Rather, people who have real strength can be "resources" in the process of problem solving or other needs fulfillment (Suharto.2014: 31)

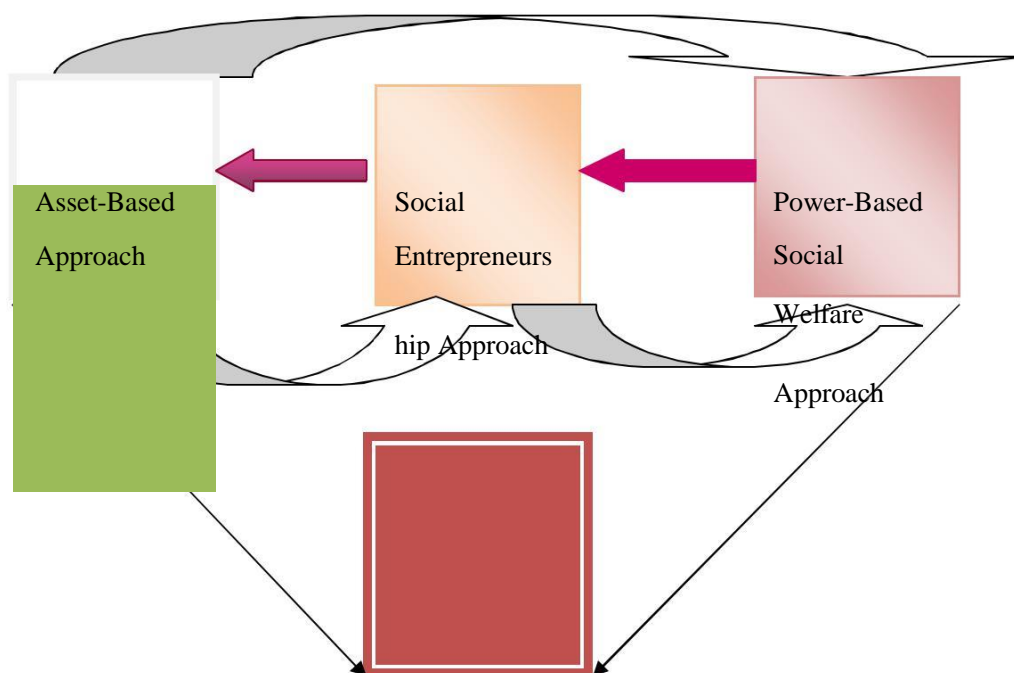
The main purpose of the strength model is to explore and mobilize the strengths owned by the client either from internal sources owned by the client or external sources that exist within the client's environment. The model is based on the strength of the client is closely related to the concept of empowerment (empowerment). Empowerment can be defined as a process of assisting individuals, families, groups and communities in enhancing personal, interpersonal, socio-economic and political power, as well as developing influence on their environmental improvements (Berker in Zastrow in Suharto 2014). This model seeks to identify, use, build and strengthen the strengths and resources owned or located around the client. This approach emphasizes the values, concerns, beliefs, resources, achievements and aspirations of the client.

Asset-based approaches, social entrepreneurial approaches, social welfare approaches are the three approaches that share the power of not looking at the shortcomings of the poor so that this approach is perceived as a new and comprehensive approach to poverty alleviation. In the entrepreneurship approach is built on four aspects of Entrepreneurship, Ideas / Ideas, Opportunities / Opportunities and Organization as we know the building that builds social entrepreneurship is an asset that is in the asset-based approach even in the social welfare approach which essentially is to mobilize asset assets that exist within the community that can be used as an internal force of society. Below we will illustrate the similarities of the three approaches to poverty alleviation in the context of social welfare.

Comparison of poverty alleviation by using three approaches as follows:

Asset-Based Approach	Social Entrepreneurship Approach	Power-Based Social Welfare Approach
Focus: look at the strength or abundance that the poor have	Focus: look at the strength or abundance that the poor have	Focus: look at the strength or abundance that the poor have
Method: map assets or mobilize owned assets.	Methods: Moving Entrepreneurship, Ideas / Ideas, Opportunities / Opportunities and Organization	Method: map assets or mobilize owned assets.
The goal is the self-sufficient poor.	The goal is the self-sufficient poor	The goal is the self-sufficient poor

These three approaches are described as follows



Poverty alleviation

CONCLUSION

An asset-based approach and an entrepreneurial approach are two approaches that have the same focus of seeing the poor not from the weaknesses they have but from their own embassies. these two approaches have in common with the existing approach in social welfare that essentially sees the poor not from their lack of power but therefore the asset-based approach is said to be an approach that includes a new, more holistic and creative perspective in view of reality the poor so that the asset-based approach and the entrepreneurship approach are considered by the author as an approach that can help in poverty alleviation.

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Profil dan Tabiat Penontonan Filem dalam Kalangan Remaja Di Lembah Kelang, Malaysia

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ABSTRACT

Pada dekad 1920-an hingga 1930-an, rakyat Malaysia dikatakan menjadi penonton filem di panggung wayang yang paling ramai per kapita di dunia. Budaya ini berterusan hingga ke hari ini berikutan generasi demi generasi menyambung kegemaran menonton filem di panggung wayang. Kertas ini bertujuan mengkaji profil dan tabiat penontonan filem dalam kalangan remaja di Lembah Kelang, Malaysia. Tabiat penontonan filem termasuk kegemaran menonton filem tempatan atau filem luar, teman menonton filem jika ada, genre filem yang ditonton (cinta, ganas, hantu/tahyul, seks/lucah, dsb) dan media yang ditonton (panggung wayang, televisyen atau internet/Youtube). Kaedah penyelidikan dimulai dengan perbincangan kumpulan fokus dengan 3 kumpulan informan seramai 19 orang, disusuli dengan kaji selidik remaja seramai 300 orang berusia 15-30 tahun yang tinggal di Lembah Kelang, termasuk Kuala Lumpur, Malaysia. Kajian mendapati majoriti remaja gemar menonton filem (min=3.99; SD=0.89) dan lebih gemar menonton filem tempatan berbanding filem luar. Kajian juga mendapati remaja lebih gemar menonton bersama rakan sebaya berbanding dengan ahli keluarga atau bersendirian. Genre filem yang paling digemari ialah filem cinta dan yang paling tidak digemari ialah filem seks. Selain itu, remaja lebih gemar menonton filem di panggung wayang daripada melalui televisyen atau di internet/Youtube.

Keywords: Tabiat penontonan filem, remaja Malaysia, kegemaran menonton filem.

PENGENALAN

Lewat penghujung kurun ke-19, kegemaran menonton filem dianggap sebagai satu bentuk budaya popular atau budaya massa yang mula wujud di Malaya tatkala filem mula menggantikan wayang dan teater bangsawan sebagai sumber hiburan khususnya di bandar-bandar besar. Penemuan ini sejajar dengan tulisan Wan Abdul Kadir (1988) mengenai perkara yang sama, walaupun di kalangan penduduk tempatan, bangsawan cepat menjadi popular kerana selain persembahan lakonan cerita khayalan yang diiringi tarian dan nyanyian, pelakon juga memakai busana berkilat dan hiasan cantik yang bersesuaian dengan watak yang dilakonkan (Rahmah Bujang 1975). Penjajah Inggeris yang datang ke Malaya waktu itu, turut sama membawa budaya dan kegemaran masa lapang mereka dengan berteatr Inggeris.

Setelah filem diperkenalkan, budaya menonton filem diperluaskan. Filem dikatakan menjadi media yang paling berkesan dan mampu menjangkau segenap lapisan masyarakat berbanding media massa lain (Ginsburg & Roberts 1958). Citarasa dan budaya popular penontonan filem dianggap lebih menonjol berbanding bentuk-bentuk media lain kerana penerimaan masyarakat terhadap filem lebih mudah diresapi oleh golongan masyarakat majmuk pelbagai latar belakang, sama ada penduduk asal atau kaum pendatang (Desjardin 1995).

Panggung wayang yang pertama bernama “Alhambra” telah didirikan di Singapura oleh Tuan Willis pada tahun 1907. Semenjak itu, banyak panggung wayang tetap dan bergerak ditubuhkan secara komersial untuk hiburan semua peringkat masyarakat, sama ada di bandar

atau di pekan kecil. Malah, pihak Inggeris sendiri membuat keputusan untuk membina pentas panggung di *Town Hall* termasuk untuk tujuan pementasan teater. Malah kerajaan sendiri mengeluarkan wang bagi mengadakan pertunjukan teater khususnya kepada penduduk Inggeris yang ada di Singapura, Melaka dan Pulau Pinang.

Wayang gambar pertama tiba di Tanah Melayu seawal tahun 1898 lagi (Lent, 1978; Jamil Sulong; 1990). Antara tayangan gambar terawal yang dilaporkan ialah peristiwa sambutan Jubli Intan Ratu Victoria yang berlangsung di London pada 20 Jun 1897. Laporan akhbar menyebut kedatangan filem itu memberi kesan luar biasa kepada penonton kerana ada penonton yang terpaksa dihalang daripada pergi ke belakang layar untuk melihat bagaimana keajaiban baru ini berfungsi. Ramai orang menyangka penjaga projektor tersebut memiliki kuasa sakti dan memburunya untuk menilik nasib dan mencari barang mereka yang hilang atau dicuri. (Lent 1978).

Jamil Sulong (1990) melaporkan dalam akhbar *The Malay Mail* bertarikh 20 Jun 1900 terdapat iklan "*Japanese Troupe (Petaling Street)*" yang mengenakan bayaran \$10.00 untuk tempat duduk 5 orang dan iklan bertarikh 23 November 1900 dalam akhbar yang sama, memaparkan iklan "*Fantoches Francaises*" yang diadakan di The Club, Kuala Lumpur. Pada 6 Julai 1905, akhbar *The Malay Mail* menyiarkan berita tentang pertunjukan daripada Syarikat Sinematografi Jepun untuk ahli-ahli Kelab Selangor. Antara tayangan disiarkan ialah Pendaratan tentera Jepun, Pertempuran di Liao-yang, Peperangan di Sungai Yali, *Los Nadrons Nocturnos*, wanita geisya Jepun menari menyambut kemenangan, pertempuran di Mukdin, *The Great Train Robbery*, gambar wajah Maharaja Jepun, Permaisurinya, Panglima Oyama, Jeneral Koda dan Kuroki serta beberapa pemandangan gambar di Jepun. Kualiti gambar yang ditayangkan itu dikatakan cukup baik dan terang serta diiringi dengan kesan bunyi letupan, air dan kereta api. Terdapat juga sebuah gramafon yang memainkan pelbagai lagu bagi mengiringi tayangan filem tersebut (: 4-5).

Van Der Heide (2002) memetik laporan yang menyebut pada awal 1900-an lagi, syarikat filem dari pelbagai negara seperti Britain, Perancis dan Jepun sudah mengelilingi Semenanjung Tanah Melayu untuk menayangkan filem mereka. Ada laporan lain mengatakan penerbitan filem yang terawal di Singapura dibuat pada tahun 1907, walaupun tiada maklumat tambahan dinyatakan. Diandaikan filem terawal tersebut kemungkinan besar adalah penerbitan syarikat British. (: 118)

Di Pulau Pinang, Bilainkin (1932) melaporkan kebanyakan filem dari Hollywood akan tiba di Malaya sebelum ditayangkan di kota London, malah dalam beberapa kes, lebih sebulan selepas sesuatu filem itu selesai menjelajah seluruh Malaya barulah filem tersebut boleh ditonton di London. Ini menandakan negara ini antara negara yang menjadi destinasi awal filem-filem terbaru dari Hollywood, walaupun berbanding kota besar seperti London.

Kedatangan filem ke Tanah Melayu, yang pada asalnya untuk hiburan anggota tentera dan pegawai British, turut dinikmati bersama oleh rakyat tempatan. Apabila filem menjadi semakin popular dan semakin banyak panggung wayang dibina untuk menampung permintaan daripada penonton tempatan, maka pihak penjajah British mulai gusar terhadap kesan dan pengaruh yang mungkin timbul daripada bentuk media massa baru ini. Richards (1973 : 81) tidak menafikan motif utama peluasan empayar British ialah faktor ekonomi, iaitu keinginan meraih keuntungan. Apabila empayar berkembang, maka strategi imperialisme

turut menjadi semakin penting. Oleh itu, filem menjadi salah satu unsur imperialisme yang digunakan bagi tujuan tersebut.

Kebanyakan filem yang dibawa masuk ke Tanah Melayu pada awal kurun ke-20 adalah filem keluaran Hollywood dari Amerika Syarikat. Industri filem British sendiri mengalami kemerosotan akibat dominasi dan amalan monopoli Amerika Syarikat (Wade 1985). Menurut Wade, seawal tahun 1910, hanya 15% filem yang ditayangkan di panggung British berasal dari Britain, malah pengaruh dominant filem dari Amerika Syarikat ini semakin ketara dengan kedatangan filem dramatic. Walaupun industri filem mula dicipta di Eropah, tetapi akibat Perang Dunia Pertama (1914 – 1918), perusahaan filem di Eropah dikatakan “hancur sama sekali” dan industri ini diambil alih oleh Amerika (Hang Tuah Arshad & Sharifah Zinjuaher 1997). Dalam tempoh lebih kurang 30 tahun (1896 – 1927), syarikat filem di Amerika Syarikat sudah menerbitkan berpuluh ribu buah filem, dengan purata 25 – 40 buah filem sebulan. Filem yang dihasilkan pada masa itu adalah dalam bentuk hitam putih dan bisu, manakala era filem bersuara hanya bermula kira-kira pada tahun 1928.

McLuhan (2002) dalam bukunya *Understanding Media*, mengatakan pada 1920-an, cara hidup orang Amerika telah dieksport ke seluruh dunia dalam bentuk gulungan filem di dalam tin. Filem buatan Amerika tersebut membawa bersama-samanya budaya dan gaya hidup rakyat Amerika, yang kemudian bukan sahaja berebut-rebut ditiru oleh rakyat negara lain yang mengimport filem tersebut, malah mereka menirunya bulat-bulat. Filem buatan Amerika menghimpun impian kemewahan dan kesejahteraan yang amat diharapkan khususnya oleh golongan miskin, golongan yang ditindas dan kaum pendatang. Filem Amerika menjadi iklan dan memberi insentif bagi meningkatkan perdagangan dan komoditi barangan dan gaya hidup ala-Amerika.

REMAJA DAN PENONTONAN FILEM

Peringkat usia remaja merupakan satu tahap berlakunya transisi peralihan tahap kehidupan seseorang individu daripada peringkat usia kanak-kanak kepada alam kehidupan yang lebih dewasa, mencabar dan agresif serta lebih mudah terpengaruh dengan persekitaran melalui pemerhatian mereka. Manakala menurut United Nations Children’s Fund (UNICEF 2009) pula mengatakan bahawa golongan remaja adalah golongan yang berumur antara 15-24 tahun.

Ibrahim Hashim (2003) menghuraikan bagaimana pengaruh negatif filem memberi kesan psikologi dan sosiobudaya kepada golongan kanak-kanak dan generasi muda. Menurutnya, pendedahan dari segi kognitif subjektif yang diterima daripada filem memberi rangsangan kepada jasmani, emosi, rohani dan intelek penonton muda tersebut dan ini seterusnya akan mempengaruhi sokongan sosial, personaliti, propaganda, pembelajaran, baka atau biologi, indoktrinasi sendiri, fenomenalogi, modeling, persekitaran dan sebagainya ke atas golongan tersebut. Malah, banyak dapatan kajian yang dilakukan di luar negara mendapati filem yang memaparkan adegan ganas yang bertalu-talu sememangnya mempengaruhi emosi dan pemikiran generasi muda.

Samaniago et al (2010) membandingkan tabiat penonton televisyen dalam kalangan remaja dengan golongan dewasa muda dan dewasa di Sepanyol. Kajian kuantitatif mereka mendapati banyak indikator tabiat penonton golongan remaja hampir sama dengan golongan dewasa muda, tetapi tidak sama dengan golongan dewasa. Kajian mereka juga mendapati remaja menonton televisyen untuk berseronok dan mencari hiburan, manakala golongan dewasa menonton televisyen demi mencari maklumat.

Di India, Maheshwar et al (2017) pula yang mengkaji tabiat penonton remaja di pelbagai media mendapati remaja paling kerap menonton televisyen berbanding filem, manakala radio paling kurang digemari. Mereka turut mendapati jurang digital yang ketara antara remaja di luar bandar yang tidak sampai separuh peratusan penggunaan internet berbanding remaja yang tinggal di bandar. Gadis remaja dari kumpulan keluarga berpendapatan rendah didapati lebih gemar mendengar radio berbanding melayari internet.

Kajian yang dilakukan oleh Norhafizah & Faridah Ibrahim (2011) mengenai kesan keganasan televisyen mendapati bahawa remaja akan sentiasa menghadapi konflik dalam memenuhi keperluan kejantinaan, perkembangan egoistik, tingkah laku tidak menentu, perkembangan *self esteem* dan emosi. Tambah beliau lagi, perbezaan seksualiti dalam dunia media telah berubah dari semasa ke semasa, terutamanya seperempat abad terakhir apabila peranan jantina perempuan telah berubah dalam kebanyakan industri masyarakat.

Jamalsafri Saibon (2005), menerusi temubual pelajar mendapati filem atau rancangan televisyen berbentuk aksi paling diminati oleh pelajar yang membuli. Rancangan-rancangan berbentuk aksi yang disukai adalah seperti 'lawan-lawan' (pergaduhan, gusti, dan kung fu), perang, aksi tembak-menembak serta rancangan sukan (bola sepak). Jelas disini bahawa pelajar yang mempunyai tingkah laku devian seperti gemar membuli cenderung menonton rancangan atau filem yang mempunyai unsur-unsur ganas. Pelajar ini menggunakan alasan 'seronok' apabila ditanya mengapa mereka gemar menonton filem aksi terbabit. Apabila menonton aksi-aksi ganas yang lakonkan oleh pelakon yang menjadi idola mereka, ianya menjadikan mereka berasa teruja dan cuba untuk belajar aksi-aksi tersebut.

Browne et al (2002) mengkaji perlakuan ganas dalam filem-filem popular di Amerika Syarikat pada tahun 1994. Filem tersebut terdiri daripada filem yang genre komedi, drama dan aksi. Ciri-ciri kritikal filem seperti niat, keseriusan, frekuensi ganas, akibat, dan tahap kecederaan digunakan untuk menghuraikan keganasan di dalam filem terbabit. Kajian tersebut menggunakan kaedah analitikal untuk melihat perbezaan tindakan ganas, akibat, dan bagaimana tindakan ganas itu dilakukan. Kajian tersebut menggunakan 100 filem yang mempunyai kedudukan teratas dalam senarai filem di Amerika Syarikat pada tahun 1994 yang telah dikategorikan oleh wartawan *Hollywood* sebagai 'Box Office' pada tahun tersebut. Fokus utama kajian adalah kepada tiga genre yang paling popular iaitu aksi, komedi dan drama. Data yang diperolehi menunjukkan bahawa pada tahun 1994, 100 filem yang tersenarai di *Hollywood* digambarkan mempunyai 2,184 tindakan ganas yang boleh mendatangkan kecederaan fizikal. Tiga genre popular aksi, drama dan komedi (81 sampel daripada 100 filem), dikira mempunyai 77% tindakan ganas daripada keseluruhan sampel. 14 filem aksi dengan 658 tindakan ganas mempunyai min yang tinggi iaitu 47.0 bagi setiap filem. Kajian juga mendapati bahawa filem ganas yang popular di Amerika pada tahun 1994 mempunyai kesemua ciri-ciri yang telah mereka tetapkan di dalam kajian seperti niat untuk melakukan tindakan ganas pada tahap yang tinggi sehingga boleh mendatangkan kecederaan fizikal kepada mangsa seperti yang digambarkan di dalam filem terbabit.

Menurut Bailey (2000) filem di Hollywood kebanyakannya menggambarkan jenayah dan tingkah laku devian dengan terlalu rigid di mana terdapat orang baik dan orang jahat dan tidak terkecuali golongan wanita. Watak antagonis ini terdiri daripada pelbagai tingkah laku termasuklah merokok, minum arak, menghisap dadah, bergaduh dan membunuh. Biasanya di dalam filem jenayah, keganasan mempunyai kod yang tersendiri termasuklah pembunuhan yang digambarkan sebagai tingkah laku yang diterima dalam sesuatu karekter seperti hero di dalam filem dibenarkan untuk membunuh orang lain. Selain itu, filem jenayah juga boleh mencipta fantasi buruk dan baik penonton di dunia realiti untuk menilai perbuatan gila, jahat dan berbahaya yang dilakukan oleh seseorang individu. Paparan imej di dalam filem

membantu mempengaruhi atau membentuk persepsi sosial masyarakat tentang jenayah, kemudaratan dan penjenayah serta bagaimana masyarakat seharusnya memberi respon terhadap jenayah yang melibatkan individu lain dalam masyarakat. Berdasarkan kajian daripada artikel ini, ia mengambil beberapa buah filem yang pernah dilakukan oleh Tupac Shakur iaitu seorang penyanyi rap Amerika dan pelakon filem yang popular sekitar tahun 1990-an. Tupac Shakur dipilih sebagai subjek dalam kajian ini kerana kebanyakan lagu yang dinyanyikan oleh Tupac adalah bertemakan keganasan, kehidupan susah masyarakat luar Bandar, perkauman, masalah sosial dan konflik.

KAEDAH PENYELIDIKAN

Kajian ini menggabungkan kaedah penyelidikan kualitatif dan kuantitatif bagi memastikan dapatan kajian yang lebih mantap. Kaedah kualitatif menerapkan perbincangan kumpulan fokus manakala kaedah kuantitatif menggunakan kaji selidik atau survei. Kajian lapangan dimulakan dengan perbincangan kumpulan fokus, dan dapatan daripada transkripsi tersebut digunakan untuk membina instrumen kajian, iaitu borang soal selidik.

Kumpulan Fokus

Kumpulan fokus adalah satu bentuk penyelidikan kualitatif di mana sekumpulan orang ditanya mengenai persepsi mereka, pendapat, kepercayaan dan sikap terhadap sesuatu isu (Henderson & Naomi 2009). Kumpulan fokus digunakan untuk mendapatkan kefahaman yang lebih mendalam tentang suatu tajuk atau tumpuan kajian seperti perlakuan, sikap, strategi dan juga pandangan suatu kelompok.

Kumpulan fokus amat bermanfaat untuk melahirkan proses interaksi antara ahli yang mempunyai masalah yang sama. Ia merupakan kaedah yang cepat dan murah bagi mendapatkan maklumat. Tambahan pula, penyelidik dapat mengenal pasti sikap atau tahap persetujuan informan terhadap isu yang diperbincangkan yang akhirnya penyelidik memperolehi satu persetujuan daripada informan-informan (Ahmad Sunwari Long 2011). Seterusnya Lindlof dan Taylor (2002) bersetuju bahawa kumpulan fokus merupakan teknik yang paling baik dalam menghasilkan kajian yang lebih luas dan pendekatan ini telah disyorkan dalam penyelidikan yang lain.

Pembentukan Kumpulan Fokus

Bagi tujuan kajian ini, seramai 19 orang informan telah dipilih dan dibahagikan kepada 3 kumpulan (rujuk Jadual 1). Setiap kumpulan mengandungi 6-7 orang ahli sahaja. Jumlah 6-7 orang pada setiap kumpulan dipilih adalah untuk mewujudkan kedinamikan kumpulan dan membolehkan setiap ahli mengambil bahagian dan terlibat secara aktif dalam perbincangan.

Informan terdiri daripada 19 orang remaja dalam lingkungan umur 15-30 tahun yang gemar menonton filem. Perbezaan jantina dan etnik diambil kira sebagai kriteria informan. Informan terdiri daripada lelaki dan perempuan dari tiga kelompok etnik iaitu Melayu, Cina dan India. Daripada sejumlah 19 orang informan ini, sepuluh orang terdiri daripada informan lelaki dan sembilan orang perempuan. Dari segi etnik pula, terdiri daripada lima belas Melayu, dua Cina dan dua India.

Kesemua informan ini telah dipecahkan kepada tiga kumpulan yang berbeza jantina. Setiap kumpulan kekal dalam kumpulan mereka hingga ke akhir sesi perbincangan. Perbincangan ketiga-tiga kumpulan telah berjalan dengan baik dan topik perbincangan adalah berkisar tentang pengetahuan informan terhadap peraturan dan undang-undang kawalan dan penapisan

filem di Malaysia, persepsi dasar kawalan penapisan dan cadangan penambahbaikan kawalan dan penapisan filem.

Survei Atau Kaji Selidik

Kaedah kuantitatif ialah kaji selidik atau survei, iaitu menggunakan soal selidik sebagai instrumen utama dalam kajian ini. Data yang dikembalikan daripada responden yang dijadikan sampel diharap akan dapat membantu penyelidik bagi menentukan sama ada dapatan yang dikumpulkan menyokong atau menolak hipotesis penyelidikan tersebut. Kaedah soal selidik digunakan dalam kajian ini kerana lazimnya ia dianggap popular dan lebih menepati kehendak dalam beberapa kaedah dalam penyelidikan. Survei juga dipilih sebagai kaedah penyelidikan kerana menurut Babbie (2004) kaedah pengumpulan data secara kaji selidik atau *survey* adalah kaedah terbaik apabila wujud situasi populasi kajian adalah besar. Kaji selidik berupaya memberi gambaran keseluruhan sesuatu isu atau masalah, cepat, saiz data sampel mewakili populasi, maklumat diperoleh terus daripada responden dan dapat membuat pernyataan umum bagi pihak populasi kajian.

Kaji selidik ini akan dikendalikan oleh penyelidik sendiri, dibantu oleh enumerator yang dipilih dan dilatih bagi mencari responden yang sesuai dan memenuhi kriteria yang ditetapkan. Kesemua responden diedarkan borang soal selidik dan dalam mengisi borang soal selidik tersebut, responden hanya dibenarkan memilih satu jawapan bagi setiap segmen. Hal ini adalah bagi mendapatkan jawapan yang paling tepat bagi setiap soalan yang diberikan dalam borang soal selidik tersebut di samping memudahkan kerja analisis data dilakukan kelak.

Pensampelan

Bagi kajian ini, kaedah pensampelan secara rawak mudah digunakan. Pensampelan jenis ini adalah merupakan satu proses pemilihan sampel iaitu semua individu dalam populasi tertentu akan mempunyai peluang yang sama untuk dipilih sebagai sampel. Kajian ini dijalankan ke atas 300 responden remaja dalam kalangan umur 15-30 tahun yang tinggal di Lembah Kelang.

Instrumen kajian

Gillham (2000) telah menyarankan supaya borang soal selidik dibina antara empat hingga enam muka surat sahaja. Ini kerana sesetengah individu lebih gemar menggunakan bahasa komunikasi berbanding dengan menulis perkataan. Kemungkinan responden menjawab soalan dengan sambil lewa, memberi jawapan yang kurang tepat atau mengelirukan. Oleh itu, borang soal selidik yang dirangka untuk kajian ini adalah tidak melebihi enam muka surat.

Profil Responden

Seramai 300 orang responden mengisi borang survei bagi kajian ini. Kutipan data dijalankan pada 15 – 30 September 2014 di sekitar Lembah Kelang.

Jadual 1 Profil Responden

	Kategori	Bilangan	Peratusan (%)
Jantina	Lelaki	144	48
	Perempuan	156	52
Bangsa	Melayu	171	57

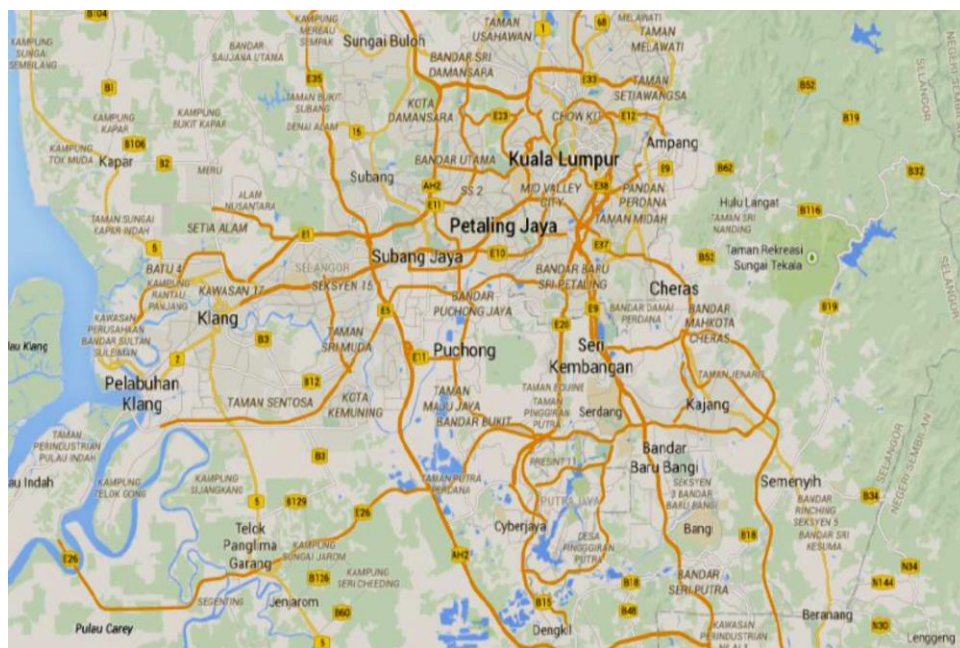
“Improving Well Being Livelihood for Sustainability Development”

	Cina	71	23.7
	India	45	15
	Lain-lain	13	4.3
Umur	15 – 19 tahun	78	26
	20 – 25 tahun	182	60.7
	26 – 30 tahun	40	13.3
Pendidikan	PMR/SPM	80	26.7
	STPM/Diploma	100	33.3
	Sarjana Muda	108	36.0
	Sarjana/Phd	12	4.0

N = 300

Demografi responden

Lokasi kajian lapangan dilakukan di sekitar Lembah Kelang, iaitu di Puchong/Cyberjaya, Damansara, Ampang, Putrajaya, Bandar Baru Bangi/Kajang, Serdang, Bukit Bintang dan Wangsa Maju.



Rajah 1 Peta taburan lokasi

Ujian reliabiliti

Maklumat survei diperoleh berdasarkan soalselidik yang dibentuk melalui proses pengujian kajian rintis. Ujian Cronbach's Alpha menunjukkan hasil ujian reliabiliti seperti yang dicatat dalam Jadual 5.1. Mengikut Campbell dan Fiske (1959), tahap penerimaan reliabiliti sesuatu instrumen kajian menunjukkan responden telah menjawab soalan atau pernyataan dalam keadaan konsisten. Pentafsiran pekali realibiliti yang boleh diterima mengikut pengamal penyelidikan dalam sains sosial ialah lebih daripada $= 0.60$ (Kubiszyn dan Borich 2000). Dengan menggugurkan butiran-butiran yang merendahkan pekali tersebut (dalam *construct* dan *indicator* item), penyelidik boleh meningkatkan nilai reliabiliti terhadap alat ukur. Berdasarkan bacaan nilai pada Jadual 1, koefisien reliabiliti adalah pada tahap sederhana (>0.674) pada pembolehubah Tabiat Menonton Wayang,

Analisis Inferensi

Kajian ini ingin mengenal pasti tabiat penonton filem dalam kalangan remaja, pengetahuan mereka berhubung dengan peraturan dan undang-undang kawalan dan penapisan filem, dan persepsi mereka terhadap dasar kawalan dan penapisan filem. Beberapa kenyataan dalam soal selidik telah dibentuk untuk mengukur perkara-perkara tersebut. Untuk tujuan ini, pengkaji menggunakan analisis min dan sisihan piawai untuk mengesan pengetahuan dan persepsi remaja terhadap undang-undang kawalan dan penapisan filem.

Jadual 2 menunjukkan min dan sisihan piawai secara keseluruhan untuk tabiat penonton (min=3.27; SD=0.45), pengetahuan (min=3.43; SD=0.43) dan persepsi (min=3.38; SD=0.39).

Jadual 2: Min dan sisihan piawaian keseluruhan

ITEM	MIN	SD
<i>Tabiat</i>	3.2711	.4477

Analisis Perbincangan Kumpulan Fokus

Perbincangan kumpulan fokus dibuat kepada 3 kumpulan remaja yang seramai 19 orang informan. Perbincangan kumpulan fokus ini dilakukan terhadap tiga kumpulan khalayak yang homogen agar dapat mencetus penyertaan yang aktif dan dinamik dalam kalangan mereka. Maklumat yang diperolehi melalui perbincangan kumpulan fokus ini memberi panduan mengenai tabiat menonton filem dalam kalangan remaja serta pengetahuan dan persepsi remaja terhadap penapisan filem. Perbincangan kumpulan fokus ini berpandukan satu set soalan yang mengandungi beberapa soalan bagi menjawab objektif kajian.

Perbincangan kumpulan fokus telah dibuat dalam bilik mesyuarat Pusat Pengajian Media dan Komunikasi, Fakulti Sains Sosial dan Kemanusiaan, Universiti Kebangsaan Malaysia, pada hari Isnin, 5 Mei 2014, 9.00 malam hingga 10.30 malam untuk kumpulan yang pertama. Pertemuan kumpulan kedua pula telah dibuat pada hari Rabu, 7 Mei 2014 dari pukul 9.00 malam hingga 10.30 malam dan manakala pertemuan kumpulan ketiga telah diadakan pada hari Jumaat, 9 Mei 2014 dari pukul 3.00 petang hingga 4.30 petang. Perjalanan sesi perbincangan telah direkodkan dengan alat perakam suara dan secara bertulis. Selepas sahaja selesai proses perbincangan, data ditranskripsi dengan bantuan bahan rakaman audio.

Jadual 3: Jumlah informan mengikut jantina dan kumpulan etnik

Kump.	Bilangan informan	Lelaki			Perempuan		
		Melayu	Cina	India	Melayu	Cina	India
1	7	-	1	2	3	1	-
2	6	4	-	-	2	-	-
3	6	3	-	-	3	-	-
Jumlah	19	7	1	2	8	1	-

PERBINCANGAN

Tabiat Menonton Filem Dalam Kalangan Remaja

Secara keseluruhan, sebahagian besar informan yang ditemubual mempunyai tabiat menonton filem-filem yang berunsur ganas. Hal ini kerana filem-filem ganas tidak memberi kebosanan pada mereka berbanding filem lain. Selain filem ganas, informan juga turut minat menonton filem berunsurkan seram dan komedi. Kebanyakan informan menyatakan mereka tidak mempunyai tabiat menonton filem-filem berunsurkan sejarah, dokumentari dan lucu. Seterusnya, informan juga tidak menetapkan sela masa tertentu untuk pergi menonton wayang. Selain itu, antara duit yang dibelanjakan menonton filem di panggung adalah RM20 hingga RM100. Selain itu, kebanyakan informan bersetuju menonton wayang bersama rakan-rakan mereka. Perbincangan juga mendapati remaja lebih gemar menonton filem di Internet berbanding di panggung wayang.

Genre filem paling digemari

Sebahagian besar informan kajian lebih gemar menonton filem-filem ganas seperti transformer, fast furious yang melibatkan aksi-aksi kerana ia tidak membosankan dan tidak mengantuk berbanding cerita-cerita lain.

- ...saya suka menonton filem luar negara..contoh transformer....banyak aksi...tak boring..selain tu macam cerita aksi lumba kereta...fast furious*
- ...saya prefer cerita ganas....suka cerita lawan-lawan...contohnya OMBAK*
- ...bila tengok filem ganas tak mengantuk berbanding cerita yang lain*
- ...sekarang Malaysia nak tiru filem ganas tapi tak jadi..luar negara lagi bagus*
- ...filem luar negara lebih kualiti....tengok ulang-ulang pun tak bosan*

Selain filem ganas, informan juga turut minat menonton filem-filem yang berunsurkan lawak dan seram. Informan lebih gemar menonton filem seram dari luar negara seperti Thailand berbanding Malaysia kerana filem seram luar negara lebih realiti berbanding filem seram tempatan.

- ...saya suka cerita hantu Thailand berbanding Malaysia..lebih seram cerita hantu Thailand..cerita hantu Malaysia lawak bodoh*
- ...suka layan cerita korea...running man...*
- ...saya jarang menonton wayang cerita melayu sebab saya rasa rugi bila menonton..tapi kalau cerita berunsurkan lawak saya suka*

Walau pun, informan kajian lebih gemar menonton filem-filem ganas, seram dan lawak, tetapi filem yang berunsurkan sejarah, dokumentari dan lucah mereka tidak gemar menonton

- ...saya tidak suka cerita berunsurkan sejarah atau dokumentari..tapi ada tengok kadang-kadang sebab cerita menarik dah tak de*
- ...saya tak suka cerita yang berunsur seks yang berlebihan*
- ...saya tidak pernah menonton filem lucah..tapi setakat cium-cium sikit-sikit tu ada lah tengok*

Kekerapan menonton

Secara umum, informan tidak menetapkan sela masa tertentu untuk pergi menonton wayang. Hal ini kerana remaja lebih gemar menonton filem berdasarkan jalan cerita filem berkenaan. Sebagai contoh sekiranya jalan cerita filem A menarik maka mereka pergi ke panggung wayang untuk menonton. Berikut adalah antara jawapan yang diberikan oleh informan kajian.

- ...saya menonton filem di wayang setiap hujung minggu..ikutlah kalau ada cerita best keluar baru nak pergi tengok..kalau tak de cerita tak tengok*
- ...saya rasa saya tengok sebulan sekali...tak tentu jugak*
- ...selalu tengok filem tapi kalau pergi wayang setiap kali pergi shopping mall*
- ...kadang-kadang bila minggu tu banyak cerita best, saya akan pergi wayang kerap*
- ...wayang tu aktiviti wajib setiap kali lepak keluar dengan kawan-kawan sebab itu aktiviti wajib dan dekat.*
-setiap kali stress study saya akan ke panggung wayang*

Perbelanjaan menonton filem

Pada keseluruhannya, kebanyakan informan telah menghabiskan duit perbelanjaan menonton filem di panggung dalam anggaran minimum RM20 ke maksimum RM100. Ini termasuklah duit perbelanjaan untuk tiket filem dan makanan.

*...selalu kalau tengok wayang tak sedar berapa banyak habis..selalu beli tiket..beli pop corn jela
...anggaran maybe dalam RM50.
...saya setiap kali tengok wayang akan belanja dalam rm100...saya selalu belanja kawan-kawan juga..tapi ada masa mereka ada jugak belanja saya..ikut turn
...saya tengok wayang beli tiket je...jarang beli makanan
...belanja tengok wayang dalam RM30.*

Teman menonton

Apabila ditanya mengenai teman menonton rata-rata informan lebih suka menonton bersama rakan-rakan mereka berbanding ahli keluarga.

*...saya pergi ke wayang dengan rakan-rakan..jarang pergi bersama ibu-bapa atau adik beradik
...saya lebih suka tengok wayang dengan kawan-kawan sebab ibu bapa saya sibuk bekerja
...lebih bersama kawan-kawan bila keluar*

Penontonan filem di panggung atau Internet

Majoriti daripada informan dalam kajian ini bersetuju lebih gemar menonton filem di Internet berbanding di panggung. Kebiasaannya mereka memuat turun dari Internet seperti youtube dan sebagainya. Informan juga berpendapat menonton filem di panggung terutama filem-filem tempatan merupakan suatu pembaziran.

*...so tempat yang selalu kami pergi adalah panggung wayang
...ayah saya tidak izinkan saya pergi tengok wayang..saya tidak pernah ke wayang..tengok astro first je...selain itu ada jugak tengok kat Internet
...layan youtube kadang-kadang
...layan dua-dua..ada tengok kat wayang ada tengok kat Internet..kalau bosan lepas study download cerita kat youtube
...saya suka download cerita kat Internet sebab tak semua cerita ada dipanggung
...kalau cerita melayu kebanyakannya download je..sebab saya rasa membazir kalau tengok cerita melayu di panggung*

Tabiat Penontonan Filem

Jadual 3 menunjukkan tabiat penontonan filem dalam kalangan remaja. Secara keseluruhan, remaja memang gemar menonton filem (min=3.99; SD=0.89). Mereka lebih gemar menonton filem tempatan berbanding filem luar (min=2.93; SD=0.97), filem dokumentari berbanding filem wayang (min=2.80; SD=1.02). Jika dilihat dari aspek teman untuk menonton, remaja gemar menonton bersama rakan sebaya (min=3.99; SD=0.92), diikuti ahli keluarga (min=3.84; SD=0.96) dan menonton sendirian (min=2.95; SD=1.13). Dari aspek medium

pula, remaja gemar menonton filem di panggung wayang (min=3.68; SD=1.02), diikuti televisyen (min=3.49; SD=0.91) dan youtube/internet (min=3.31; SD=1.02).

Jadual 4: Tabiat penonton filem dalam kalangan remaja

Soalan	MIN	SD
Saya suka menonton filem	3.9933	.8959
Saya suka menonton filem bersama rakan sebaya	3.9933	.9216
Saya suka menonton filem bersama ahli keluarga	3.8400	.9613
Saya suka menonton filem di panggung wayang	3.6800	1.0170
Saya suka menonton filem cinta	3.5033	1.0165
Saya suka menonton filem di televisyen	3.4900	.90884
Saya suka menonton filem keagamaan	3.4867	1.0987
Saya suka menonton filem melalui youtube/internet	3.3100	1.0185
Saya suka menonton filem ganas	3.1567	1.1931
Saya suka menonton filem seorang diri	2.9467	1.1290
Saya lebih suka menonton filem tempatan berbanding filem luar	2.9267	.9752
Saya suka menonton filem hantu/tahyul	2.9167	1.2225
Saya menonton filem di youtube seorang diri pada waktu malam	2.8767	1.1716
Saya suka menonton filem dokumentari berbanding filem wayang	2.8033	1.0237
Saya suka menonton filem seks	2.1433	1.2031

Jika dilihat dari jenis filem yang ditonton pula, remaja gemar menonton filem cinta (min=3.50; SD=1.02), filem keagamaan (min=3.49; SD=1.09), filem ganas (min=3.16; SD=1.19), filem hantu/tahyul (min=2.92; SD=1.22) dan filem seks (min=2.14; SD=1.20).

KESIMPULAN

Secara keseluruhan, para informan yang ditemui rata-rata mempunyai tabiat menonton filem yang berunsurkan ganas dan aksi. Hal ini kerana filem-filem berkenaan menarik dan tidak memberi kebosanan pada mereka. Walau bagaimana pun mereka tidak gemar menonton filem-filem yang berunsurkan sejarah, dokumentari serta lucu. Selain itu, informan juga tidak menetapkan sela masa tertentu untuk pergi menonton wayang. Seterusnya remaja juga membelanjakan wang antara RM20 hingga RM100 ketika menonton filem di panggung wayang. Selain itu, remaja juga lebih gemar menonton wayang bersama rakan-rakan mereka berbanding dengan ibu bapa atau adik beradik. Hal ini kerana apabila mereka keluar menonton wayang bersama ahli keluarga berasa kurang selesa dan tambahan pula kadang kala ibu bapa agak sibuk dengan kerja mereka. Internet juga menjadi medium popular dalam kalangan remaja menonton filem berbanding di panggung wayang.

PENGHARGAAN

Kajian ini adalah sebahagian daripada penyelidikan daripada geran SK-2014-003 yang dibiayai oleh Bahagian Kawalan Penapisan Filem dan Penguatkuasaan Kementerian Dalam Negeri Malaysia.

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Asean Economic Community (AEC) Challenge for Local Entrepreneur on Developing Sustainable Business in Jatinangor

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ABSTRACT

The ASEAN Economic Community as an integration of the ASEAN member economies, enacted since late 2015, will at least affect the business of local entrepreneurs in various ASEAN member countries, including Jatinangor. The free market, the rapid flow of information, the ease of people's mobility are the challenges to business existence. On the one hand, the AEC may pose a threat to economic security if Jatinangor entrepreneurs are not hesitant about the ongoing reality and the regulations built into the AEC blueprint. On the other hand, a potential market is open to business expansion when Jatinangor entrepreneurs realize and understand the characteristics of the AEC so as to determine strategies for building sustainable businesses. Students of ASEAN member countries are increasingly easy to learn at universities in Jatinangor. Foreign entrepreneurs outside Jatinangor, not a few who want to build a business in Jatinangor. With the high cost of living in Jatinangor, the business consortium is an option to raise capital and keep business in Jatinangor within the next few years. Because, no one can guarantee the business continuity tomorrow. This paper intends to describe the various AEC challenges and how attitudes of local entrepreneurs, especially in Jatinangor, in order to maintain the existence of their business under AEC competitive conditions.

Keywords: Asean economic community, sustainable business, local businessman Jatinangor

INTRODUCTION

The ASEAN Economic Community as an integration of the ASEAN member economies, enacted since late 2015, will at least affect the business of local entrepreneurs in various ASEAN member countries, including Jatinangor. The free market, the rapid flow of information, the ease of people's mobility are the challenges to business existence. On the one hand, the AEC may pose a threat to economic security if Jatinangor entrepreneurs are not hesitant about the ongoing reality and the regulations built into the AEC blueprint. On the other hand, a potential market is open to business expansion when Jatinangor entrepreneurs realize and understand the characteristics of the AEC so as to determine strategies for building sustainable businesses. Students of ASEAN member countries are increasingly easy to learn at universities in Jatinangor. Foreign entrepreneurs outside Jatinangor, not a few who want to build a business in Jatinangor. With the high cost of living in Jatinangor, the business consortium is an option to raise capital and keep business in Jatinangor within the next few years. Because, no one can guarantee the business continuity tomorrow.

Challenges and Opportunities of MEA for Jatinangor Local Entrepreneurs

There are many challenges when Indonesia signs the MEA Agreement, one of the challenges to ASEAN's increasingly tough economic competition among ASEAN countries. Aside from being a challenge, the presence of MEA also presents many opportunities that can be taken to improve the Indonesian economy. There are at least 12 Sectors with Great Potentials to



Develop the MEA Free Market. In accordance with ASEAN policy, the MEA prioritizes 12 sectors that will open its opportunities to enter ASEAN free market. Of the 12 sectors, 7 are in the trade sector of goods covering agricultural, automotive, electronic equipment, rubber-based industries, textile industries, wood-based industries and fisheries industries. (Okezone.com).

Other business opportunities exist in trading in the services sector which includes business in the field of information technology, logistics, health services and tourism. Especially with regard to opportunities in the tourism sector, Indonesia has many advantages that can be developed so as to compete with other ASEAN countries. MEA also targets many other sectors that exist in each ASEAN Country. The creation of ASEAN-free free market, making countries in the ASEAN region can be more focused to maintain economic stability, especially in the face of competition from abroad such as America, China, South Korea, Japan and also from European countries that had been aiming ASEAN as a market for their products.

For Indonesia, free market competition MEA, has its own advantages if the opportunities and challenges can be managed properly. This is because Indonesia has tremendous potential of natural resources to be marketed overseas. Indonesia's natural wealth that includes the richness of the sea, forests, mining, agriculture and also the result of intellectual innovation in the creative industry sector is abundant. In this case Indonesia could become a potential producer country. However, in addition to the abundant natural wealth, Indonesia has a very large population, with a very large population that makes Indonesia as a potential market to be worked on by other countries. This is one of the challenges that need to be anticipated so that Indonesia does not become a consumer country for products from abroad. Therefore, the government should be prepared early on to socialize positive / negative impacts with the existence of this MEA to various layers of society in order to prepare immediately.

In the context of business development in Jatinangor, the challenges and opportunities of the MEA should encourage local entrepreneurs to improve themselves and prepare their best products in order to compete with the entrepreneurs and products from abroad. Jatinangor local entrepreneurs must be keen in developing the business sector in harmony with the needs of the MEA. There are several potential business sectors to be developed in Jatinangor in order to win the competition in the era of MEA. The business sectors are among others:

1. UMKM sector

SMEs in Jatinangor are listed as new business units slightly. SMEs are categorized into the type of food business, craft and bond market citizens (ikwapa). Food business, includes: opak, emping melinjo, snack, spinach chips, banana sale, cireng, miscellaneous chips, chicken nuggets, cassava tapes, flavored potatoes, yoghurt, brown sugar, chocolate flavor, cilembu, civet coffee. UMKM is registered with 26 new business units. Handicrafts business, including: wood carving, arumba angklung, air rifle, moslem clothes, clothing, embroidered, knitted, macrame, puppet show, acrylic, convection, and batik. UMKM is only registered with 22 business units. Ikwapa registered new nine working groups (pokja) (www.jatinangorku.com, accessed 15-09-2015).

Food and handicraft business developed by UMKM Jatinangor is a typical product of Jatinangor. Readiness is always the 'thing' in question in the face of free market, both from business actors and government, especially readiness in the face of competition. The government that does not prepare its people in the free market and just sign a partnership is

like plunging its people into a loose sea without swimming and float skills. Mentally to the entrepreneurs, competition is a thing that is always attached to the business. Ready or not, business actors must always be ready to compete.

One of the problems of SMEs according to the Ministry of Cooperatives and SMEs, ie Cooperatives and small micro enterprises are not ready to face the ASEAN Economic Community

Many obstacles experienced by small and medium business actors, especially regarding the quality of production that the average has not been able to compete in the international class become a challenge in itself how they standardize their products in order to compete in the era of MEA.

2. Investment Sector

The investment sector that becomes the target for business people is investment in property. With the high level of mobility people from different regions to Jatinangor increasingly create new markets in the field of property. Business investment in the field of property such as apartments and housing to be a very good prospect. In addition to the property sector, investment options can also be directed to the agricultural sector. With vertikultur system (land upwards) becomes an option when agricultural land is narrowed. Investment can also be done in several businesses such as culinary business, handicraft by Jatinangor by -kiy khas, transportation services also become an opportunity in the future to invest in tourism business sector based on education and culture.

3. Business Sector in the Field of Education

As a Strategic Area of Education, Jatinangor has a great opportunity for the emergence of formal and informal education sector. Some business sectors in this field of education, among others; educational consultancy services, training or specific competency-based courses, natural schools, language courses, scientific writing training, publications, and so forth. The emergence of middle and upper schools is the answer to the growing demand for such educational institutions.

4. Creative Business Sector

The character of Jatinangor as an educational area will easily create or create various forms of creative activities that ultimately encourage the emergence of business or creative business more concrete and greater. Creative product-based businesses like this are very suitable applied in the era of the MEA, a competition that keta and involve many people would require a greater creative effort. Various activities in order to create goods and services in a creative and innovative will encourage the advancement of creative efforts in an area, not least for Jatinangor.

During this time Jatinangor already famous as a center of creative industries in the field of handicrafts, some villages in jatiangor area such as Cipacing Village, Cikeruh, Cibeusi, and the village is famous for its craft industry. This is the capital where the creative society naturally grows and has the economic potential that can be developed. Especially with the four universities in Jatinangor can supply thousands of creative actors who memeiliki intellectual capital as initial capital of creative effort.

Thus in this era of MEA, Jatinangor is very suitable to be developed into an area based on creative effort. The abundance of human resources with its intellectual equity is a major asset in growing a large and sustained creative effort.

5. Online Business Sector

Internet based business in Jatinangor can grow well. This is due to the high number of activities in Jatinangor, so the potential of this business is also a business that is highly regarded by the entrepreneurs in the era of information technology today. Some types of online businesses that can be established in Jatinangor within the framework of MEA include; online consultation, freight forwarding, online application-based transportation, writing services to legal affairs.

The existence of online facilities such as websites, blogs, homepages, and other social media can be a very promising business tool to sustain the existence of production activities and other e-commerce activities. The presence of MEA, various activities of e-commerce or online-based business is getting the convenience. The consequences of wider market coverage require faster and easier services to be overcome by this online-based business.

6. Tourism Sector

Jatinangor can also be developed as a tourist area based on education and culture. With the existence of several universities in Jatinangor such as; IPDN, IKOPIN, ITB and Unpad become the main attraction for thousands of people to come to Jatinangor. Both coming from domestic and abroad. This can grow a variety of business opportunities or business. Various types of businesses such as transportation services, culinary, lodging provision, souvenir production, handicrafts, and also creative endeavors aimed at tourists can be managed in the Jatinangor area.

In addition to the six sectors that have been mentioned above, there are many other sectors that are potentially to be developed in this era of MEA. The many needs of thousands of people who come to Jatinangor is a unique opportunity and challenges for business actors in Jatinangor. Required tenacity, great vision and strong commitment to the business can be done in a sustainable manner. In fact in Jatinangor a lot of business that closed temporarily many also new business opened, in Jatinangor business dynamism is a challenge for anyone who will do business in Jatinangor. It takes entrepreneurs who have creative mindset, visionary and wise to be the winner in this era of MEA and Jatinangor have these characteristics.

Attitudes and Mindset to Build Local Jatinangor entrepreneurs in MEA

To respond to these challenges can begin with a change of mindset, which is to change thinking compete with collaborative thinking. It is in this way of collaboration that any deficiencies and advantages will blend into power so that every country that exists either weak or strong economically in the MEA entity will grow into the economic strength of the region.

The transformation of thought in dealing with MEA is very important for every actor in MEA, both state actors, community, community, media crew, and individuals including local entrepreneurs. With regard to local entrepreneurs in Indonesia generally and Jatinangor in particular the transformation of thought is very important to build excellence and

competitiveness that mutually prosper each other so that business activity continues to grow sustainably.

To build a sustainable business in the MEA Era, local Jatinangor entrepreneurs should transform their business characteristics into three business forms:

First, Business Education. Jatinangor that has been established as a strategic area of national and strategic areas of education has an attraction for many people to come and gain knowledge at various universities in Jatinangor, such as; Unpad, ITB, IPDN, IKOPIN and various educational institutions that grew up in Jatinangor education area. This educational activity in an economic perspective has an enormous profit value in improving the prosperity of a region. In this case education becomes a very strategic business in improving people's welfare. The activities and products of this educational business are in the form of books, articles, journals, research, training, consultations, and the emergence of many spin-offs and startups that evolve into prospective entrepreneurial entities.

Second, Creative Business. The Ministry of Tourism has established 15 sectors of the creative economy, among others; Research and development, architecture, fashion, culinary, film, craft, computer design, photography, performing arts and others with business development focusing on the development of intellectual resources. Relating the intellectual resources needed in building a creative business certainly can not be separated from the existence of educational activities. Therefore, it can be said that creative business is a continuation of the business of education, even a logical implication where in an area there is an educational entity, then in the region will gradually have the character, product, and creative culture. With this potential then Jatinangor become a very potential area to be developed in business menajdi creative business. Surely this will encourage the emergence of entrepreneurs in the 15 sectors of the creative economy that can bring Jatinangor region can build excellence and competitiveness in Era MEA.

Third, Tourism Business. The next form of business transformation is the tourism business. In order for local entrepreneurs Jatinangor can grow in the era of the MEA is to manage its business into a form of tourism concept. The uniqueness or locality of a region in the global era becomes its own potential attraction to bring profit. The uniqueness of Jatinangor as education area with multiplier effect its very big economy, then produce activity and creative product of course become the main attraction for many people to come to region Jatinangor. Motives can vary, ranging from studying, doing business, and become tourists. Tourism business that can be developed in Jatinangor, among others: Educational and Cultural Tourism, Cultural Heritage Tourism Loji and Ring Jmebatan, Culinary Tourism, Craft Tourism, for example in the Village Cipacing, Nature Tourism denag the earth camps kiara umbrella and Tracking manglayang mountain and Mount Geulis , not to mention Jatinangor being built as a Cultural Park of Science and Technology in an integrated manner. It will be an attraction for many people visiting Jatinangor.

The three forms of transformation that can be done by local entrepreneurs in cooperation with other regional actors can be described as follows:

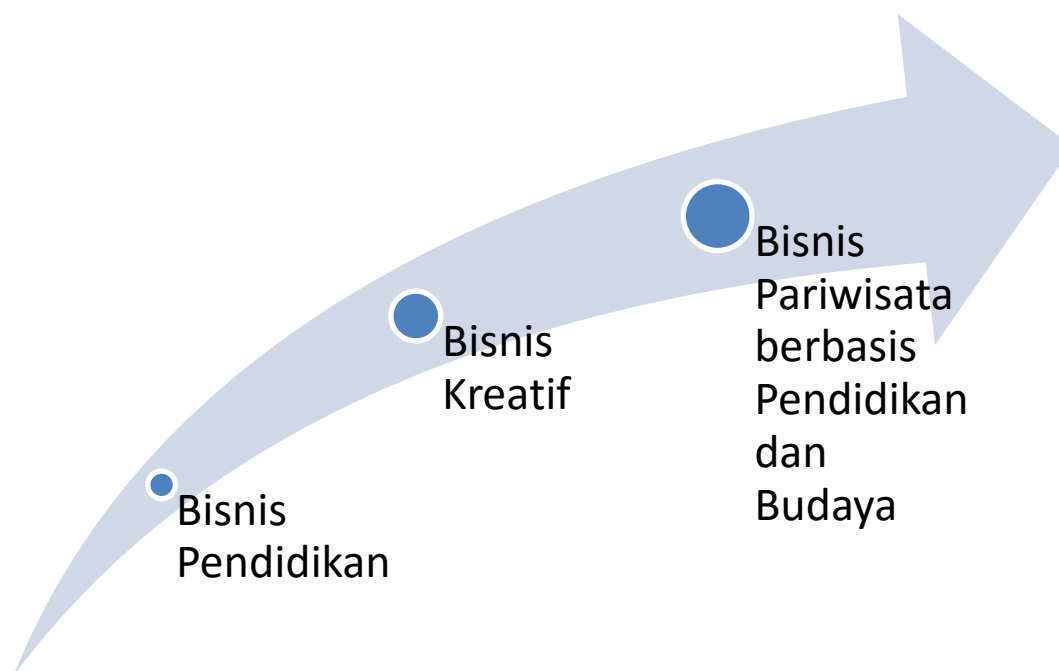


Figure 1. Transformation of Sustainable Business in Jatinangor

Changes in mindset that can be in the scope of data and information, knowledge, creativity, vision and wisdom (wisdom). With the change of mindset in various scope it is expected Jatinangor local entrepreneurs can compete in this Era MEA. The maturity of local entrepreneurs' mindset about business data and information, business knowledge, business creativity, business vision, and business wisdom is an important asset to winning increasingly fierce and dynamic competition. It takes more than just business knowledge, now wisdom is the decisive factor in building a sustainable business.

To quote what Jack Ma, CEO of Ali Baba Corp, said: 'Now is not the time of competition in science but the competition of wisdom and to win it, one must develop the imagination, creativity and team works and multiply the experience by doing a lot of effort' .

What can be said by Jack Ma above can be an inspiration for business development in Jatinangor education area. As an area developed with education to be its *sokogurunya*, it becomes a necessity if business activities developed in Jatinangor characterize scientific, creativity and innovation as well as a strong imaginative approach. The business products developed based on scientific research become one of the hallmark of business products that exist in Jatinangor. In the perspective of design thinking the product must be created on the basis of care or empathy to existing problems and done by putting forward a mutually beneficial collaboration.

Business Collaboration

Once the business mindset is built in such a way, what the local entrepreneurs need to do is to do business collaboration, both with local entrepreneurs and with foreign entrepreneurs. Collaboration between local entrepreneurs Jatinangor. The need to build power in this era of global competition forces every entity to perform activities in team works. Collaboration becomes one of the ideal forms that need to be built so that the business climate and business

activities can grow in a sustainable and mutually beneficial. For example: Culinary entrepreneurs, working with photography and fashion entrepreneurs to make the culinary visit there is a shared photo service and also at the end of the visit there is a fashion display so that visitors in a single activity get a variety of product choices. Collaboration like this will provide a unique experience for consumers or visitors so that visitors feel comfortable and comfortable because many of their needs are met easily and satisfactorily. Another example is ; The collaboration of BUMDES (Village Owned Enterprise) with home industries, both the food industry, craft, fashion, and performances around where the BUMDES is located will create the emergence of rapidly growing economic blocs.

Collaboration of local entrepreneurs with national entrepreneurs. Collaboration that can be done is in the form of business assistance and equity participation and transfer of business experience so that local entrepreneurs can have business competitiveness that can ensure the sustainability of its business.

Collaboration of local entrepreneurs with foreign businessmen. The consequence of the MEA is the existence of business activities that can be run across the country becomes inevitable. So the collaboration of lokan entrepreneurs with foreign businessmen becomes a necessity in the development of sustainable business going forward. Forms of collaboration that can be done, among others through a balanced and mutually beneficial import export program, transfer or transfer of technology in a just manner, as well as investment of foreign entrepreneurs to local entrepreneurs with ownership of place there to local businessmen. This is to ensure that the strategic assets of the region are not transferable to foreign parties. This understanding is important to have in order for this collaboration all parties to mutual benefit and sovereignty are respected.

Building a sustainable business by collaborating is a necessity in this global era, for it takes the right understanding and ability to make collaboration work well. There are at least four things that need to be built so that the collaboration of business can work well. *First*, Vision; Each party that will collaborate must first equate the vision. Vision is a better picture of the future that collaborators have in common. The same vision will make it easier for actors to collaborate. In this case local and foreign businessmen and other collaboration actors, such as; government, investors, campus, mass media, and community must understand what the vision of the MEA is. At least MEA's vision to increase the economic prosperity of the countries incorporated in the MEA is understood and agreed upon. With the similarity of vision, the collaboration actors can step in the next step to realize the vision.

Second, Commitment; a vision can be executed if there is commitment from collaboration actors. The existing commitment can be in the form of MoU signing or collective labor agreement, whether in the form of product exchange, human capital, investment or infrastructure. This commitment is a tangible form of collaboration that can drive a variety of business resources to grow and expand.

Third, Communication; It becomes very important, that a collaboration in the world with two-way communication and mutual exchange. A long-term collaboration period that requires a good communication process, so that understanding in collaboration can be avoided. One important aspect of communication is that language linguists and collaborator

collaborators capture a clear message of the various agreements that have been made. Both in the form of haka and obligations and various sanctions in the event of a violation.

Fourth, TRUST. TRUST with capital letters is not just a trust, but also a trust here as a legal entity that guarantees the ongoing collaboration in a sustainable and mutually beneficial. The evidence and progress built into the collaboration will foster strong trust. With concrete evidence every actor will trust each other and with good progress will foster and reinforce the hope that collaboration is an effective means to build prosperity and prosperity together.

Of course, the four elements of collaboration that must be understood and do together in the implementation of the collaboration will not work well if every collaboration actor does not have a full awareness of the importance of collaboration for the future of their business. Awareness in the intent is the knowledge and empathy of each actor to the other collaboration actors so that appear mutual respect, mutual respect, help and mutual interests of the common.

Strategy to develop MSMEs in Jatinangor in facing MEA

Collaboration of inward-looking and outward looking business strategy is directed to SMEs in Jatinangor able to grow and develop in MEA. The description of the business strategy is shown in the figure below:

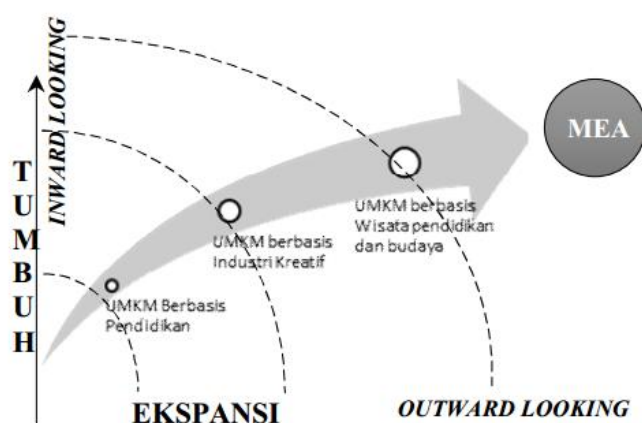


Figure.2. Jatinangor UMKM Development Strategy in MEA Era

Jatinangor as an educational area is a region-specific potential that provides academics as actors capable of contributing to the design of business strategies. Inward looking strategy designed for MSMEs to grow as an effort of the people of Jatinangor able to exist in ASEAN free market. Outward looking strategy emphasizes exports as an expansion of UMKM Jatinangor business. Collaboration of these two strategies was built to develop SMEs Jatinangor based on people's business through a series of stages of development, namely: i) stage of SMEs based education, ii) SMEs based on creative industries, and iii) SMEs based on education and culture. The first stage, SMEs based on education is directed to improve the quality of products so as to meet international standards such as ISO and halal product standards for domestic market share and ASEAN free market. Research and academic support are pioneers in this stage. Universities are encouraged to produce innovative, creative and novelty products that Jatinangor society can implement. The second stage, SMEs are based on creative industries. Characteristics of this stage is the creativity that has been entrenched in the Jatinangor community as well as the creativity of the results of regional and global interactions. New and fresh ideas, unique and interesting as the character of the

creative industry into capital to boost SME growth as well as business expansion in Jatinangor, national, and regional markets ASEAN. Jatinangor universities and local government officials can contribute to develop a creative industrial area. The third stage, MSMEs education-based education and culture is the development of two previous business forms of SMEs business SMEs Education and Business creative.

Conclusions

MEA for Jatinangor is an opportunity and also a challenge that needs to be answered with how to prepare as best as possible to deal with it. The characteristic of Jatinangor as education area can be developed in this era of MEA become creative area and tourism area based on education and culture. The abundance of human resources with its intellectual activity becomes its own big capital to create creative business in Jatinangor. There are at least two important things that need to be prepared by local entrepreneurs Jatinangor in the face of MEA. First, the maturity of the mindset that includes; maturity of data and information, maturity of knowledge, creativity maturity, maturity of vision, and maturity of wisdom. Second, the maturity of collaboration that includes the determination of vision, commitment, communication and trust. With these two things, entrepreneurs in Jatinangor are expected to transform their business into three business forms that are interrelated, business education, creative business and tourism-based business education and culture.

One of the things that need to be applied in sustainable business in jatinangor is to transform UMKM business from UMKM business based on education, creative-based UMKM business, to UMKM business based on education and cultural tourism. In addition to the sector of SMEs sustainable binary transformation can also be applied in various types or other business sectors.

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Attitudinal Factors and Entrepreneurial Intention of Students in a Private College

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ABSTRACT

Past studies had tended to place greater emphasis on passion and interest shown by students towards entrepreneurship. However, student's attitudes had been found to influence entrepreneurial intentions, but few studies have unpacked the attitudinal construct and there were lack of studies on private colleges in Malaysia. This study was conducted to examine the components of attitudinal factors that influence the entrepreneurial intentions of students in a private college. The components of attitude includes economic challenges and opportunities, job security and workload, free of responsibilities, self-awareness and confidence. The study involved a total of 115 engineering students from 8 different courses of study in the German-Malaysian Institute (GMI). These students were obtained using purposive sampling technique and data were analysed utilizing means, cross-tabulation and Spearman correlation analysis. The study found that there are three dominant components of attitude that are associated with entrepreneurial intention of students which are challenges and economic opportunities, job security and workload and self-awareness. However, only two components namely challenges and economic opportunities and self-awareness that correlated strongly with the entrepreneurial intentions of students. The implications of the study to the policy-makers responsible for the private institutions is to strategize attitudinal programs on self-awareness and industrial experience/exposure to improve students' entrepreneurial intention.

Keywords: entrepreneurial intention, attitude, economic challenges and opportunities, self-awareness

INTRODUCTION

The field of entrepreneurship has gained traction in Malaysia since the implementation of the 9th Malaysia Plan (2006-2010) and 10th Malaysia Plan (2011-2015) where it has become one of the strategic efforts in improving the skills development and entrepreneurship programme in Malaysia. The development of entrepreneurship in Malaysia does not only contribute towards the country's economic growth, it also contributes towards addressing various social issues faced by the country, especially issues of unemployment among the university graduates in this country.

The problem of unemployment among students of institutions of higher education is one of the issues that is often discussed in the society. Presently, unemployment is seen as a serious illness that has spread whereby each year the percentage of unemployed graduates increases even further (Ravi, 2015). Nevertheless, the government has undertaken various measures including encouraging the participation and involvement of graduates in entrepreneurship through policies and programmes provided such as the Institute of Higher Education Entrepreneurship Development Policy and by making entrepreneurship courses at Public Universities and the Private Institutions of Higher Learning compulsory (Lili Nur Izyan Safuraa Musa, 2016). In addition, Mohd Salleh Din (2002) stated that such strategies can nurture entrepreneurial culture among graduates and can also change the mentality of graduates from being a wage earner or salaried worker to being a self-employed person.

However, many of the previous studies on entrepreneurship among students have only focused on the predisposition of students towards career as entrepreneurs and factors that influence students' interest in entrepreneurship; in addition, these studies have also only focused on school students, Polytechnic students, and university students and lecturers as well as graduates of public universities in general (Mohd Zaid et al., 2010; Selvadurai et al., 2012). Furthermore, research on entrepreneurship among students mostly look at the issue in general such as factors that influence entrepreneurial interest among students but specific studies on factors of attitude and entrepreneurial intention have not been much researched into in Malaysia especially among students in Private Institutions of Higher Learning (PIHL). Therefore, this study sought to examine attitudinal factors that influence students' entrepreneurial intention. Attitudinal factors include economic challenges and opportunities, job security and workload, free of responsibilities, self-awareness and confidence. On the other hand, entrepreneurial intention includes the students' aspiration as an entrepreneur, inclination or predisposition towards becoming an entrepreneur in the future, having the intention to be an entrepreneur, the desire to start their own company, and the desire to be their own boss.

THEORETICAL FRAMEWORK

Characteristics of Entrepreneurs

Entrepreneur refers to the individuals who engage in any kind of business according to their creativity in managing and making the business a success, in addition to having certain characteristics that propel them towards exploring the field of entrepreneurship such as making the effort to venture into the world of business and the willingness to take risks (Muhammad Fadir, 2012). Busenitz and Barney (1997), and Barjoyai (2000) stated that positive attitudes such as the willingness to do things quickly, being patient in facing situations of uncertainty, having self-confidence and being innovative are important characteristics for an entrepreneur, in addition to having tremendous positive belief or confidence in doing and achieving success in the things that they do. According to them, this is because individuals who have these characteristics are capable of becoming successful entrepreneurs for a long period of time and are also capable of handling all the obstacles faced by using certain strategies and are exceptional in conducting their business. Meanwhile, the factors of independence, challenges and desire to be self-reliant are also some of the factors that attracted some people to be actively involved in the entrepreneurial field (Kolvereid, 1996 in Ravi, 2015).

Attitudinal Factors

According to Baharu Kemat Al-Haj and Mohammed Zain Yusof (2013), attitude is a psychological symptom that cannot be seen as a whole through behaviour but can be demonstrated through actions and is all that is implied within the individual as his motivation to act and do something. This definition reveals the ambiguous relationship of psychology with the outcome shown through a person's action. Fishbein and Ajzen (1975 in Wan Mohd Zaifurin and Noorun Nashriah, 2009) also provided explanation about attitude whereby attitude is described as the feelings of an individual whether it is positive or negative towards a certain thing or action. Nevertheless, Wu and Wu (2008) mentioned that a person's attitude is influenced by beliefs and opinions that one holds. Based on the Theory of Planned Behaviour, an individual's attitude is influenced by behaviour through the resulting intention (Schwartz et al., 2009). According to Mohd Osman (2007), there are several attitudes that must exist in a successful entrepreneur, namely self-reliance, determination, creativity, innovation, revelling in challenges, having visions and aspirations, seeing and seizing opportunities, confidence in own ability, energetic, diligent, high-spirited and having initiative. In his study on factors that influence the Diploma of Engineering students at Ungku Omar Polytechnic (PUO) towards venturing into entrepreneurship, Mohd Shahrir (2015) found that there were several

driving factors that influenced the students’ involvement in entrepreneurship such as the aspects of encouragement, leadership, skills, motivation, and adequate experience.

Entrepreneurial Intention

Bagozzi (1989 in Mohd Afis, 2013) stated that psychologists found that intention is an important determinant of a person’s behaviour. Therefore, entrepreneurial intention is the resulting outcome to start in the field of entrepreneurship whereby the decision has been planned through intention. Everyone has the potential to become an entrepreneur as a result of self-awareness or the push for survival that necessitates a person to start a business; however, without sufficient entrepreneurial intention, changes towards the field of entrepreneurship will not happen. Choo and Wong (2009) interpreted entrepreneurial intention as the search for information that can be used to fulfil the goal of business or venture creation. Entrepreneurial intention can also describe the consideration of the possibility of a person having his or her own business. Therefore, one’s personal commitment is an important aspect in establishing entrepreneurial intention. The process of starting as an entrepreneur is considered an activity that requires an individual to seek interesting opportunities (whether known, discovered, or created) developing plans to exploit the business potential opportunities, gathering resources, and the stakeholders need to implement those plans and execute the plans (Valliere, 2015). A person who wants to be an entrepreneur need to be smart enough to find gaps or openings in an industry to be turned into new ideas for starting a business. Lee and Wong (2004) described entrepreneurial intention as the first step in the process of establishing a venture that is generally long-term in nature. Hisrish et al. (2008) portrayed the desire towards entrepreneurship as an individual’s willingness to become an entrepreneur.

METHOD

Research Area

This study was conducted in the German-Malaysian Institute (GMI) in Bangi, Selangor. GMI is one of the Private Institutions of Higher Learning (PIHL) that specialises in the field of engineering, offering various training programmes and services that comprises full-time diploma programmes, pre-university programmes (A-Level), technical skills enrichment courses, train-the-trainers’ programmes, as well as industrial consultation and services.

Data collection procedure

This study employed the quantitative method with purposive sampling whereby only the students who took the subject of Entrepreneurship were selected as the respondents of this study. A total of 115 diploma of engineering students of various courses from the Production Technology Department who were taking the subject of Entrepreneurship were selected to answer the questionnaire which were distributed during the Entrepreneurship class. During data collection, the respondents were guided to answer the entire questionnaire and respondents were asked to answer the questionnaire during the class. A total of 115 questionnaires were returned, and were used as the sample of this study.

In addition, this study also used reference materials obtained from journals and information obtained from websites to understand the concept of entrepreneurial intention, characteristics of entrepreneurs, entrepreneurial programmes undertaken by the government and various other information that is seen as necessary to support this research.

Data analysis

This study was carried out using the descriptive quantitative method where data from the interview questions were analysed according to certain standards and data from the

questionnaires were analysed with the help of Statistical Package for the Social Sciences (SPSS) software. Mean analysis for comparison of the attitude components and Spearman rho correlation test to examine the relationship between the components of the attitudinal factors and components of entrepreneurial intention were performed. Spearman rho correlation was used because of the non-parametrical statistical form and the ordinal type of data for both the variable items of attitude and entrepreneurial intention components. Comparison of the mean analysis between the attitudinal factor components and Spearman rho analysis were used to look at the relationship between the components of attitudinal factors (economic challenges and opportunities, job security and workload, free of responsibilities, self-awareness, and confidence) and students' entrepreneurial intention.

RESULTS AND DISCUSSION

Basic descriptive analysis was carried out to identify the students' profile and the mean value for each component of attitudinal factors (economic challenges and opportunities, job security and workload, free of responsibilities, self-awareness and confidence) as well as entrepreneurial intention. Significant relationship between the components of attitudinal factors and entrepreneurial intention was also analysed based on the results of the Spearman correlation test.

Student Profile

This study involved a total of 115 respondents who were students from various courses in the Production Technology Department, namely Industrial Design, Machine Tools Maintenance, Mould Technology, Sheet Metal Fabrication & Product Development, Manufacturing System, Tool & Die Technology, CNC Precision Technology and Product and Design Manufacturing. Based on Table 1, a total of 107 male and 8 female students answered the questionnaire. As seen from the distribution of racial frequency, 103 students from the total number of respondents were Malays, which came to 89.6 percent. This is followed by respondents of 'other' races (Others) at 5.2 percent, representing 6 respondents who came from Sabah and Sarawak. Meanwhile, 4.3 percent (5 respondents) were Chinese and 0.9 percent, representing 1 respondent was Indian.

In terms of age distribution, the study found that the age range of the majority of the engineering diploma students who were taking the Entrepreneurship subject was between 22 to 24 years old, which recorded the highest number which was 56.5 percent, representing 65 students from the total number of respondents. This is followed by the respondents of the age range between 19 to 21 years old with a percentage of 40.9 percent (47 respondents), whereas only 3 respondents were of the age range between 25 to 27 years old with a percentage of 2.6 percent.

Table 1. Students' Profile

Information	No. of students (n=115)	Percentage (%)
Gender		
Male	107	93.0
Female	8	7.0
Race		
Malay	103	89.6
Chinese	5	4.3
Indian	1	0.9
Others	6	5.2

Age Group		
19-21	47	40.9
22-24	65	56.5
25-27	3	2.6
Involvement in Entrepreneurial Activities		
Yes	90	78.3
No	25	21.7

Source: Field Work, 2017

Components of Attitudinal Factor

In this study, examination of the attitudinal factor was divided into 5 components, namely Economic Challenges and Opportunities, Job Security and Workload, Free of Responsibilities, Self-awareness, and Confidence. Mean analysis was performed to identify the components that had high mean values which would be selected as the main components in the attitudinal factor. Table 2 shows the mean value for students’ attitude towards the aspect of economic challenges and opportunities. It can be seen that there are 7 elements related to this aspect. The mean analysis measured the highest and lowest mean values based on students’ attitude towards the aspects of economic challenges and opportunities. Findings show that there were 6 elements which had high level of mean in relation to students’ attitude and aspects of economic challenges and opportunities and only 1 element obtained a moderate level. This means that in general, the students have a good level of attitude in terms of the aspect of economic challenges and opportunities.

Elements that had high level of attitude comprised wanting a lucrative income (4.40), wanting an interesting job (4.34), choosing a job that can highlight own ability/talent (4.28), wanting a job that can give motivation (4.19), expecting earnings from work performance (4.18), and wanting a challenging job (3.70). On the other hand, the element that had a moderate level of attitude towards economic challenges and opportunities is choosing a job based on the available economic opportunity (3.50). Overall, the average mean for the aspect of economic challenges and opportunities was 4.08, which is at the high level.

It was found that the highest mean value in terms of students’ attitude towards the aspect of economic challenges and opportunities is wanting a lucrative income which represented mean value of 4.40 while the lowest represented mean value of 3.50, namely for choosing a job based on available economic opportunities. Based on the results of this study, it was found that the students have daring or bold attitude in facing challenges and see the available economic opportunities as a platform to become entrepreneurs.

Table 2. Economic Challenges and Opportunities

No.	Elements	MEAN	
		SCORE	LEVEL
1	Wanting a challenging job	3.70	High
2	Wanting an interesting job	4.34	High
3	Wanting a job that can give motivation	4.19	High
4	Expecting earnings from job performance	4.18	High
5	Wanting a lucrative income	4.40	High
6	Choosing a job based on available economic opportunities	3.50	Moderate

7	Choosing a job that can highlight own ability/talent	4.28	High
AVERAGE MEAN		4.08	High

Source: Field Work 2017

Table 3 shows the level of students' attitude towards the aspect of job security and workload. There are four related elements in this section. Findings show that 3 elements had high level of attitude towards the aspect of job security and workload while only one element had a moderate level towards the aspect. In general, the students have good attitude towards the aspect of job security and workload.

The elements that had high level of attitude in relation to the aspect of job security and workload are wanting a stable job (4.57), wanting a job that does not cause stress (4.09) and choosing a job that has the right/adequate working hours (4.04). Additionally, only one element showed moderate attitude level, namely wanting a job that does not require working overtime (3.11). Overall, the average mean for students' attitude towards the aspect of job security and workload is 4.00, which is at the high level.

It was found that the highest mean value for students' attitude towards the aspect of job security and workload is the element of wanting a stable job with a mean of 4.57 while the element of wanting a job that does not require working overtime had the moderate mean value which is 3.11. The results show that the students have a high level of attitude towards the aspect of job security and workload which has the potential to shape the students' entrepreneurial intention and subsequently dabbling in entrepreneurship.

Table 3. Job Security and Workload

No.	Elements	MEAN	
		SCORE	LEVEL
1	Wanting a stable job	4.57	High
2	Choosing a job that has the right/adequate working hours	4.04	High
3	Wanting a job that does not require working overtime	3.11	Moderate
4	Wanting a job that does not cause stress	4.09	High
AVERAGE MEAN		4.00	High

Source: Field Work 2017

Next is the mean value for students' attitude towards the aspect of free of responsibilities as shown in Table 4 which has a total of 3 related elements. Findings show that all three elements in the aspect of free of responsibilities obtained moderate level. This means that the students' attitude towards the aspect of free of responsibilities is still at the moderate level.

Mean of the highest value but still of moderate level is for the element of wanting a job that does not have too large a responsibility which is 3.32 while the mean with the lowest value is for the element of wanting a job that is not complex, representing mean value of 3.22. The element of wanting a job that is not tied to commitment obtained mean value of 3.29. The average mean value for students towards the aspect of free of responsibilities is 2.46 which is at the moderate level. Therefore, the results show that the level of students' attitude through the aspect of free of responsibilities is at the moderate level because the students have a sense of responsibility towards the job that they want to do.

Table 4. Free of Responsibilities

No.	Elements	MEAN	
		SCORE	LEVEL
1	Wanting a job that does not have too large a responsibility	3.32	Moderate
2	Wanting a job that is not complex	3.22	Moderate
3	Wanting a job that is not tied to commitment	3.29	Moderate
AVERAGE MEAN		3.27	Moderate

Source: Field Work 2017

Table 5 presents the mean value for students’ level of attitude towards the aspect of self-awareness. In this aspect, there are four related elements and the mean analysis measured the highest and lowest value based on the students’ level of attitude towards the aspect of self-awareness. Findings revealed that there are three elements which had high level of attitude towards the aspect of self-awareness and only one element had moderate level of attitude. This means that the students’ attitude in relation to the aspect of self-awareness has the potential in influencing entrepreneurial intention is high.

The elements which had high level of attitude consisted of liking a structured and organized job (4.23), having the desire to create something (4.17) and wanting a job that can make the best of creativity (4.05). The element which had moderate level of attitude is liking a job that requires self-involvement in all the work processes, which had a mean value of 3.53. On average, the students’ level of attitude towards the aspect of self-awareness is high with average mean value of 3.99.

The element with the highest mean value is liking a structured and organised job at 4.23 while liking a job that requires self-involvement in all the work processes is the element which obtained the lowest mean value of 3.53. Overall, it was found that students accepted the attitude of self-awareness as one of the factors potentially able bring about entrepreneurial intention in the students.

Table 5. Self-awareness

No.	Elements	MEAN	
		SCORE	LEVEL
1	Having the desire to create something	4.17	High
2	Wanting a job that can make the best of creativity	4.05	High
3	Liking a structured and organised job	4.23	High
4	Liking a job that requires self-involvement in all the work processes	3.53	Moderate
AVERAGE MEAN		3.99	High

Source: Field Work, 2017

The level of students’ attitude towards the aspect of confidence presented in Table 6 has 3 related elements. Findings revealed that two elements had high level of students’ attitude towards the aspect of confidence and only one element had moderate level of attitude. This means that in general, students considered the aspect of confidence as potentially important in determining students’ entrepreneurial intention.

The elements in which students had high level of attitude towards the aspect of confidence is the belief of becoming an entrepreneur (i.e. having own business) (4.13) and having the capability as an entrepreneur (3.83) and only one element had moderate level of students’ attitude towards the aspect of confidence, namely the element of having the skills of an entrepreneur (3.63). On average, the aspect of confidence obtained the mean value of 3.86, which is at the high level. This indicates that the students accept that self-confidence can influence students’ entrepreneurial intention.

The element which had the highest mean value from the overall elements is the belief of becoming an entrepreneur (Having own business) with a mean value of 4.13 while the element which had the lowest mean is having the skills as an entrepreneur at 3.63. Through the results of this study, it was found that the students have a high level of confidence which can potentially influence the entrepreneurial intention and becoming future entrepreneurs.

Table 6. Confidence

No.	Elements	MEAN	
		SCORE	LEVEL
1	Belief in successfully becoming an entrepreneur (i.e having own business)	4.13	High
2	Having the capability as an entrepreneur	3.83	High
3	Having the skills as an entrepreneur	3.63	Moderate
AVERAGE MEAN		3.86	High

Source: Field Work, 2017

Overall, it can be seen that the component of economic challenges and opportunities is an influential component based on the highest average mean value obtained among all the five components of attitudinal factors (Refer to Table 7).

Table 7. Comparison of Average Mean for Components of Attitude

Components	Average Mean	Level	Ranking
Economic Challenges and Opportunities	4.08	High	1
Job Security and Workload	4.00	High	2
Free of Responsibilities	3.27	Moderate	5
Self-awareness	3.99	High	3
Confidence	3.86	High	4

Source: Field Work, 2017

Attitudinal Factors and Entrepreneurial Intention

Results of the mean analysis showed that 4 components of attitudinal factors had average mean values at the high level, namely Economic Challenges and Opportunities, Free of Responsibilities, Confidence, and Self-Awareness. Nevertheless, examination of these components of attitude was only carried out on 3 main components of attitude that had the highest average mean value, and these are Economic Challenges and Opportunities, Free of Responsibilities, and Self-Awareness. To achieve the objectives of this study, Spearman correlation analysis was carried out to identify the level of significance of the items of the main attitudinal factor components with the items of entrepreneurial intention.

Analysis of Relationship between Items of Economic Challenges and Opportunities and Items of Entrepreneurial Intention

Table 8 and 9 show the items of the component of economic challenges and opportunities and items of entrepreneurial intention. Items of economic challenges and opportunities were analysed to identify the item which had the most significant value on items of entrepreneurial intention. It was found that the item of the component economic challenges and opportunities (Wanting a lucrative income) had a very significant relationship with the item of entrepreneurial intention (I would like to start my own company one day) where the significance value (p) = 0.000.

Table 8. Items for Components of Economic Challenges and Opportunities

Items for Components of Economic Challenges and Opportunities
Wanting a challenging job
Wanting an interesting job
Wanting a job that can give motivation
Expecting earnings from work performance
Wanting a lucrative income
Choosing a job based on available economic opportunities
Choosing a job that can highlight one's own capability/talent

Source: Field Work 2017

Table 9. Items of Entrepreneurial Intention

Items of Entrepreneurial Intention	Sig.
My dream is to become an entrepreneur	0.001**
I prefer becoming an entrepreneur to being an employee in a company	-
I have the intention of becoming an entrepreneur one day	0.011*
I would like to start my own company one day	0.000**
I would like to be my own boss	0.003**

Note: *p<0.05, **p<0.01, (N=115)

Source: Field Work 2017

The Spearman correlation test conducted (Refer to Table 10) shows that there was a **weak relationship** (0.240) between the item of economic challenges and opportunities (Wanting a lucrative income) with the item of entrepreneurial intention (I would like to start my own company one day) which was significant at 0.010 (p=0.000). Therefore, it can be said that students who want to have lucrative income would start their own company one day. Through the relationship between these two items, it is clear that students have the intention to start a company as a platform to become an entrepreneur one day.

Table 10. Relationship between Items of Economic Challenges and Opportunities (Wanting a Lucrative Income) and Items of Entrepreneurial Intention (I would like to start my own company one day)

		Wanting a lucrative income	I would like to start my own company one day
Spearman's rho	Wanting a lucrative income	1.000	.240**
		Sig. (2-tailed)	.010
		N	115
	I would like to start my own company one day	.240**	1.000
		Sig. (2-tailed)	.010
		N	115

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Field Work 2017

Analysis on Items of Job Security and Workload and Items of Entrepreneurial Intention

Table 11 and Table 12 show the items of the component of job security and workload and items of entrepreneurial intention. Items of job security and workload were analysed to identify the item that had the most significant value on the items of entrepreneurial intention. It was found that the item of the component job security and workload (Wanting a stable job) had a very significant relationship with the item of entrepreneurial intention (I want to be my own boss) where the significance value (p) = 0.000.

Table 11. Items of Job Security and Workload Component

Items of Job Security and Workload Component
Wanting a stable job
Choosing a job that has the right/adequate working hours
Wanting a job that does not require working overtime
Wanting a job that does not cause stress

Source: Field Work 2017

Table 12. Items of Entrepreneurial Intention

Items of Entrepreneurial Intention	Sig.
My dream is to become an entrepreneur	-
I prefer becoming an entrepreneur to being an employee in a company	-
I have the intention of becoming an entrepreneur one day	0.016*
I would like to start my own company one day	-
I would like to be my own boss	0.000**

Note: *p<0.05, **p<0.01, (N=115)

Source: Field Work 2017

Referring to the Spearman correlation analysis in Table 13, it can be seen that there was a very weak relationship (0.293) between the item of the component job security and workload (Wanting a stable job) with the item of entrepreneurial intention (I would like to be my own boss) where the significance value was at the 0.001 level. This shows that students who want to have a stable job. Accordingly, the students' entrepreneurial intention which is described through the wish to have a stable job influences the students to becoming their own boss.

Table 13. Correlation between Items of Job Security and Workload (Wanting a Stable Job) and Items of Entrepreneurial Intention (I would like to be my own boss)

			I would like to be my own boss	Wanting a stable job
Spearman's rho	I would like to be my own boss	Correlation Coefficient	1.000	.293**
		Sig. (2-tailed)	.	.001
		N	115	115
	Wanting a stable job	Correlation Coefficient	.293**	1.000
		Sig. (2-tailed)	.001	.
		N	115	115

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Field Work 2017

Analysis on Items of Self-awareness and Items of Entrepreneurial Intention

Table 14 and Table 15 show the items of the component self-awareness and items of entrepreneurial intention. Items of self-awareness were analysed to identify the item which had the most significant value on items of entrepreneurial intention. It was found that the item of the component self-awareness (Having the desire to create something) had a very significant relationship with the item of entrepreneurial intention (I would like to start my own company one day), where the significance value (p) = 0.000.

Table 14. Items of Self-awareness Component

Items of Self Awareness Component
Having the desire to create something
Wanting a job that makes the best of creativity
Liking a structured and organised job
Liking a job that requires self-involvement in all work processes

Source: Field Work 2017

Table 15. Analysis of Self-awareness Items and Items of Entrepreneurial Intention

Items of Entrepreneurial Intention	Sig.
My dream is to become an entrepreneur	0.000**
I prefer becoming an entrepreneur to being an employee in a company	0.000**
I have the intention of becoming an entrepreneur one day	0.001**
I would like to start my own company one day	0.000**
I would like to be my own boss	0.000**

Note: * $p < 0.05$, ** $p < 0.01$, (N=115)

Source: Field Work 2017

Table 16 shows the result of Spearman correlation analysis between the self-awareness item (Having the desire to create something) and the item of entrepreneurial intention (Having the desire to create something). The result shows that there was a very weak relationship (0.245) with the significance level (p) at 0.008. As the value of $p < 0.05$, there is therefore a relationship between the desire of creating something with I would like to start my own company one day. Therefore, students who have the desire to create something will start their own company one day. Based on the relationship between the two items, it is clear that students have the entrepreneurial intention through their wish to start their own business company by using their own unique creative ideas.

Table 16. Correlation between Item of Self-awareness (Having the Desire to Create Something) and Item of Entrepreneurial Intention (I would like to start my own company one day)

			Having the desire to create something	I would like to start my own company one day
Spearman's rho	Having the desire to create something	Correlation Coefficient	1.000	.245**
		Sig. (2-tailed)	.	.008
		N	115	115
	I would like to start my own company one day	Correlation Coefficient	.245**	1.000
		Sig. (2-tailed)	.008	.
		N	115	115

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Field Work 2017

Discussion

Research on students' entrepreneurial intention still has a lot of gaps that need to be studied. Attitudinal factors for example, have been widely studied by previous researchers; however, it has not been examined comprehensively and in-depth. In this study, it can be seen that even though the component of economic challenges and opportunities had the highest average mean value (4.08), the items of that component did not have significant relationship with all the items of entrepreneurial intention. The security and workload component had the second highest average mean value (4.00) but after examining its relationship with entrepreneurial intention, it was found that only 2 items of entrepreneurial intention had significant relationship. Despite the component of self-awareness having the third highest average mean value (3.99), the relationship of its items with all the items of entrepreneurial intention was very significant. In Suharti's (2011) study, the researcher mentioned that the component of authority and autonomy, economic opportunities, self-confidence and self-awareness were the main components for attitudinal factors that influence students' entrepreneurial intention. However, the findings of this study revealed that only the component of economic challenges and opportunities is the most dominant component in determining students' entrepreneurial intention.

In addition, there was a significant but weak relationship between the self-awareness item (Having the desire to create something) and the entrepreneurial intention item (I would like to start my own company one day) which is the measurement in this study because students of engineering are seen as having the drive to create something new not only in terms of products but also systems and services that can be featured as products of their own creation and can be marketed under their own branding.

CONCLUSION

Overall, this study has examined the relationship of attitudinal factor components towards entrepreneurial intention among students in German-Malaysian Institute (GMI). Results show that two components of attitudinal factors are the most dominant on students' entrepreneurial intention, namely economic challenges and opportunities and self-awareness. Nevertheless, detailed examination revealed that the component of self-awareness has a stronger influence based on the relationship of its items on the items of entrepreneurial intention. This study suggests that research on entrepreneurial intention among students carried out in the future should focus more on the factors that influence students' entrepreneurial intention in fields other than engineering. In addition, this study also proposes that a more comprehensive study on all students in PIHL in Malaysia is carried out so that all-inclusive and accurate results are obtained. Based on the results of this study, the researcher would like to recommend that the policymakers in the higher education section and the community work together to nurture and foster entrepreneurial culture amongst students, especially students in higher education institutions through training and programmes for the students.

ACKNOWLEDGEMENT

This study is funded by the MPOB-UKM grant code EP 2015-017

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Attitudinal Factors and Entrepreneurial Intention of Students in a Private College

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ABSTRACT

Past studies had tended to place greater emphasis on passion and interest shown by students towards entrepreneurship. However, student's attitudes had been found to influence entrepreneurial intentions, but few studies have unpacked the attitudinal construct and there were lack of studies on private colleges in Malaysia. This study was conducted to examine the components of attitudinal factors that influence the entrepreneurial intentions of students in a private college. The components of attitude includes economic challenges and opportunities, job security and workload, free of responsibilities, self-awareness and confidence. The study involved a total of 115 engineering students from 8 different courses of study in the German-Malaysian Institute (GMI). These students were obtained using purposive sampling technique and data were analysed utilizing means, cross-tabulation and Spearman correlation analysis. The study found that there are three dominant components of attitude that are associated with entrepreneurial intention of students which are challenges and economic opportunities, job security and workload and self-awareness. However, only two components namely challenges and economic opportunities and self-awareness that correlated strongly with the entrepreneurial intentions of students. The implications of the study to the policy-makers responsible for the private institutions is to strategize attitudinal programs on self-awareness and industrial experience/exposure to improve students' entrepreneurial intention.

Keywords: entrepreneurial intention, attitude, economic challenges and opportunities, self-awareness

INTRODUCTION

The field of entrepreneurship has gained traction in Malaysia since the implementation of the 9th Malaysia Plan (2006-2010) and 10th Malaysia Plan (2011-2015) where it has become one of the strategic efforts in improving the skills development and entrepreneurship programme in Malaysia. The development of entrepreneurship in Malaysia does not only contribute towards the country's economic growth, it also contributes towards addressing various social issues faced by the country, especially issues of unemployment among the university graduates in this country.

The problem of unemployment among students of institutions of higher education is one of the issues that is often discussed in the society. Presently, unemployment is seen as a serious illness that has spread whereby each year the percentage of unemployed graduates increases even further (Ravi, 2015). Nevertheless, the government has undertaken various measures including encouraging the participation and involvement of graduates in entrepreneurship through policies and programmes provided such as the Institute of Higher Education Entrepreneurship Development Policy and by making entrepreneurship courses at Public Universities and the Private Institutions of Higher Learning compulsory (Lili Nur Izyan Safuraa Musa, 2016). In addition, Mohd Salleh Din (2002) stated that such strategies can nurture entrepreneurial culture among graduates and can also change the mentality of graduates from being a wage earner or salaried worker to being a self-employed person.

However, many of the previous studies on entrepreneurship among students have only focused on the predisposition of students towards career as entrepreneurs and factors that influence students' interest in entrepreneurship; in addition, these studies have also only focused on school students, Polytechnic students, and university students and lecturers as well as graduates of public universities in general (Mohd Zaid et al., 2010; Selvadurai et al., 2012). Furthermore, research on entrepreneurship among students mostly look at the issue in general such as factors that influence entrepreneurial interest among students but specific studies on factors of attitude and entrepreneurial intention have not been much researched into in Malaysia especially among students in Private Institutions of Higher Learning (PIHL). Therefore, this study sought to examine attitudinal factors that influence students' entrepreneurial intention. Attitudinal factors include economic challenges and opportunities, job security and workload, free of responsibilities, self-awareness and confidence. On the other hand, entrepreneurial intention includes the students' aspiration as an entrepreneur, inclination or predisposition towards becoming an entrepreneur in the future, having the intention to be an entrepreneur, the desire to start their own company, and the desire to be their own boss.

THEORETICAL FRAMEWORK

Characteristics of Entrepreneurs

Entrepreneur refers to the individuals who engage in any kind of business according to their creativity in managing and making the business a success, in addition to having certain characteristics that propel them towards exploring the field of entrepreneurship such as making the effort to venture into the world of business and the willingness to take risks (Muhammad Fadir, 2012). Busenitz and Barney (1997), and Barjoyai (2000) stated that positive attitudes such as the willingness to do things quickly, being patient in facing situations of uncertainty, having self-confidence and being innovative are important characteristics for an entrepreneur, in addition to having tremendous positive belief or confidence in doing and achieving success in the things that they do. According to them, this is because individuals who have these characteristics are capable of becoming successful entrepreneurs for a long period of time and are also capable of handling all the obstacles faced by using certain strategies and are exceptional in conducting their business. Meanwhile, the factors of independence, challenges and desire to be self-reliant are also some of the factors that attracted some people to be actively involved in the entrepreneurial field (Kolvereid, 1996 in Ravi, 2015).

Attitudinal Factors

According to Baharu Kemat Al-Haj and Mohammed Zain Yusof (2013), attitude is a psychological symptom that cannot be seen as a whole through behaviour but can be demonstrated through actions and is all that is implied within the individual as his motivation to act and do something. This definition reveals the ambiguous relationship of psychology with the outcome shown through a person's action. Fishbein and Ajzen (1975 in Wan Mohd Zaifurin and Noorun Nashriah, 2009) also provided explanation about attitude whereby attitude is described as the feelings of an individual whether it is positive or negative towards a certain thing or action. Nevertheless, Wu and Wu (2008) mentioned that a person's attitude is influenced by beliefs and opinions that one holds. Based on the Theory of Planned Behaviour, an individual's attitude is influenced by behaviour through the resulting intention (Schwartz et al., 2009). According to Mohd Osman (2007), there are several attitudes that must exist in a successful entrepreneur, namely self-reliance, determination, creativity, innovation, revelling in challenges, having visions and aspirations, seeing and seizing opportunities, confidence in own ability, energetic, diligent, high-spirited and having initiative. In his study on factors that influence the Diploma of Engineering students at Ungku Omar Polytechnic (PUO) towards venturing into entrepreneurship, Mohd Shahrir (2015) found that there were several

driving factors that influenced the students’ involvement in entrepreneurship such as the aspects of encouragement, leadership, skills, motivation, and adequate experience.

Entrepreneurial Intention

Bagozzi (1989 in Mohd Afis, 2013) stated that psychologists found that intention is an important determinant of a person’s behaviour. Therefore, entrepreneurial intention is the resulting outcome to start in the field of entrepreneurship whereby the decision has been planned through intention. Everyone has the potential to become an entrepreneur as a result of self-awareness or the push for survival that necessitates a person to start a business; however, without sufficient entrepreneurial intention, changes towards the field of entrepreneurship will not happen. Choo and Wong (2009) interpreted entrepreneurial intention as the search for information that can be used to fulfil the goal of business or venture creation. Entrepreneurial intention can also describe the consideration of the possibility of a person having his or her own business. Therefore, one’s personal commitment is an important aspect in establishing entrepreneurial intention. The process of starting as an entrepreneur is considered an activity that requires an individual to seek interesting opportunities (whether known, discovered, or created) developing plans to exploit the business potential opportunities, gathering resources, and the stakeholders need to implement those plans and execute the plans (Valliere, 2015). A person who wants to be an entrepreneur need to be smart enough to find gaps or openings in an industry to be turned into new ideas for starting a business. Lee and Wong (2004) described entrepreneurial intention as the first step in the process of establishing a venture that is generally long-term in nature. Hisrish et al. (2008) portrayed the desire towards entrepreneurship as an individual’s willingness to become an entrepreneur.

METHOD

Research Area

This study was conducted in the German-Malaysian Institute (GMI) in Bangi, Selangor. GMI is one of the Private Institutions of Higher Learning (PIHL) that specialises in the field of engineering, offering various training programmes and services that comprises full-time diploma programmes, pre-university programmes (A-Level), technical skills enrichment courses, train-the-trainers’ programmes, as well as industrial consultation and services.

Data collection procedure

This study employed the quantitative method with purposive sampling whereby only the students who took the subject of Entrepreneurship were selected as the respondents of this study. A total of 115 diploma of engineering students of various courses from the Production Technology Department who were taking the subject of Entrepreneurship were selected to answer the questionnaire which were distributed during the Entrepreneurship class. During data collection, the respondents were guided to answer the entire questionnaire and respondents were asked to answer the questionnaire during the class. A total of 115 questionnaires were returned, and were used as the sample of this study.

In addition, this study also used reference materials obtained from journals and information obtained from websites to understand the concept of entrepreneurial intention, characteristics of entrepreneurs, entrepreneurial programmes undertaken by the government and various other information that is seen as necessary to support this research.

Data analysis

This study was carried out using the descriptive quantitative method where data from the interview questions were analysed according to certain standards and data from the

questionnaires were analysed with the help of Statistical Package for the Social Sciences (SPSS) software. Mean analysis for comparison of the attitude components and Spearman rho correlation test to examine the relationship between the components of the attitudinal factors and components of entrepreneurial intention were performed. Spearman rho correlation was used because of the non-parametrical statistical form and the ordinal type of data for both the variable items of attitude and entrepreneurial intention components. Comparison of the mean analysis between the attitudinal factor components and Spearman rho analysis were used to look at the relationship between the components of attitudinal factors (economic challenges and opportunities, job security and workload, free of responsibilities, self-awareness, and confidence) and students' entrepreneurial intention.

RESULTS AND DISCUSSION

Basic descriptive analysis was carried out to identify the students' profile and the mean value for each component of attitudinal factors (economic challenges and opportunities, job security and workload, free of responsibilities, self-awareness and confidence) as well as entrepreneurial intention. Significant relationship between the components of attitudinal factors and entrepreneurial intention was also analysed based on the results of the Spearman correlation test.

Student Profile

This study involved a total of 115 respondents who were students from various courses in the Production Technology Department, namely Industrial Design, Machine Tools Maintenance, Mould Technology, Sheet Metal Fabrication & Product Development, Manufacturing System, Tool & Die Technology, CNC Precision Technology and Product and Design Manufacturing. Based on Table 1, a total of 107 male and 8 female students answered the questionnaire. As seen from the distribution of racial frequency, 103 students from the total number of respondents were Malays, which came to 89.6 percent. This is followed by respondents of 'other' races (Others) at 5.2 percent, representing 6 respondents who came from Sabah and Sarawak. Meanwhile, 4.3 percent (5 respondents) were Chinese and 0.9 percent, representing 1 respondent was Indian.

In terms of age distribution, the study found that the age range of the majority of the engineering diploma students who were taking the Entrepreneurship subject was between 22 to 24 years old, which recorded the highest number which was 56.5 percent, representing 65 students from the total number of respondents. This is followed by the respondents of the age range between 19 to 21 years old with a percentage of 40.9 percent (47 respondents), whereas only 3 respondents were of the age range between 25 to 27 years old with a percentage of 2.6 percent.

Table 1. Students' Profile

Information	No. of students (n=115)	Percentage (%)
Gender		
Male	107	93.0
Female	8	7.0
Race		
Malay	103	89.6
Chinese	5	4.3
Indian	1	0.9
Others	6	5.2

Age Group		
19-21	47	40.9
22-24	65	56.5
25-27	3	2.6
Involvement in Entrepreneurial Activities		
Yes	90	78.3
No	25	21.7

Source: Field Work, 2017

Components of Attitudinal Factor

In this study, examination of the attitudinal factor was divided into 5 components, namely Economic Challenges and Opportunities, Job Security and Workload, Free of Responsibilities, Self-awareness, and Confidence. Mean analysis was performed to identify the components that had high mean values which would be selected as the main components in the attitudinal factor. Table 2 shows the mean value for students’ attitude towards the aspect of economic challenges and opportunities. It can be seen that there are 7 elements related to this aspect. The mean analysis measured the highest and lowest mean values based on students’ attitude towards the aspects of economic challenges and opportunities. Findings show that there were 6 elements which had high level of mean in relation to students’ attitude and aspects of economic challenges and opportunities and only 1 element obtained a moderate level. This means that in general, the students have a good level of attitude in terms of the aspect of economic challenges and opportunities.

Elements that had high level of attitude comprised wanting a lucrative income (4.40), wanting an interesting job (4.34), choosing a job that can highlight own ability/talent (4.28), wanting a job that can give motivation (4.19), expecting earnings from work performance (4.18), and wanting a challenging job (3.70). On the other hand, the element that had a moderate level of attitude towards economic challenges and opportunities is choosing a job based on the available economic opportunity (3.50). Overall, the average mean for the aspect of economic challenges and opportunities was 4.08, which is at the high level.

It was found that the highest mean value in terms of students’ attitude towards the aspect of economic challenges and opportunities is wanting a lucrative income which represented mean value of 4.40 while the lowest represented mean value of 3.50, namely for choosing a job based on available economic opportunities. Based on the results of this study, it was found that the students have daring or bold attitude in facing challenges and see the available economic opportunities as a platform to become entrepreneurs.

Table 2. Economic Challenges and Opportunities

No.	Elements	MEAN	
		SCORE	LEVEL
1	Wanting a challenging job	3.70	High
2	Wanting an interesting job	4.34	High
3	Wanting a job that can give motivation	4.19	High
4	Expecting earnings from job performance	4.18	High
5	Wanting a lucrative income	4.40	High
6	Choosing a job based on available economic opportunities	3.50	Moderate

7	Choosing a job that can highlight own ability/talent	4.28	High
AVERAGE MEAN		4.08	High

Source: Field Work 2017

Table 3 shows the level of students' attitude towards the aspect of job security and workload. There are four related elements in this section. Findings show that 3 elements had high level of attitude towards the aspect of job security and workload while only one element had a moderate level towards the aspect. In general, the students have good attitude towards the aspect of job security and workload.

The elements that had high level of attitude in relation to the aspect of job security and workload are wanting a stable job (4.57), wanting a job that does not cause stress (4.09) and choosing a job that has the right/adequate working hours (4.04). Additionally, only one element showed moderate attitude level, namely wanting a job that does not require working overtime (3.11). Overall, the average mean for students' attitude towards the aspect of job security and workload is 4.00, which is at the high level.

It was found that the highest mean value for students' attitude towards the aspect of job security and workload is the element of wanting a stable job with a mean of 4.57 while the element of wanting a job that does not require working overtime had the moderate mean value which is 3.11. The results show that the students have a high level of attitude towards the aspect of job security and workload which has the potential to shape the students' entrepreneurial intention and subsequently dabbling in entrepreneurship.

Table 3. Job Security and Workload

No.	Elements	MEAN	
		SCORE	LEVEL
1	Wanting a stable job	4.57	High
2	Choosing a job that has the right/adequate working hours	4.04	High
3	Wanting a job that does not require working overtime	3.11	Moderate
4	Wanting a job that does not cause stress	4.09	High
AVERAGE MEAN		4.00	High

Source: Field Work 2017

Next is the mean value for students' attitude towards the aspect of free of responsibilities as shown in Table 4 which has a total of 3 related elements. Findings show that all three elements in the aspect of free of responsibilities obtained moderate level. This means that the students' attitude towards the aspect of free of responsibilities is still at the moderate level.

Mean of the highest value but still of moderate level is for the element of wanting a job that does not have too large a responsibility which is 3.32 while the mean with the lowest value is for the element of wanting a job that is not complex, representing mean value of 3.22. The element of wanting a job that is not tied to commitment obtained mean value of 3.29. The average mean value for students towards the aspect of free of responsibilities is 2.46 which is at the moderate level. Therefore, the results show that the level of students' attitude through the aspect of free of responsibilities is at the moderate level because the students have a sense of responsibility towards the job that they want to do.

Table 4. Free of Responsibilities

No.	Elements	MEAN	
		SCORE	LEVEL
1	Wanting a job that does not have too large a responsibility	3.32	Moderate
2	Wanting a job that is not complex	3.22	Moderate
3	Wanting a job that is not tied to commitment	3.29	Moderate
AVERAGE MEAN		3.27	Moderate

Source: Field Work 2017

Table 5 presents the mean value for students’ level of attitude towards the aspect of self-awareness. In this aspect, there are four related elements and the mean analysis measured the highest and lowest value based on the students’ level of attitude towards the aspect of self-awareness. Findings revealed that there are three elements which had high level of attitude towards the aspect of self-awareness and only one element had moderate level of attitude. This means that the students’ attitude in relation to the aspect of self-awareness has the potential in influencing entrepreneurial intention is high.

The elements which had high level of attitude consisted of liking a structured and organized job (4.23), having the desire to create something (4.17) and wanting a job that can make the best of creativity (4.05). The element which had moderate level of attitude is liking a job that requires self-involvement in all the work processes, which had a mean value of 3.53. On average, the students’ level of attitude towards the aspect of self-awareness is high with average mean value of 3.99.

The element with the highest mean value is liking a structured and organised job at 4.23 while liking a job that requires self-involvement in all the work processes is the element which obtained the lowest mean value of 3.53. Overall, it was found that students accepted the attitude of self-awareness as one of the factors potentially able bring about entrepreneurial intention in the students.

Table 5. Self-awareness

No.	Elements	MEAN	
		SCORE	LEVEL
1	Having the desire to create something	4.17	High
2	Wanting a job that can make the best of creativity	4.05	High
3	Liking a structured and organised job	4.23	High
4	Liking a job that requires self-involvement in all the work processes	3.53	Moderate
AVERAGE MEAN		3.99	High

Source: Field Work, 2017

The level of students’ attitude towards the aspect of confidence presented in Table 6 has 3 related elements. Findings revealed that two elements had high level of students’ attitude towards the aspect of confidence and only one element had moderate level of attitude. This means that in general, students considered the aspect of confidence as potentially important in determining students’ entrepreneurial intention.

The elements in which students had high level of attitude towards the aspect of confidence is the belief of becoming an entrepreneur (i.e. having own business) (4.13) and having the capability as an entrepreneur (3.83) and only one element had moderate level of students’ attitude towards the aspect of confidence, namely the element of having the skills of an entrepreneur (3.63). On average, the aspect of confidence obtained the mean value of 3.86, which is at the high level. This indicates that the students accept that self-confidence can influence students’ entrepreneurial intention.

The element which had the highest mean value from the overall elements is the belief of becoming an entrepreneur (Having own business) with a mean value of 4.13 while the element which had the lowest mean is having the skills as an entrepreneur at 3.63. Through the results of this study, it was found that the students have a high level of confidence which can potentially influence the entrepreneurial intention and becoming future entrepreneurs.

Table 6. Confidence

No.	Elements	MEAN	
		SCORE	LEVEL
1	Belief in successfully becoming an entrepreneur (i.e having own business)	4.13	High
2	Having the capability as an entrepreneur	3.83	High
3	Having the skills as an entrepreneur	3.63	Moderate
AVERAGE MEAN		3.86	High

Source: Field Work, 2017

Overall, it can be seen that the component of economic challenges and opportunities is an influential component based on the highest average mean value obtained among all the five components of attitudinal factors (Refer to Table 7).

Table 7. Comparison of Average Mean for Components of Attitude

Components	Average Mean	Level	Ranking
Economic Challenges and Opportunities	4.08	High	1
Job Security and Workload	4.00	High	2
Free of Responsibilities	3.27	Moderate	5
Self-awareness	3.99	High	3
Confidence	3.86	High	4

Source: Field Work, 2017

Attitudinal Factors and Entrepreneurial Intention

Results of the mean analysis showed that 4 components of attitudinal factors had average mean values at the high level, namely Economic Challenges and Opportunities, Free of Responsibilities, Confidence, and Self-Awareness. Nevertheless, examination of these components of attitude was only carried out on 3 main components of attitude that had the highest average mean value, and these are Economic Challenges and Opportunities, Free of Responsibilities, and Self-Awareness. To achieve the objectives of this study, Spearman correlation analysis was carried out to identify the level of significance of the items of the main attitudinal factor components with the items of entrepreneurial intention.

Analysis of Relationship between Items of Economic Challenges and Opportunities and Items of Entrepreneurial Intention

Table 8 and 9 show the items of the component of economic challenges and opportunities and items of entrepreneurial intention. Items of economic challenges and opportunities were analysed to identify the item which had the most significant value on items of entrepreneurial intention. It was found that the item of the component economic challenges and opportunities (Wanting a lucrative income) had a very significant relationship with the item of entrepreneurial intention (I would like to start my own company one day) where the significance value (p) = 0.000.

Table 8. Items for Components of Economic Challenges and Opportunities

Items for Components of Economic Challenges and Opportunities
Wanting a challenging job
Wanting an interesting job
Wanting a job that can give motivation
Expecting earnings from work performance
Wanting a lucrative income
Choosing a job based on available economic opportunities
Choosing a job that can highlight one's own capability/talent

Source: Field Work 2017

Table 9. Items of Entrepreneurial Intention

Items of Entrepreneurial Intention	Sig.
My dream is to become an entrepreneur	0.001**
I prefer becoming an entrepreneur to being an employee in a company	-
I have the intention of becoming an entrepreneur one day	0.011*
I would like to start my own company one day	0.000**
I would like to be my own boss	0.003**

Note: *p<0.05, **p<0.01, (N=115)

Source: Field Work 2017

The Spearman correlation test conducted (Refer to Table 10) shows that there was a **weak relationship** (0.240) between the item of economic challenges and opportunities (Wanting a lucrative income) with the item of entrepreneurial intention (I would like to start my own company one day) which was significant at 0.010 (p=0.000). Therefore, it can be said that students who want to have lucrative income would start their own company one day. Through the relationship between these two items, it is clear that students have the intention to start a company as a platform to become an entrepreneur one day.

Table 10. Relationship between Items of Economic Challenges and Opportunities (Wanting a Lucrative Income) and Items of Entrepreneurial Intention (I would like to start my own company one day)

		Wanting a lucrative income	I would like to start my own company one day
Spearman's rho	Wanting a lucrative income	1.000	.240**
		.	.010
		115	115
	I would like to start my own company one day	.240**	1.000
		.010	.
		115	115

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Field Work 2017

Analysis on Items of Job Security and Workload and Items of Entrepreneurial Intention

Table 11 and Table 12 show the items of the component of job security and workload and items of entrepreneurial intention. Items of job security and workload were analysed to identify the item that had the most significant value on the items of entrepreneurial intention. It was found that the item of the component job security and workload (Wanting a stable job) had a very significant relationship with the item of entrepreneurial intention (I want to be my own boss) where the significance value (p) = 0.000.

Table 11. Items of Job Security and Workload Component

Items of Job Security and Workload Component
Wanting a stable job
Choosing a job that has the right/adequate working hours
Wanting a job that does not require working overtime
Wanting a job that does not cause stress

Source: Field Work 2017

Table 12. Items of Entrepreneurial Intention

Items of Entrepreneurial Intention	Sig.
My dream is to become an entrepreneur	-
I prefer becoming an entrepreneur to being an employee in a company	-
I have the intention of becoming an entrepreneur one day	0.016*
I would like to start my own company one day	-
I would like to be my own boss	0.000**

Note: *p<0.05, **p<0.01, (N=115)

Source: Field Work 2017

Referring to the Spearman correlation analysis in Table 13, it can be seen that there was a very weak relationship (0.293) between the item of the component job security and workload (Wanting a stable job) with the item of entrepreneurial intention (I would like to be my own boss) where the significance value was at the 0.001 level. This shows that students who want to have a stable job. Accordingly, the students' entrepreneurial intention which is described through the wish to have a stable job influences the students to becoming their own boss.

Table 13. Correlation between Items of Job Security and Workload (Wanting a Stable Job) and Items of Entrepreneurial Intention (I would like to be my own boss)

			I would like to be my own boss	Wanting a stable job
Spearman's rho	I would like to be my own boss	Correlation Coefficient	1.000	.293**
		Sig. (2-tailed)	.	.001
		N	115	115
	Wanting a stable job	Correlation Coefficient	.293**	1.000
		Sig. (2-tailed)	.001	.
		N	115	115

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Field Work 2017

Analysis on Items of Self-awareness and Items of Entrepreneurial Intention

Table 14 and Table 15 show the items of the component self-awareness and items of entrepreneurial intention. Items of self-awareness were analysed to identify the item which had the most significant value on items of entrepreneurial intention. It was found that the item of the component self-awareness (Having the desire to create something) had a very significant relationship with the item of entrepreneurial intention (I would like to start my own company one day), where the significance value (p) = 0.000.

Table 14. Items of Self-awareness Component

Items of Self Awareness Component
Having the desire to create something
Wanting a job that makes the best of creativity
Liking a structured and organised job
Liking a job that requires self-involvement in all work processes

Source: Field Work 2017

Table 15. Analysis of Self-awareness Items and Items of Entrepreneurial Intention

Items of Entrepreneurial Intention	Sig.
My dream is to become an entrepreneur	0.000**
I prefer becoming an entrepreneur to being an employee in a company	0.000**
I have the intention of becoming an entrepreneur one day	0.001**
I would like to start my own company one day	0.000**
I would like to be my own boss	0.000**

Note: * $p < 0.05$, ** $p < 0.01$, (N=115)

Source: Field Work 2017

Table 16 shows the result of Spearman correlation analysis between the self-awareness item (Having the desire to create something) and the item of entrepreneurial intention (Having the desire to create something). The result shows that there was a very weak relationship (0.245) with the significance level (p) at 0.008. As the value of $p < 0.05$, there is therefore a relationship between the desire of creating something with I would like to start my own company one day. Therefore, students who have the desire to create something will start their own company one day. Based on the relationship between the two items, it is clear that students have the entrepreneurial intention through their wish to start their own business company by using their own unique creative ideas.

Table 16. Correlation between Item of Self-awareness (Having the Desire to Create Something) and Item of Entrepreneurial Intention (I would like to start my own company one day)

			Having the desire to create something	I would like to start my own company one day
Spearman's rho	Having the desire to create something	Correlation Coefficient	1.000	.245**
		Sig. (2-tailed)	.	.008
		N	115	115
	I would like to start my own company one day	Correlation Coefficient	.245**	1.000
		Sig. (2-tailed)	.008	.
		N	115	115

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Field Work 2017

Discussion

Research on students' entrepreneurial intention still has a lot of gaps that need to be studied. Attitudinal factors for example, have been widely studied by previous researchers; however, it has not been examined comprehensively and in-depth. In this study, it can be seen that even though the component of economic challenges and opportunities had the highest average mean value (4.08), the items of that component did not have significant relationship with all the items of entrepreneurial intention. The security and workload component had the second highest average mean value (4.00) but after examining its relationship with entrepreneurial intention, it was found that only 2 items of entrepreneurial intention had significant relationship. Despite the component of self-awareness having the third highest average mean value (3.99), the relationship of its items with all the items of entrepreneurial intention was very significant. In Suharti's (2011) study, the researcher mentioned that the component of authority and autonomy, economic opportunities, self-confidence and self-awareness were the main components for attitudinal factors that influence students' entrepreneurial intention. However, the findings of this study revealed that only the component of economic challenges and opportunities is the most dominant component in determining students' entrepreneurial intention.

In addition, there was a significant but weak relationship between the self-awareness item (Having the desire to create something) and the entrepreneurial intention item (I would like to start my own company one day) which is the measurement in this study because students of engineering are seen as having the drive to create something new not only in terms of products but also systems and services that can be featured as products of their own creation and can be marketed under their own branding.

CONCLUSION

Overall, this study has examined the relationship of attitudinal factor components towards entrepreneurial intention among students in German-Malaysian Institute (GMI). Results show that two components of attitudinal factors are the most dominant on students' entrepreneurial intention, namely economic challenges and opportunities and self-awareness. Nevertheless, detailed examination revealed that the component of self-awareness has a stronger influence based on the relationship of its items on the items of entrepreneurial intention. This study suggests that research on entrepreneurial intention among students carried out in the future should focus more on the factors that influence students' entrepreneurial intention in fields other than engineering. In addition, this study also proposes that a more comprehensive study on all students in PIHL in Malaysia is carried out so that all-inclusive and accurate results are obtained. Based on the results of this study, the researcher would like to recommend that the policymakers in the higher education section and the community work together to nurture and foster entrepreneurial culture amongst students, especially students in higher education institutions through training and programmes for the students.

ACKNOWLEDGEMENT

This study is funded by the MPOB-UKM grant code EP 2015-017

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Indonesian Government Policy on Rohingya Refugees

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ABSTRACT

The wave of migration of Rohingya refugees has come unstoppably in the waters of Aceh since late 2015. The violence that engulfs the Rohingyas in Myanmar, such as homicide and arson, has forced some Rohingyas to flee. They are trying to survive by moving to areas they consider to be providing protection. With less decent boats, the Rohingyas migrated to the coast of Thailand, Malaysia, to Indonesia. The Armed Forces of the Republic of Indonesia have sought to close the refugee entry into the territory of the Unitary State of the Republic of Indonesia in order to safeguard the security of foreign infiltration. Nevertheless, the Indonesian army continues to assist the refugees by providing food and water supplies to the boat. However, the urge of local and international community finally made the Indonesian government open the territory of Indonesia for Rohingya refugees. Why is the Indonesian government willing to accept Rohingya refugees? What is Indonesian policy towards Rohingya refugees? This article will describe the reasons and steps of the Indonesian government to handle the wave of migration of Rohingya refugees by the end of 2015 as a form of Government of Indonesia's policy towards Rohingya refugees.

Keywords: International Migration, Rohingya Refugees, Indonesian Policy

INTRODUCTION

Late in 2015, the wave of migration of Rohingya refugees came unstoppable in the waters of Aceh. Previously, in 2009 and 2012, due to the outbreak of conflict in Rakhine, Myanmar, Rohingya refugees have come to Indonesia. Based on Burma Citizenship Law 1982, Rohingya ethnicity lacks citizenship, rights to land, and education and decent and adequate work (Chan, 2006). Because of the different origins of race, language and religion, ethnic Rohingyas are marginalized in the societal life of Myanmar societies as well as social interactions of humanity.

Migration as the choice of some ethnic Rohingyas, was not a good choice either. Opting out of Rakhine by boat with the help of agents, one Thai agent, is not the solution. They are caught in an illegal migrant agency that provides vessels and promises island destinations in the waters of Malacca. In the middle of the ocean, they are transferred to larger vessels in which there are already Bangladeshi people in order to seek a more viable livelihood. Inside the ship is often a dispute, even a fight that did not end slightly deadly because of the problem of offense and especially the problem of food.

When it arrived in Thai waters, the Thai Government refused the presence of Rohingya and Bangladesh refugees. The reason for the rejection is the inability of Thai government funds to accommodate refugees and the fear of entering more migrants if allowed to enter Thailand. However, the Thai government continues to provide food aid delivered to the boat. Similarly, the Malaysian Government, they refuse the presence of Rohingya refugees in Malaysia because in Malaysia itself has many Rohingya refugees live as refugees. For the refugee refugees who want to enter again, the Government of Malaysia can not allow to continue to provide humanitarian assistance in the form of food and beverages on ship.

The first response of the Indonesian government to Rohingya refugees is not much different than what the Thailan and Malaysian Government did, namely 'Refusing'. TNI Commander-in-Chief General Moeldoko gave orders to assist Rohingya refugees by delivering food and water to the ships lying in the waters of the Strait of Malacca. But it does not permit refugee ships to board the Indonesian coast and mobilize personnel to keep the Indonesian sea sterile.

Although warned by Indonesian soldiers guarding the waters of Aceh, Acehnese fishermen led by the Sea Commander still helped and directed Rohingya refugees to shore. After the beach, Rohingya refugees were fed and drunk and placed in surau-surau (small mosque). The local government of Aceh, certainly can not take responsibility and decided to help Aceh fishermen handle Rohingya refugees. Moreover, when national and transnational NGOs began arriving to provide assistance.

Rohingya refugees are people who have needs, both primary, secondary, and tertiary. Accommodating large numbers of refugees must be considered funding, minimally meeting the needs of daily meals. The Indonesian government, both regional and central, does not have sufficient funds to accommodate Rohingya refugees. Indonesia, too, was not a country that ratified the UNHCR 1951 Convention and therefore had no obligation to accommodate refugees. However, due to the activities of the Acehnese people and international pressure through the UN, Indonesia finally opened the door for Rohingya refugees to enter the territory of Indonesia.

Why is the Indonesian government willing to accept Rohingya refugees? What is Indonesian policy towards Rohingya refugees? This article will describe the reasons and steps of the Indonesian government to handle the wave of migration of Rohingya refugees by the end of 2015 as a form of Government of Indonesia's policy towards Rohingya refugees.

MIGRATION OF ROHINGYA REFUGEES

Are the ethnic spirits that enter the waters of Aceh-Indonesia belong to refugees? Or are they people who migrate without official documents? A country must surely protect its territory from illegal migration infiltration. This is aimed at maintaining the stability of national security, as well as the entry of international network criminal acts.

Referring to Betts and Loescher (2011: 1),

Refugees are people who cross international borders in order to flee human rights abuses and conflict. Refugees are prima facie evidence of human rights violations and vulnerability. People who are persecuted and deprived of their homes and communities and means of livelihood are often forced to flee across the borders of their home countries and seek safety abroad. Historically, wherever states have persecuted their own populations or there have been wars, people have left their country of origin. From the Holocaust to the proxy conflicts of the Cold War, to the internal conflicts in the aftermath of the Cold War, to the occupations in Afghanistan and Iraq in the context of the 'War on Terror', refugees have emerged from just about every significant historical conflict or despotic regime. Because refugees find themselves in a situation in which they are protected and the fundamental human rights, they are forced to seek protection from the international community. Ensuring that refugees receive safety and access to their rights, livelihoods, and the possibility to be reintegrated into their country of origin.

According to UNHCR's 1951 Convention, Article 1A (2),

Refugees "... any person who: "As a result of occurring events occurring before 1 January 1951 and owing to wellfounded fear of being persecuted for the reason of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return it.

According to Presidential Regulation No. 125 of 2016, refugees are foreigners residing in the territory of the Unitary State of the Republic of Indonesia due to a reasonable fear of persecution for reasons of race, ethnicity, religion, nationality, membership of certain social groups, and different political opinions and do not want protection from the country of origin and / or has obtained the status of asylum seekers or refugee status of the United Nations through the High Commissioner for Refugees in Indonesia. Before determining the status of ethnic spirits who come to Indonesia, it is better to explain the chronology of ethnic Rohingya arrival to Indonesia.

Ethnic Rohingya come to Indonesia in several waves, ie in 2009, 2012, and 2015. In 2009, there were two waves of Rohingya arrival to Aceh as many as 391 people. The first, as many as 193 Ethnic Rohingyas entered from Sabang, Malaysia to Aceh in January 2009. They occupied the camps of the Navy. Then, in February 2009, stranded 198 Rohingya refugees to Indirayo, East Aceh. They came directly from Myanmar and were found stranded on the high seas. The second wave of refugees was placed in Idi Rayeuk District Office. At that time, the handling of Rohingya refugees was conducted jointly between the people of Aceh, the Government of Aceh, the Central Government, and UNHCR and International Organization for Migration (IOM) for refugee data collection. The Indonesian government brought the issue of Rohingya refugees to the ASEAN Summit which was responded well by the then Prime Minister of Myanmar, General Thein Sein. The Prime Minister of Myanmar declares that the Government of Myanmar, in essence, is willing to accept the Rohingyas if they can show proof that they are Burmese. However, of the 391 Rohingyas, only one person has the identity of the Burmese population. The other refugees can not show their identity because as long as they are in Myanmar they are not considered as citizens of Myanmar so they do not get any identity cards.

In 2012, the conflict broke again. From the ongoing case of rape to murder between two ethnic groups, the Rohingya Muslim minority and the majority of Arakan Buddhists engage in horizontal conflicts. Post-conflict, Ethnic Rohingnya live in camps in some areas of the State of Rakhine, they live in the supervision of the regional apparatus, they have poverty problems and hampered its development due to unrecognized citizenship status.

In May 2013, there was violence against Muslims in Lashio, Shan state. In the event, the Buddhist group destroyed mosques, orphanages, and Muslim-owned shops, causing at least 14,000 Muslims to flee. In August 2013, another group of Buddhists burned dozens of Muslims' homes and shops in Kanbalu, the Sagaing Division.

In May 2015, about 1,800 Rohingyas and Bangladeshis gradually rescued Aceh fishermen. Some are stranded in Langsa, some are up to Blang Adoe. Their condition, especially women and children, many have been weakened because it has long been adrift in the ocean. Acehnese fishermen bring refugees to shore. Some Acehnese gave their refugees food and placed them on the mane (small mosque). After the police and local government arrived, the

refugees were temporarily placed in shelters such as those in Blang Adoe, others were placed in the Langsa District Office.

Efforts to save Rohingya refugees are prohibited. The Indonesian National Army (TNI) guarding the waters of Aceh does not allow Rohingya refugees to enter especially if they are not equipped with official documents. This is to prevent the entry of illegal immigrants into the territory of Indonesia. The Acehese fishermen have been warned by the TNI to help refugees to provide food and drink only to the boats, without bringing refugees to shore and into Indonesian territory. However, Acehese fishermen under the direction of the Commander of the Sea continue to invite and bring into Rohingya engage when they hear the shouts of 'Allohu Akbar' refugees from the boat. The direction of the commander of the Sea as an adat institution in Aceh has the power to mobilize the Acehese people as well as the power of the Aceh Regional Government.

Referring to the criteria of refugees in Article 1A paragraph 2, the 1951 Convention, the Rohingya ethnic who reached Aceh-Indonesia, can be categorized as refugees because they meet the requirements set forth in the convention. The reasons for his spiritual ethnicity migrated because of violence that, in fact, led to genocide in the form of clearing of homes and mass killings. The violence caused by the non-recognition of Rohingyas as citizens of Myanmar. Hatred against ethnic Rohingyas is also peppered with their religious differences, namely Islam, while the majority of Myanmar's population is Buddhist.

The Myanmar government considers Rohingya as an illegal migrant from Bengal, Bangladesh. The entry of ethnic Rhingya to Arakan, Rakhine, Myanmar has been underway since the reign of King Nrameikha (1430-1434) in the Mrauk U dynasty. At the time of British colonization, Rohingya migrants grew increasingly in line with Britain's need for labor in the agricultural sector. From the ethnic side, Rohingya is an ethnic Bengali, sub-ethnic Chittagonia of South Bangladesh. From the language side, Rohingya speech language includes the Indo-European language family, in particular, Indo-Aryan. Meanwhile, the spoken language of Myanmar belongs to the tribe of Tai Lizard Austroasiatic, or Sino-Tibetan. Due to the differences of origin and also the religion adopted, in the Citizenship Act of 1982, the Government of Myanmar does not recognize Rohingya as a citizen. As a result, state facilities such as education, health, and other public facilities can not be enjoyed by ethnic Rohingyas (Waluyo, 2013: 839-840).

ROHINGYA REFUGEE RECEPTION: A POLICY ON HUMANITARIAN SOLIDARITY

In the study of international relations, foreign policy is the overall external official relationship directed by independent actors (usually a country) in international relations. "(Hill in Smith, et al, 2008: 2). According to Carlnaes (2002: 332-334), the roots of foreign policy are 'Public Policy'. Public policy in the national and foreign policy of a country is basically connected to one another and constitutes a series of state policies. When the refugees came and were helped by the people of Aceh, the Indonesian government must take a stand for accepting or refusing refugees. When the attitude is implemented in an action, then there should be a basis for the action. At the national level, the Government of Indonesia should organize the technical policy of handling Rohingya refugees in the territory of the Unitary State of the Republic of Indonesia. At the regional and international level, the Indonesian government issues foreign policy on the handling of Rohingya cases, bilaterally, regionally as well as establishing cooperation with international institutions.

The concept of foreign policy from Rosenau (1976: 16) provides three units of analysis, namely: i) orientation (foreign policy as a set of orientations), ii) commitments and action plans (foreign policy as a set of commitments), and iii) behavior (foreign policy as a form of behavior). Orientation is a general trend that directs the country in conducting international relations. Orientation includes attitudes, perceptions and values derived from the historical experience and the strategic environment of the people of the country. Commitment and action are real plans for responding to certain external situations based on consistency with a basic orientation, including strategies, decisions and policies. Finally, behavior is the state's official real action activity in relation to certain events and situations, to do something and not to do something in interacting with other actors (individuals, groups, countries, etc.). The analysis units, then, are sorted into analytical levels.

Rosenau's level of foreign policy analysis has three stages: national, regional and global (Rosenau, 1976: 8). At the national level, political accountability, government structure, and leader personality (including values, talents and experience) will in turn affect foreign policy. Geographic size will affect regional and global levels. At the regional level, matters affecting regional level include: culture, history, social structure, internal regional situation, and economic development. While at the system level, in addition to the geographic size, alliance structures of superpowers and external situations (such as issues and crisis areas) strongly influence a country's foreign policy.

Humanity is something that is related to good intentions. Humanity can be categorized into three things. First, humanity is the power to set goals or make choices. This power is owned by all rational beings. Second, it is equivalent to a certain group of traits or abilities, which all minimally rational beings necessarily possess, and so all minimally rational beings must be treated as ends in themselves. Third, humanity is the capacity to act morally. This capacity for morality must be distinguished from possessing an actual commitment to act as morality demands (otherwise the 'capacity' of reading the 'humanity' would be the same as the good will read), but many commentators fail to specify what they think constitutes a capacity for morality. To accept the moral principles as a determinant of one's actions requires the ability to choose among actions (Dean 2006).

The presence of Rohingya refugees in the waters of Aceh in sad condition after a long time in the ocean is a fact. On the basis of humanity, closing the Indonesian territory for Rohingya refugees is a difficult thing. The consideration of maintaining national security from illegal migration infiltration is also difficult to convey to Aceh fishermen who choose to direct Rohingya refugees to the Aceh coast. Seeing the enthusiasm of the Acehnese who helped Rohingya refugees, the Aceh Provincial Government finally decided to accept Rohingya refugees with modest help. Similarly with the central government in Jakarta, finally provide assistance by sending several ministers who coordinate to help the handling Rohingya refugees. The Government of Indonesia, finally officially, issued a policy to open the Indonesian territory for Rohingya refugees. But of course, a tactical strategy or policy in the field is needed in relation to the limited resources of the Indonesian government to handle Rohingya refugees in large numbers.

The people of Aceh are not rich people. Receiving Rohingya refugees in the Aceh region does not mean the Acehnese are a rich community and able to guarantee the lives of Rohingya refugees in large numbers. The Government of Aceh and the Government of Indonesia do not have the funds to ensure the lives of refugees. But, the people of Aceh continue to help Rohingya with confidence in the fate of the sky that by helping Rohingya refugees, the people of Aceh will live in blessing.

Rohingya refugees are temporarily placed in shelters. Since being reported in the mass media the presence of Rohingya refugees in Aceh, national and international NGOs have come to help. The people of Aceh believe in the presence of aid from NGOs as the hand of Allah who provides sustenance to His creatures. Long queues are created from the people of Aceh who want to provide assistance from what they have such as rice, vegetables, cooked dishes, as well as raw food for Rohingya refugees.

Volunteers from NGOs coordinate each other to help the Rohingyas living in Aceh. Aksi Cepat Tanggap (ACT), for example, initiated the construction of the Interated Shelter Community as a refugee shelter with the principle of 'humanizing refugees. Refugees are not criminals. They can live in a shelter as human beings who perform activities as ordinary people, such as eating, bathing, sleeping, worship, study, and socialize. This view is correct. However, in order to preserve the seeds of horizontal conflict between IDPs and indigenous people, the Aceh Government appointed by the central government as coordinator of the Rohingya refugee task force still imposed restrictions on the community to enter the shelters, as well as to refugees who wanted to get out of the shelter freely. Only volunteers or those with an identity card can enter the shelter.

The enthusiasm of the Acehnese community and local and transnational NGOs in assisting Rohingya refugees has not dismissed the Indonesian government's awareness of safeguarding the Indonesian territory from foreign infiltration. The Government of Indonesia is assisted by NGOs conducting refugee data collection. For refugees from Bangladesh, they are sent home to Bangladesh after the Indonesian government ensures the reason for Bangladeshi migrants is to seek economic life, along with the assurances of the Bangladesh government that there is no violence perpetrated by Bangladeshi migrants in the country of origin. As for Rohingya refugees, temporarily stay at shelters in Indonesia to wait for the decision of IOM and UNHCR about the status of Rohingya refugees.

The presence of Rohingya refugees in Aceh, then attracted several non-governmental organizations to assist, such as PKPU Humanitarian Foundation, SEAHUM, Dompot Dhuafa, SUAKA, Al-Imdaad, Aksi Cepat Tanggap (ACT), and of course IOM and UNHCR, International focus on the handling of migrants and refugees. NGOs play a role in assisting the government in terms of funding. LSM has the freedom to manage sumberdana from the disbursement of funds from various parties and, later, can withdraw funds at any time. Unlike the government, where to spend the funds have to wait for the date the funds can be disbursed. Allocation of use of funds, for example to create shelters as temporary shelter and fund refugee mentoring activities.

NGOs have human resources that play a role in carrying out activities. NGO volunteers were given access to the refugee camp. These volunteers come from Acehnese people themselves, those who come from outside Aceh. They manage, schedule events, what and who does what in shelters. The activities include refugee data collection to be identified and given IDP cards by IOM or UNHCR, training skills for refugees, teaching Latin and Arabic literature, practicing ways to behave as well as speaking Indonesian. Although given entry access, volunteers are not allowed to stay in the shelter, they come home when curfew is imposed.

The Indonesian government, initially, was unwilling to accept Rohingya refugees to land in Indonesia. Under the direction of the TNI commander, the TNI will assist refugees floating in the Malacca Strait, but does not allow Rohingya refugees to enter Indonesian waters. Assistance given in the form of giving water and food into the boat. This action is motivated by Rohingya refugees actually used by human trafficking syndicates. Rohingyas floating on boats are those who can afford a trafficking syndicate to take them to Malaysia or Indonesia.

For this attitude, the Government of Indonesia received a warning from the United Nations, as well as Thailand and Malaysia. The Government of Indonesia views, Thailand has refused Rohingya refugees and deliberately direct them to Indonesia. This was rejected by Thailand when after providing assistance in the oceans, the Thai Government learned that the purpose of the refugees was not Thailand, but Malaysia and Indonesia. The reason is very weak when Thailand has long been a transit route for Rohingya who fled from Rakhine across the Andaman Sea. Thai Prime Minister Prayuth Chan Ocha has refused Rohingya refugees due to cost and concerns over the growing number of Rohingya refugees entering Thailand later if Thailand allows them to enter. Malaysia also has the same attitude. They refuse Rohingya refugees while still providing food and beverage assistance to Rohingya refugees floating in the ocean.

After receiving a warning, President Joko Widodo sent the Indonesian Foreign Minister to discuss Rohingya refugees regionally through ASEAN, as well as bilaterally by meeting Thai and Malaysian governments. Rohingya refugees are certainly not only Indonesia's obligation to accept them. But it is also the duty of other ASEAN member countries to equally address the refugee problem in Southeast Asia with the view that Southeast Asia is currently facing a refugee crisis, and refugees from other countries or regions such as the Middle East. The result of the discussion states that Indonesia is willing to accept Rohingya refugees as well as Thailand and Malaysia. However, the aspect of refugee life financing will be the responsibility of the United Nations. (Habibi 2015)

After the Indonesian central government allowed Rohingya refugees to enter, the management of Rohingya refugees already in Aceh became official. With regard to funds for refugee financing feared to be absent, the Government of Indonesia is actually helped by the Aceh Provincial Government and the Acehnese people, as well as NGOs that self-fundamentally raise funds for spiritual refugees.

The Local Government of Aceh is mandated to be the coordinator of the Task Force for the handling of Rohingya refugees in Aceh. First, provide a humane temporary shelter for Rohingya refugees. Central and local governments do not have sufficient tactical funds to build decent shelter for refugees. Funds for handling Rohingya refugees are taken from Disaster post in the form of APBN or APBD fund allocations that can be issued due to force major. Under the initiation of ACT, NGOs with joint ventures built the Integrated Community Shelter, a residential area made up of rather large rooms for some groups. There are shelters for men, there are shelters for women. This shelter is for those whose family is not complete. For those whose families are still complete, provided their own shelter. One shelter can consist of several families. The most common are shelters for women who are inhabited either by adult women, adolescents, or children.

Secondly, collecting Rohingya refugees with guidelines adapted to IOM and UNHCR regulations. The objective is to record that Rohingya refugees can be included in the international refugee category so that they can get their monthly living aid as refugees from IOM or UNHCR. Data collection is done by volunteers. The results are collected and reported collectively to IOM and UNHCR. In the data collection process, volunteers face difficulties, especially in language problems. Like, for example, not a few of those spiritual refugees who do not know what age they are, how old their children are.

Third, provide education, such as literacy, learning Indonesian, and English, as well as reading and reading Al-Quran. Although Rohingyas are Muslims, most of them can not read the Koran. The Qur'anic lesson is performed by Muslim Rohingya by oral means. They memorized the Quran from their parents, so even though they could not read the Quran, many

Rohingyas memorized the Quran. Rohingya refugees are taught to read the Quran by the Iqro method.

Fourth, provide education about lifestyle. Perhaps, because of the violence experienced in the home, or the poverty factor, the Rohingya refugees seem to live a life far removed from the usual standard of our lives. For example, they do not know what is called a chair that serves to be occupied. They throw garbage at will, so the shelter becomes uncomfortable.

Aceh local government facilitates domestic and foreign NGOs conducting various advisory activities on daily activities of Rohingya refugees, as well as in the construction of residential facilities. The Central Government stated that the Rohingya refugee presence in Aceh for a maximum period of 1 year. During the year, data were collected on refugees so that international refugee status became clear, in accordance with IOM and UNHCR rules. After Rohingya refugee status is clear, they will be transferred to rudiment in Medan while awaiting clarity of their fate under the coordination of IOM and UNHCR, whether it is returned to Myanmar or directed to occupy to the destination country.

BRINGING ROHINGYA ISSUE TO ASEAN

The wave of Rohingya migration due to the factor of violence experienced in Myanmar has become an issue of migration in Southeast Asia. Thailand, Malaysia, Indonesia, and even Bangladesh have to accept the wave of migrants in large numbers. On the basis of humanity, the Indonesian Government, which has no obligation to accept refugees for not ratifying the 1951 UNHCR Convention, continues to assist Rohingya refugees. However, the Rohingya refugee issue must be resolved from its root, Myanmar.

As an effort to care for the humanitarian disaster that struck Rohingya ethnic, the Indonesian government made a bilateral diplomatic visit to Myanmar. In this diplomatic mission, the Indonesian delegation met Myanmar leader Aung San Suu Kyi and General Min Aung Hlaing to discuss conflict solutions and request access for the delivery of humanitarian aid, and the construction of hospitals in Mrauk U, Rakhine.

In addition to bilateral diplomacy, Indonesia brings Rohingya issue in regional fora to ASEAN. It should be acknowledged that pressure on Myanmar to stop acts of violence can not be done by country alone, especially if pressure is only conveyed from countries affected by the migration flows of Rohingya refugees such as Indonesia, Thailand and Malaysia, and Bangladesh. On May 20, 2015, an ASEAN emergency meeting was held in Putra Jaya, Malaysia to discuss the Rohingya refugee issue. The meeting was attended by Malaysia as the Chair of ASEAN, Thailand and Indonesia. While Myanmar himself did not attend for fear the discussion is glued to the existence of Rohingya citizens who are not recognized as citizens of Myanmar. One of the agreements of the meeting, namely Malaysia and Indonesia is willing to accommodate about 7,000 Rohingya refugees within a year. The duration was used to help UNHCR collect data on refugees and wait for UNHCR to find a third country or to return Rohingya to Rakhine, Myanmar. Malaysian Foreign Minister Anifah Aman, on the occasion, also affirmed that the Rohingya refugee problem is not only a matter of ASEAN, but has become a problem of the international community as it concerns the humanitarian crisis.

The absence of Myanmar in the meeting in Putra Jaya is certainly very regrettable. However, ASEAN as a regional organization in Southeast Asia has a non-intervention principle. With this principle, ASEAN member countries may reject ASEAN initiation to resolve conflicts that take place within the national scope. With this principle, Thailand, Indonesia and Malaysia can not exert more pressure on the Myanmar government through ASEAN. This

right is aimed at maintaining the balance and harmonization of regional relations in Southeast Asia. However, in the case of Rohingya refugees, the principle of non-ASEAN intervention is seen as against the spirit of humanity as an effort to stop the violence against the Rohingyas.

CONCLUSION

The presence of Rohingya refugees in Aceh waters by the end of 2015 is inevitable. Humanity, that's the right word to explain why the Indonesian Government is receiving Rohingya refugees. Efforts to reject the presence of Rohingya refugees in Indonesian territory have been done. However, the empathy over the devastation of the Rohingyas has tapped the people of Aceh to help them. The Indonesian government finally invited Rohingya refugees to stay temporarily in Indonesia. This policy is based on a sense of humanity as the orientation and commitment of the state of Indonesia in helping the spiritual refugees. Receiving large numbers of refugees is not an easy task. The Government of Indonesia then drew up action plans and implemented the handling of spiritual refugees with the help of local, national and transnational NGOs, both in terms of funding and human resources. The people of Aceh themselves with the help they can give daily, have helped Rohingya refugees. The development of the Integrated Shelter Community as a temporary shelter, Rohingya refugee data collection, and the arrangement of daily activities of Rohingya refugees is Indonesian policy behavior in handling Rohingya refugees involving NGOs. Co-ordination of performance with NGOs shows the openness of Indonesia as a country to the performance of state actors in terms of humanitarian solidarity.

The handling of Rohingya refugees is merely a downstream aspect of the Rohingya ethnic humanitarian problem. Indonesia is aware of the need for resolution from the upstream side of the issue, namely acts of violence in Myanmar. The bilateral diplomacy of the Rohingya conflict solution, along with the provision of humanitarian aid to Rohingyas in Myanmar and the construction of hospitals in Rakhine, is an Indonesian bilateral effort against the Myanmar government. In keeping with the principle of non-intervention, Indonesia encourages ASEAN to move real in eradicating violent conflict in Myanmar.

In international fora, Indonesia supports UNHCR activities and IOM provides temporary shelters for Rohingya refugees. Together with NGO volunteers, Indonesia conducted Rohingya refugees as an effort to assist UNHCR and IOM while in Indonesia and awaiting the decision on the placement of Rohingya refugees, whether placed in a third country or returned to Myanmar.

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The Implementation of Peraturan Desa No. 3 of 2012 on Indonesian Labor Protections from Majasari Indramayu Regency 2014-2016

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ABSTRACT

The title of the research is "The Implementation of Peraturan Desa No. 3 of 2012 on Indonesian Labor Protections from Majasari Indramayu Regency 2014-2016." The background of this research is some problems which are occurred in the implementation of Peraturan Desa No. 3 of 2012 on Indonesian Labor Protections from Majasari Indramayu Regency 2014-2016.

This research uses qualitative research method. Qualitative is one of procedural method in research, as it is a process by collecting databases from variety of sources, such as figures whom get involved in and other sources such as supported valid documents in addition that contain a description of particular research object, being proceed to be then presented in narrative. The data was obtained from literature study and field study through observation, interview, and documentation.

The result explains that in implementation Peraturan Desa No. 3 of 2012 on Indonesian Labor Protections from Majasari Indramayu Regency 2014-2016 is still hampered by the obscurity of Majasari village government on standard determination to achieve the purpose that has been determined. Still lack of budget allocation and still hampered by external aspects which is social, economic, and politic.

Regarding to the current condition, the author would like to propose an advice to the government of Majasari village to be more clarify the parameter and policy standard, budgeting to implementation the regulation and improve the social relation with the society and elites to support the village regulation.

Keywords: Policy Implementation, Peraturan Desa, Indonesian Labor.

PREFACE

The high amount of Indonesian Labors is going inversely with job vacancies in general. This is what leads Indonesian community to work abroad as Tenaga Kerja Indonesia (TKI). The amount of Indonesian labors is going to abundance each year and it causes increasing number of illegal labor.

Indramayu regency is in the upper rank of migrant labors supplier regency as it has 3,5511 per February 2015. In the name of highest migrant labors supplier, it is an obvious that they produce a very huge number of illegal Indonesian labors. Based on inputted data of Social Manpower and Transmigration Agency in the middle of 2015, there are approximately 700 illegal workers from Indramayu.

Majasari regency as a part of Indramayu regency clearly has the same problem. On behalf of overcoming it, Majasari Regency Government does a quick and exact response to regulate it

1 BNPTKI data until february 2015 : 25 KAB/KOTA TERBESAR PENEMPATAN TENAGA KERJA LUAR NEGERI INDONESIA.

wich written in Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections from Majasari Indramayu Regency. Regency is a form of government which closest to community, it makes a big impact to government to reach and control the people. There will be certain and determined procedure over Indonesian labors protection. The releasement of that police in form of bill is an attempt to regulate and fixing current condition in Majasari regency.

Government policy should be done in order to achieve the purpose that has been set. In attempt of Peraturan Desa no.3 Tahun 2012 execution has been criticizing by many. It is due to legitimation of regency government in ruling the Indonesian labors.

Meanwhile, the process is facing some major obstacles that strikes. The bill of Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections from Majasari Indramayu Regency is being debated because of disagreement that emerges from the surface of community over policy. Community states that Regency is hurdling the administration process and permission to work abroad as Tenaga Kerja Indonesia². In addition, agency/sponsor tend to blow conflict often among government and society as they desire to see rejection from society over government policies.

Another thing that blocks to be a new problem in the implementation of Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency is the very low amount of auxiliary additional source, materials ultimately. Few years after Peraturan Desa no.3 Tahun 2013 being announced, Regency Government never manages a sufficient budgeting allocation in ABPDes over Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency implementation.

As what the explanation above, hereby the identification of issues:

1. What is the parameter and purpose in implementation of Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections from Majasari Indramayu Regency?
2. What is policy sources in implementation of Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency?
3. What is the characteristic of executive boards in implementation of Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections from Majasari Indramayu Regency
4. How's the reaction over implementation of Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency?
5. How's the flow of communication goes among organizations and activity executor in implementation of Peraturan Desa no.3 Tahunon Indonesian Labor Protections From Majasari Indramayu Regency?
6. How is the condition of social, economy, and politic in implementation of Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency?

THEORITICAL FRAMEWORK

Policy is a collective decisions taken by executor or political groups in attempt to create purpose and ways to achieve the goals. "Policy as a program that contain and presented particular purposes, values, and practices." (Laswell dan Abraham Kaplan 1970 :71 dalam Nugroho, 2011: 93).

Furthermore, public policy by Riant Nugroho is, "policy is always about a decision of state or government. The purpose of policy is to change the current condition to be a better one."

² Interview with sekdes Majasari, 15 March 2015

As what explained before, a policy should be implemented. The implementation of public policy principally is a form of way for policy to accomplish the goal. There are two ways to do so; directly implementing the policy through a program or formation of legacy policy.

“Policy implementation is a phase of policy process immediately after establishment of bill whereas variety of actor, organization, procedures, and technique to collaborate and work together to execute the programs.” (Lester dan Stewart dalam Winarno, 2012 : 147)

Moreover, Van Meter and Van Horn present the definition of policy implementation:

“as an action by individuals or governmental groups or private sector which being lead to set the determined purposes in decisions of previous policy. “(Van Meter dan Van Horn 1975, Winarno 2012 :149).

Taking the main points from definitions above, the writes arrives to a conclusion that saying public policy implementation is an activity through action from public policy itself, be it bills, regulations, or decisions taken by executive. Public policy implementation contains few activities to accomplish the purposes of policy.

Performance of Public Policy Implementation is affected by some coherent variables, they are:

1. Standardization and purpose of policy
2. Sources of policy
3. Characteristic of policy organization
4. Communication flows among related organizations
5. Action of policy executor.
6. Social, economy, and politic atmosphere. (Meter dan Horn 1975, Nugroho, 2004 :167)

Public policy which will be implemented is a regulation in form of bill Peraturan Desa about Protection among Indonesian Labors. According to Undang-Undang Nomor 63 Tahun 2014, is “bill of perundang-undangan is confirmed and agreed upon Badan Permusyawaratan Desa.”

Materials contained in Peraturan Desa are:

1. Conditions confirming in form of regulating
2. Confirming everything related to the importance of regencies
3. Confirming everything related to regency financial barrier and regenciess

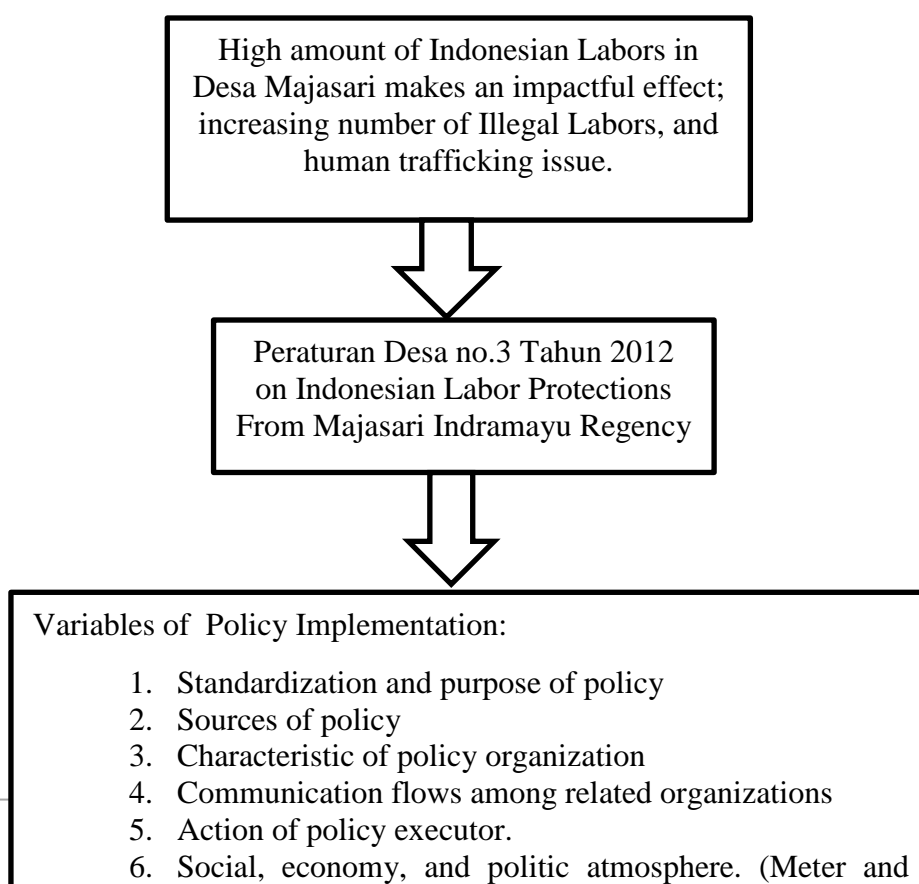
In addition to what has been said, Widjaja presented the materials containment in Peraturan Desa:

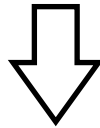
”article of association and regency budgeting; affirming the limit of administration regency region; confirming the centers of regency growth and development; regency, chief, structure and Badan Perwakilan Desa; confirming the existence of custom and societal institutions; organization arrangement; formation of Badan Perwakilan Rakyat election, structures and chief, confirming election right in Badan Perwakilan Desa election, structure and chief; determining sign of candidate’s symbol, campaign

3 Undang-undang Nomor 6 Tahun 2012 on Desa chapter 1 article 1 ayat 7

regulations and procedures of Badan Perwakilan Desa, structure and chief; confirming the amount of Badan Perwakilan Desa members; category and amount of income, allowance and extra-income of chief and structures; rewarding to previous chief and structures; confirming the management of function switching of income and regency wealth; terms of regency charges variety; establishment of Badan Usaha Milik Desa; establishment Badan Kerjasama Desa; confirming the general developing plan of regency; rules of implementation over regency regulations about regency government; other regency rules corresponding to every problems in a regency.” (Widjaja, 2003: 96)

As well, to ease the comprehend understanding of research concept, writer aims to explicates with a model of research:





Majasari society is no longer Illegal Indonesian labors and human trafficking-free

Diagram 1.1 Research Model

RESEARCH METHOD

In this scientific research, writer applies qualitative approach. This approach reviews every participants' view using interactive and flexible strategies. Qualitative research is addressed to comprehension achievement regarding to circumstances that being researched. Qualitative research according to Imam Gunawan is:

“an approach which emphasizes the analysis process to process, thinking inductively affiliated to dynamics between circumstances as research object and consistently scientific logic is applied.” (Gunawan, 2013: 80)

The writer applies qualitative method in purpose to present a palpable explanation about Policy Implementation in Desa Majasari Kecamatan Sliyeg Kabupaten Indramayu attempting to Indonesian labors protection from Majasari. Throughout this method, writer could intelligibly interpret every activity in policy implementation from involved actors' point of view of policy formulation. Accordingly, writer could apprehend the chronology of each activity's plot, through causality inside actors' notion that get involved in policy implementation process Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency. Qualitative approach tends to direct writer to observe new evidences.

There are some techniques in collecting data done by the writer, they are literature review and field research. Field research is conducted by collecting and assorting data at research venue through observation, interview, and documentation.

By data collecting technique as what mentioned above, I expect this research about Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency could answer all the questions that might occur.

In this research, there are some sources giving linked information of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency. Those sources are:

No.	Sources	Required Information	Quantity
1	Chief of Majasari	1. Purpose and standardization of Peraturan Desa Nomor 3 Tahun	

	Regency	<p>2012 on Indonesian Labor Protections From Majasari Indramayu Regency</p> <ol style="list-style-type: none"> 2. Communication flows between organizations and related programs. 3. Social economy, and politic atmosphere 4. Auxiliary sources of implementation 5. Performance of Peraturan Desa Nomor 3 Tahun 2012 	1 Person
2	Structures of Regency	<ol style="list-style-type: none"> 1. Purpose and standardization of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency 2. Communication flows between organizations and related programs. 3. Social economy, and politic atmosphere 4. Auxiliary sources of implementation 5. Performance of Peraturan Desa Nomor 3 Tahun 2012 	1 person
3	Indonesian LaborsPurna	<ol style="list-style-type: none"> 1. Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency knowledge 2. How far the implementation goes by 3. Characteristic of policy executor 4. Executor's consideration in applying policy implementation. 	2 persons
4	Family of Indonesian Labors	<ol style="list-style-type: none"> 1. Peraturan Desa Nomor 3 Tahun 2012on Indonesian Labor Protections From Majasari Indramayu Regency knowledge 2. How far the implementation goes by 3. Characteristic of policy executor 4. Executor's consideration in applying policy implementation. 	2 persons
5	LPMD	<ol style="list-style-type: none"> 1. Purpose and standardization of Peraturan Desa Nomor 3 Tahun 2012on Indonesian Labor Protections From Majasari Indramayu Regency 2. Communication flows between 	

		<p>organizations and related programs.</p> <ol style="list-style-type: none"> 3. Social economy, and politic atmosphere 4. Auxiliary sources of implementation 5. Performance of Peraturan Desa Nomor 3 Tahun 2012 6. How far the implementation goes by 7. Characteristic of policy executor 8. Executor’s consideration in applying policy implementation. 	1 person
6	CBO (Commuity Basic Organization) Zulfikar	<ol style="list-style-type: none"> 1. Main tasks and function of CBO in protecting Indonesian Labors from Majasari 2. CBO’s role in implementation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency 3. Government’s consideration in applying policy implementation. 4. How far socialitation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency goes by the government 5. Intensity of government in giving training toward society 6. Characteristic of policy executor in overcoming Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency 7. Source of funds in Peraturan Desa Nomor 3 tahun 2012 on Indonesian Labors Protection from Majasari Regency. 8. How far the implementation Peraturan Desa Nomor 3 tahun 2012 on Indonesian Labor Protections from Majasari Indramayu Regency 9. How far the mobilization of agent from government support the implementation Peraturan Desa Nomor 3 tahun 2012 on Indonesian Labor Protections from Majasari Indramayu Regency 	1 person

		10. After Peraturan Desa Nomor 3 tahun 2012 on Indonesian Labor Protections from Majasari Indramayu Regency are setting, is there still happen the labor Indonesian illegal case.	
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In this research, writer is applying data analysis corresponding to what Miles and Huberman mentioned, they are data reduction, data display, and conclusion drawing/verification.

RESULT AND DISCUSSION

1. Parameter and Purposes in Implementation of PeraturanDesa no.3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency

The parameter aspect and purpose of policy is based on ultimate main substance towards factors which affect the performance of policy. Indicators of identification over performance assesses how far the basic parameter and purposes are comprehensively useful in expanding purposes of policy decision. (Van Horn dan Van Meter 1975, Winarno2012 :159).

Based on what explained above, thus to execute the implementation process of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency needs a qualified and measurable purposes and standardization. Determined purposes confirmed by Majasari Government is to provide foremost shelter addressed to Indonesian Labors. This is going consistent as what Majasari Regency secretary stated:

“purpose of this regency regulation is clearly to stand up for Indonesian Labors rights furthermore in protection providing because there are plenty cases striking out our people. This regency regulation isn’t only to protect Indonesian Labors but also the family that being left.”⁴

What it means by protection is not only limited to placement attempt and problem solving, but more like preventive and repressive act. Preventive action by Regency government is by giving guidance or coaching to all society who’s directed to be migrant workers. For more, another preventive protection act is written on Pasal 14 point A by advancing a good and efficient administration service for Indonesian Labors. The service that is provided by Majasari Regency government is through fulfilling the qualified components of data verifying, especially the age of Indonesian Labors candidate.

As a stand of repressive protection, Majasari Regency Government holds an entrepreneurship training for Purna Indonesian Labors and empowerment for family. Also, Majasari Regency Government does a report reference to Police Department, PPT, or any related institutions or boards. In last three years 2014, 2015, and 2016, Regency Government has finished some cases in Majasari.

Attempts to achieve the determined purpose must be required by clear standardization and measurement. In order to achieve that, Majasari Regency created some standards and measurements, they are; decreasing number of society’s interest in working abroad

4 Interview with Sekdes Majasari: Bapak Raskam on 14 Maret 2017 at Desa Majasari office

because a fact of they're earning money in Majasari. This is just as same as what Chief of Majasari said: “the indicator is, I am hoping that after going abroad, not returning back home and live here and work, they're living in good wealth in Majasari.”⁵ This is make an impactful change to some social living aspects. Controllable psychology of children, risk of violence over migrant Indonesian Labors number will be decreased. For more, the standard of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency purpose accomplishment which is children that being left are no longer doing any digression acts.

Programs that have been planned in order to achieve standard and purpose of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency are gone well even being constrained by some things. Achievement of program can't be exactly measured because Regency Government itself can't clarify the parameter of it.

It casts that there's still lack of confirmation from Majasari Regency Government in standardizing to achieve the purpose that has been determined. So as a result, protection providing for Indonesian Labors always is unknown or unclear.

2. Policy Sources in Implementation of Peraturan Desa no.3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency

Sources of policy is something that is important to put deep concern in process of public policy implementation. Sources of policy can be very supportive to public policy performance. Also, implementation would run effectively whenever it's being supported with any qualified sources, be it human source, material source, or any addition supporting source.

In aspect of policy sources, Majasari Regency Government has some policy sources, they are a human resources and material source. Majasari Regency Government has its own 11 verified persons to handle whole Regency cases. For more, there are 5 persons to handle specifically execute PeraturanDesa no.3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency.

Quantitatively, Majasari Regency has fulfilled the amount of human source to be allocated, nevertheless, the quality hasn't been maximized yet. Some of them don't understand their role yet and how to accomplish the purpose of that regency regulation. Seeing from what Van Meter and Van Horn said, this condition is affected to accomplishment of policy purposes.

Funding also be an ultimate supporter of this implementation of PeraturanDesa. Fund source that earned by MajasariDesaRegency is from PADes, Regency charges, and retribution and tax of city, also allocation fund from Government.

From fund source they own, to execute Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency, government doesn't

⁵ Interview with chiefs of Majasari: Bapak Wartono, S.Pd., M.Si on 29 Maret 2017 at Desa Majasari

particularly target how much budget will be released. Majasari government puts a focus point on capacity increasing by applying training or coaching method. In the aspect of policy sources, government hasn't entirely has qualified policy sources. Moreover, fund source which is very supportive over implementation, is lack of concern. Government is focused on Regency income for capacity increasing. When other programs also are supportive and being supported by government in order to achieving the policy purposes.

3. Boards' characteristic in Implementation of PeraturanDesaNomor 3 Tahun 2012 on Indonesian Labor Protections FromMajasariIndramayu Regency.

Van Meter and Van Horn once said characteristic that might related to organization capacity in implementing the policy:

“competence and adequate amount of staff in an agency, hierarchy control towards unit subs' decisions and procession in executive boards, politic source of an organization, vitality of organization, the unroll communication flows in an organization, the relation between formal and informal institution with policy maker.” (Winarno, 2002:166)

Concerning on competence and adequate amount of staff aspect in implementing Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency, the chief initiate to mandate regency secretary, clerical administrator, Kasi Pemerintahan, accountant. By regency officer whom involved in implementation process of PeraturanDesaNomor 3 Tahun 2012 on Indonesian Labor Protections From MajasariIndramayu Regency, Chief of Regency mandates to every officer who could operate computer system, able to communicate verbally to society. This trial is delivered on behalf to elevate the quality service for migrant labors candidate in form of administrative task and acknowledging requirements they should make.

Seeing from hierarchy control initiated by Chief of Regency towards Regency Officer comes in a normative construction. Controlling attempt by chief is done directly by observing, researching, and receiving reports from regency officer whose job desk is implementing Peraturan Desa about on Indonesian Labor Protections From Majasari Indramayu Regency. Other than that, Chief of Regency demands to restrain to prevent things that going reverse with written regulations in Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency. Restraining is to avoid inaccuracy or omission problems from Regency Officer whom involved in Peraturan Desa Nomor 3 Tahun 2012 about on Indonesian Labor Protections From MajasariIndramayu Regencyoften works on some technical aspects such as administration giving to Indonesian Labor Candidates from Majasari.

Then regarding to communication flow in organization and relation among involved institutions, there is a big commitment of Desa Majasari Government to protect and service every Indonesian Labors from Majasari hence in implementation process of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency is showcasing a perseverance in protecting Indonesian Labors. Appearance of understanding and willing from Regency Officer to achieve the policy implementation to go in line with purposes they have determined.

4. Reaction/Disposition in Implementation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency

Reacting or dispositioning is a behavioral aspect or response that taken by executor agencies. In this case, Meter and Horn concern on 3 things, first, consciousness of understanding and acknowledged policy, second is executor response whether they decline or accept, third is intensity of policy itself.

Regarding to consciousness of understanding and acknowledged policy, the officer that take in implementation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency hasn't comprehensively understand about the purpose of current policy. This purpose is only mastered by Chief of Regency thus bring an impact in implementing the policy, often we find errors or inaccuracies appear in starring their own role as what written in Peraturan Desa Nomor 3 Tahun 2012.

Talking about executor response, there is no response coming in form of rejection. All Regency Officer accept and obey the existence of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency. They realize to admit that it's important to give protection for Indonesian Labors.

From all reaction and disposition they state, there are few hurdles that constrain the implementation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency

5. Communication flow in organization and executor activity over Implementation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency

Taking Van Meter and Van Horn's view over implementation prospect of public policy, it's effectively acquired by communication and interaction that happen in accurate and consistent from policy executor. Also, coordination to one and another would be a supportive mechanism for public policy.

In Implementation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency, Majasari Regency officer builds communication in various ways, be it with Government or Non-Government. Relationship they make with Government is addressed to BNP2TKI whose assistant are Tifa Foundation and JSDF Foundation. Tifa Foundation is assimilated to BNP2TKI with a main task of field worker and in joint with Women Crisis Centre Cirebon. While JSDF Foundation role is funding source part. Therefore, Majasari Regency Government coordinates and work together more with Tifa Foundation and Women Crisis Centre Cirebon. Activities they usually do with Government and these two association is giving socialization to community; how's the procedural system of doing proper migration, hence there will be illegal labors no more.

Yet, the pattern of communication they construct with BNP2TKI is only limited to previous Head Officer, Jumhur. As the leadership changes, the pattern of communication they construct is merely disappear. There was no further information from both BNP2TKI and Majasari Regency about the sustainable attempt of Indonesian Labors protection.

Majasari Regency Government holds some trainings which delivered to Indonesian Labors Candidate that work together in joint with NGO (Non-Government Organization). The intense coordination and communication create a result in form of Dompok Duafa and Anak Tanah Nusantara. Some relations are also there to contribute such as LAN West Java Province and Faculty of Padjadjaran University.

Coordination and communication also lead them to associate with BNI. Which the construction of coordination and coming is an attempt to implement Peraturan Desa Nomor 3 Tahun 2012 on Protection in order to increase the number of capacity and facility for Indonesian Labors and Indonesian Labors' family. BNI established Rumah Edukasi with function to socialize and a space for activity related to Protection among Indonesian Labors attempt.

Majasari Regency also constructs the communication with NGO that built based on society participation in handling Indonesian Labors issue. NGO in Majasari Regency is CBO (Community Basic Organization), which focused on handling issues spread internationally, especially in Indonesian Labors protection.

From all figures who contributed in implementation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency, doesn't work completely well. There might be obstacles and hurdles contrasting the purposes of implementation of its policy in Peraturan Desa Nomor 3 Tahun 2012.

6. Social, Economy, and Politic Atmosphere in Implementation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency

Van Meter and Van Horn's overview, everythings that come from external environment also create implications; be it failures or achievements of implementation. Regarding to social condition of Majasari society, there is more or less reasons to constraint the implementation process of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency. Society declines and tend to be under command of agencies/sponsor is one main factor task which blocks the process of policy implementation.

Rejection sent by agencies/sponsor to fulfill the recruitment procedures as written in Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency is another factor that slower the sustainability of Indonesian Labors protection. This happens way too often.

Majasari Regency's economy condition is mostly based on agriculture sector. Their contribution to realize Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency isn't fulfilled yet due to income capacity they earn each year hasn't covered their needs. This is what forces them to be Indonesian Labors.

Politically, it also something that persecutes every process in Peraturan Desa Nomor 3 Tahun 2012 implementation. The opposite house occurs to cast their contras to every policies by rejecting or declining it, even if the changes strive for good impact.

As social followed by, unstable economy and politic situation takes a serious and significant effects to PeraturanDesaNomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency implementation. Predetermined purposes and standardization are in slow progress because of external condition in Majasari Regency Government.

CONCLUSION

Policy implementation is one important research in public policy. It is crucial in public policy paradigm. Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections FromMajasariIndramayu Regency is an output of policy which it’s a must to be launched and implemented.

The implementation of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency itself hasn’t achieved their ultimate determined purposes. Vague purposes measurement couldn’t indicate the result of implementation, and it’s constrained by some variables , be it coming from inside or outside Government.

Based on the result of this research above, it is needed to do any kind of development attempt to enhance the quality and quantity of Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency realization, be it by internally and externally Government. Those obstacles wichstrike out the lines are needed a further research and quick response as a matter of evaluating Peraturan Desa Nomor 3 Tahun 2012 on Indonesian Labor Protections From Majasari Indramayu Regency

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Inclusive and Participatory Approach to Enhance Food Security in Southeast Asia

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ABSTRACT

The ASEAN Economic Community (AEC) Blueprint 2025 envisions a regional community that is not only highly economically integrated, competitive, and resilient but also more politically cohesive, inclusive, and people-oriented. As agriculture and fisheries are among the twelve priority sectors identified under the AEC initiatives to transform the region into an economically integrated market in 2015 and beyond, the paper explores the issue of inclusiveness by examining the case of AEC initiatives on food security. Most previous studies ignore this issue as they focus on the prism of the enabling effects of the AEC on infrastructure and connectivity, and intra-regional trade which promote food security. Therefore, they conclude that the major challenges of the regional food security are "politicisation of the food sector and structural shortcomings" which could impede progress in freer trade for agricultural products. While regional initiative focusing on improving infrastructure and connectivity and intra-regional trade is necessary, however, it is not sufficient to promote food security in the region. The paper argues that ASEAN leaders must have strong political wills and capability to adopt and implement inclusive and participatory to enhance regional food security. In addition, it argues that it is necessary to assess the consequences of regional integration by examining its undesirable effects as not only the desired trickle-down effect of regional trade liberalization fails to reach the vulnerable groups, but also regional trade and investment regime tends to be captured by powerful economic interests.

Keywords: ASEAN Economic Community, inclusiveness, regionalism, food security, financialisation, land grabbing.

INTRODUCTION

Inclusive food governance is increasingly viewed as important by not only scholars and civil societies but also various international organizations like the Food and Agriculture Organization and OECD. As the move toward AEC in 2015 and beyond will provide for a large and more integrated market and improve trade facilitation, it is expected to enhance the region's food security. Therefore, most conventional studies conclude that the major challenges of the regional food security are "politicisation of the food sector and structural shortcomings" which could impede progress in freer trade for agricultural products. However, such analysis overlooks the shortcomings of the regional approach itself and ignores the importance of inclusive approach to enhance food security in the region as discussed in the following sections.

The paper aims to examine the impact of the AEC on the region's food security in terms of food availability, accessibility and utilisation (safety and quality). Most previous studies look at the issue through the prism of the enabling effects of the AEC on infrastructure and connectivity and intra-regional trade which promote food security. On the other hand, some studies point out several undesirable effects of regional trade liberalization on food security as not only the desired trickle-down effect of regional trade liberalization fails to reach the vulnerable groups, but also regional trade regime tends to be "captured" by powerful economic interests. In light of these different perspectives, the paper synthesizes the

analytical findings of the previous studies before concludes with the key lessons learned and policy recommendations.

THEORETICAL FRAMEWORK

The link between regionalism and food security can be studied in two main aspects (Matthews, 2003):

- a) The impact of regional trade integration for food security.
Regional integration is expected to enhance food security if rising intra-regional trade promotes economic growth and income-earning capacities of the poor and hence, enhance access to food. In addition, rising intra-regional agricultural trade increases domestic food supplies to meet consumption needs, and reduces overall food supply variability
- b) The opportunities which exist to address food security issues within a regional framework.

METHOD

This study adopted qualitative approach to data collection, by conducting a semi-structured interviews with key informants representing a range of various government and civil society organisations related to food governance in Vietnam, Lao and Cambodia, Given the nexus between food and water security, an elite interview with key personnel in the Mekong River Commission in Vientiane will be conducted.

Coupled with the secondary data particularly from various civil society and the ASEAN Economic Community reports related to food security in terms of availability, accessibility and safety, document analysis will be conducted to examine the food governance in Southeast Asia.

DISCUSSION

According to last year's State of Food Insecurity of the World, much progress in food security has been achieved in Southeast Asia since 1990 (see Table 1). Notwithstanding the progress so far, much work remains to be done to enhance food security in the region due to growing food demand and climate change (see Asian Development Bank, 2013). Moreover, ending world hunger and malnutrition, doubling the agricultural productivity of smallholder farms, or ensuring sustainable and resilient agricultural practices by the 2030 deadline has become the new target envisaged in the Sustainable Development Goals (SDGs), recently adopted by all 193 member countries of the United Nations (UN). Thus, a more concerted regional initiative is necessary to (Islam and de Jesus, 2012: 256-257).

- better regulate the regional food markets amid volatile global markets dominated by major multinational corporations
- can supply essential food staples, such as rice, corn and wheat to regional food markets to suit existing Asian consumption patterns, for a reasonable price
- allows for the achievement and assurance of good Security Sector Governance (SSG) in stakeholders.
- ensure food security for marginalized communities who are more vulnerable to internal social conflicts
- help to direct food resources to deal with declining investments in agriculture in Southeast Asian countries

The 2007/2008 food crisis had spurred ASEAN to embrace food security as a permanent and high policy priority (ASEAN Secretariat, 2014: 1). The ASEAN Integrated Food Security (AIFS) Framework and Strategic Plan of Action – Food Security (SPA – FS) 2009-2013, which was adopted by the ASEAN Summit of 2009 would be continued beyond 2013 and supported by SPA – FS, starting 2015-2020 under the new context and commitments from ASEAN Leaders, focusing on the following contents (ASEAN Secretariat, 2014 :2):

- a strong, equal and sustainable infrastructure for improving food security and nutrition;
- delivered timely and accurate emergency responses;
- developed an integrated new areas of cooperation on food security and nutrition and increased investment in agriculture;
- regular coordination and monitoring of AIFS and SPA-FS.

Agriculture and fisheries are among the twelve priority sectors identified under the AEC initiatives to transform the region into an economically integrated market in 2015 and beyond. One of significant contributions for ASEAN to move towards a single market and production base includes achievement made on the harmonization of ASEAN food control and safety requirements and principles. The AEC scorecard, which has been used as a monitoring tool to ensure a timely implementation of the AEC initiatives, identifies measures to harmonise ASEAN food control and safety requirements. The progress made is shown in Table 2.

By encouraging best agricultural practices and investing in regional certification mechanisms such as e.g. food safety certification processes, both intra-ASEAN as well as extra-ASEAN food trade could be bolstered significantly. In addition, priorities given to improve infrastructure such as energy and transport are expected to boost smallholder farmers’ physical and informational connectivity with markets.

A major finding is there is still absence of appropriate regional regulation on transnational investment in agriculture. Consequently, the anticipated benefits of AEC may fail to trickle down to the poor and vulnerable groups. What seems to be a major concern from recent research findings is that the establishment of AEC will accelerate the adoption of a more laissez-faire approach that paved the way for rising transnational land deals and acquisitions (Gironde and Golay, 2015 and Borrás and Franco, 2011)

In its quest to attract greater foreign direct investment (FDI) as well as intra-ASEAN investment flows in the region, the Roadmap for an ASEAN Community 2009–2015 envisages a free and open investment regime covering manufacturing, mining, agriculture, fisheries, forestry, and services. While the foreign investment liberalization rate, based on ASEAN Comprehensive Investment Agreement (ACIA) is high in manufacturing except for Indonesia and Vietnam, Figure 1 shows the liberalisation scenario in the agriculture-mining sector is more mixed across ASEAN. In contrast to Brunei Darussalam, Indonesia, Malaysia, Philippines, and Thailand which have lower liberalization rate in the agriculture–mining sector., Cambodia, Lao PDR, and Myanmar—the three ASEAN member states with the lowest per capita incomes in ASEAN—as well as Singapore are more open to foreign investment in the agriculture and natural resources sector in terms of use of land (usually through long-term leases), not in terms of ownership of land (Intal Jr. 2015: 8-9).

Along with international investment treaties, regional investment liberalisation as envisaged in ACIA will further make it easier for foreign investors to buy lands in the region,

accelerating the current waves of land acquisitions. Besides sub-Saharan Africa, Southeast Asia has become a major hotspot of the global land and resource rush (Neef, 2014: 187). States in the region have monopoly on land management owing to the legacy of colonialism which replaced customary laws with land-related laws. Thus, the formalisation of land rights has created markets for such rights (Gironde and Golay, 2015). Together with financial institutions, government-based sovereign wealth fund agencies, are investing in large-scale land purchases and in the agrifood industry (Lawrence et al., 2014). While Singapore and Malaysia were listed in the top ten investor countries in the global land rush during 2000-2014 period, Indonesia was ranked second in the top ten target countries list (see Table 3).

However, it takes more than promoting an investment-friendly environment to ensure food security in the region. The question is not just how committed and intensified the state is in liberalising and protecting foreign investment in agriculture but more importantly how to ensure foreign transnational corporations' involvement would contribute to regional food security. The ACIA, which allowed greater investment liberalization and higher levels of protection for investors in the region, is not accompanied by regional regulatory framework to safeguard the interest and rights of its peoples and communities which may be subordinate to neo-liberal investment rules. As pointed out by Oxfam (2012: 6),

[i]n various communities across Southeast Asia, the unregulated influx of large-scale private agricultural investments has been creating problems for many poor people, among them small men and women farmers, fishers and food producers. . . . These problems include the displacement of families and communities from their lands to give way to private companies; the conversion of farms previously devoted to food production to large-scale plantations for biofuels and agricultural exports; the rising incidence of indebtedness resulting from unfair contract growing arrangements; and the worsening impacts of large-scale agribusiness operations on the environment.

Similar concerns about global land rush triggered by the confluence of three major crises – financial, food and fuel – in the years 2007 and 2008 are raised by several studies especially when such deals are either illegal under national and/or international legal frameworks, resulting in the violent displacement of formal right-holders, largely illegitimate, infringing on customary land rights not acknowledged by the state or at least unethical with minimal or no consideration of natural resource implications or minimal infrastructural development for local communities (Neef, 2014: 188; Lawrence et al., 2014).

Given the unprecedented scale and speed of the current land rush, what are its likely impacts on food security in the region? The debate on this question remains contentious. On one hand, it is argued that large-scale land deals contribute to “technological developments in crop breeding, cultivation, and information technology that make labor supervision easier . . . and increase the benefits from vertical integration throughout the value chain from planting to food production. (Arezki, Deininger, and Selod, 2012: 47). On the other hand, the other views favour small holder farming and raise concerns over various risks of cross-border large-scale land acquisitions. It may pose various challenges to host countries in ensuring national food security (Colchester and Chao, 2013: 1).

Many states of low income countries attempts to attract foreign investment in order to promote economic development, modernize the agriculture sector, create jobs and improve infrastructure. However, most recent research shows that the promised trickle-down impacts on poverty and inequity failed to reach the poor and vulnerable. Samranjit (2015) reports that

“the promised benefits of these projects have often not materialized and when they have, they have been unequal, favouring the wealthy and powerful”. As pointed out by Gironde and Golay (2015), “large-scale land acquisitions are a significant challenge for affected populations, but their consequences vary greatly between localities and among social groups. Dispossession, exclusion, disruption, etc. are undeniable” especially in countries with poorer governance mechanisms.

There are several ways in which land grabbing may affect food security in the host countries and the region (see Daniel, 2011). Given the importance of smallholder family farmers who produce 80% of the food in Asia (IFAD, 2013: 11), there is serious concern that land grabbing may worsen the region's food insecurity as “[t]he global land rush has marked a move away from family farming, which has long been the backbone of agriculture in many recipient countries, including in much of the mainland Southeast Asian countries, and towards large-scale, mechanised agriculture” (Samranjit, 2015).

In addition, the increasing role of asset management companies, private equity consortia and other financial institutions in acquiring and managing farmland is part of financialisation of food and agriculture. Banking on the launch of the ASEAN Economic Community (AEC) on December 31, 2015, U.S. food and agricultural companies expand engagement with ASEAN Agricultural Ministers at the 37th ASEAN Ministerial Meeting on Agriculture and Forestry (AMAF) in Manila, Philippines.

Document analysis of the AIFS Framework and SPA-FS 2015 – 2020 also shows lack of inclusive and participatory approach to enhance food security in the region. The importance of participation and attention to equity in agriculture and fisheries are now widely accepted (see Béné, Macfadyen and Allison, 2007 and Brooks and Loevinsohn 2010). Nevertheless, there is still little scope for meaningful farmer and civil society organisation participation in the regional approach to food security.

The AIFS Framework and SPA-FS, 2015-2020 which sets out nine strategic thrusts—each is supported by action programme(s), activity, responsible agencies and work schedule—does not clearly lay out the engagement of these non-state actors (see Figure 2). It only briefly mentioned in passing that “[p]articipation of relevant stakeholders (e.g. associations of agricultural cooperatives, civil society organizations) in implementation and monitoring and evaluation of SPA-FS is encouraged” (ASEAN Secretariat, 2014: 10). While the responsible agencies mainly comprise the ASEAN Secretariat and its various councils or committees, international organisations like the Asian Development Bank and Food Agriculture Organization of the United Nations as well as international research centres like International Food Policy Research Institute and International Rice Research Institute are identified as dialogue or development partners in the SPA-FS 2015-2020.

Beneath the rhetoric of ASEAN’s engagement of civil society organizations, among the more prominent civil society organization concerns include lack of popular participation in ASEAN decision-making as well as dominance of an elite-centered development strategy and the resulting failure to attain inclusive growth (Tadem, 2017). ASEAN Civil Society Conference/ASEAN Peoples’ Forum (ACSC/APF) which is the main forum for civil society engagement with the ASEAN process since 2005, covering a broad range of issues including power and water issues. An internal ACSC/APF Ten-Year Review (2005-2015) revealed that “individual ASEAN member countries have consistently resisted and vacillated with regards civil society participation and engagement” and “the level of commitment of ASEAN is

perceived to be only on the level of rhetoric, and not as intentional, owing to the fact that enabling environments are not present to facilitate people's participation". (Tadem, 2017).

Table

Table 1 Undernourishment around the world, 1990–92 to 2014–16

Countries	Number of people undernourished (million)					Prevalence of undernourishment ^a (%)				
	1990- 92	2000- 02	2005- 07	2010- 12	2014- 16 ^b	1990- 92	2000- 02	2005- 07	2010- 12	2014- 16 ^b
Brunei	ns	ns	ns	ns	ns	<5.0	<5.0	<5.0	<5.0	<5.0
Darussalam										
Cambodia	3.0	3.6	2.7	2.5	2.2	32.1	28.5	19.6	16.8	14.2
Indonesia	35.9	38.3	42.7	26.9	19.4	19.7	18.1	18.8	11.1	7.6
Lao People’s Democratic Republic	1.9	2.1	1.6	1.4	1.3	42.8	37.9	26.9	21.4	18.5
Malaysia	1.0	ns	ns	ns	ns	5.1	<5.0	<5.0	<5.0	<5.0
Myanmar	26.8	24.3	17.0	9.4	7.7	62.6	49.6	33.7	18.0	14.2
Philippines	16.7	16.1	14.3	12.7	13.7	26.3	20.3	16.4	13.4	13.5
Thailand	19.8	11.6	7.7	6.0	5.0	34.6	18.4	11.7	8.9	7.4
Timor-Leste	0.4	0.4	0.3	0.3	0.3	45.2	41.6	34.0	31.2	26.9
Viet Nam	32.1	20.7	15.9	12.2	10.3	45.6	25.4	18.5	13.6	11.0
Southeast Asia	137.5	117.6	103.2	72.5	60.5	30.6	22.3	18.3	12.1	9.6

^a The proportion of undernourished people in the total population

^b Projection

ns not statistically significant

Source: FAO (2015: 46)

Table 2 ASEAN’s Progress on the Harmonization of Food Control and Safety Requirements and Principles

1.	<p>ASEAN Common Food Control Requirements (ACFCRs)</p> <p>1.1 <u>ASEAN Principles and Guidelines for National Food Control Systems</u> Provides practical guidance to assist the national government, and their competent authority in the design, development, operation, evaluation and improvement of the national food control system</p> <p>1.2 <u>ASEAN General Principles of Food Hygiene</u> Stresses the key hygiene controls at each stage of the food chain from primary production through to final consumption.</p> <p>1.3 <u>The draft to ASEAN General Standards for the Labelling of Pre-packaged Food</u> Provides the guidance on general requirement for the labelling of pre-packaged foods for governments, regulatory authorities, food industries and retailers, and the consumers standard for labelling.</p>
2.	<p>ASEAN Principles for Food Import and Export Inspection and Certification Provides principles that should be considered and applied in inspection and certification system for controlling food import and export (e.g., fitness for purpose, risk assessment, equivalency, and transparency).</p>
3.	<p>ASEAN Guidelines for the Design, Operation, Assessment and Accreditation of Food Import and Export Inspection and Certification Systems Provides governments a framework for the development of import and export inspection and certification systems.</p>
4.	<p>ASEAN Guidelines for Food Import Control Systems (CAC/GL 47 MOD) Provides a framework for the development and operation of an import control system to protect consumers and facilitate fair practices as well as to ensure unjustified technical barriers to trade would not occur. The guidelines cover general characteristics that should be considered in food import control systems.</p>
5.	<p>ASEAN Guidelines Guideline on Inspection and Certification of Food Hygiene Provides practical guidance to assist the national governments of ASEAN Member States, and their</p>

	competent authority in inspection and certification of food hygiene. It also provides checklist for food hygiene inspection of food establishments.
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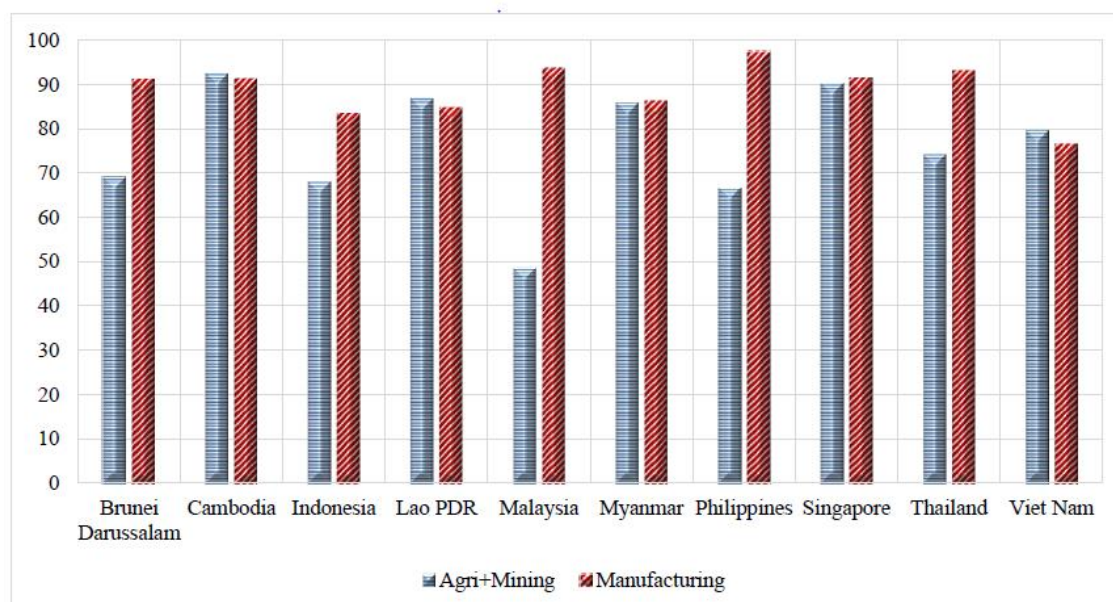
Source: ASEAN Food Safety Network, 5 June 2015. <http://www.aseanfoodsafetynetwork.net/CurrentIssueDetail.php?CIId=119>, accessed on August 13 2015

Table 3 Top Ten Investor Countries and Top Ten Target Countries in the Global Land Rush (Land Acquisitions, Leases and Concessions Concluded between January 2000 and January 2014)

Investor Countries	ha	Target Countries	Ha
1. United States of America	7,095,352	1. Papua New Guinea	3,799,169
2. Malaysia	3,349,571	2. Indonesia	3,549,462
3. United Arab Emirates	2,819,223	3. South Sudan	3,491,313
4. United Kingdom	2,296,669	4. DR Congo	2,717,358
5. India	1,990,223	5. Mozambique	2,167,882
6. Singapore	1,880,755	6. Brazil	1,811,236
7. Netherlands	1,684,896	7. Ukraine	1,600,179
8. Saudi Arabia	1,573,218	8. Liberia	1,361,213
9. Brazil	1,368,857	9. Sierra Leone	1,191,013
10. China/Hong Kong	1,342,034	10. Sudan	1,181,105

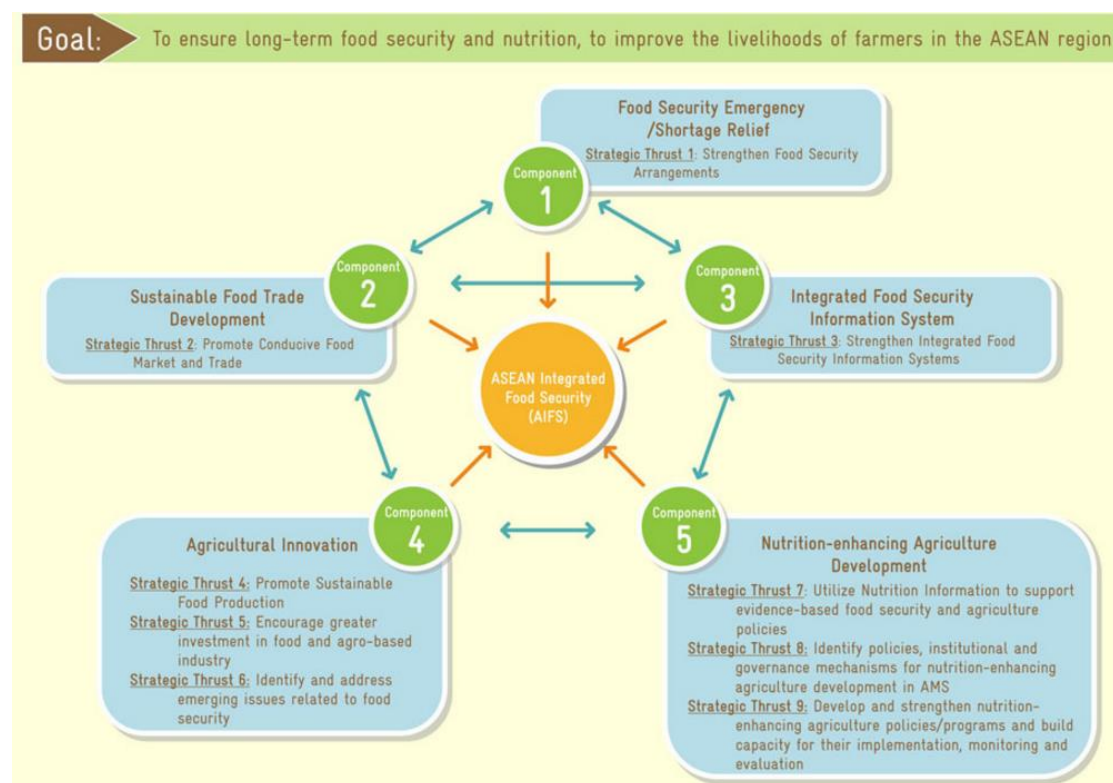
Source: Neef (2014: 190)

Figure 1 Foreign Investment Liberalisation Rate (ASEAN Comprehensive Investment Agreement, 70% Foreign Equity)



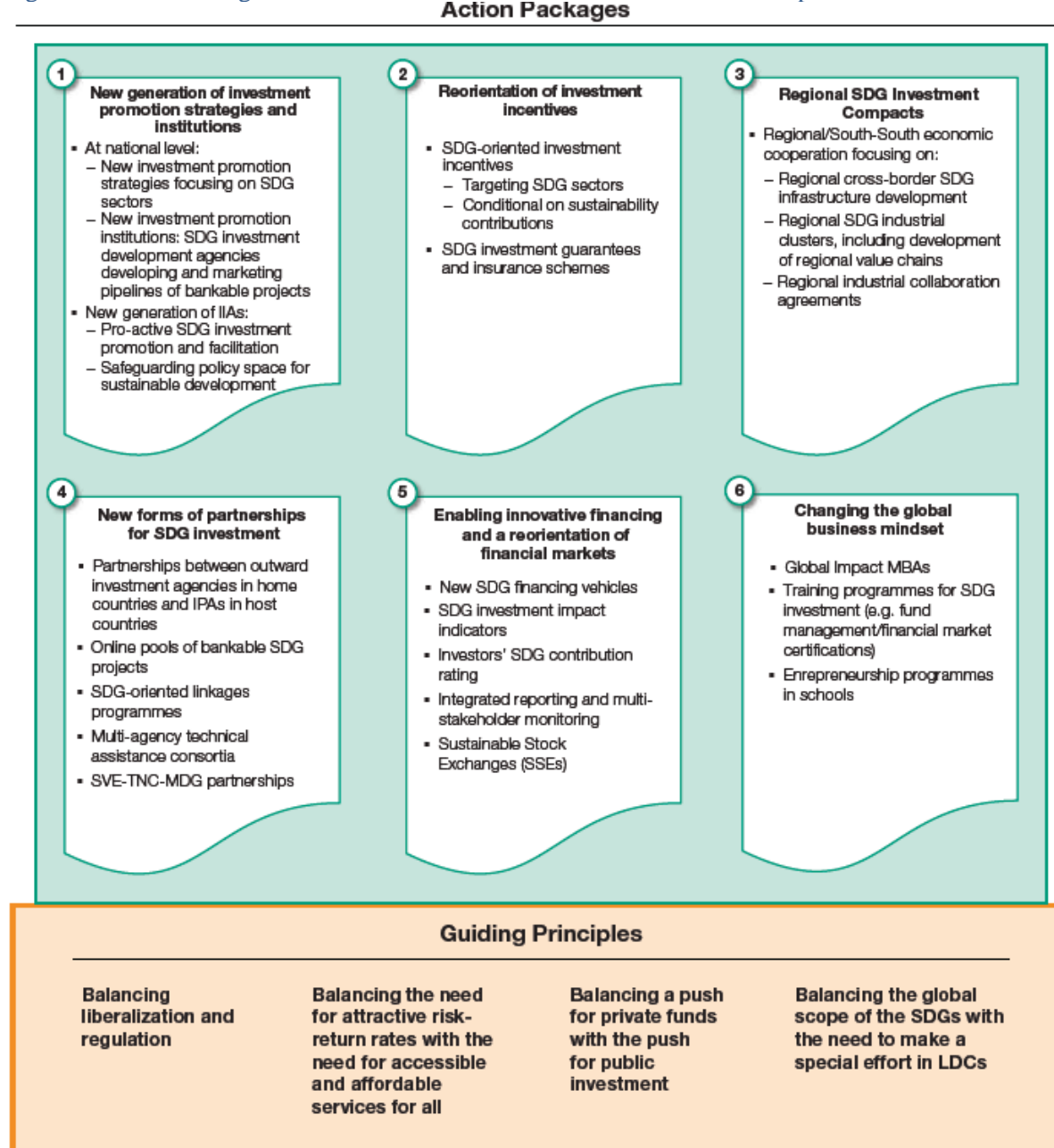
Source: Intal Jr. (2015: 8)

Figure 2 AIFS Framework and SPA-FS 2015 – 2020



Source: <http://www.asean-agrifood.org/what-we-do/food-security/>

Figure 3 Action Packages to Push Private Investment in Sustainable Development



Source: UNCTAD (2014: xxxiv)

CONCLUSION

While regional initiative focusing on improving infrastructure and connectivity and intra-regional trade is necessary, it is not sufficient to promote food security in the region. It is equally important to ensure the benefits of AEC to trickle down to the poor and vulnerable groups, especially smallholder farmers. To realize this, ASEAN leaders must have strong political wills and capability to adopt and implement inclusive and participatory economic integration and liberalization policy measures in particular and pro-poor growth strategy in general.

Instead of focusing on economic growth, national and regional investment policymaking should be geared toward sustainable development. As the promotion of private investment in

agricultural and fisheries sectors which are sensitive or of a public service nature, leads to policy dilemmas, it is important that policymakers in the region have to “find the right balance between creating a climate conducive to investment and removing barriers to investment on the one hand, and protecting public interests through regulation on the other” (UNCTAD 2014: xi). Figure 2 shows a set of guiding principles proposed by UNCTAD (2014: xxix) that would help overcome the policy dilemmas:

1. Balancing liberalization and the right to regulate. Greater private sector involvement in agriculture need to be accompanied by appropriate regulations and government oversight.
2. Balancing the need for attractive risk-return rates with the need for imposing clear obligations on investors and hence, making investment incentives conditional on social inclusiveness.
3. Balancing a push for private investment with the push for public investment, recognising complementary roles between the public and private investment.
4. Balancing the global scope of the SDGs with the need to make a special effort in LDCs. to attract the required resources from private investors, leveraging ODA for additional private funds, and targeted technical assistance and capacity building.

Given the importance of smallholder farmers in producing food as well as various development gains in investment in smallholder farmers (see IFAD (2014), ASEAN leaders should come up with more refined policy and regulatory frameworks that safeguard the former interests in order to boost food security in the region. Apart from improving rural infrastructure and connectivity linking them to markets as envisaged in the AEC initiatives, it is recommended that:

- various empowerment programmes can be designed to help them to use modern agricultural technologies effectively and safely as well as to provide legal assistance and protection of their rights to land, fisheries and forests
- reform of national land management and law should be carried out so that it is not biased against weak and vulnerable groups and there would be more transparent guidelines for land deals and transactions
- imposing legally binding obligations on investors and establishing transparent mechanisms for monitoring the activities of investors, which are unfortunately absent in most of the international and regional investment treaties (Polack et al., 2014).

The above recommendations assume that each state in the region act as a neutral actor that aims at maximizing social benefits of its citizens and has strong political wills and capability to adopt and implement pro-poor economic integration and growth strategy. However, it is necessary to cope with the reality that the state is a powerful actor with its own interests and there exists power asymmetry underlying land deals between more powerful actors (state and investors) and powerless local communities. In general, governance mechanisms and institutions in the Southeast Asian countries are relatively weak (Sen, 2014, Table 1: 4). Therefore, the paper advocates that:

- closer monitoring of land acquisition deals by the civil society organisations or groups and the mass media is necessary as “the expansion of international treaty-making has not been accompanied by a comparable expansion in the mechanisms for citizens to hold governments and investors to account” (Polack et al., 2014: 6) in Southeast Asia.

- building on Bali Declaration on Human Rights and Agribusiness in Southeast Asia, a more concerted regional initiative by the civil society organisations is utmost important to engage intensively and extensively with regional processes to promote more accountable and ethical regional standards in relation to land management, agribusiness and food security.

Thus, progress in the fight against food insecurity is extremely challenging as it requires coordinated and complementary responses from all stakeholders—the state and non-state actors alike.

ACKNOWLEDGEMENT

The author gratefully acknowledge the funding provided by the National Higher Education Research Institute's CMLV Project (Code: SK-2016-003)..

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Institutional Capacity Building of Disaster-Resilient Village in Garut Regency (A Study In Pasawahan Village, Tagorong Kaler Sub-District)

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ABSTRACT

In a bid to realize a disaster-resilient village with capacity to manage disasters, it needs to develop a sufficient institutional capacity. Garut Regency, being one of disaster ‘minimarkets’ in Indonesia, should be capable of building the institutional capacity of Disaster-Resilient Village for the communities at village level to be capable of managing potential disasters and minimizing losses incurred by disasters. Enhancing disaster-resilient village capacity needs various measures of improving disaster-resilient village capacity in handling disasters from emergence pre-responding stage to post-disaster actions.

The objective of the present research was to describe and analyze the institutional capacity building of disaster-resilient village in Pasawahan Village, Tagorong Kaler Sub-district, Garut Regency, as well as its supporting and inhibiting factors. The research method used was a qualitative method with descriptive approach. The focus of research was institutional capacity building of disaster-resilient village in Pasawahan Village, Tagorong Kaler Sub-district, Garut Regency. The research result was that institutional capacity building of disaster-resilient village in Pasawahan Village, Tagorong Kaler Sub-district, Garut Regency has not been optimal yet, due to some barriers, among other, the lack of activities of empowering local community such as disaster-related education and training, minimum awareness of community on the importance of building self-capacity in handling disasters, and the lack of supporting facility. The suggestion of the research was that the government of Garut Regency should provide more supports to Pasawahan Village, both in management and facility, in order to accelerate the realization of transforming Pasawahan Village into a disaster-resilient village. Moreover, the village should be capable of building community awareness of the importance of building self-capacity in handling disasters.

Keywords: Capacity Building, Institutional, Disaster-Resilient

INTRODUCTION

Garut Regency is one of the areas in Indonesia with the highest disaster potentials. That is because it is surrounded by mountains and located in the region of Java southern coast. Indonesian Disaster-Prone Index data of 2011 ranked Garut Regency at the top by a score of 139 at national level for disaster susceptibility. Several disasters most often occurring in Garut Regency are drought, landslide, and forest fire. Based on the data from Regional Disaster Mitigation Agency (BPBD) of Garut Regency, till 2015 there were 42 events, consisting 29 landslides, 8 typhoons, and 5 floods. Such condition makes Garut Regency becomes a disasters ‘minimarket’ in West Java. Given the data and fact, Garut Regency population should endeavor to be living in harmony with different disaster potentials. That is, those disasters that occur at the will of nature cannot be avoided by humans. However, humans should prepare themselves by building capacity for handling disasters.

Table 1.1
Data of Losses from Natural Disasters in Garut Regency Year 2016

Tolls	Dead		Person	34
	Lost			19
	Wounded			35
	Refugee			6,361
Damages	House	Serious damage	Unit	575
		Moderate damage		239
		Minor damage		970
	Educational facility			49
	Religious facility			15
	Health facility			2

Source: BNPB (2016)

Given people' huge losses incurred by disaster, it is of high importance to build the capacity of community, particularly rural community, to be capable of handling disasters. Capacity building should not only be focused on those public institutions that deal with coordination of disaster affairs, e.g., National or Local Disaster Mitigation Agency (BNPB/BPBD), but rather all community elements. In particular, villagers ought to possess a capacity of handling disasters.

To fulfill the need, Central Government by National Disaster Mitigation Agency has developed a strategy by a policy requiring that disaster risk mitigation be performed by community-based ways. The strategy is to create a Disaster-Resilient Village as stipulated in Decree of the Head of National Disaster Mitigation Agency No. 1 of 2012. According to the Decree, meant by Disaster-Resilient Village/*Kelurahan* is *desa/kelurahan* with a self-reliant independent capacity to adapt and overcome disaster threats, and to recover itself immediately from any adverse impacts of the disaster. A disaster-resilient village is one with capacity to recognize disaster potentials, to reduce disaster potentials, and to organize the whole elements in the community to participate in dealing disaster affairs. The form of capacity a disaster-resilient village possesses was realized with a development planning that includes various measures of prevention of disaster potentials, alertness, and reduction of disaster risks after a disaster.

Given the high level of disaster vulnerability of Garut Regency, Disaster-Resilient Villages (abbreviated *Destana*) were established in 6 villages, one of which was in Pasawahan Village.

According to the Decree of the Head of BNPB, the goals of establishing *Destana* are as follows:

1. To protect community in hazard-prone areas from the adverse impacts of disasters.
2. To increase the role of community, particularly prone groups, in managing natural resource in attempt to reduce disaster risks.

3. To build the institutional capacity of community in managing resources and in keeping local wisdoms for reducing disaster risks.
4. To build government capacity in providing resource and technical supports for reducing disaster risks.
5. To develop cooperation between the stakeholders in PRB, local government, private sector, higher education, NGO, community organization and others who are concerned (Decree of the Head of National Disaster Mitigation Agency No. 1 of 2012).

According to the researchers’ preliminary observation, Pasawahan Village, assigned by Garut Regency as one of the disaster-resilient villages, has had a disaster-mitigating forum and volunteer teams consisting of different community elements. However, as a disaster-resilient village, Pasawahan Village still has some drawbacks, so that it actually could not say itself as a disaster-resilient village totally. Based on the preliminary observation and interview with the secretary of FPRB, it was disclosed that the disaster-related education and training held in Pasawahan Village were allocated for FPRB as a volunteer team, because it was considered that that FPRB serves as village-level BPBD. This is certainly insufficient in building a disaster-resilient village, because all elements need to be involved for they are all to be resilient in handling disasters. In addition, according to an informant, Pasawahan Village Secretary, it was revealed that the village policy has not included a disaster-resilient village concept as part of the village developmental vision and mission. It caused the village could not yet successfully encourage all elements of development in the village to focus more on implementing a disaster-resilient village. Therefore, it could be said that the institutional capacity building of disaster-resilient village in Pasawahan Village was not optimal.

INSTITUTIONAL CAPACITY BUILDING

Merilee S. Grindle (1997) in a journal *Analysis of Local Government Capacity Building Network in Empowering Street Vendors Policy Implementation in Makassar City, Indonesia*, 2014 describes that institutional capacity building in administration area is a series of strategies intended to improve efficiency, effectiveness, and responsiveness on the performance of an organization. According to Grindle, measuring an institutional capacity could be seen from 3 dimensions. The three dimensions are human resource development (HRD), organizational strengthening, and institutional reform (Grindle, 1997). The matrix of the dimensions of institutional capacity according to Grindle (1997) is as follows:

Tabel 1.1 Dimensions and Focus of Capacity-Building Initiatives

Dimension	Focus	Types of Activities
Human Resource Development	Supply of professional and technical personnel	Training, salaries, condition of work, recruitment
Organizational Strengthening	Management system to improve performance of specific tasks and functions; microstructures	Incentive systems, utilization of personnel, leadership, organizational culture, communications, managerial structures
Institutional Reform	Institutions and systems; macrostructures	Rules of the game for economic and political regimes, policy and legal change, constitutional

		reform
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Source: *European Journal of Research in Social Sciences*, Vol. 2, No. 2, 2014, *Analysis of Local Government Capacity Building Network in Empowering Street Vendors Policy Implementation in Makassar City, Indonesia*.

To measure institutional capacity building, firstly it can be seen from integrate human resource interventions, including training, improvement in the condition of work, and proper recruitment. The dimension of integrated organizational strengthening includes incentive system, personnel employment, leadership, organizational culture, communication, and integrated managerial structure. And the dimension of integrated institutional reform includes institutional system and organizational macro structure. That is, to be capable of building institutional capacity, the three aspects ought to be going on in an integrated way at an institution. The goal is of course to create an institution capable of developing its capacity in responding any occurring change.

Moreover, Riyadi (2006:14) suggests that a capacity building has the following dimensions and stages:

1. Dimension and stage of capacity building in individual
2. Dimension and stage of capacity building in organization
3. Dimension and stage of capacity building in system

Referring to Riyadi's opinion above, an institution's capacity building should begin from developing individuals' capacity, to developing macro-organization, and finally to developing the system implemented in an institution. Meanwhile, Morison (2001:23) describes that the goal of capacity building is to provide learning for enriching knowledge and developing capacity of adapting in handling any occurring change. Moreover, it is stated that human capacity building is absolutely needed by each individuals in an organization for theJ m to have a growing collective capacity to create good performance.

Therefore, an institutional capacity building is a series of measures of enhancing the capacity of all elements of an organization, including human resource, organizational structure, and institutional system used to be capable of operating in integrated ways in dealing disasters.

DISASTER-RESILIENT VILLAGE

According to Decree of the Head of National Disaster Mitigation Agency No. 1 of 2012, meant by Disaster-Resilient Village is *desa/kelurahan* with a self-reliant independent capacity of adapting to and overcoming disaster threats, and of recovering itself immediately from any adverse impacts of the disaster. It means that the concept that BNPB holds requires all elements of community to have capacity of facing with disasters. Therefore, a Disaster-Resilient Village/Kelurahan is a village or *kelurahan* where all elements existing in it, including village/*kelurahan* organs and all people have capacity of recognizing disaster potentials and threats in their locality and are capable of organizing all people resource to reduce disaster risk susceptibility.

The capacity of community and all elements in a disaster-resilient village as intended by the Decree is the capacity of community in forms of capabilities of planning village development which contains preventive measures, alertness, disaster risk reduction, and enhancement of capacity of recovering after an emergency condition. It is noteworthy that the capacity that

community and all elements ought to have in a disaster-resilient village is not limited to only capacity in form of actions capable of handling disasters but also disaster affairs as a whole from planning processes to post-disaster.

According to the disaster-resilient village concept, all elements of community should have comparable capacity in all aspects of village development related to disaster affairs area. Even the Decree of the Head of BNPB Number 1 of 2012 also implicitly mandates that the community-based disaster mitigation conceptualized into the disaster-resilient village strategy is intended to make the whole elements of community participate actively in enhancing their own capacity in disaster affairs area. For the disaster-resilient village strategy to be successfully integrated into village development, disaster-resilient village concepts should ideally be integrated into a village development and become a priority in the developmental processes in Garut Regency, particularly in Pasawahan Village, given the high potentials of disaster risks in the village. As a form of the integration of disaster-resilient village pattern, the disaster-resilient village concept ought to be broken down into *musrenbangdes* and become the points of village development outputs which will generate communities that are active in enhancing their own capacity in planning area. Each element in the village should have comparable capacity in village development related to disaster affairs, from planning stage to final stage. The capacity should be possessed by not only the members of PRB forum and volunteer teams but also all elements of community in the village, for all village elements to be disaster-resilient.

RESEARCH METHOD

The research method used was a descriptive method with a qualitative approach. The location of research was at Pasawahan Village, Tagorong Sub-district, Garut Regency. The primary data of research was obtained by observation and interview with the stakeholders. The secondary data was obtained from statutory and other documents relevant to the research need and theme. The research focus was the capacity building of disaster-resilient village in Pasawahan Village. The research data analysis used a data analysis method according to Milles and Huberman (in Sugiyono, 2010:246), including data reduction, data presentation, and conclusion drawing or verification.

DISCUSSION

The capacity buildings implemented in Pasawahan Village as a disaster-resilient village based on interview with informants consisting of the Village Head and FPRB Secretary were as follows:

1. Human Resource Development

- Holding education and training on disaster affairs, including on recognizing the potentials of disasters due to the location of Pasawahan Village: eruption of Mount Guntur, forest fire around Mount Guntur. These education and training were provided by Garut Regency BPBD to PRB forum where volunteer teams were involved. The education and training that BPBD provided were held only 2 times since the establishment of Disaster-Resilient Village in Pasawahan Village in 2015. Its human resource capacity building was still very simple, given that Pasawahan Village has very serious disaster potentials.
- Holding some simulations of disaster-responsiveness for volunteer team, attended by a few people beyond the volunteer team. These simulations were held once and initiated by Garut Regency BPBD and facilitated by the village administration. In this situation, the volunteer team had been tested to take some actions during an emergence responsiveness event. They were performed for the volunteer team to be

capable of being a leader in an emergence responsiveness situation and after a disaster.

- According to an informant, a public figure from PKK element, general public outside Volunteer Team had been socialized formally and facilitated by village concerning disaster affairs. Such disaster affairs socialization included measures of recognizing disaster potentials and risks around Pasawahan Village, and recognizing a map of evacuation lines during a disaster and the first basic rescuing techniques. The socialization had been held just once since the establishment of *Destana* in Pasawahan Village. However, during the socialization, not all people took part, so that information on the disaster affairs was not got by the whole community. This was evidenced by the fact that when the researchers performed an interview with a resident whose house was located far away from the village office and near Mount Guntur the informant said that he had not known the disaster affairs socialization and was ignorant on *Destana*. It indicated that the information on the socialization has not been sufficiently spreading to all community.
- Informal socialization by the volunteer team to the rest of the community as an initiative of the volunteer team, given that the socialization of disaster affairs and *Destana* in the village was still ineffective in engaging community. The informal socialization had been held by woman PKK members. According to a PKK figure, the socialization had been implemented by women from mouth to mouth or by paying friendly visits to surrounding community. By the initiative, more or less information could be conveyed to the community. However, it should be followed up by other measures so that the socialization process and information transfer to community can be more effective.

2. Organizational Capacity Strengthening

- Building a secretary facility for FPRB Volunteer Team in the village. However, considering that the village has no sufficient fund, what was made available was just a modest room by utilizing a vacant room. An informant, the Village Secretary, said that currently the village could do little and played just as a facilitator for the volunteer team. The village lacked finance but, as a support the village office, made available a secretariat for FPRB volunteer.
- Developing synergy with PKK, *Karang Taruna* (neighborhood youth association), and leading businessmen in the village. According to the account of an informant, FPRB secretary, the village developed communication with PKK and Karang Taruna on the existence of *Destana* by meetings and friendly visits. The goal was to solicit their participation in supporting *Destana* strengthening in Pasawahan Village. As such, the awareness of disaster and the importance of *Destana* as a need of community began growing. Then, its outputs are active involvement of PKK and Karang Taruna members in the Volunteer Team.
- The village managed the potentials of community figures, e.g., by developing harmonious relationships to gain their participation in building a disaster-resilient village. With the presence of such harmonious relationships with the village's leading businessmen, the latter began to make active contributions, e.g., by attending PRB forum meeting and providing transportation aid as cars in case a disaster occurs. The potential should be kept and enhanced for the leading figures to stay actively participating in digging and improving their own capacity in handling any disaster.

3. Institutional Reform Strategy

- The mandate of Destana has been responded well by Pasawahan Village by creating a PRB Forum. It was legalized by a Decision of Village Head and has produced some outputs, including rescue plans since pre-disaster, emergence responsiveness, and post-disaster. However, in the organizational structure of the village there was no yet a section focusing specially on a proactive-disaster building planning. Structurally, the position of PRB Forum was equal to that of other village organs such as PKK and Karang Taruna. However, Pasawahan Village’s vision and mission have not yet focused on the measures of building a disaster-resilient village. That was disclosed by an interview with the head of Pasawahan Village governmental section who said that in RPJMDes there was no destana concept included completely into developmental processes in the village. In addition, according to Village Secretary, in Musrenbangdes there was no suggestion from the village officers and community on measures more focused on strengthening the village as a disaster-resilient village. It indicated that the awareness of community on the importance of self capacity in handling disasters was still very low. Village office, in this case as the leading sector in the process of implementing development in the village could not be able to build the community awareness either.

CONCLUSION

The research result was that the institutional capacity building of Disaster-Resilient Village in Pasawahan Village, Tarogong Sub-district, Garut Regency, has not been optimal. It was due to the low capacity of the community, because both education and training offered thus far to all elements of community were not equal, but rather only held for PRB Forum volunteer team. Moreover, the limitation of fund, both in the village and in local government, in this case Garut Regency BPBD, was also one of the constraints on the implementation of education and training for general public beyond the volunteer team. In addition, the community themselves did not realize the importance of self-capacity building. In this case, the village administration was not yet capable of driving community and those institutions under auspice of the village to commit to enhancing the community awareness on the importance of self-capacity building in handling disasters. It could be seen from excluding disaster-resilient village concept from the village development processes.

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Representation of “Mother” in Indonesian Proverbs as a Fragment of National Worldview

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ABSTRACT

This paper analyzes the linguocultural aspects of Indonesian proverbs which represent mother. In Indonesian culture, mother is a key figure in every family, she has spiritual values, as apparent in the idioms such as “ibu pertiwi”, “doa ibu”, “pangkuan bunda (ibu)”. Traditionally, the role of a mother in a family is to raise children and take care of household chores. The study examines how proverbs represent mother as one of the basic elements of the Indonesian mentality. Using the perspective of linguaculturology, and the method of continuous sampling to identify the meaning of proverbs representing the concept of “mother”, the study argues that in the pool of data collected, “mother” is described as one who is very kind and gentle, who loves their children, and who must be respected by her children.

Keywords: proverbs, mother, linguocultural, worldview

INTRODUCTION

In the last decade, interest in studying proverbs from linguocultural positions has become more active. Linguoculturology is one of the largest trends of linguistics, which was formed within the framework of the anthropocentric paradigm. Linguoculturology studies the interaction of language and culture, interprets certain language manifestations from the point of view of culture categories, constructing in the language "representations whose cognitive basis is the cultural environment that determines the way of thinking and the formation of the concepts of a particular culture" (Kartushina, 2004: 118)

The relevance of the research is related to the need to describe the main cultural concepts of the Russian language picture of the world, with the absence of a description of the national specifics and the display of the language objectification of the concept under study on the material of paremias against the background of the Indonesian language necessary for the purpose of optimizing intercultural communication.

Paremia are frequency in art and publicistic texts, are used by native speakers in colloquial speech. One of the most voluminous groups is the paremia, representing the concept of mother, the basic concept for any linguoculture.

The paremia verbalizing the concept of mother are present in all languages, and their national specifics are manifested in the difference of standards, images and stereotypes chosen in this or that culture. The relevance of the proposed study is also in considering the role of paremiological units in the concept of the concept of the family as one of the basic elements of the mentality, both Russian and Indonesian peoples.

The object of the study are Indonesian paremia compared with Russian, representing the concept mother. The subject of the study is the linguocultural potential of the studied paremias.

The study of the national specifics and universal character of languages on the basis of paremiology is also relevant, since the national specificity constitutes the "immanent quality of proverbs and sayings" (Solodub, 1990: 55).

THEORETICAL FRAMEWORK

Theoretical and methodological foundations of the research were the works on the theory of linguoculturology and the theory of intercultural communication: D.O. Dobrovolsky, V.A. Maslova, Z. Popova, I.A. Sternin, E.I. Zinoviev; - on the problems of the concept: S.G. Vorkachev, V.I. Karasik, G.G. Slyshkin, Yu.S. Stepanov, I.A. Sternin; - on the problems of phraseology: V.P. Zhukov, V.M. Mokienko, G.L. Permyakov, E.I. Seliverstova, L.B. Savenkova, E.V. Ivanova; - on the problems of linguistic and cultural description of paremia: Yu.A. Zheleznova, E.A. Kostrubina, A.S. Trushchinskaya, E.V. Ivanova, D.N. Davletbaeva, E.V. Dobrovolskaya, M.V. Matveeva M.A. Terpak, N.N. Rukhlenko.

The study of the linguistic picture of the world in general and the proverbial picture of the world in particular extends the boundaries of linguistics. Thanks to cognitive methods, language appears not only as a system of lexical, grammatical and phonological units, not only as a system of rules for communicative behavior in a certain ethno-cultural and social context, but also as a "system of verbalized knowledge about the world" (Susov, 2007)

Linguaculturology, by virtue of its interest in the space of culture and national mentality embodied in the language, "fosters mutual understanding and mutual respect in the process of intercultural communication" (Vasilyeva, 2002).

Lingvokulturologiya as a science of the connection of language and culture, appeared in the late 80-ies of the last century, and by today has become an independent scientific discipline. Lately, the term "linguoculturology" (from Latin: *lingva* - language, *cultura*-culture, *logos*-teaching) has not only often been used in the scientific literature, but has been filled with a deeper meaning due to the appearance of works by A.Vezhbitskaya, V.V. Vorobyova, V.N. Telia, V.G. Kostomarova, E.M. Vereshchagin, G.A. Brutyan, N.D. Arutyunova, V.A. Maslova and many other researchers. Let's consider concrete approaches of separate scientists to consideration of interrelation of language and culture.

V.V. Vorobiev writes that linguoculturology as "integral linguistics" was formed in the late 60's - early 70's. with the aim of providing the scientific basis for the presentation and activation of data on the country and the culture of the language being studied with the help of the philological methodology of teaching. In its development, it went from the general to the actual linguistic culturology, and then, from the late 70's, from the "universal" to the comparative linguoculturology, in which the phenomena and elements of a foreign language and culture are given in comparison with the native language and culture country of students (Vorobiev, 1997).

V.A. Maslova believes that linguoculturology, which can be considered as an independent approach of linguistics, took shape in the 90s of the XX century. If culturology studies the self-consciousness of man in relation to nature, society, history, art and other spheres of his social and cultural life, then linguistics considers the worldview that is displayed and fixed in the language in the form of mental models of the linguistic picture of the world,

linguoculturology has its subject language and culture, being in dialogue, interaction (Maslova, 2001: 9-12).

Linguoculturology as a discipline that studies the interrelations and interactions of language and culture, focuses its research on figurative and phraseological units of language. It is the system of images fixed in the language semantics that is the zone of the concentration of cultural information in the natural human language (Oparina 1999: 18). Associative-paradigmatic links in stable phrases denoting the concepts of culture are interpreted through connotations. The concept of cultural connotation is the key in the work of linguoculturological direction in phraseology (Kovshova 2012: 65]. In the linguistic and cultural paradigm, the study of the content of cultural connotation is seen in "value-meaning cultural attitudes, that is, (prescriptions) that assess the social and spiritual practices of man." (Telia 2004: 27). Language not only consolidates and stores in its units the concepts and attitudes of culture: through it these concepts and attitudes are reproduced in the mentality of the people or of certain of its social groups from generation in the generation (Oparina 1999). Cultural-national installations are usually not "absolute" in nature. This means that, within the same linguistic and cultural community, different stereotypes of consciousness coexist, sometimes in the sense of the same phenomenon. Thus, in Russian pemia, both positive and negative features of a woman - wife, mother woman - are reflected.

Linguistic sources of cultural connotation include the paremiological foundation of any national language, since most proverbs represent stereotypes and prescriptions of people's self-consciousness (Oparina 1999). Typicality of everyday situations reflected in the pemia, stereotyped or "standard" character of their figurative bases make them signs of the language of culture: they themselves acquire a stereotypical, reference or symbolic reading.

The purpose of this work is to study cultural connotations by isolating and describing the attitudes of culture expressed by the parallels of Russian and Indonesian languages.

The language picture of the world is one of the basic concepts of linguoculturology. There is a large number of definitions of the picture of the world, which is explained by the difference in the approaches to the consideration of this concept. Here are some of them: "The concept of a picture of the world is based on the study of man's ideas about the world. If the world is a person and environment in their interaction, the picture of the world is the result of processing information about the environment and about the person" (Maslova 2004: 64). "The picture of the world is a system of intuitive ideas about reality." The picture of the world can be identified, described and reconstructed from a nation or ethnos, from any social or professional group or individual. The picture of the world is mediated by the language spoken by this group. Each time period corresponds to its own picture of the world (Rudnev 1997: 127).

In connection with the purposes of our research, we accept as a working definition the definition proposed by E.S. Yakovleva: "the linguistic picture of the world is understood as the scheme of perception of reality fixed in the language and specific for the given language collective; the language picture of the world is a kind of worldview through the prism of language "[Yakovleva, 1996: 47]. This definition is refined in the work of AA. Milbret: linguistic of world picture is a scheme reconstructed by the researcher of the perception of reality by the native speaker. The reconstruction carried out by the researcher in the modeling of one or a fragment of the linguistic world picture consists in the extraction and explication of the associative-shaped complexes of linguistic signs, the pragmatic component of their

meanings, which determine the system of value orientations of the representatives of the national linguistic community "[Milbrett 2012: 38].

METHOD

To implement the tasks set, the following methods and methods of research were used: the method of continuous sampling, used to identify the body of phrase-semantic representatives of the concept "family" in Indonesian; methods of lexicographical, conceptual, linguocultural analysis of vocabulary, phraseology and paremiology; a comparative method that helps to identify the universal and nationally specific in languages and cultures.

The material for the study was the Russian phraseological and paremiological dictionaries: Glossary VI. Daly "Proverbs of the Russian people", "Dictionary of proverbs and sayings" VI. Zimin, A.S. Spirina, "Dictionary of Russian proverbs and sayings" V.P. Zhukova, "The Big Dictionary of Proverbs" Mokienko VM, Nikitina TG, Nikolaeva EK, Dictionary of "Proverbs. Sayings. Mysteries" Martynova AN, Mitrofanova VV," Russian phraseological dictionary "Felitsyna VP, Mokienko VM," Dictionary of Russian phraseology. Historical and etymological reference book »Birikh AK, Mokienko VM, Stepanova LI. The Indonesian material is extracted primarily from the following sources: L. Colossus "Indonesian folk proverbs and sayings", JS Badudu "Kamus Peribahasa" - Proverbs dictionary, NA Chaniago, B. Pratama "770 Peribahasa Indonesia" - 770 Indonesian proverbs, Suprpto "Kamus Peribahasa Indonesia »- Dictionary of Indonesian proverbs. R. Maskar Gandasudirdja "700 Peribahasa Indonesia" - 700 Indonesian proverbs, K. St. Pamuntjak, N. St. Iskandar, A.Dt. Madjoindo «Peribahasa» - Proverbs, dictionary from the dissertation of Agus Salim "Comparative analysis of Russian and Indonesian phraseology".

DISCUSSION

Comparison of the axiological status of each family member shows that for both cultures (Russian and Indonesian), the key figure is the mother. Many peoples who do not have any historical contacts among themselves, the land is considered the mother of all people. The earliest evidence of human culture and religion is devoted to the Mother. All living things are born of the Mother and feed on her. The mother and mother components are used as part of phraseological phrases to denote what is "dear, close, dear, which represents of any spiritual value": *Mother Russia, Motherland, Mother - Volga, Mother Earth*. And first of all the Earth, it embodies the motherhood in the culture not only of Russian, but also of many Slavic peoples (SD II: 203-208).

In the Indonesian language, the symbol of fertility, the feminine principle, is not so much land as a special "soul" of rice, embodying a feminine fruit-bearing essence. According to the opinion of E.V. Revunenkov, for Indonesians rice are associated with the idea of fertility, prosperity, well-being, both of nature and the human collective. "Concentrating the female (grain) and the male" (stem) fruit-bearing force, rice culture as a whole is the embodiment of the feminine principle "; <...> The "soul" of rice in many Indonesian peoples in its functions is similar to the mother or goddess of rice. The image of the Javanese goddess of rice Dewi Sri merges with the image of the female progenitress - the founder of the Javanese society (Revunenkov 1992: 154-155).

In proverbs with the component of the mother reflects the social structure of society, recorded by the Indonesian proverb: *bapak, ibu, guru, penguasa*. In the family, the mother plays a more important role than the father. This is reflected in the following proverb: *Satu penghormatan terhadap bapak, tetapi dua terhadap ibu*. This rule is instilled into the child

from an early age and is explained by the fact that the mother has a child, is breastfeeding for a very long time, cares for the children, and the father is engaged in his own business: *Ibu symbol keselamatan (kebahagiaan), ayah symbol martabat*. The safety and happiness of the child largely depend on the mother's prayer and love, and the father is the main one in search of education and work. Not only is the mother's love stronger, but also her curse: *ayah bersumpah panas bagai apai, ibu bersumpah pedas seperti cabe rawit*. Mother's love is infinite; that's the love of children, like, incidentally, *kasih ibu sepanjang jalan, kasih anak sepanjang penggalan, jika ibu kaya, anak menjadi putri, jika anak kaya, ibu jadi babu*.

The results of the conducted linguocultural analysis of 150 Russian paremias with the mother component against the backdrop of their Indonesian correspondences make it possible to conclude that, in general, most of the cultural settings expressed in the paremias of the two languages coincide:

1. Parents, especially mother is the most precious thing a person has.

In Russian: *Родную мать никем не (biological mother cannot be replaced by anyone); Все купишь, а отца-матери не купишь (You can buy everything, but you cannot buy your mother and father); На заменишь свете все найдешь, кроме отца с матерью (In the world you will find everything except father and mother); Без отца дитя — полсироты, без матери дитя — полная сирота (Without a father, a child is half a child, a motherless child is a complete orphan)*. In Indonesian proverb: *Satu penghormatan terhadap bapak, tetapi dua terhadap ibu (One tribute to the father, but two to the mother)*.

The caring attitude of a loving mother to children is respectful, respectful attitude of children to her are the standard with which the relationships between people are compared, and different events and circumstances of people's lives are compared, compared with the time when they were under the care of the mother, under her protection, surrounded by care and affection (*как у матушки под крылышком (as under the wing of mother)*).

2. In Russian and in Indonesian, the mother is a symbol of good, caring, affection. In Russian: *Нет лучше дружка, чем родная матушка There is no better friend than my own mother; При солнышке тепло, а при матери добро under the sun is warm, but under the mother is nice; Материнская молитва со дна моря вынимает Mother's prayer takes from the bottom of the sea; Сердце матери лучше солнца греет Mother's heart warms better than the sun; Птица радуется весне, а младенец - матери The bird rejoices in the spring, and the baby rejoices the mother; Материнская ласка конца не знает Maternal affection does not know the end*. In Indonesian: *Mother is a symbol of salvation (happiness), the father is a symbol of dignity (well-being) - (Ibu simbol keselamatan (kebahagiaan) ayah simbol martabat), mother's prayer - doa ibu*.

3. In both Russian and Indonesian, the mother loves her children with unconditional love. In Russian: *Всякой матери милы свои дети Every mother loves her children; Хоть дитя и криво, а отцу с матерью мило Although the child is crooked, and the father and mother are endearing; Никто так детям не верит, как мать родная No one believes children like their own mother; Для матери ребенок до ста лет дитёнок For a mother, a child up to a hundred years old is still a baby; У матери дети, что на руке пальцы: за который не укуси, все больно for Mothers children are like fingers on their hands: for which do not bite, all in pain*. In Indonesian: *Maternal love for the child is infinite (kasih ibu sepanjang jalan); The only child has no equal (Anak seorang penaka tiada); Mother's love is a broad road, and the love*

of children is a narrow path (Kasih ibu sepanjang jalan, kasih anak sepanjang penggalan). If the mother is rich, the daughter becomes a princess; if the daughter is rich, the mother becomes a servant (Kalau ibu kaya anak menjadi putri, kalau anak kaya ibu menjadi babu).

4. A good mother brings up her children in love, but also in severity.

In both Russian and Indonesian languages, a good mother is an affectionate, tender woman, who always understands and supports her children, but at the same time, educates them strictly: *Мать — потатчица не жалеет ребёнка, а жалит*. Mother - the giver of hearts does not regret the child, but stings. *Мать праведна — ограда камена* The mother is righteous - the fence of the stone; *Материнский гнев, что весенний снег: и много его выпадет, да скоро тает* Mother's anger, that the spring snow: and a lot of it will fall out, but soon it melts; *Материны побои не болят, мать и бия, не бьет* Mothers do not hurt themselves, mother and beating, do not beat; *Родная мать и высоко замахивается, да не больно бьёт* A native mother and high-flops, but does not hurt painfully; *Мать и высоко подымёт, да не больно опустит руку* Mother will raise her hand high, but it does not hurt.

5. A bad mother is one who pampers her children too much, or does not care about them at all: (Russian.) *Мать — потатчица не жалеет ребёнка, а жалит* 'Mother - a giver of hearts does not regret a child, but stings'. In Indonesian: *Listen to birds, forgetting about the child (Dengarkan suara burung, anak dipangku dilepaskan); To leave your child to feed the monkeys in the jungle or leave his child hungry, feed the monkey in the forest with milk (Anak di pangkuan dilepaskan, beruk di rimba disusui).*

6. In the education of children, not everything depends on the mother. In Russian: Children of one mother and those are different. In Indonesian: It's not the trouble that the mother wore, but that it's not destiny (Bukan salah bunda mengandung, salah badan yang buruk pinta) - that you have an unhappy fate, it's not the mother who is to blame, but yourself .

As already noted above, in Russian and in Indonesian languages the word *мать* 'mother' (*мама, матушка*) is used in the name of the country (*Русь — матушка* 'Mother Russia', *Родина — мать* 'Motherland'), cities (*Москва — матушка* 'Moscow-Mother', *Одесса — мама* 'Odessa-Mother') and other inanimate objects (*Волга — матушка* 'Volga-Mother', *зима—матушка* 'winter-mother'), which speaks of the special attitude of Russians towards these realities, perceived as native, animate, compared with a close person - mother. As part of the paremias, these names are rare, we managed to record only one such example of the later education of the later: Moscow is the mother, Odessa is the mother, and Magadan is his mother (Zimin & Spirin, 2006). In Indonesian: *ibu pertiwi* is the mother of the motherland, *ibu kota* is the mother of cities, the capital.

But at the same time, there are certain differences in the settings of culture, expressed by the paremia with the mother component. Thus, in the Russian language are recorded paremia, which states that mothers are judged on the daughter: *по матери и дочь* 'by mother and daughter'; *если хочешь узнать, какой будет невеста через много лет, посмотри на её мать* 'If you want to know what the bride will be after many years, look at her mother'. In the Russian proverb, the focus is on character, temper, behavior and appearance. The idea of the similarity of children and parents is transmitted by the components of mother-daughter. In the Indonesian proverb, *apak burik, anak rintik* 'the freckled father and son is dappled', the idea of the similarity of children to their parents is transmitted by the components of the father and son, and attention is first and foremost emphasized on the appearance.

In the opinion of T.G. Bochina the mother and stepmother became a kind of marker of super-positive and over-critical characterizations in the Russian language. The stepmother is the standard of hypergrudges, the mother is a symbol of kindness and forgiveness (Bochina 2003: 73) As the evaluative words of the lexeme, the mother and stepmother are used to express the value-relevant attitude to the most diverse subjects and aspects of life: *Достаток – мать, убожество – мачеха* the mother is a remedy, squalor is the stepmother; *Иному счастье мать, иному мачеха* ‘for one's happiness is the mother, but for the other - the stepmother’; *Москва кому – мать, а кому – мачеха* Moscow to whom - the mother, and to whom - the stepmother; *Родимая сторона – мать, чужая – мачеха* ‘motherland is the mother, the land of others is the stepmother’.

Stepmother in Russian culture is always perceived as an evil woman who does not love, oppresses, pushes children of her husband from the first marriage. Stepmother - this is a negative assessment. In Indonesian, proverbs with a stepmother component were not found.

Both in Russian and in Indonesian, the word mother is used in curse words, this is because the mother - for the people of both cultures - is the most sacred thing in their life, and the biggest insult and offence is an insult to their mother. For example, in Russian: *Пошёл к чёртовой матери* (lit. I went to the fucking mother) ‘go to hell’; *до чертовой матери* to the devil's mother; *мать- перемать* mother-to take; *язви твою мать* wipe out your mother; *ё..твою мать* ‘F... your mother’ (Khimik, 2004). And in the Indonesian language, abusive expressions are used with the word "mother": *cuki mai (puki makmu)* "sexual act", *ngana pe mai* "F ... your mother." Where mai = mak = mother (KBI, 2011).

CONCLUSION

Mismatches are fixed at the level of the internal image of the paremia, at the level of the lexical composition of units of the two languages. In total, when a microconcept's representation is represented, the mother singles out eight cultural settings that coincide in two languages: 1) parents, and especially mother, is the most precious thing a person has; 2) mother is a symbol of good, caring, affection; 3) mother loves her children with unconditional love; 4) a good mother brings up her children in love, but also in rigor; 5) a bad mother is one who is too spoiled for her children, or does not care about them at all; 6) in the education of children, not everything depends on mother; 7) the mother's love is infinite; 8) mother in the family plays a more important role than father.

Thus, in two non-obscene languages at the level of culture settings, when the mother's microconclusion is verbalized, there are more similarities than differences in attitudes toward the mother, in understanding her role in the family and society.

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Emotion in the Sundanese Conversation: A Mother-Child Conversation

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ABSTRACT

Emotion is the feeling that every human being possesses. Emotion can be expressed either verbally or non-verbally. The emotions that may appear in conversation are the emotion of love, happiness, sadness and so on. The objectives of the research are to describe the kinds of emotions that appear in the Sundanese mother-child conversation and to describe the kinds of conversational behavior that the emotions are in. The research is a qualitative research with ethnography approach. The theories are taken from Have (2007) and Wierzbicka (1999). The data are the conversations between a Sundanese mother and her children living in a village in Majalengka Regency, West Java Province as people living in West Java are generally Sundanese people speaking Sundanese language. The results of the research denote that there are more positive emotions in the mother-child conversation and the conversational behavior includes turn-taking and repair.

Keywords: emotion, mother-child conversation, conversational behavior, Sundanese

INTRODUCTION

The conversation between a mother and her children is usually filled with emotion. The emotion that appears during the conversation is different in every culture. However, there are several basic emotions that almost every culture has; it is called universal emotion. Universal emotion is the emotion such as the feeling of sadness, anger, fear and love. The conversation in this research is between a Sundanese mother and her children, so that the conversation uses Sundanese language.

Sundanese language is a local language and mostly spoken by the people in the middle area of West Java Province. The middle area of West Java Province is called Parahyangan area. Parahyangan comes from the Sundanese word '*tempat para Hyang*' ('the dwelling place of Gods'). Parahyangan area is located around the mountains, Mt. Tangkuban Perahu, Mt Gede, Mt Burangrang. Parahyangan area covers several towns and regencies. In the Western part of Parahyangan area are the regencies of Cianjur and Sukabumi, and in the eastern part of Parahyangan are the regencies of Ciamis, Kuningan and Majalengka. The Sundanese language is spoken by approximately 36 million people and the language is the second most spoken in Indonesia, after Javanese.

THEORETICAL FRAMEWORK

To observe the concept of emotion used in the conversation, the writer uses Wierzbicka (1999) theory. Wierzbicka (1999: 5) states that the concept of emotion is '*a reference to feeling and a reference to thought (as well as the reference to the body), and culture often shapes both ways of thinking and ways of feeling*'. She said emotion is a combination of feeling and thinking. The concept of emotion and thinking is called cognitive scenario. Wierzbicka uses this terminology to explain the concept of emotion related to cognitive. The word 'hungry' and 'sleepy' is related to the feeling, someone can feel that he is hungry or he is sleepy. The other words such as 'afraid' and 'guilty' are the words that are included to the concept of emotion, but the words should be related to human cognition. The

feeling of being 'guilty' is in human cognition; the reason why someone feels guilty and to whom he is being guilty should be explained clearly.

Wierzbicka's concept of emotion is the concept of feeling that can be felt by someone who feels it. According to her, the feeling cannot be described by one word, but the feeling should be described by several sentences of concept.

The concept of emotion is divided into six categories, those are:

- 1). Something good happened (happy),
- 2). Something bad happened (sad),
- 3). Something bad can/will happen (fear),
- 4). I don't want things like this to happen (anger),
- 5). Thinking about other people (envy), and
- 6). Thinking about ourselves (shame) (1999:49).

Those are the basic emotions, how to feel and how to think depend on the culture that form the people. There are two kinds of emotion, positive emotion and negative emotion. These are the examples of Wierzbicka's concept of emotion. The first concept is the example of a word that has a positive emotion. The positive concept of emotion is the word 'delighted'. The word 'delighted' means when someone has just discovered that something unexpected and very good has happened. (1999:57)

Delighted (X was delighted)

- a) X felt something because X thought something
- b) Sometimes a person thinks:
- c) I know now, something very good happened
- d) I didn't want people to know this
- e) When this person thinks this this person feels something very good
- f) X felt something like this
- g) Because X thought something like this

The negative emotion is the category of number 6 'thinking about ourselves', such as, the word 'shame'. To comprehend the feeling of shame, Wierzbicka writes the concept:

Shame (x was ashamed)

- a) X felt something because X thought something
- b) Sometimes a person thinks:
- c) "a person can know something bad about me
- d) I don't want people to know this
- e) If people know about this they can't not think something about me
- f) When I think about it. They can't not think the same
- g) When this person thinks this this person feels something bad
- h) X felt something like this
- i) Because X thought something like this

The concept tells that the word 'shame' has a negative concept of feeling. The feeling of 'shame' or ashamed occurs because someone has done ashamed things, for example someone is rude to the teacher. X feels ashamed because he thinks something is embarrassing (being rude to the teacher). He does not want other people to know what he has done to the teacher. In f) explains that it will be ashamed when he thinks about what he has done to the teacher. In i) because X thinks it is ashamed being rude to the teacher.

Besides the emotion concept, the conversation between a mother and her children is also observed by the theory of transactional organization. There are four types of transactional organization, 1) turn-taking organization; 2) sequence organization; 3) repair organization; and 4) the organization of turn-design. But in this research, the writer analyzed the data only with the theory of turn-taking organization and repair organization.

In turn-taking organization, the turn-taking is a change of who talks in conversation. In the beginning of the conversation, the first person who talks first is called the first participant. Then the talk goes to the second person, it is called the second participant. Thus, the second participant who talks is the second participant. The conversation will go on without any disturbance. The conversation is going on from one participant to the other participants. Another type of conversation is a repair sequence. Repair sequence starts with a repairable, an utterance that can be reconstituted as the trouble source.

METHOD

This research about the conversation between a mother with her children uses qualitative-descriptive method with ethnography approach. The participants, living in a village in Majalengka Regency, were a mother (M) aged 57 years old, a daughter (D) aged 12 years old, and a son (S) who was 10 years old. The mother was a housewife whereas the daughter just finished elementary school. The son was in the fourth grade in elementary school. The objective of this research is to describe the type of emotional concept in the conversation, and to describe turn-taking organization and repair organization in the conversation.

The conversation talked about the children's planning after the end of the school semester. Daughter (D) would like to go to the study tour to Yogyakarta, and her brother (S) is waiting for his report whether he will pass to the higher grade or not.

DISCUSSION

A Sundanese mother talks to her children. First she talks with her daughter and later she talks with her son. There are three speakers in the conversations 1-4, the mother, her daughter and her son. The conversation performs turn-taking organization; the first speaker talks then the second speaker talks. Sometimes the third speaker follows the conversation. Repair is also used in the conversation. There are also concepts of emotion in the conversation. The emotion concept can be either positive or negative.

Conversation 1

1. M : *Geulis....parantos dibagikeun ijasahna?*
'My darling, have you been given your graduation certificate?'
2. D : *Teu acan, engke kaping 17. Neng bungah pisan, mak.*
'Not yet, in the seventeenth. I am so happy Mum'
3. M : *Kaping 17 bebasnya, ngantosan ijasah dibagikeun.*
'On the seventeenth, it's probably a free day, waiting for the certificate.'
4. D : *kah...?*
'I beg your pardon?'
5. M : *Kaping 17 ijasah na dipasikeun*
'On the seventeenth, the certificate will be given?'
6. D : *(unggeuk) muhun.*

[nodded]‘Yes, Mum.’

In conversation 1, there are two participants in this conversation: a mother and her daughter. The conversation begins with the mother asks her daughter about her graduation certificate. In line 1, mother calls her daughter by a Sundanese word *geulis*. The lexical meaning of the word *geulis* is pretty or beautiful, but in this conversation the word *geulis* doesnot have a lexical meaning. It has a contextual meaning. The contextual meaning of *geulis* is‘my darling’. Culturally the Sundanese calls a person that one loves with the words that have the lexical meaning of beautiful or handsome. In the second line, D, the daughter, answers the question with a ‘happy’ emotion; she feels very happy because she is going to get her graduation certificate on the seventeenth. The emotion word in the conversation that means ‘happy’ is the word *bungah*. The feeling of ‘happy’ is a universal emotion or one of the basic emotions. The concept of emotion in line 2, is happiness. Happy is‘Something good happened’ :

Happy (X is Happy)

- a) X felt something (because X thought something)
- b) Sometimes a person thinks:
- c) “Some good things happened tome
- d) I wanted things like this to happen
- e) I don’t want anything else now
- f) When this person thinks this this person feel something good
- g) X felt something like this

Something good is happened to D, D is happy. D feels happy because she passes the examination. When D thinks that she passes the examination, D feels happy.

The good emotion makes the conversation continues happily. Line 1 is the mother’s interrogative sentence; the mother’squestion is responded by her daughter. The sequence organization is seen in the conversation. After the first participant talks, the second participant takes the turn of the conversation. The taking-turngoes on to the daughter when she gives a response to her mother’s question. In line 3, the daughter’s answer is in a negative sentence. Next, in line 3, the mother asks another question about the day when her daughter gets her graduation certificate. In line 4, her daughter cannot hear the sentence; she uses repair organization by saying the word ‘*kah*’. The word ‘*kah* in Sundanese language means ‘I beg your pardon’. D apologizes that she cannot hear the sentence. Therefore, the mother repeats the question. Then, her daughter takes the turn; she agrees with her mother and she nods. In the conversation, the turn-taking organization is used by the second speaker (D).

Conversation 2

(The son comes and he looks very sad.)

1. M : *Kunaon, ujang nu kasepteh.*
‘What happens, darling?’
2. S : *artos*
‘Money’
3. M : *Kunaon?*
‘What happened to the money?’
4. D : *Artos ical*
‘He lost his money.’
7. M : *Dimana icalna?*
‘Where did you lose it?’

8. S : *di jalan, ragrag, mak.*
'In the street, maybe I dropped it.'
9. M : *Deudueh teuing, engke ku emak digentosan.*
'Sorry, but later I will change the money you lost.'

In conversation 2, one of the conversation participants, the son (S) comes and looks sad. He is sad because he has lost his money. Sad is a negative emotion. The emotion concept of sadness is

Sad (X was sad)

- a) X felt something
- b) Sometimes a person thinks:
- c) “Some good things happened to me
- d) I know something bad happen
- e) I don't want things like this to happen.
- f) I know I can't do anything
- g) When this person think this this person feels something bad
- h) X felt something like this

The emotion concept of sad performs the bad feeling that happens to the son. He feels sad because he lost his money. He thinks that his money is dropped from his pocket; therefore he is sad.

His mother then asks him a question, why he looks sad. He answers his mother's question with one word, money. The answer of one word is not clear for the hearer, the mother and her eldest daughter. The turn-taking goes to the daughter now; she tries to explain to her mother that her brother has lost the money. In line 7, mother makes an interrogative sentence and asks where he lost his money. In line 8 the son takes the turn; he lost his money in the street. Probably he drops the money. In line 9, the mother feels sorry for him; she continues that she is going to give him some money to change the one he has lost. In the conversation, the turn-taking organization is used; therefore there is no participant dominating the conversation.

Conversation 3

The conversation continues

1. M : *D, hoyong lebetka mana*
'D, Which school are you going to continue?'
2. D : *SMP Maja*
Maja Junior High School
3. M : *Moal ka pasantren?*
Won't you continue to Islamic school?
4. D : *Moal.*
Mak, D kenging ngiring 'study tour' sareng sakola?
'No, mum.'
5. M : *study tour kamana?*
'Where are you going for the study tour?'
6. D : *Ka Yogyakarta. Bade ningalicandi.*
'to Yogyakarta to see the temple.'
7. M : *Kedah mayar sabaraha?*

- How much is the cost?
8. D : *300 rebu.*
'300 thousand rupiahs'
9. M : *engke urang muka cengcelengan*
'Let's break the money box later.'
10. D : *upami kirangn, mugi-mugi emak tiasa nambihan.*
'If is not enough money for joining the study tour, I hope you would add some money.'

In conversation 3, the mother utters an interrogative sentence. In line 1, she asks her daughter (D) to what school that she is going to study. The taking-turn organization continues, in line 2D answers the question that she would like to go to Maja Junior High School. Mother gives responses ; she realizes that her daughter does not want to study in Islamic school. Then her daughter asks her mother if she can join the study tour. The taking-turn organization continues; mother asks where the study tour goes to. In Line 6, D answers the question that she is going to Yogyakarta to see the temple. Then the turn taking goes to the mother and asks her daughter how much the cost of the study tour is. In line 8, D replies the question about the cost, it is 300 thousand rupiah. Then mother replies that later they are going to break the save-box. In line 10, D's emotion appears; she hopes that her mother can add some money if there is not enough money in the save-box. Hope is a positive emotion of excitement. The concept of emotion of 'hope' refers to desired future events.

Hope (X felt Hope)

- a) X felt something because X thought something
- b) Sometimes a person thinks:
- c) "I don't know what will happen
- d) Some good things can happen (so time after now)
- e) I want these things to happen
- f) When this person think this this person feels something good
- g) X felt something like this
- h) Because X thought something like this

The concept of emotion describes more about the word hope. X or D feels excitement, because she hopes that her mother will add more money. D thinks some good things can happen to her when her mother adds more money; therefore, she hopes it will come true.

Conversation 4

1. M : *Naek moal?*
'Son, do you think you pass to the higher grade?'
2. S : *hm...*
hm...
3. M : *Naek kelas moal?*
'Do you think that you pass to the higher grade?'
4. S : *Duka, mak.*
'Maybe, I don't know.'
5. M : *Emak bendu upami Asep sok maen 'game wae, kumaha pami teu naek?*
'I will be angry if you S play the games all the time. What will happen if you cannot pass to
The next grade?'
6. S : *moal atuh, mak.*
'No, I won't, Mum.'

7. S : *S naekkelas,mak.*
‘S will pass to the next grade, mum.’
8. M : *Muga-muga naek kelas.*
‘I hope, you will pass to the next grade.’
9. D : *Kedah naik atuh, S.*
‘You should pass to the higher grade, S.’
10. S : [smiles]

In conversation 4, there is an emotion concept. In line 5, *bendu* means ‘angry’; the mother is angry to her son because her son always plays games. The mother is afraid that her son cannot pass to the higher grade in school. The word angry has a negative emotion. The emotion concept of anger:

Angry (with Y)

- a) X felt something because X thought something
- b) Sometimes a person thinks about someone
- c) “This person did something bad.
- d) I don’t want this person to do things like this
- e) I want to do something because of this.
- f) When this person thinks this this person feels something bad
- g) X felt something like this
- h) Because X thought something like this.

Mother feels angry because she thinks her son has done something bad. Mother does not want her son to play games. The conversation begins with the mother’s interrogative sentence if her son is going to pass to the higher grade. Her son does not say anything; therefore, mother repairs her question to her son: “Do you think you pass to the higher grade?” The son(S) replies that he does not know whether he will pass or not. Then her mother gets angry, so S repairs his answer that he will pass to the higher grade. There is a positive emotion of hope as shown in line 8 by the word-*muga-muga*. Such a word refers to hope. The concept of emotion is the same as the emotion concept in conversation 3.

CONCLUSION

The conversation is in the small family setting consisting of a mother and her children. In the conversation, the mother gives all of her attention to her children. She asks about their school and what are they going to do after school. It can be seen from the conversation mother really loves their children. She takes care of her children well. There are some emotions in the conversation. The emotion such as happy, sad, hope and angry are universal emotions. The universal emotion can be found in many cultures. The concept of emotion is the same as Wierzbicka ‘s theory on the concept of emotion. With regard to the conversational behavior, the conversation works well; the turn-taking is given to the next speaker. Repair is also used by the speaker to make the sentences well- understood.

ACKNOWLEDGEMENT

The authors wish to thank the Rector of Universitas Padjadjaran for the grant of Fundamental Research Scheme of Universitas Padjadjaran number 872/UN6.3.1/LT/2017.

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English Language Proficiency and Hotelier: The Requirement of Hospitality Industry

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ABSTRACT

The research responded to the standard of English language proficiency in hospitality industry. Therefore this research investigated the level of importance of English proficiency in hospitality industry and identified the area of hospitality industry that needs it to the most in the perspective of hotelier. It is important to be recognized by the academicians in order to fill the gap between English skills and the requirement of hospitality industry. The academia need to know the standard competencies that are required by hospitality industry.

This research conducted in several hotels in Bandung. This research will employ qualitative research design which directed to case study since it deals with single phenomenon. The primary data will obtain from the hotel staff who work hotel through observation, questionnaire and interview. The first step intended to find out the level of English language proficiency that required by the hotel. The second step determined to analyze the area in the hotel that needs English Language proficiency. The first findings reflected English proficiency in hotel industry is strongly important. The second findings English language skill is needed in all of the area in hospitality industry especially the front liner who meet the customer directly.

Keywords: English language proficiency, hotelier, hospitality industry, communication skills

INTRODUCTION

Hospitality industry and English language has a close relationship. As an international language, English has a vital part in hospitality industry. Mastering oral and written communication is top of prerequisite to work in hospitality industry. English skill consider as a factor of employability. Especially it will be needed for hoteliers' career promotion. They realize language skills can be utilized in industry for various purposes. It can be seen in the every part in hotel industry for example in the brochures, menus, and leaflets are translated into English in order to provide the ease the understanding. All deals with English language.

In other word, English proficiency is more than important, it is crucial. However, language barriers emerge during communication and professional situations. A research study from the journal of hospitality & tourism research has shown that 53.5% of the lodging industries reported that "top management has paid attention to language barriers in the workplace. In fact, 46.5% stated that their company encourages employees with limited-language skills to improve by offering English at work programs." Furthermore, according a survey, which notes that "32% of the companies provide language training for the employees to acquire language for special purposes, and 52% of the employees expect a language course to be communicative with professional topics." It is obvious that there is a demand for the practice of English for professional situations.

This trend has impacted the educational curriculum to fulfill the needs of hospitality industry. It becomes crucial to the education of industry as well. Then the government provides standard material such as ASEAN and SKKNI in order to fulfill the skills needed by the

hospitality industry. As a result there are many universities with hospitality major provide language program. In this case, as the key point, the academia plays crucial parts in providing hotelier who has English language proficiency. Therefore as the academician we need to know the important parts in hospital industries that need English to the most. It shows that English has a great impacted in hospitality industry.

So, it is important to be recognized by the academia in order to fill the gap between English skills and the requirement of hospitality industry. The academia need to know the standard competencies that are required by hospitality industry. Therefore this research will investigate

1. What level of importance of English proficiency in hospitality industry?
2. What area of hospitality industry which need English to the most in the perspective of hotelier?

Thus, the purposes of the study are formulated based on the problems to be identified. The purposes of the study are as follows:

1. To find out the level of importance of English proficiency in hospitality industry?
2. To figure out the area of hospitality industry that needs English to the most in the perspective of hotelier?

THEORETICAL FRAMEWORK

The Importance of English in Hospitality Industry

As an international language, English has an important role including in hospitality industry. Hospitality industry gives some career opportunities. The advantage of English language is to understand that communication skills are important element in hospitality industry. Moreover, it is also important to understand the performance expectation since it is key to achieve the tourist satisfaction. The skills of good and written communication as the most important thing in requirement of hospitality industry.

When a person has to communicate with someone who comes from another country who has a different language of foreign language where they can understand each other is absolute. In terms of tourist services, foreign tourists who come to Indonesia are guests who must be served, while the tourism industry is a servant who must serve guests like a king. Hence, the mastering of English is very important as part of giving service to the guest.

Basically the whole process of communication with foreign tourists requires the ability and mastery of English. The role of English in the improvement of service to tourists such as for the promotion of tourism abroad, reservation service, accommodation service (hotel or travel), guiding service, communication with foreign tourists with the community.

As the example, English is used in the reservation process. The function of reservation department in general is:

1. Serving tourists in preparing the place (hotel rooms, in-flight seating, tour and transportation)
2. Preparing the professional guides
3. Conducting correspondence with related parties and archives

To carry out its function, it is very important to master of foreign languages, especially the international language, in this case is English has a very important role, even the absolute condition can be said for the reservation officer.

As stated by Bobanovic (2011) that communication skills are an important element of hospitality industry. Understanding of performance expectations are keys to the achievement of tourist satisfaction. Good oral and written communication skills are the top skills important to hospitality practitioners at different position levels. Good English communication during the study will add value to students' education.

Another emphasizing on the importance of English in tourism is elaborated by Rao (2012). The emphasis on language proficiency is understandable. Language not only is a means for establishing a communication but also is a vehicle for fostering relationship. Language, when use properly can generate a very favorable impression. However, when it is used ‘wrongly’, it can produce a disastrous response. It is a sword that can cut both ways. Therefore, the personnel in the tourism industry, especially the front liners, must possess the level of language proficiency that will allow them to use the language effectively.

English Proficiency

The Indonesian National Competency Standards sector of other education services filed of educational services (English Education for tourism), has been established as a rule in Indonesian government (national education department, 2009).

English Education Services for Tourism Services Business in Indonesia hereinafter referred to as the English Language Education Service Tourism has acted as one of language education international used in the field of tourism, because of English for the field of tourism is a business whose activities do business education from, by and for the community and potential users of the user, shall managed competently and professionally based on teaching principles and the norms applicable to the English course institution.

The work in tourism is very broad in scope, in accordance with the Law No. 10 of 2009 on Tourism, the field of tourism covers 13 areas including:

1. Tourism Attraction
2. Tourism area
3. Transportation services
4. Travel Services
5. Food and beverage Services
6. Provision of accommodation
7. Organizing Entertainment and Recreation Activities
8. Organizing Meetings, Travel, Incentives, Conferences and Exhibitions.
9. Tourism Information Services
10. Tourism Consultant Services
11. Guides
12. Water Tourism (Wisata Tirta)
13. Spa

Each field has a level of position ranging from the level of executing to level of leadership. Therefore someone who works in the field of service business tourism is required to have the competence of English to be able communicate with guests both orally and in writing accordingly level qualifications.

In this first version, the new Consortium composed one of the sub part of the provision of accommodation (hospitality), namely in the *Tata Graha* (House Keeping), with details as

follows: Housekeeper, assistant housekeeper, floor supervisor, room attendants, valet/order taker and public area attendant.

The ownership of English competency certificate for tourism through test the competence carried out by the Professional Certification Institute is a evidence that states that tourism personnel are competent in English. With the compilation and enactment of the Working Language Competence Standards English for Tourism, Language Institute and Language Training English for Tourism may use it as a reference for produces in the field of tourism that is reliable and professional.

The compilation of standard competence of English Education Services sector for Tourism aims to develop human resources specially engages in English for manpower in the field of tourism, so as to meet the needs for the community, namely:

1. Educational and training institutions
As a reference in the organization of training, curriculum development, and module preparation.
2. National and International Labor Recruitment Institution
As a reference in providing services to the institution of the exam provider and certification.
3. The public
As a guideline for people in need of capacity building English for professional tourism professionals.
4. Institution of exam and certification provider
As a reference for the execution of examination and certification as energy in tourism.
5. Government
As a reference to make policy and related regulation with English language services for personnel in tourism

Moreover, according to Certification of Professional Competency of Front Office, and referring to ASEAN Common Competency Standards for tourism Professionals the competency standards Menu, English Language Proficiency consists of:

D1.LAN.CL10.01 Communicate orally in English at the basic operational level
D1.LAN.CL10.02 Respond to the command given in English
D1.LAN.CL10.03 Start a conversation and develop good relations with guests
D1.LAN.CL10.04 Have a short English conversation on the phone
D1.LAN.CL10.05 Use oral English to exchange complex ideas
D1.LAN.CL10.06 Deliver a brief oral presentation
D1.LAN.CL10.07 Read and write English at an advanced level

While for more specific the skill of Reading and Writing are as follow:

Reading

D1.LAN.CL10.08 Read and translate basic instructions, directions and or diagrams
D1.LAN.CL10.09 Read general or media information

Writing

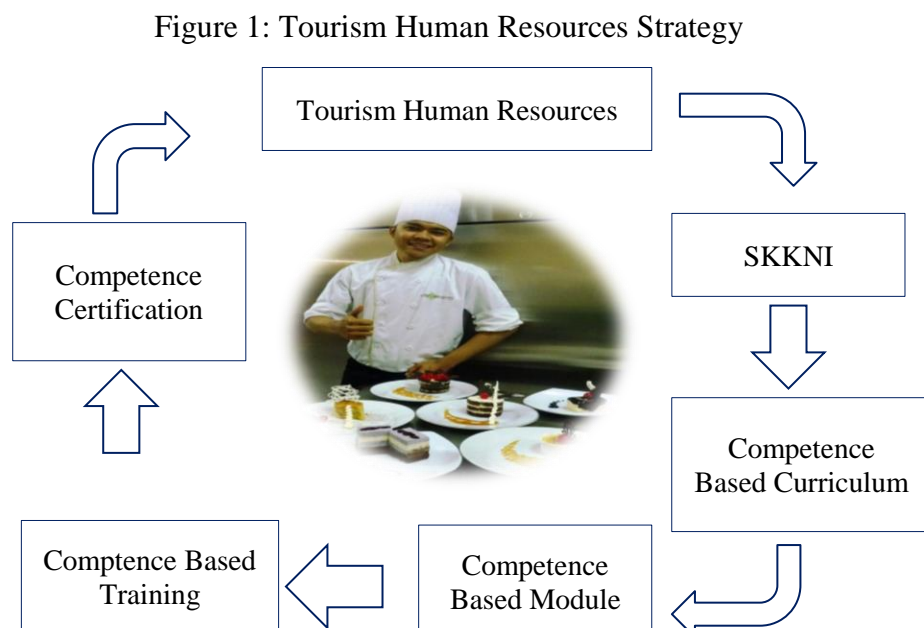
D1.LAN.CL10.10 Write short messages in English
D1.LAN.CL10.11 Prepares business documents in advanced English

The Synergy of Tourism School and Tourism Industry

According to World Bank Report (2013), there is a big gap in the quality of skilled manpower in Indonesia. The biggest gap is the use of a foreign language (44%), use of a computer (36%), behavioral skills (30%), critical thinking skills (33%) and in basic skills (30%). The worse condition is the imbalance of the number of workers in Indonesia who have higher education only 7%.

From this condition, it is necessary to have a look from the graduates of Tourism School as the reflection. Tourism School as education institution has an important role in producing quality graduates. The quality graduates are only produced when their school concern on graduates' competence and they are accepted by industry. From the perspective of industry, the competence graduates fulfill the industry need. Hence, education institution and industry have work together in determining the curriculum with the other stakeholders as well. Based on the result of interview to some higher school in Indonesia, it is still found that not all tourism schools involve multi-stakeholders (industry, government, community) in designing the curriculum. As the result, the output of curriculum is not proper yet and produces incompetence graduates according to perspective of industry.

As a human resource development strategy for tourism, there are several stages that became continuous cycle. As an early stage is the human resources must meet compliance standards SKKNI stage, followed by Competence Based Curriculum, Module Based competence, competence Based Training. As the final stage of the workers should have the competence certification. The cycle of Tourism human resources strategy can be seen the following figure:



Source: The Ministry of Tourism (2014)

METHOD

The methodology used in this research is descriptive qualitative. The purpose of the descriptive research is to gather detailed information describing actual symptoms. Moreover, qualitative data is a form of presentation discussed how the researchers' analyzed data collected in the study, (Nazir, 2003).

The necessary data in this study are primary and secondary data. According to Nazir, the primary data is data that is directly obtained or collected directly in the field by a team of researchers. While the secondary data is data obtained or collected by the person who conducted a study of the resources that already exist. This data can be obtained from the library or the reports of previous studies. Secondary data is also referred to as data is available. In this study, observation and interviews were conducted to some hotel workers in area of Bandung and alumni of tourism school.

The data was taken from ten participants who work in various hospitality industries. The participant was chosen randomly.

DISCUSSION

The first research question about the importance of the English language in hospitality industry was examined by doing the questionnaire and interview. The results show that all of the interviewee strongly agrees that English language is very important. The data are as follow:

Table 1: Perception on the importance of English in tourism industry

Participant	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
NR	-	-	-	-	V
KF	-	-	-	-	V
LA	-	-	-	-	V
TF	-	-	-	-	V
TH	-	-	-	-	V
AR	-	-	-	-	V
L	-	-	-	-	V
AL	-	-	-	-	V
EE	-	-	-	-	V
AA	-	-	-	-	V
Total	0	0	0	0	10

Source: Research finding, 2017

Based on the table above, it can be concluded that English language play an important role in hospitality industry. As stated by one of the interviewee that

“Menurut saya, bhs Inggris sangat penting dalam Hospitality industry. Alasannya, ini jaman mengglobal, dimana pergerakan wisman juga semakin meningkat. Kalau kita lemah in English, akan makin sulit SDM Indo bersaing dg SDM dari negara lain. Jaman MEA tea..” (NR)

“Based on my opinion, English is very important in hospitality industry. The reason is because the globalization whereas the movement of tourist increase. If we are weak in English then human resources from Indonesia will hard to compete with the human resource from another country. The MEA era..”

It is clearly seen that globalization strongly impact in hospitality industry. There is a strong need to educate multilingual and multicultural individuals in a context where English language as the consequences. The globalization process is forcing Indonesian educational system to pay more attention in learning foreign languages such as English language. Beside by having English skill will improve human resources in Indonesia.

It is in line with Sun (2012), commented that English is the language of the world. With the fast progressing of modernization, international communication happens more frequently. Therefore owing to the importance of the English language is a must. Additionally, another participant said that

“Penting. Karena di hotel khususnya hotel berbintang banyak tamu-tamu asing.” (EE)

“it is important because in the hotel especially in star hotel because there are many foreign tourist”

Based on his statement, English is important because it will relate to the tourist. It is supported by Bobanovic (2011), stated that communication is an important element of hospitality industry. Good oral and written communication skills are the highly rated skills crucial for hospitality practitioners at different levels.

Based on the results of the survey, it can be concluded they all unanimously agreed that English language communication is very important in a hospitality profession. It is required to optimize placement, promotion and personal branding (Prabhu, . <http://www.publishingindia.com>)

The second question is about the area of hospitality industry which needs English to the most in the perspective of hotelier. It was surveyed by doing the interview ten participants who work in different hospitality industry. The results show that English is needed in hotel industry, culinary, travel agent because they need to service the customer especially foreign customer and also do promotion. As stated by the participant

“Spesifiknya rasanya di Perhotelan dan di bidang kuliner. Namun, secara umum, seluruh komponen kepariwisataan kuduna mah wajib sdmnya berbahasa Inggris. Setidaknya yang frontliner (bertemu langsung dengan wisatawan/guest)” (NA)

“specifically in hotel and culinary. But, in general all of the tourism component must have English skill. At least the front liner (meet the tourist or guest)

It can be highlighted the importance of English language at not just entry level, but bridging the entire career of hoteliers. Therefore, the students who are likely work in hospitality industry need to prepare English language skill. So they are more employable. It is supported by Rahim (2011), exposed the need of learners to hospitality real-place requirements in terms of communication skills. It is relevant that hospitality industry and the academia have an agreement of competencies that are required to be filled in students to prepare them for the hospitality industry. It is vital to identify and bridge the gap.

There are some other discussions in this paper in the context of English at school, industry and competency standard. Some English lecturers still face the problems while they are teaching the students. According to the result of interview of several English lecturers found that the topic should be given to the students are too many compared to the time provided in one semester. In other words, students are being forced to catch the material without considering the quality of output.

Another discussion is from school curriculum and industry perspective. In determining the curriculum, sometimes the schools do not involve the industry. In fact, as the producer of human resource, the education institutions need the industry feedback to know more about what the industry needs based on the newest industry development. Hence, the synergy between the two institutions is absolutely necessary.

Moreover, based on the interview result in industry (hotel industry), the English language skills need of tourism employees are listening, speaking, reading and writing. The problems encountered by tourism employees at the workplace the problems are including foreign tourist speak too fast, being unable to know the meaning of words, lacking of chance to listen to English, and being unable to understand foreign accents. Moreover, the problems in speaking skill are being unable to pronounce words and expressions correctly, using inappropriate words and expressions in speaking, and lacking knowledge of grammar and structure, and lacking confidence in speaking. While the reading problems are reading too long passage, reading unfamiliar passages, having inadequate vocabulary in reading, and unable to understand the vocabulary. The problems in writing skill includes lacking grammar knowledge, having inadequate vocabulary, lacking opportunity to write, being unable to know how to write.

Those findings is line up with the result from Prachanant (2012) that the inability to understand foreign accents, inappropriate use of words and expressions, inadequate vocabulary in reading, and the lacking of grammatical knowledge in writing were regarded as the major problems.

CONCLUSION

The findings of the research can be summed up as under:

1. All the hoteliers and Hotel Management strongly agree that English language proficiency is vital in hospitality industry.
2. In general, English language skill is needed in all of the area in hospitality industry especially the front liner who meet the customer directly. Therefore the communication is going well. The study also revealed that for success of communication in hospitality industry, the issue of adopting English language needs to be addressed jointly by the industry, academia and students. In other words it has pedagogical implication.

ACKNOWLEDGEMENT

We would like to thank for some hotel industries in area of Bandung who have helped us in giving the information regarding our research activity. Hopefully, the result of research would give some benefits to fulfill the industry needs.

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Vocabulary Enrichment through Analogy In Indonesian

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ABSTRACT

The paper is titled Enriched Vocabulary through analogies in Bahasa Indonesian. The aim is to describe the potential for enriching the vocabulary analogies in the Indonesian language. Data are classified according to form and meaning are then analyzed to note some possible analogy of a new vocabulary word lose. Described in this paper is the process of formation of new vocabulary through the forms and meanings of existing ones.

The results showed that the analogy has a huge potential to enrich vocabulary in Indonesian language by utilizing the analogy between affixation and absorption of foreign elements..

Keywords: analogy, affixation, the prefix me-, a prefix, foreign absorption

BACKGROUND

This paper was originally only sentence that is written in pieces, some time ago at times the author teaches at the Faculty of Letters Unpad BIPA. Sentence fragments is in the form of questions or statements made by foreign students studying Indonesian at the University of Padjadjaran. One of several questions or statements about acceptable whether it is an analogy in the vocabulary of everyday language use. They say the merger or exemplifies an unusual word to the formation of words that already exist such as the salesman said *pramu*. Freely put forward other words is the word analogies like *pramusopir* (conductor), *pramurumah* (domestic), and *pramuhotel* (office boy). Even if such analogy is already very common in everyday language, the author feels takbiasa with questionable foreign students. It is the author kepenasaran to pour it into the shape of this paper.

Actually, when we examine the meaning of every word that epitomized the foreign student is not so wrong; *pramusopir* which means helper driver, the conductor must refer to the pack. Likewise *pramurumah* and *pramuhotel* who have common sense 'to help out homeowners' ie domestic (PRT)', and who helped out at the hotel which is better known as the office boy. Perhaps only in terms of the prevalence of factors, people do not usually use the title-*pramu* to freely substitute aide said. Can be estimated if it becomes a norm it is possible that the Indonesian dictionary will be met by a row of words *pramu*-is juxtaposed with hundreds of other words that correspond to the interest. Question in the mind of the writer is "what is said can be developed by analogy, the use of an existing vocabulary that enabled a standard vocabulary of Indonesian?" This paper is expected to contribute ideas to approach the answers you need for development of treasury Indonesian vocabulary .

THEORETICAL BASIS

The analogy is one of several ways that can be used for vocabulary development Indonesian. The analogy is the equivalence between the language forms the basis of other forms (KBBI: 2002). Thus, the analogies can be interpreted to create something new based on existing examples; them they form a new word by copying an existing form. The concept of analogy is the basis the authors in this paper with a little extra. Additional question is the

author of the analogies are not only words that already exist in the form, but also the meaning of meaning in particular fields.

Affixation according to Samsuri (1985: 190), is merging with the main root or affix. There are three kinds of affixes, the prefixes, insertions, and suffix. Because it was always in front of the base form, an affix is called a prefix or prefixes. Affixes are called inserts (infix) because of its location in the word, while the suffix (suffix) is located at the end of the word. The study was limited to the prefix that will be tested by analogy with the formation of a number of possible words.

RESEARCH METHODS

Create or concoct a new word with the example form that has been needed analyzing. Moreover, it involved also perkeaan field of meaning. Therefore, the methods used in this research is descriptive analysis method, ie a method describing the existing data words which are then analyzed based on the analogy to be possible to create new words.

AFFIXATION IN BAHASA INDONESIA

Indonesian is agglutination, which means that the verb form (mainly) determined by the pengimbuhan. Therefore, the Indonesian language known as berafiks language. This affix which is a typical - if not fortune - the Indonesian language. The following data show the analogy is so widespread in the morphological level. In this description the author to limit the prefixes and suffixes added a foreign absorption.

a. Me-prefix

Prefix to a very productive use in everyday communication. Analogy clung to prefix the word is very varied. Some of them are sticking with the names of plants and their parts, color names and geographical names. Sticking to the names of plants, such as grazing. Said grazing originally used to mean 'eat grass'. The term is usually used for horses or goats eating grass on the field or grassy places.

Example:

(1) Goat grazing Pak Haji starling Harupat Stadium.

Meaning of a sentence (1) Pak Haji was the goat eating grass in the stadium Harupat starling. Further development of the meaning of words is affected by the grazing loves sports, especially football. In addition to having the meaning 'eat grass', another meaning of grazing is 'playing football' in the grassy field as many have written in the mass media. Now, the term no longer refers to a grassy field or not, grassy, but the emphasis is 'playing football'.

Example:

(2) Atep grazing starling Harupat Stadium.

(2a) Atep was playing football at the Stadium Harupat starling. Sticking to the name of the plant such as root. Word roots have long known to the public. It is not only used in written language, but also in spoken language. The word root meaning to resemble the roots of a tree in this case refers more to the nature of the roots of the 'spread in all directions with a very strong binding'. Generally the root word used for the custom that has been passed down through generations in a community, such as beliefs, customs, understand, traditions, problems, and the like.

Example:

(3) The tradition is rooted in the community.

Sentence (3) has a sense of tradition which has a strong hereditary and inherent in that society. Words that can be analogous to the two words above, for example, expands from me + flowers (flowers) and membuah (right). The analogy is still waiting list to be used, for example mendahan (branch), erect, mendaun, and memucuk.

Example:

(4) The company that pioneered mendahan now.

(5) the murder victim's body now erect.

Mendahan (4) has the meaning resembles the limb, in the form of children stems from the larger branches.

Mendahan in sentence (5) significant subsidiaries. The erect means 'to resemble rods'.

In sentence (5) erect a more meaningful on the nature of a rigid rod and hardware. Thus, the body had been stiff from the assassination.

Mendaun meant to resemble leaves. Leaf is a symbol of life in general is marked with green color. So, mendaun can be interpreted to be alive or in spirit.

Example:

(6) Hope to meet Safa now mendaun biological father. Memucuk derived from + shoot me. Shoots are emerging plant parts are usually in the form of leaf buds or branches. Shoots symbolize the newness and freshness. So, memucuk new or significantly refreshed.

Example:

(7) Marwa who was unconscious now beginning memucuk. Memucuk meaning of the sentence (7) is Marwa 're-fresh.

In addition to that exemplified by the prefix to the above, the analogy of the name and the plant can also be combined with other words: doors, ears, shutters, young leaves or on the rise. It is possible said the young leaves can be developed with a combination of old leaves and rose leaves to drop leaves. Young leaves have a connotation of a young woman. No one when the old woman is also analogous to the old leaves.

Example:

(8) People as old as he was also pleased the young leaves.

(9) People as old as him, so parents should select a leaf. Significant rise 'rising / infamous' usually berkaitan with a job or a career person, while the fall leaves can be interpreted otherwise.

Example:

(10) After the event Anang kina career on the rise, while his opposite, the leaves have dropped.

Attaching prefixes to the name of the color is very commonly used in communicate daily. Formation of the word yellow, blackened, bleached, verdant, and flushed, was not unfamiliar to our ears.

Example:

(11) reddened ears to hear the information.

(12) His hair was now white.

Flushing (11) has the meaning 'become red' which signifies anger. He was angry to hear that information. The white means 'to be white' (a gray). How does the analogy *mencoklat* said, *mengungu*, or turn to dust, ashes.

Example:

(13) The water mixed with mud *mencoklat* because the ground.

Analogy in other words that often cling to a prefix to the name of the geographical term. The names such as *fishing*, *mounting*, *soar*, and *down to earth* which is commonly used in everyday communication, especially in the mass media.

Example:

(14) Waste *takterurus* piled in a corner of the city. Means *mounting* garbage dumped like garbage because of the large mountains. What about the word *mendanau*, *melembah*, form a hill, or *menyungai*?

Example:

(15) Fresh blood was *mendanau* hit and run victim in potholes. *Mendanau* word in the sentence (15) means resembling a lake. The lake is filled with the blood of a victim of hit and run. Sentence using the style of hyperbole, that is excessive.

b. Prefix *se-*TBBBI (116:1988) include a prefix that has the same meaning or one. Based on the meaning of meaning contained in the base, a prefix has several meanings, including 'the pointer length of time (one time)', such as *second*, *minute*, *hour*, *day*, *week*, *week*, *sesenin*, *month*, *year*, *eight years*, *a century*. Of a series of unusual word we use is analogous *sesenin* word, which can be developed into *seselasa*, *sekamis*, *sejumat*, and *sesabtu*. Generally, the words are only represented by a word a week or a week.

Example:

(16) It *sejumat* he did not come home. *Sejumat* in sentence (16) has the meaning seven days from Friday until next Friday. So, he did not come home for seven days from Friday to Friday when the sentence is spoken. When we examine their meaning, valid only if from Monday to Monday or from Friday *sesenin* said to count for Friday's time to say *sejumat* starting Monday or Friday. This is analogous to the familiar words we use because we have become accustomed week off on Sunday so that calculated from Sunday to Sunday. It can still be developed by taking the example of other times. In addition to the significant length of time the same bookmarks, as well as demonstrate meaningful 'one place or the same place'. Which is commonly used, such as *at home*, *load of one machine*, and *semobil*.

Example:

(17) They live at home.

(18) They flew load of one machine.

(20) is usually *Toto* and *Tati semobil* not get to work.

At home (17) means the same house; *load of one machine* (18) the same plane; *semobil* meaningful one the same car. From these examples may be analogous *semotor*. which means 'a place (motor) similar to that rarely or never used.'

Example:

(21) and *Jun Jen semotor* go to college. Similarly, a *myriad*, *selemari*, and a glass which is commonly interpreted as a pointer can be analogous to the *rmakna* 'the same':

Example:

(22) The goods are stored Anti Anto and myriad.

(23) Clothes and Rina Rini selemari placed by the mother.

(24) Hamdi Hamdi and drink a glass together. Myriad (22) means 'the same warehouse'; selemari (23) means the same cabinet; glass (24) means that the same glass.

In addition, it can also be raised sebibir formations that have meaning 'to one's lips' as an analogy of intercourse or sebadan which also means 'to be a body or a body' (to the relationship of husband and wife)

Example:

(25) Husband and wife who have not seen it without shame bersebibir. Bersebibir (25) has the meaning of the conjugal kissing with lips.

5. Uptake of foreign elements Of a number of foreign words absorbed into the Indonesian language, there are some words that come from a fairly Sansakerta language up to date and potentially productive use today. The words of which are pre, post, and self. Pre which has a meaning before a bound form that in its use is always attached to other words (not independent). Pre analogy, for example, prehistoric, prapasca, and prepaid. Pre in use since prehistoric time, a few dozen years ago. Prehistory has the meaning 'before the start of history (the discovery of writing); prapasca' before starting college graduate 'is used several last year, while the prepaid or postpaid appearance along with the widespread use of mobile phones in recent years. (Prepaid and postpaid is replaced with a more precise and pascapakai prapakai) Judging from the appearance of the use of words such prepaid, can be made possible pre-bound form - used or combined with a common word in daily use, such as preschool, pramakan, prenatal, and pre-pre prapergi other. Similarly, the use of post-bound form which is the opposite of the pre-. Can reduce the formation of post-graduate, post-harvest, post-delivery, post-war, post-disaster and post-pay which is common to hear. That way, no one if we were to use such formations pascamakan, pascatidur, pascaistirahat, pascaminum, pascakuliah and others.

Example: (A mother advises her son)

(26) Pramakan you need a bath!

(27) Pascamandi eat you soon!

(28) Preschool you must first help out Mom!

Pramakan (26) means 'before meal', pascamandi means 'after bath' and preschoolers (27) means 'before school'.

The self that has its own meaning can also be joined by a common word in daily use, such as self-service, self-managed, and swausaha. Can reduce the formation of self swabayar, swapergi, swatidur, and self-other self.

Example: (A brother told his sister to sister did not sleep in the room)

(29) Dik, tonight you should swatidur ya!

Swatidur (29) means 'sleep itself'.

In addition to the development of vocabulary by merging the three forms said pre, post, and self with other forms of words, it is also possible all three could be used independently, meaning that all three are no longer bound form.

Example: (three employees in an office talking about lunch and keberangkatanya to Jakarta)

(29a) A: You want to eat lunch now?

(29b) B: Oh sorry, my post was in the house.

(29c) C: If I happen to pre because the wife did not cook.

(20a) A: With whom do you go to Jakarta yesterday?

(20b) B: I am a self only.

Pre (8b) has the meaning 'already', pre (8c) has the meaning 'not', while the self

9b) means 'own'. All three are written in free form. When these forms can dilazimkan, it will appear to other forms of curse, especially with pre, post, and self-like, bi, tri, mala, and tuna.

3. Knot

A. Indonesian vocabulary development potential through the analogy is very broad.

2. Indonesian language vocabulary is formed by analogy adapted to its use remains limited in the community.

3. Which can be analogous words in the Indonesian language can be classified based on the names of plants, plant parts, geographic names, and name colors.

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Strategy Instruction for EFL Listing Paragraph Writing

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ABSTRACT

Writing is one of the most challenging skills among the four skills of a language for an English as a Foreign Language (EFL) learner. This skill becomes more challenging when an EFL Bangladeshi tertiary level learner continues further studies and is assessed with the knowledge of English. This article discusses the findings of an experimental case study that investigated the impact of writing strategy instruction on students' ability to write a listing paragraph. The participants of the study were 43 undergraduate level EFL learners in the department of English Language and Literature in International Islamic University Chittagong. The findings revealed that the learners were able to write effective listing paragraphs after the writing strategy instruction. Most of the students use more organizational features such as topic sentence, supporting sentences, cohesive devices, concluding signal and concluding sentence in their written paragraphs. Additionally, the post test revealed that the paragraphs were more linguistically error-free in comparison to the ones written at pretest. There were fewer errors in their written paragraphs specifically in terms of subject-verb agreement, use of tense and sentence structure among others. The learners also scored higher marks in the assessment of the paragraphs. The findings draw attention to the benefits of writing strategy instruction for substantial gains in writing performance in terms of organizational features, grammatical accuracy and assessment scores for writing listing paragraphs.

Keywords: Writing Skill, Listing Paragraph, Organizational Problem, Grammatical Problem, Tertiary Learners.

INTRODUCTION

English is a global language as well as a lingua franca of the present world (Hossain 2013; Jenkin, Cogo & Dewy 2011) and one of the commonly learnt languages in any country of the world. It is considered as second or foreign language and is in a position to fulfill the needs of people. With the passage of time, learning English has been so divergent that different fields such as English for Academic Purpose (EAP), English for Science and Technology (EST), Business English, Technical English, Scientific English and Aviation English have developed. Learners who attend formal instructional settings such as schools, colleges and universities learn English for Academic Purpose (EAP) (Hossain 2013). They try to learn all the four skills; listening, speaking, reading and writing of the language, out of which writing is deemed to be the most difficult skill.

Different studies point out the difficulty of writing skill for the learners in general as well as for Bangladeshi learners. Alsamadani (2010) mentions writing as an arduous, difficult process for learners in general because of necessity of different sub- skills including writing thesis statement, providing supporting details for the elaboration of the thesis statement, reviewing of what is written and editing the written task after writing is over. Javid et al. (2013) too point out the difficulty of mastering writing skill due to the difference of the first language of the learner. That is, if English is not the first language of the learner/ writer, difficulty of writing becomes more intensified. Uddin (2014) observes that writing gets much

priority in educational settings but the learners are in difficulty to acquire it. The situation is not different for the tertiary level learners in Bangladesh.

Learners show their learning and their understanding of content areas through writing and are assessed through writing mostly among other skills. They have to learn writing skill in English for writing assignment, report, project paper and theses. Coffin et al. (2003:2) note that “Student writing is at the center of teaching and learning in higher education, fulfilling a range of purposes according to the various contexts in which it occurs”. Therefore, in this globalised world of business and scholarship, writing skill in English has enormous importance for understanding discipline specific knowledge and establishment in career (Hyland 2013).

However, learning the writing skill entails many difficulties. The learners of writing skill in English have problems of different types. The problems of all ESL/EFL learners in the way of developing writing skill in English are not same. Because of differences of L1, the problems of different L1 users are not same and are not to be put together in any category. Raimes (1991:420) notes that “... there is no such thing as generalized ESL students”. Therefore, it can be agreed upon that different ESL/EFL learners have different problems and it is impossible to generalize all the writing problems or difficulties of all ESL/EFL learners. The problems range from organizational features of a writing task to language related problems.

The difficulties of a learner’s writing skill in English may be due to many reasons. An ESL/EFL learner, who is necessarily a bilingual learner finds writing skill in ESL/EFL quite difficult from L1 writing. Silva (1993:696) duly points out the difference – “L2 writing is strategically, rhetorically and linguistically different in important ways from L1 writing”. That is, English language writing skill has its own strategy to follow which is different from the strategies of the other languages such as Bengali or Arabic or any other language. In terms of rhetoric and language structure too, writing skill in English is different from these languages. English writing skill has its own convention of rhetoric and linguistic structure which is different from those of these languages, especially Bengali in this context. The complexities are because of thought pattern and culture of L1. Yu (2012) points out that language is influenced by thought pattern and thought pattern by culture. The variety of problems is because of variety of instructional methods and approaches too among many others.

While L2 learners, especially Bengali, of English have problems in writing skill in English from all these sources, there are attempts to help the learners. With a view to helping the learners overcome the different writing problems, as mentioned in the previous paragraph, English writing is instructed following product or process or genre or combining the approaches. In the product approach, correctness of language is of great importance and demands mimicking the model. On the other hand, process approach facilitates the writer to communicate the ideas in all possible ways. Genre approach focuses on the features of written product in a social context. In other words, product approach focuses on accuracy, process approach attends to fluency and genre approach emphasizes on complying with particular pattern that people in the community employ. Despite the variety of the teaching approaches for teaching writing, EFL/ESL writers still have problems (Afrin 2016; Mustaque 2014; Hammad 2014; Al Seyabi and Tuzlukova 2014; Mojica 2010; Farida 2008; Latif 2007).

Afrin (2016) and Mustaque (2014) investigated the English writing problems of the Bangladeshi tertiary level EFL learners and finds problems in terms of grammatical mistakes, lack of proper vocabulary and inability to organize ideas. Afrin (2016) and Mustaque's (2014) findings reflect Shamsuzzaman and Everatt's (2013:71) comment that Bangladeshi tertiary level EFL learners fail to come up with minimal writing competence and refer to writing skills among the Bangladeshi learners as “seriously flawed”. Consequently, the Bangladeshi tertiary level EFL learners, despite their learning English for about one decade before entering the university level, cannot produce coherent piece of writing. Afrin (2016) and Mustaque (2014) also observe that Bangladeshi EFL learners do not have knowledge about writing standard paragraphs and essays and proposes to introduce strategy training for overcoming the writing problems and for improving the writing ability of the Bangladeshi EFL learners.

The use of strategy to overcome the writing problems and to improve the writing ability is well supported and well proved by linguists and educationists. Wenden (1985:1) reminds us of a Chinese proverb that “Give a man a fish and he eats for a day. Teach him how to fish and he eats for a life time”. This saying in the field of language teaching and learning means that if the learners are equipped with necessary strategies to solve their writing problems, they will be able to control their learning and ultimately to improve their writing ability. Nunan (1991) and Ellis (1997) share the idea of strategy training for learners in order to shoulder and take charge of their own learning process. Oxford (1990) also shows strong support for strategy training and notes high necessity of it in the field of second or foreign language learning. In line with the above mentioned observations, different studies are conducted in many parts of the world to train the ESL/EFL learners to use strategies to overcome the writing problems and thereby to improve the writing ability.

Among the studies of writing strategy training, De Silva (2015) and McMullen (2009) showed an improvement in total score of the learners, Certain studies (Rahimi & Norooziasiam 2013; Ong & Zhang 2013; Nguyen & Gu 2013; Zumbrunn & Bruning 2013; Mahnam & Nejadansari 2012; Negari 2011& Lv & Chen 2010; Gu 2007; Rao (2007) found improvement in writing ability of the learners because of writing strategy training. In terms of format and content, organization and coherence, sentence construction, use of vocabulary, the studies of Baghbadorani and Roohani (2014) and Dülger (2011) showed improvement and in terms of text structure, quality and length of writing. Studies of MacArthur and Philippakos (2010), Lienemann and Reid (2008) also demonstrated positive result.

All these writing strategy instruction studies, mentioned above, showed improvement in different aspects of writing different writing tasks. However, based on the researcher's experience as a teacher of writing skill for many years it can be observed that paragraph writing should be attempted first. Paragraph writing facilitates to move forward to essay and backward to sentence.

The present study places itself as an extension of and in line with Afrin (2016) and Mustaque's (2014) study about conducting strategy training. Furthermore, the present study fills the gap of strategy training to maximize the Bangladeshi tertiary level EFL learners' learning outcomes (Shamsuzzaman & Everatt 2013; Farida 2008). Moreover, the need to do writing strategy instruction in L2 contexts is stressed by Plonsky (2011) and hence prepares ground to fulfill the objective to see whether writing strategy instruction improves the writing performance of the Bangladeshi tertiary EFL learners.

METHOD

The present study has adopted experimental case study approach to teach writing strategy instruction to the Bangladeshi EFL tertiary learners. The Bangladeshi EFL tertiary learners' written paragraphs at the onset of the study and after the strategy instruction are considered as the pre-test and post-test of the study.

The researcher adopted convenience sampling for this study. This kind of sampling is the most widely used technique to choose subjects. A convenience sampling follows non-probability sampling technique in which the participants are chosen because the researcher has access to them, and near to them. Selection is done based on convenience (Creswell 2008), that is in other words the subjects who are reached easily. The current study chose 43 sample learners.

The strategy training continued in seven sessions of two hours each. In the first session, learners were asked to write a paragraph which was considered as pre-test. After writing the paragraph learners were given ideas about writing strategy and the procedure of writing approach. Then three model paragraphs were analyzed pointing out the features of a listing paragraph. Finally they were shown how to brainstorm and how to organize the brainstormed ideas on the graphic organizer before writing a listing paragraph.

At this stage the learners were given transition word chart and self editing check list too. In the second to sixth sessions, first the organizational problems and the six types of grammatical problems found in the learners' writing samples were analyzed for 50 minutes and the topics for writing a listing paragraph were written on the board. The learners were told to brainstorm in groups or individually for 10 minutes. After the brainstorming, one learner from each group or some randomly chosen learners were asked to present the graphically organized ideas before the other learners. After the presentation of graphically organized ideas by the learners in 25 minutes, they were given five minutes to put the ideas on the graphic organizer individually. Finally they were given 30 minutes to write the paragraph without taking any help from others or from any source. In the seventh session, fifteen learners were chosen randomly to present the different problems of organization and grammar before others on the white board or verbally in 5 minutes each. At the end of all, the recurrent problems of organization and grammar were analyzed. This is how the learners practiced writing 6 listing paragraphs in the class room and all the written samples were returned to the learners. The paragraph written in the mid-term exam was considered as the post-test.

The data were analyzed using content analysis. The Mayring's (2000) Step Model of Inductive Category Development was employed in this study for content analysis. Inductive content analysis of Mayring (2000) suggests that categories are developed from data. The content analysis was carried out in line with specific steps of the model of Mayring (2000).

The first step of the model necessitates giving ideas about the organizational problems (one paragraph, indentation, topic sentence, controlling idea, supporting sentences, cohesive devices, concluding signal and concluding sentence) and grammatical problems (subject verb agreement, verb tense, word order/incomplete sentence/sentence structure, singular-plural, spelling, and capitalization). Second step of the model is to identify the organizational and grammatical problems which were done by the researcher and were cross checked by the two evaluators. Third step is to revise whether all the problems are truly identified through a formative check for reliability as an on-going process. The revision was conducted to check

whether the patterns of problems mentioned in the first step were being addressed properly. The revision was ensured to see if the identification of problems was in line with research question and criteria of the problem. The last step is to read the paragraphs again and to see if anyone left unidentified. Finally, before interpreting the result, a summative check of reliability was done. Inter-coder reliability was ensured by two teachers who were briefed on the writing problems.

RESULTS AND DISCUSSION

The writing strategy instruction conducted to teach writing listing paragraph led to better performance. The Bangladeshi EFL tertiary learners wrote better listing paragraph after the writing strategy instruction. Improvements are seen in the assessors’ assessments, maintenance of organizational features of a standard listing paragraph and less grammatical errors in terms of six types of grammar.

Aggregated scores of the two assessors have indicated the better performance of the learners. The learners’ aggregated scores were higher in the post-test in comparison to the scores in the pre-test. Table 1 shows the comparison of the scores in both the tests and the mean gain of the scores of the listing paragraphs. The mean gain of the learners in the post-test is 3.45 which indicates a significant increase in terms of overall performance by the Bangladeshi EFL tertiary learners.

Table 1 Mean gain of scores of the listing pre and post-test listing paragraphs

	N	Mean score	Mean Gain Score
pre-test	43	3.66	3.45
post-test	43	7.11	

Table 2 demonstrates how many learners had the problems in the pre-test and the magnitude of change in the post-test. Table 2 shows that highest problem is seen in case of using cohesive devices followed by writing concluding sentence and concluding signal. In the pre-test only 6 learners used cohesive devices in writing a listing paragraph, only 9 learners wrote effective concluding sentence and only 10 learners used concluding signal. Among the other organizational features, 29 learners maintained indentation and 30 learners wrote effective topic sentence in the pre-test paragraphs. The least problem is seen in case of writing one paragraph and writing supporting sentences in the pre-test listing paragraphs.

However, because of writing strategy instruction to teach writing listing paragraph, improvements are seen in case of all the features. The highest improvement is seen in case of using cohesive devices followed by writing effective concluding sentence and concluding signal. In terms of using cohesive devices, the rate of improvement is 600%, followed by writing effective concluding sentence (356%) and concluding signal (280%). The other organizational features of paragraph had the fullest development though the percentages varied between the items. All the learners had these features in their post-test paragraphs. However, in terms of percentages, writing one page and writing supporting sentences had the least percentages (39%) of development. With regard to maintaining indentation and writing topic sentence the percentages of improvements were 48% and 43% respectively. It is interesting to note that the highest number of problems has the highest percentage of development and the least number of problems has the least percentage of development.

Table 2 Organizational problems in the pre and post-tests of listing paragraph

No		Pre-test	Post -test	% Magnitude of change
1	One paragraph	31	43	39
2	Indentation	29	43	48
3	Topic sentence	30	43	43
4	Supporting sentences	31	43	39
5	Cohesive Devices	6	42	600
6	Concluding signal	10	38	280
7	Concluding sentence	9	41	356

Improvements are also seen in case of six types of grammatical problems of the learners' pre-test paragraphs. Table 3 shows that "word order/incomplete sentence/sentence structure" (96) is the highest problem among all the items, followed by "singular-plural" (55) and "verb tense" (50). Among the other problem of grammar, "spelling" (48) and "subject-verb agreement" (41) are the fifth and sixth problems and the least problem is seen in case of "capitalization" (38).

However, because of writing strategy instruction to teach writing listing paragraph, improvements are seen in case of the six types of grammar aspect. The learners have committed fewer errors in terms of the six types of grammatical problems in the post-test paragraphs. While the learners have committed 475 errors in the pre-test paragraphs, the number of errors has come down by 46%. In the post-test paragraphs, the highest improvement is seen at 75% in case of "singular-plural", followed by "verb tense" (68%), and "subject-verb agreement (66%). Among the other grammatical problems, the learners have committed 55% fewer errors regarding "word order/incomplete sentence/sentence structure" and 39% fewer errors in terms of "capitalization". The least development is seen for "spelling" at 35%.

Among the writing problems of organization and grammar, improvements in terms of organizational features of listing paragraph are seen more consistent. The novelty in case of focusing on the organizational features and the use of graphic organizer might help reduce the organizational problems. The highest number of problem has the highest percentage of improvements in terms of organizational problems. However, the grammatical problems have varying percentages of improvements. The differences of percentages of improvements might be due to many reasons. The learners might not develop better understanding about "word order/incomplete sentence/sentence structure" because of limited scope of practice. The better performances of the learners in case of "verb tense" and "singular-plural" might be resorted to their attentiveness to choose simple words and ideas for avoiding the problem of "verb tense" and "singular-plural. Again, a good percentage of development in case of "subject-verb agreement" might be due to mere listing of some points for presenting some ideas one after another which is a bit easy to present for tertiary learners. On the other hand, poor development in case of "spelling" might be inattentiveness of the learners and the phonological differences between L1 and L2 and absence of the rules of "capitalization" in Bengali language.

Table 3 Grammatical problems in the pre and post-test listing paragraphs and the magnitude of change

No.		Pre-test	Post-test	% Magnitude of change	findings study in higher
1	Subject Verb Agreement	41	14	66	
2	Capitalization	38	23	39	
3	Verb Tense	50	16	68	
4	Spelling	48	31	35	
5	Singular- Plural	55	14	75	
6	Word Order/ Incomplete Sentence/Sentence Structure	96	43	55	
	Total	475	257	46	

organizational features of composition of the learners and in terms of grammatical improvements after the writing strategy instruction corroborate with the findings of previous studies (De Silva 2015; McMullen 2009; Rahimi & Norooziasiam 2013; Ong & Zhang 2013; Nguyen & Gu 2013; Zumbrunn & Bruning 2013; Mahnam & Nejadansari 2012; Negari 2011; Lv & Chen 2010; Baghbadorani & Roohani 2014; and Dülger 2011).

CONCLUSION

The paper has pedagogical implications for writing teachers, institutional administrators and policy makers. The teachers will come to know benefits of writing strategy instruction for teaching writing listing paragraph Teachers should focus on different features of a paragraph because different types of features are entailed in different types of paragraphs. Furthermore, the teachers should take attempts to help the learners focus on the grammatical as well as organizational problems because all these features make a written composition more reader friendly. Again, the teachers should clarify the grammatical problems to the learners; otherwise, they will be repeating the same mistakes. Additionally, the teachers and curriculum designers should note that paragraph writing should start from the least difficult to difficult gradually. In addition to all these, the institutional administrators and policy makers should develop training based on the needs of the learners to ensure that the learners can develop writing ability. The policy makers and educators will get the benefits of the paper as sources for bringing about changes in the course curriculum, allocation of time schedule and above all to bring changes in the education policy.

The paper has some limitations in terms of sample, instruments and task type. If the samples were drawn from other institutional settings or other levels of study, the paper might have yielded different results. As paragraph writing is a commonly practiced writing task in schools and colleges too, a study done at schools and colleges might have produced different results.

For future research this paper proposes to include more educational settings, for example school, college and other tertiary institutions in the private as well as public sector, English major and non- English major learners for developing richer outcome on the effects of writing strategy instruction to the Bangladeshi EFL learners.

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Lagu Melayu Asli: Pemahaman dari Sudut Psikolinguistik dan Penerimaannya dalam kalangan Pelajar IPT

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ABSTRACT

Kajian ini dijalankan untuk melihat tahap pemahaman terhadap lagu Melayu asli dari sudut psikolinguistik, dan juga untuk melihat tahap penerimaan lagu bergenre Melayu asli dalam kalangan para pelajar Institusi Pengajian Tinggi. Kajian ini telah menganalisis bentuk bahasa yang digunakan dalam lirik lagu Melayu asli yang dapat membantu proses pemahaman. Landasan teori yang digunakan dalam kajian ini ialah teori pemprosesan bahasa yang dikemukakan oleh Clark dan Clark (1977). Kerangka teori ini mengandaikan setiap maklumat yang diterima akan ditanggapi oleh deria manusia dan disimpan dalam ingatan deria. Maklumat tersebut kemudiannya dihantar ke ingatan kerja untuk diproses, dan maklumat yang telah difahami akan dihantar ke ingatan jangka panjang untuk disimpan dalam bentuk representasi semantik.. Satu set borang soal selidik telah diedarkan kepada 100 orang responden bagi melihat hubungan di antara tahap pemahaman dengan minat terhadap lagu Melayu asli, dan juga untuk menganalisis perbezaan dalam tahap pemahaman di antara para pelajar beraliran sains dengan sastera. Hasil kajian mendapati bentuk bahasa yang digunakan dalam lirik lagu Melayu asli terdiri daripada bentuk bahasa yang tidak kompleks, mudah difahami dan sering dirangsang dalam kamus mental para pendengar. Dapatan kajian turut membuktikan wujudnya hubungan yang signifikan di antara tahap pemahaman dengan minat para responden terhadap lagu Melayu asli. Hubungan sehalu serta positif ini mengandaikan bahawa semakin tinggi tahap pemahaman yang terhasil, semakin tinggilah minat para responden terhadap lagu Melayu asli. Hasil kajian perbandingan telah membuktikan bahawa tahap pemahaman para pelajar beraliran sastera terhadap lagu Melayu asli adalah jauh lebih tinggi berbanding tahap pemahaman para pelajar beraliran sains. Kajian ini jelas membuktikan kepada kita bahawa para pengkarya mestilah menyesuaikan karya mereka dengan pendengar sasaran mereka

Keywords: Genre lagu Melayu asli, ingatan, keterasingan kosa kata, pemahaman bahasa, psikolinguistik.

PENDAHULUAN

Proses pemahaman bahasa merupakan satu proses mental yang sering terjadi dalam kehidupan sehari-harian manusia bagi memahami setiap output yang terhasil baik secara lisan mahupun tulisan. Proses mental tersebut akan bermula dengan ingatan deria kemudian berpindah ke ingatan kerja dan seterusnya ke ingatan jangka panjang untuk mendapatkan makna bagi setiap output yang dihasilkan (Zulkifley Hamid 2006). Faktor-faktor persekitaran juga memainkan peranan yang penting dalam proses pemahaman bahasa, misalnya konteks dan kosa kata yang dikongsi bersama, dan sebagainya.

Kajian ini seterusnya akan melihat proses pemahaman bahasa terhadap lagu Melayu asli. Menurut Abdul Fatah Karim (1980), lagu Melayu Asli sudah wujud sebelum tahun 1940-an lagi, dan ia mempamerkan rentak atau tempo yang khusus. Selain itu, lagu Melayu asli juga dikatakan telah wujud dalam masyarakat Melayu sejak berkurun lamanya memandangkan pantun-pantun Melayu yang menjadi lirik nyanyian itu adalah yang berkaitan dengan Raja-Raja Melayu (Wan Abdul Kadir Wan Yusoff 1988).

PERMASALAHAN KAJIAN

Kajian ini cuba melihat proses pemahaman bahasa terhadap lagu Melayu asli. Perincian mengenai proses pemahaman bahasa dilihat lebih banyak tertumpu kepada konteks yang formal sahaja dan aspek yang tidak formal misalnya dalam karya-karya kreatif jarang diketengahkan. Misalnya, dalam kajian yang telah dilakukan oleh Yahya Othman & Dayang Raini Pakar (2013) dan Muhammad Saiful Haq Hussin (2006). Aspek proses pemahaman bahasa tidak harus dihadkan skopnya dalam aspek yang formal sahaja kerana proses mental ini turut dituntut penggunaannya dalam aspek-aspek kehidupan yang lain.

Hal ini demikian kerana, dalam kehidupan manusia, kita sentiasa dilingkari dengan pelbagai jenis komunikasi bagi menyampaikan dan menerima pelbagai jenis maklumat. Oleh hal yang demikian, proses ini sangat dituntut bagi memastikan ujaran mahupun aktiviti pembacaan yang dilakukan dapat berjalan dengan sempurna. Justeru, kajian mengenai proses pemahaman bahasa harus diperkembangkan lagi namun dalam cakupan yang berbeza.

OBJEKTIF KAJIAN

Kajian ini dijalankan untuk:

- i. memerihalkan hubungan antara bentuk bahasa yang digunakan dalam lirik lagu Melayu asli dengan proses pemahaman bahasa.
- ii. menyerlahkan hubungan antara tahap pemahaman dengan minat para pelajar terhadap lagu Melayu asli.
- iii. membandingkan tahap kefahaman lirik lagu Melayu asli antara pelajar beraliran Sains dengan pelajar beraliran Sastera.

METODOLOGI KAJIAN

a) Pendekatan Kajian

Kajian yang dijalankan merangkumi dua jenis pendekatan iaitu pendekatan kualitatif dan pendekatan kuantitatif. Pendekatan kualitatif digunakan bagi menghuraikan bentuk bahasa yang digunakan dalam binaan lirik lagu Melayu asli yang dapat membantu dalam proses pemahaman bahasa para pendengar. Setiap penggunaan bentuk bahasa yang digunakan akan dihuraikan secara signifikan dengan proses pemahaman bahasa, sama ada ia dapat membantu meringankan beban daya ingatan pendengar mahupun tidak. Perkaitan ini akan dianalisis berlandaskan kerangka teori proses pemahaman bahasa yang dikemukakan oleh Clark dan Clark (1977).

Seterusnya, pendekatan kuantitatif pula digunakan untuk menjawab objektif kedua dan ketiga. Objektif kedua adalah untuk melihat hubung kait antara tahap pemahaman dengan minat para pelajar terhadap lagu Melayu asli. Seterusnya, hubung kait yang melibatkan pengaruh satu faktor ke atas faktor yang lain akan dihuraikan secara deskriptif dengan menggunakan ujian statistik korelasi (Mohamad Najib 1991). Dalam pada itu, pendekatan kuantitatif turut digunakan untuk mengira peratusan tahap pemahaman antara dua golongan para pelajar yang terlibat dalam kajian yang dijalankan iaitu para pelajar beraliran Sains dan para pelajar beraliran Sastera.

b) Data Kajian

Pemilihan lagu Melayu asli sebagai data kajian disebabkan oleh nyanyian lagu berentak sedemikian dikatakan mampu mencerminkan keperibadian dan nilai-nilai murni yang terdapat dalam masyarakat Melayu (Shafa'atussara Silahudin, 2009). Tambahan itu, lagu

Melayu asli dikenali sebagai salah satu bentuk khazanah bangsa yang berfungsi sebagai alat pengucapan perasaan serta segala peristiwa yang terjadi dalam kalangan masyarakat Melayu.

Secara kebiasaannya, kata-kata yang diujarkan atau dilagukan terdiri daripada puisi yang terdiri daripada beberapa rangkap. Walau bagaimanapun, lirik lagu Melayu asli tidak hanya terdiri daripada rangkap syair semata-mata malahan turut terdiri daripada pantun Melayu yang mengandungi unsur-unsur nasihat (Ariff Ahmad 2005). Hal ini selari dengan ciri-ciri lagu Melayu asli yang digariskan oleh Arif Ahmad (2005) iaitu salah satu ciri yang terdapat pada lagu Melayu asli ialah nyanyian Melayu asli melibatkan penggunaan pantun-pantun Melayu klasik sebagai asas seni kata dalam kebanyakan lagunya.

Jadual 1 Pemilihan lagu Melayu asli berdasarkan tema pantun

Tema Pantun	Lagu Melayu Asli
Kesedihan	<ul style="list-style-type: none">- Gunung Bentan- Seri Sarawak- Patah Hati- Seri Mersing- Lela Manja
Harapan	<ul style="list-style-type: none">- Seri Kedah- Seri Banang- Embun Menitik- Gunung Banang- Makan Sirih
Kasih Sayang	<ul style="list-style-type: none">- Pancaran Senja- Tudung Periuk- Seri Siantan- Mas Merah
Nasihat dan Kemiskinan	<ul style="list-style-type: none">- Damak- Gunung Panti- Jalak Lenteng

c) Tempat Kajian

Lokasi kajian yang dipilih oleh pengkaji ialah beberapa buah fakulti yang terdapat di Universiti Kebangsaan Malaysia (UKM). Lokasi yang dipilih ialah Fakulti Sains Sosial dan Kemanusiaan (FSSK) bagi mendapatkan para responden yang beraliran Sastera, manakala beberapa buah fakulti yang menawarkan pengajian yang beraliran Sains bagi mewakili para responden yang beraliran Sains, antaranya ialah Fakulti Kejuruteraan dan Alam Bina (FKAB), Fakulti Sains dan Teknologi (FST) dan lain-lain.

d) Sampel Kajian

Jumlah responden yang terlibat dalam kajian yang dijalankan oleh pengkaji adalah seramai 100 orang pelajar. Namun demikian, para responden yang terlibat akan dibahagikan secara setara kepada dua bahagian yang berbeza iaitu 50 orang para pelajar mewakili kumpulan beraliran Sains, dan baki 50 orang pelajar pula akan mewakili para pelajar yang mengambil jurusan beraliran Sastera. Pemilihan para responden adalah dengan menggunakan pensampelan bertujuan. Mohd Najib (1999) menyatakan bahawa pensampelan bertujuan ialah pengkaji dengan sengaja memilih sampel dengan tujuan mendapatkan jumlah sampel yang mewakili populasi.

e) Instrumen Kajian

Bagi mendapatkan data yang diinginkan, pengkaji akan mengemukakan satu set soal selidik sebagai instrumen kajian. Soal selidik yang diedarkan mengandungi tiga bahagian iaitu bahagian A, B dan C. Bahagian A mengandungi elemen-elemen yang berkaitan dengan latar belakang responden, iaitu jantina, umur, peringkat pengajian, aliran, fakulti, program pengajian, bangsa dan agama.

Bahagian B pula mengandungi beberapa buah rangkap lagu Melayu asli yang digunakan untuk mengukur tahap pemahaman responden terhadap lagu berentak sedemikian. Kemudian, bahagian terakhir instrumen kajian mengandungi beberapa soalan yang berkaitan dengan minat para responden terhadap lagu Melayu asli. Penandaan berdasarkan kepada Skala Likert akan diberikan untuk mengukur tahap pemahaman serta minat responden terhadap data kajian.

Jadual 2 Penandaan tahap kefahaman berdasarkan Skala Likert

Skala Likert	Tahap Kefahaman
1	Sangat Tidak Faham
2	Tidak Faham
3	Tidak Pasti
4	Faham
5	Sangat Faham

Jadual 3 Penandaan tahap minat berdasarkan Skala Likert

Skala Likert	Tahap Minat
1	Sangat Tidak Minat
2	Tidak Minat
3	Tidak Pasti
4	Minat
5	Sangat Minat

DAPATAN KAJIAN

1. Bentuk bahasa dalam lirik lagu Melayu asli.

i. Penggunaan Bahasa Melayu Standard

Contoh 1 penggunaan bahasa Melayu standard

Seri Sarawak (L2 R2 B1-4)

Biduk ku kayuh ke tengah lautan
Hendak menuju dalamnya kuala
Sungguh hatiku sudah lama terpaut
Mengapa tuan tiada berita

Berdasarkan kepada lirik lagu *Seri Sarawak*, bahasa Melayu standard digunakan untuk memberikan gambaran yang lebih jelas akan situasi yang dialami oleh *aku*. Diksi-diksi yang

dipilih terdiri daripada perkataan-perkataan bahasa Melayu baku yang sering diguna pakai. Setiap patah perkataan yang digunakan mampu membentuk hubungan yang jelas antara satu proposisi dengan proposisi yang lain dalam pemerian sesuatu peristiwa yang terlibat. Proposisi-proposisi yang terhasil kemudiannya akan membentuk ayat yang mempunyai kesinambungan dengan rangkap yang seterusnya.

Dapat dilihat bahawa, rangkap pertama dan kedua dalam lirik di atas menerangkan tentang kegunaan pengangkutan biduk untuk menuju ke kuala sungai, manakala rangkap ketiga dan keempat pula berkisarkan akan *aku* yang sudah lama terpaut hati kepada insan lain, tetapi keadaan yang sebaliknya yang terjadi apabila tiada khabar berita diterima daripada sang pencuri hati. Justeru, dapat dilihat bahawa dengan penggunaan bahasa Melayu standard yang betul dan penggunaan perkataan-perkataan bahasa Melayu baku yang mudah dapat membantu pendengar dalam proses pemahaman bahasa mengenai lagu tersebut.

Contoh 2 penggunaan bahasa Melayu standard

Lela Manja (L5 R2 B1-4)

Adikku manja

Mak tak ada ayah tak kembali

Aduhailah manja

Azabnya kita dibuat mak tiri

Berikut merupakan contoh penggunaan bahasa Melayu standard yang terdapat dalam lagu Melayu asli *Lela Manja*. Walau bagaimanapun, terdapat satu perkataan bahasa Melayu standard yang telah dipendekkan penggunaannya iaitu diksi *tak*. Diksi *tak* menurut Kamus Dewan Edisi Keempat (2010) merupakan singkatan bagi kata nafi *tidak* yang digunakan untuk menyatakan bukan, menafikan, menolak, menghalang dan sebagainya. Meskipun kata nafi tersebut telah dipendekkan penggunaannya dalam lirik di atas, namun ia masih dapat difahami memandangkan ia sering dituturkan dalam komunikasi seharian manusia.

Justeru, dapat disimpulkan bahawa perkataan-perkataan yang dipilih oleh penulis lirik terdiri daripada diksi yang mudah dan sering dirangsang dalam kamus mental para pendengar. Seterusnya, melalui diksi-diksi tersebut, ia akan menghasilkan satu hubungan antara satu proposisi dengan proposisi yang lain yang seterusnya akan menghasilkan satu ayat yang bermakna. Penggunaan diksi-diksi yang sering dirangsang dalam kamus mental para pendengar akan memudahkan proses pemahaman bahasa. Selain itu, diksi-diksi yang digunakan juga dapat memberikan gambaran yang tepat akan apa yang digambarkan dalam lirik tersebut. Perkataan-perkataan yang digunakan jelas memerihalkan tentang keadaan sadis si anak-anak yang bukan hanya tidak mempunyai ibu dan bapa malahan diseksa dengan teruk oleh ibu tiri berdasarkan kepada penggunaan diksi *azabnya*.

ii. Penggunaan Kata Ganti Nama Diri

Contoh 3 penggunaan kata ganti nama diri

Patah Hati (L3 R3 B1)

Ku harap janjimu

Bahagia selalu

Sayang

Rupanya patah

Rupanya patah di tengah jalan

Rangkap di atas memperlihatkan contoh penggunaan kata ganti nama diri orang *-ku* dan *-mu*. *-Ku* merupakan singkatan bagi kata ganti nama diri orang pertama iaitu *aku*, manakala *-mu* merupakan singkatan bagi kata ganti nama diri orang kedua *kamu* (Kamus Dewan Edisi Keempat 2010). Penggunaan kata ganti nama diri orang *-ku* dan *-mu* kebiasaannya terjadi apabila melibatkan perbualan antara penutur dengan si lawan tutur.

Penggunaan bentuk kata ganti nama diri sedemikian mampu menerbitkan kesan peribadi (*personal effect*) yang secara tidak langsung akan memberikan kesan kemesraan antara penulis lirik dengan pendengar melalui bahasa yang digunakan. Bahasa yang bersifat peribadi ini antara lain turut boleh mewujudkan perasaan belas kasihan dan simpati (Carrol dalam Farid M. Onn 1982). Oleh hal yang demikian, melalui penggunaan kata ganti nama diri yang tepat, proses pemahaman bahasa bagi lagu ini akan menjadi lebih mudah. Hal ini demikian kerana, perujukan yang bersesuaian dengan konteks ayat yang cuba disampaikan akan meringankan beban daya ingatan pendengar dan sekaligus menjadikan proses pemahaman bahasa menjadi lebih singkat dan mudah.

Contoh 4 penggunaan kata ganti nama diri

Seri Siantan (L13 R1 B6)

Tinggi-tinggi Bukit Siantan

Aduhai sayang

Banyak terdapat si bunga melor

Tuan di sana rindu tak makan

Aduhai sayang

Saya di sini rindu tak tidur

Perujukan kata ganti nama diri *saya* dalam lagu tersebut mampu mewujudkan kesan peribadi antara penulis lirik dengan pendengar. Hal ini demikian kerana, apabila para pendengar mendengar perujukan kata ganti nama diri *saya* yang didendangkan, hal ini secara tidak langsung akan melibatkan diri pendengar dalam konteks lagu yang disampaikan. Justeru, secara tidak langsung, proses pemahaman bahasa bagi lagu ini akan menjadi lebih mudah.

iii. Penggunaan Ayat Tunggal

Contoh 5 penggunaan ayat tunggal

Embun Menitik (L8 R2 B3)

Embun menitik, embun menitik di atas batu

Hai murai berkicau sayang

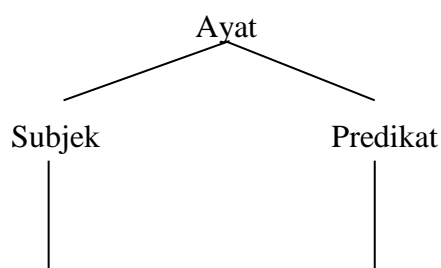
Murai berkicau di tengah laman

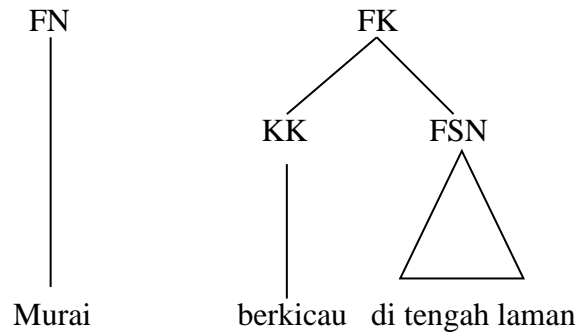
Biarpun jauh, biarpun jauh beribu lah batu

Hilang di mata sayang

Hilang di mata di hati jangan

Murai berkicau di tengah laman= Murai (FN) + berkicau (KK) + di tengah laman (FSN)

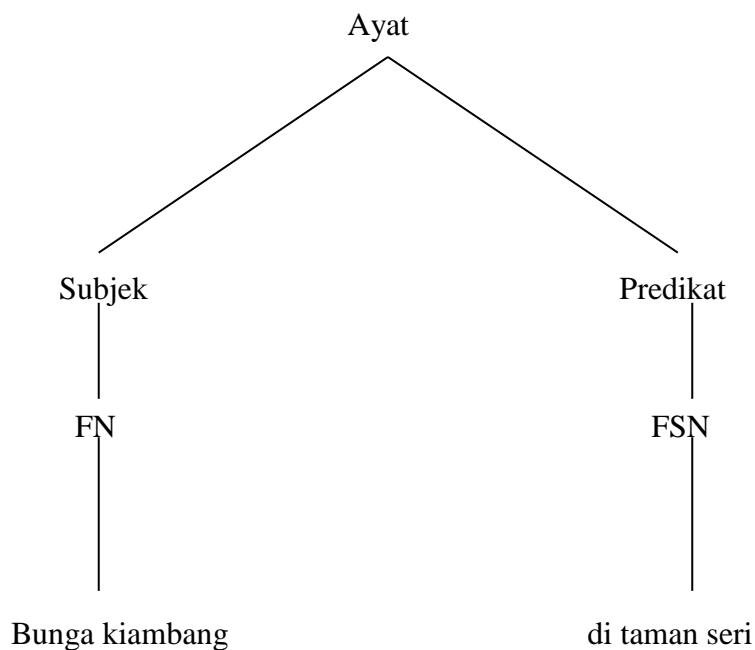




Berdasarkan rajah di atas, binaan ayat yang digunakan terdiri daripada pola ayat frasa nama dan frasa kerja. Selain itu, ayat di atas boleh dikelaskan sebagai ayat aktif tak transitif kerana ayat tersebut mengandungi kata kerja tak transitif *berkicau*. Ayat aktif tak transitif merupakan ayat yang tidak memerlukan sebarang objek sebagai penyambutnya (Nik Safiah Karim et. al 1993). Subjek bagi ayat tersebut diisi oleh frasa nama *murai* yang bertindak sebagai pelaku bagi kata kerja *berkicau*. Walau bagaimanapun, *di tengah malam* bertindak sebagai penerang kerana ia menerangkan waktu bagi perbuatan berkicau yang dilakukan oleh si pelaku yakni *murai*. Penerang tersebut boleh digugurkan namun ayat tersebut masih lagi mempunyai unsur-unsur kegramatisan dan mampu difahami dengan baik oleh para pendengar.

Contoh 6 penggunaan ayat tunggal
Gunung Bentan (L1 R3 B1 & 2)
Bunga kiambang aduhailah sayang
Hai di taman seri
Mekar sekuntum aduhailah sayang
Hai di dalam paya

Bunga kiambang di taman seri = Bunga kiambang (FN) + di taman seri (FSN)



Rajah pohon di atas jelas menunjukkan binaan ayat yang terdiri daripada pola ayat frasa nama dan frasa sendi nama. Bagi konstituen subjek, ia diisi dengan frasa nama *bunga kiambang*,

manakala bagi konstituen predikat pula, ia diisi dengan nodus frasa sendi nama yang terdiri daripada klausa *di taman seri*. Frasa sendi nama yang digunakan dapat dikenal pasti melalui kewujudan kata sendi nama *di* yang digunakan di hadapan frasa nama *taman seri*. Menurut Nik Safiah Karim et. al (1993), kata sendi nama *di* digunakan untuk menunjukkan tempat bagi subjek yang terkandung dalam ayat. Oleh hal yang demikian, penggunaan kata sendi tersebut jelas memperincikan tentang kedudukan frasa nama *bunga kiambang* dan sekaligus mampu menghasilkan satu ayat yang mempunyai makna yang sangat jelas dan mampu difahami serta diproses dengan baik oleh ingatan manusia.

iv. Penggunaan Ayat Majmuk

Contoh 7 penggunaan ayat majmuk
Seri Sarawak (L2 R1 B4)
 Sayang Serawak sungainya sempit
 Berbuahnya nenas lamun-lamunan
 Hendaknya ku bawa perahuku sempit
Tinggal lah emas, tinggal lah kenangan

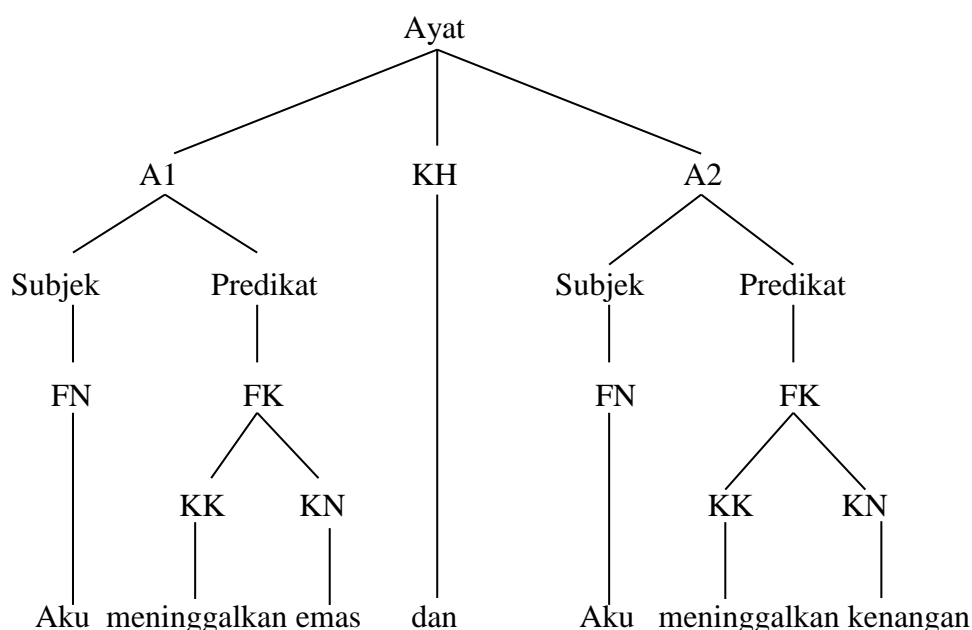
Contoh di atas memperlihatkan penggunaan kata hubung *dan* bagi membentuk sebuah ayat majmuk yang terdapat dalam lirik lagu Melayu asli. Meskipun, kata hubung tersebut telah digugurkan, namun binaan ayat majmuk masih lagi dapat dikenal pasti melalui predikat-predikat yang digunakan bagi membentuk ayat tersebut. Justeru, dapat dikatakan bahawa struktur dalaman bagi ayat tersebut ialah:

SD: Aku meninggalkan emas dan kenangan.

Struktur dalaman bagi ayat tersebut terbentuk melalui gabungan dua ayat tunggal yang berbeza iaitu:

- a) Aku meninggalkan emas.
- b) Aku meninggalkan kenangan.

Berikut merupakan rajah pohon yang boleh menggambarkan struktur dalaman bagi ayat tersebut:



Rajah pohon di atas memperlihatkan ayat majmuk yang terdiri daripada dua ayat tunggal yang masing-masing mempunyai binaan subjek dan predikatnya yang tersendiri. Subjek bagi kedua-dua ayat tunggal di atas terdiri daripada frasa nama *aku* namun, pada struktur permukaan, frasa nama tersebut telah dileburkan. Penghilangan subjek ayat sering kali terjadi dalam pembinaan pantun-pantun Melayu. Oleh hal yang demikian, subjek bagi ayat tersebut boleh diisi dengan pelbagai jenis kata ganti nama diri seperti *saya*, *aku*, *awak*, *anda* dan sebagainya (Ab Razak Ab Karim 2016). Justeru, struktur permukaan bagi ayat tersebut hanyalah memaparkan binaan predikat sahaja yang terdiri daripada frasa kerja.

Selain itu, kata hubung *dan* yang terdapat pada struktur permukaan ayat turut digugurkan, namun ia masih boleh difahami oleh para pendengar meski tanpa kewujudan kata hubung tersebut. Ayat struktur dalaman yang dipaparkan dalam rajah pohon di atas telah mengalami beberapa transformasi sehinggalah terbentuknya ayat *tinggal lah emas*, *tinggal lah kenangan*. Kata kerja yang digunakan pada struktur permukaan ayat hanya diisi dengan perkataan *tinggal* sahaja tanpa sebarang penambahan imbuhan, malahan kata penegas *lah* telah dimasukkan demi memberikan penekanan kepada kata kerja tersebut. Pelbagai transformasi yang terjadi pada struktur dalaman ayat turut disebabkan oleh bilangan suku kata yang terkandung dalam pantun amat terhad. Justeru, ia memerlukan pelbagai pengubahsuaian struktur ayat demi mendapatkan sebuah binaan pantun serta lirik yang indah serta menepati dengan irama lagu Melayu asli yang dihasilkan. Walaupun kedua-dua struktur memaparkan struktur ayat yang berbeza, namun ia tetap menghasilkan sebuah ayat yang gramatis serta masih boleh difahami oleh para pendengar.

Contoh 8 penggunaan ayat majmuk
Embun Menitik (L8 R2 B1 & 2)

Embun menitik, embun menitik di atas batu
Hai murai berkicau sayang
Murai berkicau di tengah laman
Biarpun jauh, biarpun jauh beribu lah batu
Hilang di mata sayang
Hilang di mata di hati jangan

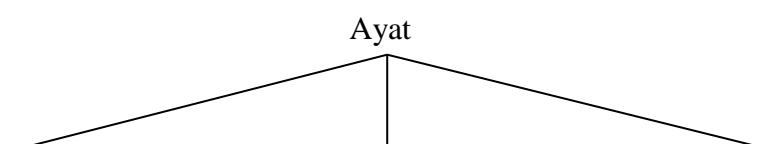
Rangkap lagu di atas memaparkan contoh penggunaan ayat majmuk. Penggunaan ayat majmuk dapat dilihat melalui ayat yang digunakan pada baris pertama, kedua dan ketiga dalam rangkap tersebut. Meskipun penggunaan kata hubung *manakala* yang mentautkan dua situasi berbeza yang dinyatakan dalam lirik lagu tersebut telah digugurkan, namun ia masih dapat dikenal pasti melalui penggunaan predikat-predikat yang membentuk ayat yang mempunyai struktur dalaman seperti berikut:

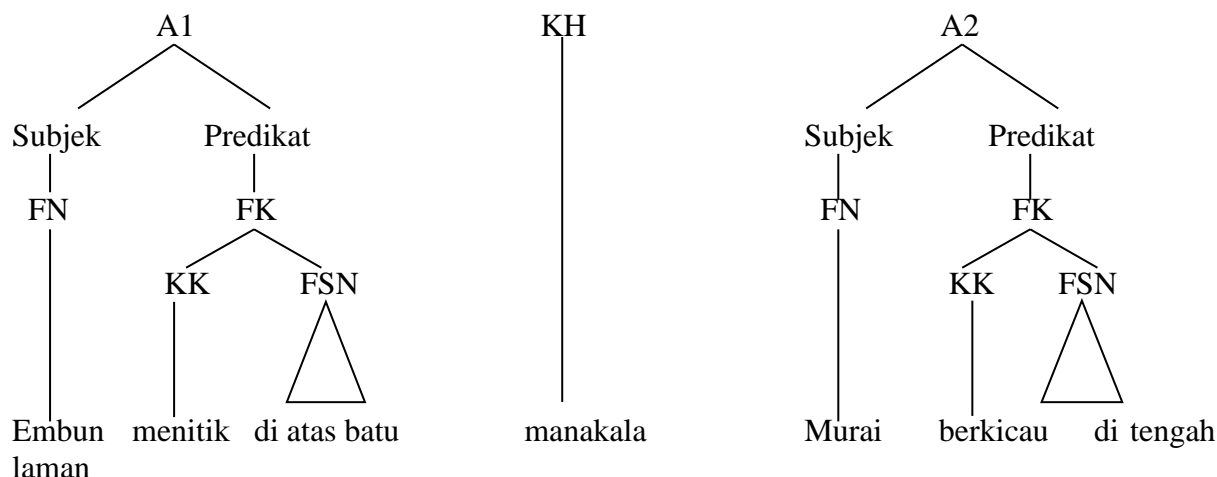
SD: Embun menitik di atas batu, *manakala* murai berkicau di tengah laman.

Struktur dalaman bagi ayat di atas terdiri daripada dua ayat tunggal yang berbeza iaitu:

- a) Embun menitik di atas batu.
- b) Murai berkicau di tengah laman.

Berikut merupakan rajah pohon yang boleh mewakili struktur dalaman bagi ayat majmuk yang terdapat dalam lirik lagu di atas:





Rajah pohon di atas memaparkan ayat majmuk yang terdapat dalam salah satu lirik lagu Melayu asli. Ayat majmuk tersebut terhasil daripada gabungan dua ayat tunggal yang masing-masing mempunyai subjek dan predikatnya yang tersendiri. Bagi ayat satu, konstituen subjek diisi dengan frasa nama *embun*, manakala konstituen predikat pula terdiri daripada kata kerja *menitik* dan dilengkapi dengan unsur penerang frasa sendi nama iaitu *di atas batu*. Seterusnya, ayat tunggal kedua yang digunakan untuk membentuk ayat majmuk di atas terdiri daripada kata nama *murai* yang mengisi konstituen subjek dan kata kerja *berkicau* serta unsur pelengkap frasa sendi nama *di tengah laman* mengambil peranan sebagai konstituen predikat. Pada struktur dalaman bagi ayat majmuk gabungan tersebut, kedua-dua ayat tunggal yang terlibat ditautkan dengan menggunakan kata hubung *manakala* yang berfungsi untuk menyatakan dua keadaan yang berbeza atau yang menokok tambah (Asmah Haji Omar 2009).

2. Memerihalkan hubungan antara tahap pemahaman dengan minat terhadap lagu Melayu asli

Satu soal selidik telah diedarkan kepada para responden bagi memperlihatkan tahap kefahaman serta minat mereka terhadap lagu Melayu asli. Hubungan antara kedua-dua konstruk ini telah diuji dengan menggunakan ujian korelasi *Pearson* daripada *Statistical Package for the Social Sciences (SPSS)*. Namun demikian, pengkaji terlebih dahulu akan mencari min keseluruhan item-item yang digunakan yang meliputi kedua-dua pemboleh ubah yang terlibat iaitu tahap pemahaman dan juga minat. Berikut merupakan purata min skor yang telah diperolehi:

Jadual 4 Skor min keseluruhan tahap pemahaman dan minat responden terhadap lagu Melayu asli

Konstruk	Min
Tahap pemahaman	3.73
Minat	3.33

Jadual di atas menunjukkan skor min keseluruhan bagi tahap pemahaman dan minat responden terhadap lagu Melayu asli. Secara keseluruhannya, purata min skor bagi setiap item yang digunakan untuk mengukur tahap pemahaman responden terhadap lagu Melayu asli adalah sebanyak 3.73 dan berada pada tahap sederhana tinggi. Seterusnya, purata min

skor bagi item minat pula adalah 3.33 dan sedikit rendah berbanding dengan purata min skor bagi konstruk tahap pemahaman. Bagi memperlihatkan hubungan yang wujud antara tahap pemahaman dengan minat responden terhadap lagu Melayu asli, pengkaji telah menggunakan ujian korelasi *Pearson* daripada SPSS dan mengikut klasifikasi kekuatan korelasi daripada Mohamad Najib (1999) yang menyatakan bahawa nilai-nilai yang lebih hampir kepada 1.0 adalah sangat kuat manakala, nilai-nilai yang menghampiri kepada nilai 0 pula adalah sangat lemah. Tambahan itu, indeks korelasi juga akan menerangkan kekuatan serta arah hubungan bagi kedua-dua pemboleh ubah yang terlibat. Indeks yang positif menandakan hubungan yang sehaluan dan sebaliknya. Justeru, jadual di bawah memaparkan tentang indeks nilai korelasi bagi menentukan hubungan yang wujud antara tahap pemahaman dengan minat para responden terhadap lagu Melayu asli:

Jadual 5 Korelasi *Pearson* bagi tahap pemahaman dengan minat terhadap lagu Melayu asli

Pemboleh ubah	N	r	Sig.
Tahap pemahaman	100	0.639	0.000
Minat	100		

*Signifikan pada aras 0.01

Jadual 5 menunjukkan hubungan antara tahap pemahaman dengan minat responden terhadap lagu Melayu asli. Didapati bahawa nilai *r* yang diperolehi adalah hampir kepada nilai 1 iaitu sebanyak 0.639. Nilai korelasi yang diperolehi adalah kuat dan dalam masa yang sama menunjukkan nilai korelasi yang positif. Oleh hal yang demikian, dapat dirumuskan bahawa wujud hubungan yang sehalua serta signifikan antara tahap pemahaman responden dengan minat terhadap lagu Melayu asli. Semakin tinggi tahap pemahaman para responden, semakin tinggi minat mereka terhadap lagu Melayu asli.

3. Perbandingan tahap pemahaman terhadap lagu Melayu asli di antara para pelajar beraliran Sains dengan Sastera.

Selain itu, soal selidik turut diedarkan bagi menyerlahkan perbezaan tahap pemahaman terhadap lagu Melayu asli di antara para pelajar beraliran Sains dengan Sastera. Seterusnya, bagi memperlihatkan perbezaan yang wujud, satu analisis dengan menggunakan Ujian T daripada *Statistical Package for the Social Sciences* (SPSS) telah dilakukan. Berikut merupakan hasil yang telah diperolehi:

Jadual 6 Tahap pemahaman terhadap lagu Melayu asli mengikut aliran

Aliran	Bil	Min	Sisihan Piawai	Nilai t	Tahap Signifikan
Sains	50	3.49	0.44	3.88	0.00
Sastera	50	3.97	0.77		

Jadual 6 memaparkan nilai min bagi kedua-dua aliran yang terlibat, nilai *t* yang diperolehi serta tahap signifikan bagi ujian tersebut. Berdasarkan jadual, didapati bahawa nilai *t* bagi perbandingan tahap pemahaman lagu Melayu asli antara para pelajar aliran Sains dengan Sastera adalah 3.88 dan tahap signifikan yang terhasil ialah sebanyak 0.00. Jika dibandingkan dengan aras signifikan yang telah ditetapkan iaitu 0.05, maka dapat disimpulkan bahawa

tahap signifikan yang terhasil daripada ujian ini adalah rendah dan nilai signifikan yang kurang daripada 0.05 akan menghasilkan satu perbezaan yang signifikan. Oleh hal yang demikian, dapat dirumuskan bahawa wujud perbezaan yang signifikan bagi tahap pemahaman lagu Melayu asli antara para pelajar beraliran Sains dengan Sastera. Selain itu, min yang terhasil turut boleh membezakan tahap pemahaman bagi kedua-dua aliran. Merujuk kepada jadual 6, nilai min bagi aliran Sains ialah 3.49, manakala nilai min bagi aliran Sastera pula adalah sebanyak 3.97. Justeru, hal ini dapat membuktikan bahawa tahap pemahaman lagu Melayu asli dalam kalangan para pelajar beraliran Sastera adalah jauh lebih tinggi daripada para pelajar beraliran Sains.

PERBINCANGAN

Hasil kajian menunjukkan bahawa bentuk bahasa yang digunakan dalam lirik lagu Melayu asli banyak mempengaruhi proses pemahaman yang terjadi dalam ingatan pendengar. Pengkaji mendapati bahawa perkataan yang digunakan bagi membentuk sesebuah lirik lagu terdiri daripada perkataan-perkataan bahasa Melayu standard yang mudah meskipun ada sesetengah lirik yang dihasilkan menyimpang sedikit daripada aspek tatabahasa atau sintaksisnya. Penggunaan bahasa yang mudah tidak akan menuntut beban yang terlalu tinggi dalam kalangan para pendengar bagi memproses perkataan-perkataan tersebut. Jika beban daya ingatan para pendengar sudah dikurangkan, maka proses bagi mendapatkan makna perkataan akan menjadi lebih mudah. Selain daripada itu, pengkaji turut mendapati bahawa, diksi-diksi yang digunakan juga terdiri daripada perkataan-perkataan yang sering diguna pakai dalam kehidupan sehari-harian manusia.

Seterusnya, pengkaji mendapati bahawa terdapat juga penggunaan kata ganti nama diri orang yang digunakan dalam lirik lagu Melayu asli. Walau bagaimanapun, lirik lagu Melayu asli lebih banyak menggunakan kata ganti nama diri orang pertama seperti *-ku*, *saya* serta *kita* dan kata ganti nama diri orang kedua *-mu* serta *kamu*. Hal ini demikian kerana, penulis lirik lagu berkenaan cuba untuk menerapkan kesan peribadi melalui penggunaan kedua-dua perujukan tersebut. Melalui kesan peribadi yang timbul dalam diri pendengar, maka secara tidak langsung konteks bagi setiap lagu akan lebih dikuasai dan sekaligus proses pemahaman input bahasa bagi lagu-lagu tersebut akan berjalan dengan lebih mudah dan lancar.

Seterusnya, setelah makna perkataan diperoleh, ia akan digabungkan bagi membentuk satu frasa atau ayat yang bermakna. Setiap ayat yang sempurna akan mempunyai subjek iaitu konstituen yang diterangkan dan predikat yakni konstituen yang menerangkan subjek. Berdasarkan kepada data kajian, pengkaji mendapati bahawa ayat yang digunakan dalam lirik lagu Melayu asli terdiri daripada ayat tunggal dan beberapa ayat majmuk. Meskipun terdapat sejumlah ayat yang disongsangkan strukturnya, namun ia tidak menyimpang jauh daripada struktur asal bahasa Melayu yang telah ditetapkan. Penggunaan ayat-ayat pendek mampu memudahkan proses pemahaman input bahasa oleh ingatan pendengar. Selain itu, pola ayat yang terdiri daripada ayat aktif dasar turut akan mengurangkan beban ingatan pendengar dan dapat membantu dalam proses pemahaman input bahasa. Menurut Zulkifley Hamid (1997), ujaran yang bersifat ayat aktif dasar akan lebih mudah difahami berbanding dengan ayat pasif. Hal ini demikian kerana, ayat pasif akan melalui pelbagai jenis transformasi untuk membentuk ayat aktif dasar dan sekaligus melambatkan proses pemahaman yang berlaku dalam ingatan pendengar. Kedua-dua konstruk iaitu tahap pemahaman serta minat kemudiannya diuji dengan menggunakan ujian korelasi *Pearson* bagi memperlihatkan hubungan yang wujud antara kedua-dua konstruk. Hasil daripada ujian yang dilakukan menunjukkan bahawa nilai *r* yang terhasil adalah sebanyak 0.639 iaitu nilai yang hampir

kepada 1 dan sekaligus membuktikan wujudnya hubungan yang kuat, positif serta signifikan antara tahap pemahaman dengan minat para responden terhadap lagu Melayu asli. Semakin tinggi tahap pemahaman yang terhasil, semakin tinggi minat yang dapat dipupuk. Dapat kita katakan bahawa minat yang terhasil adalah minat jenis kognisi iaitu minat yang disertakan dengan maklumat atau pengetahuan tentang lagu Melayu asli.

Proses pemahaman yang terjadi dalam ingatan pendengar turut boleh mengalami gangguan dalam memproses maklumat yang diterima dan sekaligus menyebabkan makna atau mesej yang diterima tidak dapat difahami dengan baik dan sempurna. Gangguan yang terjadi dalam proses pemahaman ini disebabkan oleh beberapa faktor utama, dan salah satu daripadanya ialah ketidakwujudan dan keterasingan kosa kata. Hal ini bertepatan dengan dapatan kajian bagi objektif ketiga pengkaji yakni hasil kajian menunjukkan bahawa tahap pemahaman para pelajar beraliran sastera terhadap lagu Melayu asli adalah jauh lebih tinggi berbanding dengan para pelajar yang beraliran sains. Tahap pemahaman yang rendah adalah rentetan daripada ketidakwujudan dan keterasingan kosa kata yang berada dalam kamus mental para pelajar yang beraliran Sains. Seperti yang diketahui, lirik lagu dalam apa jua genre sekalipun termasuklah Melayu asli akan menggunakan bentuk bahasa yang puitis demi menghasilkan sebuah seni yang sedap dan indah didengar. Diksi-diksi puitis yang digunakan dalam pembinaan lirik lagu Melayu asli lebih sinonim, sering didengari dan digunakan dalam kalangan para pelajar beraliran Sastera berbanding para pelajar beraliran Sains yang lebih banyak didedahkan dengan istilah, perkataan atau diksi yang berbentuk saintifik.

KESIMPULAN

Secara keseluruhan, berdasarkan kepada kajian yang telah dijalankan dapat disimpulkan bahawa proses pemahaman bahasa memainkan peranan yang amat penting dalam kehidupan manusia. Hal ini demikian kerana, pemahaman dan lakuan membaca atau mendengar pertuturan adalah dua entiti berbeza yang tidak dapat dipisahkan. Kedua-dua aspek ini saling berantailan dan sekiranya salah satu daripada entiti ini tidak dapat dipenuhi, maka mesej atau makna yang terkandung dalam sesebuah wacana atau pertuturan tidak dapat disampaikan dengan baik dan berkesan. Begitu juga dalam memahami lagu Melayu asli. Proses mental ini amat diperlukan memandangkan lagu Melayu asli merupakan salah satu medium yang digunakan untuk menyampaikan nasihat, pedoman, pengajaran dan sebagainya dalam bentuk yang lebih tersirat iaitu dengan penggunaan beberapa rangkap pantun. Oleh hal yang demikian, demi memahami akan makna-makna yang terkandung, proses pemahaman bahasa akan mengambil peranan dalam diri pendengar atau pembaca. Proses mental ini sangat penting demi memastikan mesej yang disampaikan dapat diterima dan difahami dengan baik.

Seterusnya, penggunaan kosa kata yang tidak kompleks, mudah difahami dan yang sering dirangsang dalam diri pendengar turut membantu dalam proses untuk mendapatkan makna bagi sesebuah lagu. Selain daripada itu, kajian turut berjaya membuktikan bahawa minat turut boleh dipupuk sekiranya wujud kefahaman terhadap sesuatu wacana lisan atau tulisan. Dalam pada itu, ia juga berjaya membuktikan bahawa minat yang dipupuk terhadap lagu Melayu asli bukanlah minat secara membuta tuli, malahan ia turut disertakan dengan aspek kefahaman terhadap setiap lirik yang digunakan dalam lagu tersebut.

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Development of Tourist Village Based on Local Wisdom

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ABSTRACT

Area of Paledah Village at Padaherang Sub-district in Pangandaran Regency has a potential as rural tourism. The village has interesting natural characteristics, and unique social and cultural life. This potential should be encouraged and developed in accordance with the socio-cultural characteristics of the community. The development of potential community-based tourism is a strategic effort in building the community. Rural tourism development is a long-term and potential investment for the government as the community resources and natural resources are readily available. The purpose of research is to know the development of tourism village based on local wisdom, especially related to the concept of tourism village criteria in Paledah village. This research uses qualitative approach. The data collection technique used interview, observation, F G D, and literature study. It used descriptive data analysis technique and the steps are data reduction and presentation, and conclusion. Test of Validity and reliability used triangulation process. Informants in this study were the government, tourism village communities, and tourism developers. The number are 9 persons. The results indicate the values of local wisdom in developing agro tourism village in Pangandaran regency is embodied in organizational principles. There are three basic principles: membership is voluntary and open, management is democratic, and self-reliant. Tourism village criteria include attraction, accessibility, public facilities and tourism facilities, community empowerment, and marketing or promotion. Of the five criteria tourism village in Paledah village, two of it have been running well. Those are the attraction of tourism and community empowerment. While the other three criteria still have constraints.

Keywords: tourism, tourist village, local wisdom, agro tourism.

INTRODUCTION

The development of rural tourism based on potential nature development, agricultural, social and cultural can be a potential development of tourism-based communities. The development of agro-based tourism communities may involve roles and participation of rural communities. (Rorah, 2012). This is in line with the development of natural resources and human resources. It should be an attention in the tourist village development that the community can be encouraged and developed on an ongoing basis. Then the potential of the village and community can be developed optimally. By exploring the potential of villages and communities on an ongoing basis, the development of tourist villages could have maximum impact on the welfare of farmers and villagers.

To achieve that objective, it needs synergistic coaching between agricultural tourism agents and the government. So, the agricultural and tourism business agents will be able to plan, and arrange the program of tourism village based on the ability and the potentials of the village. In this case it will need for coordination among all interested parties. With inter-party coordination, the objective of developing the agro tourism village will be achieved.

Pangandaran Regency has huge tourism potential. This potential can be seen from the potential of natural resources and human resources. In addition, Pangandaran Regency has

enormous agricultural potential. Based on the law number 21/2012 Pangandaran regency consist of Parigi Sub-district, Cijulang Sub-district, Cimerak Sub-district, Cigugur Sub-district, Langkaplancar Sub-District, Mangunjaya Sub-district, Padaherang Sub-District, Kalipucang Sub-District, Pangandaran Sub-District and Sidamulih Sub-District. The capital city of Pangandaran Regency is located in Parigi sub-district.

One of the areas that have big potential to be an agro tourism village is Paledah Village, Padaherang Sub-district, Pangandaran Regency. This village has been a Kampung Wisata Agro. In this village has been developed various tourist sites related to the preservation of nature and agriculture. In agriculture has been developed tourism based on agricultural products such as development of Cocoa Gapoktan Bms, Coconut, organic rice, and Papaya Al-Qoryah.

Paledah village is a village located in Padaherang District Pangandaran Regency. This village is directly adjacent to Cilacap Regency of Central Java Province. The distance from Paledah village to Padaherang is about 3 KM. In 1979 Paledah village was divided into two villages namely Paledah and Sukanagara. In 1980 the village of Paledah was developed into three villages, are Paledah, Sukanagara, and Maruyungsari. Currently Paledah village consists of six hamlets, namely Paledah, Mekarasih, Cibadak, Mekarjaya, and Neglasari. There was 21 times the turn of the village head took place in the Paledah village from 1823 to the present. The first head of the village named Nisem and since 2009 until now (2017) Paledah is led by Mr. Sano.

Geographically-administrative, the village of Paledah is bordered with several villages. In the north is Maruyungsari village, the south bordering with Sukanagara village, the western and eastern borders Karangpawitan Village and Tambaksari Village. This eastern village is part of Cilacap Regency, Central Java Province. The latest estimate shows that Paledah's area is 915 hectares, with 480 hectares as paddy / irrigation land, 261 hectares of field land and the remaining 174 hectares identified as plantation land. Furthermore, Paledah Village access is moderate. The distance from the village to the district about 3 KM and spent about 15 minutes by walking. The distance from the village to the regency city about 63 km with a travel time of 90 minutes by public transportation. The distance from the Paledah village to the capital city of the province, namely Bandung, spent about 5 hours or 6 hours.

Paledah village consists of 10% plateau, 10% hill land, and the rest is lowland (80%) livable. Paledah village has a height of 11 meters from sea level, with an average annual rainfall of 2500 mm and an average temperature of 28 ° C, stable at day and night. Many residents became farmers in the village of Paledah. This is evident from the fairly stable percentage of soil fertility, with a very fertile soil of 30%, fertile 27%, moderate 40%, and infertile 3%.

THEORETICAL FRAMEWORK

Tourism Village is a form of integration between attractions, accommodation and supporting facilities. All components are presented in a community life structure that integrates with the prevailing rules and traditions. (Wihasta, 2012). In addition, tourist villages can be interpreted as a rural area that has a unique and distinctive charm that is managed and packed in a natural and interesting. Tourism Village in the context of rural tourism can be referred to as tourism assets based on rural potential with all its uniqueness and attractiveness. The tourist village

can be empowered and developed as a tourism product to attract tourists visit to the village location.

The tourist village should have criteria and supporting factors such as potential product or unique product and attractive and unique tourist area, strong acceptance and commitment from local communities, local potential human resources, access to tourist market, availability of area / space for the development of tourism support facilities (Putri, 2013), (Rorah ,, 2012). Here's an overview of those criteria;

Level of Acceptance and Strong Commitment from Local Communities

Level of public acceptance and commitment to tourism activities; namely the attitude of openness and acceptance of local communities to tourism activities as a form of activity that will create interaction between local communities with tourists to be able to interact, appreciate and provide mutually beneficial benefits. Therefore, the community must have a motivation to maintain the enviroment of the rural natural environment and the life of its people. This is a very basic factor, because the commitment or motivation is actually that will ensure the continuity of attractiveness and sustainability of tourism resources owned by the village. Therefore, institutions that support the development and management of tourist villages become a factor supporting the successful development of tourist villages.

Supporting Potential local human resources

Have supporting and sufficient local human resources (SDM) to support tourism village management. This is very important and fundamental because the development of tourist villages is intended to empower the potential of local human resources to increase the capacity and productivity economically, to improve the welfare of rural communities through the fields it has. So, the positive impact of tourism development in the village will be felt directly by local people, and not others.

Opportunity access to the tourist market

The basic potential of a village to become a tourist village should be supported by an opportunity to accessthe market. This factor is a key role, because a village that has readiness to be developed as a tourist village is meaningless when it does not have access to interact with markets / tourists. Therefore, the readiness of the tourist village must be balanced with the ability to build a market network with the actors of the tourism industry, with various forms of cooperation and development of promotional media.So, the potential of the village will appear on the product map and tourism package in the region, regional, national and international

Availability of area / space for the development of tourism support facilities

There should be available some areas for development of rural tourism support facilities, such as accommodation / homestay, public service area, art area and so forth. This is very important, because rural tourism activities will be able to run well and interesting if supported by the availability of supporting facilities that allow tourists to stay, interact directly with local communities, and learn about local culture, local wisdom and so forth.

METHOD

The method used is qualitative. The qualitative approach focuses his study on subjective meanings, meanings, metaphors, symbols, and descriptions of a specific case to be examined.

This approach was chosen so that this study acquired a detailed and profound picture of a particular phenomenological social phenomenon.

Sources of data in this study are 9 people consisting of the government, village tourist managers, and business travelers. They act as informants who act directly as manager of tourism village development. Technique of data collection interview and observation directly to society activity in development of tourist village. Interviews conducted in an unstructured manner; the form can be dialog, discussion, relaxed conversation, or question and answer. The data of the field research is further processed, compiled, and analyzed so that the data has value for the life of the community.

To increase the insight of this research, conducted literature review related to the problem of tourism village development especially related to the context of tourism village development strategy and process. Concepts and theories about the criteria of village tourism are more discussed apply in this paper. The concepts and context of their experiences that include potential product/object, unique tourism attractions, , strong acceptance and commitment from the local community, the potential for development of tourism support facilities, potential local human resources that support, access opportunities to the tourist market, the availability of area / space for the development of tourism support facilities is the primary data obtained and used as a basis in processing data research results.

RESEARCH RESULT

Establishment of agro tourism village is the first step in the effort of raising economic power of society. The agro tourism village is engaged in agrobusiness Si Kepis: "system integration of cocoa, coconut, goat, entok, rice, duck, and cow". The process of establishing the agro tourism village "Si Kepis" has been started since the establishment of Kelompok Tani Sejahtera Dusun Cibadak in 2005. At that time, there was a process of adjusting the cocoa garden management process individually, becoming a management process using the principles of togetherness and kinship. At the farmer group institution, the management process is a collective management that uses togetherness to gain mutual benefit and financing efficiency.

As the limitations in the development of management, human resources development process and improving the quality of agricultural production has not been done optimally. It could be seen in improving the quality and continuity of production, financial efficiency, business network development, and marketing has not run maximally. However, as the forerunner of agro-tourism village "Si Kepis", Kelompok Tani Sejahtera seeks to accumulate the potential and manage the members who have different attitudes and traits. Preparation conducted by Kelompok Tani Sejahtera in developing tourist village is to socialize and discussion with all layers of society. The main issues in each meeting are the boundaries of the agro tourism village Si Kepis, the village tourist spaces, vision and mission, goals, and strategies.

Agro tourism village "Si Kepis" is literally can be regarded as a village managed for the location of agricultural tourism, in the form of agricultural business activities. Thus, agro tourism village "Sikepis" built as a container for farmers and small entrepreneurs to improve the quality of farmers and agricultural production. By using agro-tourism village "Sikepis", it is expected to increase income and profit for society.

The people of Paledah village are well aware that agro tourism village "Sikepis" can be used as a means of tourism can also increase the income of the community. In addition, with the

development of this tourist village can be used as a business institution of agriculture and tourism owned by the community. Thus it will give maximum benefit to the community especially its members.

In carrying out its role as an agricultural and tourism business institution, agro tourism village "sikepis" has clear principles. These principles are made as an effort to achieve the goal. These principles are non-negotiable operational standards, so that in the organization of day-to-day management, agro tourism village "sikepis" will not do things that deviate from the main purpose. These principles are open and voluntary membership, organizational management is democratically, and independence.

The nature of volunteerism in agro-tourism village membership "Sikepis" implies that there is no compulsion to become a member of agro tourism village "Sikepis". The voluntary nature means that a person deciding to become a member of the "Sikepis" agro tourism village, must have a clear commitment. The commitment is to enter the agro tourism community "Sikepis" with pleasure (like) and willing to fight together with other members to develop the quality of life of all members.

In accordance with the definition of democracy is a joint decision, then the principle of democracy shows that the management of agro tourism village "Sikepis" done on the will and decisions of the members. The decision-making of all decisions is based on mutual agreement of the members whose rules are regulated in the regulation of agro tourism village "Sikepis". These members hold the highest authority in the "Sikepis" agro tourism village as outlined in the meeting of the member.

The last principle is independence. Independent means being able to stand on its own without being dependent on others. In this case the tourist village manager must be able to take decisions, abilities, and self effort. Independence here is not defined as an institution that should not seek outside help. Agro tourist village "Sikepis" if needed, can bring help from outside, in the form of fund, consulting expert and so on. It should be done on the basis of mutually beneficial agreements with interested partners, based on careful planning and calculation of loss and profit for both parties. In this independent concept contains the meaning of free and responsible in managing yourself.

DEVELOPMENT OF PALEDAH TOURIST VILLAGE

1. Attractiveness

The tourist attraction is anything that has uniqueness, beauty, and value in the form of diversity of natural wealth, culture, and man-made products that become the target or purpose of tourist visit. (Romani, 2006). The natural tourist attraction is a tourist attraction in the form of diversity and uniqueness of the natural environment (Forest, 2003). The tourist attraction of man-made products is a special tourist attraction which is an artificial creations (artificially created) and other human activities outside the realm of nature tourism and cultural tourism

Based on that, the potential agro tourism developed can be divided into two major groups namely the potential of natural tourism and the potential of man-made tourism. Here is a description of tourism potential in Paledah village.

- a. The diversity of natural wealth
 1. Citanduy River Park (utilizing citanduy river to be awake and sustainable)
 2. Cocoa Plantation
 3. Coconut Plantation
 4. Goat Farming

5. Pajale (rice, corn,soybeans)
 6. Entog farm
 7. Organic rice farming
 8. Papaya
 9. Duck farming
 10. Cattle farming
 11. Fisheries.
- b. The man-made
1. Organic Fertilizer Processing
 2. Culinaryfood processed and craft
 3. Home chocolate industry
 4. Rice milling
 5. Motorcycle and bicycle workshop
 6. Farmer Shop
 7. Agricultural Produce Warehouse

2. Accessibility

Tourism accessibility is all types of infrastructure including transportation that supports the movement of tourists from the departure area to tourist destinations (Muttaqin, 2013). The description of accessibility can be described in terms of geografis. Geographically, Paledah village is a village located in Padaherang District, Pangandaran Regency. This village is directly adjacent to Cilacap Regency of Central Java Province. The distance from Paledah village to the capital district is about 3 KM. The latest estimate shows that Paledah's area is 915 hectares, with 480 hectares as paddy / irrigation land, 261 hectares of field land and the remaining 174 hectares identified as plantation land.

The means of transportation to this village are lacking. There is no regular public transport. Although the distance from the subdistrict capital is not too far about 3 km, but because public transport facilities have not existed then this village is still difficult to reach. In addition, road access is not yet supported. Most roads are damaged and narrow are a constraining factor to the tourist village.

Other facilities that are not yet available are signs or directions to the tourist village. The absence of these signs becomes one of the difficulties for tourists to arrive at tourist sites. Sign only at the entrance gate of Cibadak tourist village. This sign is a gate (gapura) enter the tourist village.

3. Public Facilities And Tourism Facilities

Facilities are all types of facilities specifically intended to facilitate, support the comfort and safety of tourists during a visit to the tourist area. The existing facilities both in and to the tourist location is still simple. Facilities at new tourist sites in planning and will be developed. Facilities that will be developed as a supporting tourist village is Culinary Processed Food and Crafts, Restaurants, Farmer Shop, Agricultural Produce Warehouse, Onthel Bicycle Rental, and Tourist Homestay . The provision of this facility can not be implemented because of budget constraints and other resources. However, all these facilities have been included in the planning of village tourism development.

4. Community Empowerment

Community empowerment is an important aspect in developing tourist villages. The community has an important role to support the successful development of tourist villages so that powerless people need to be empowered to create independence and increase economic

prosperity. Community empowerment through tourism village development by Tourism Village managers is applied in the areas of attraction, accommodation, human resource preparation.

This community empowerment is expected to have positive economic, social and cultural impacts on the community. Community empowerment is often the first alternative chosen in a development approach involving community participation. In the development of tourism, community empowerment is also seen as one of the most effective approaches in stimulating the active participation of all stakeholders, especially local people. The empowerment and development of a tourist village is underlined by Murphy (1988). He stated that the development of tourism activities is a "community-based activity". This means that the resources and uniqueness of local communities are a key driver of tourism activities. In addition, local communities that grow and live side by side with a tourist attraction can be part of an ecological system that needs each other.

The process of community empowerment that occurred in Paledah village can be seen from the process of establishing a tourist village pioneered by members of the Tani Sejahtera group. Establishment of agro tourism village as a first step in the effort of raising economic power of society. Tourist village is engaged in agrobusiness Si Kepis (system integration of cocoa, coconut, goat, entok, rice, duck, and cow). However, the process of developing human resources and improving the quality of agricultural production has not been done optimally. This is seen in improving the quality and continuity of production, financial efficiency, business network development, and marketing that has not been running well. The success of Paledah village as a tourist village can not be separated from the participation of the community. In this case people with self-awareness manage and develop this village. With the spirit of togetherness all the people involved in the development of the village. Thus the economic condition of the community also took part in line with the development of their village.

5. Marketing And Promotion

In general, the purpose of Tourism Village marketing development is to prepare the data and information of domestic and foreign tourists that will be used optimally for policy makers in the marketing of domestic tourism (tourist market nusantara) and overseas tourism (foreign tourist market). In the tourist village of Paledah still uses conventional marketing to market the attraction that is owned by the tourist village. The village tourism problems arise in terms of marketing its products to the wider community is slow and difficult. The difficulty of customers outside the region in ordering, the difficulty of customers in seeing the attractions and uniqueness of tourist villages to be part of the problem for Paledah tourist villages Paledah. This requires an effective and efficient medium that can disseminate information quickly and easily. Therefore, it is necessary to establish an internet-based marketing and ordering system. Meanwhile, to improve tourists visits it should cooperate with the Tourism Office of Pangandaran Regency and with print media (newspapers) and electronic media (television), travel agencies and schools.

CONCLUSION

The values of local wisdom in developing agro-tourism village in Pangandaran Regency are embodied in organizational principles. There are three basic principles of organization membership that is open and voluntary, organizational management is implemented democratically, and independence. Tourist village criteria include attraction, accessibility, public facilities and tourism facilities, community empowerment, and marketing or promotion. Of the five criteria, in Paledah tourist village only two criteria has running well

those are the attraction of tourism and community empowerment. While the other three criteria still have constraints. The biggest obstacle to running these three criteria is the lack of human resources and budget resources.

ACKNOWLEDGMENT

We would like to thank all those who have supported and assisted in conducting this research. Especially we would like to thank the Dean of Communication Faculty of Padjadjaran University, Director of DRPMi Unpad, Head of Library Studies Program Faculty of Communication Sciences, Local Government of Pangandaran Regency, especially to Padaherang Village Head and Sikepis Tourism Village Manager.

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Parenting as an Acculturation Process

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ABSTRACT

Understanding role of the mothers in delivering their functions within families is an important factor to the formulation of profile of their children. Three main roles of mothers studied included parenting, learning at home and communicating, emphasizing to parenting only. The research was conducted to 13 mothers and children who are in their first grade of elementary school using in-depth interview and observation techniques. The research found that most informants are housewives, with level education of elementary school, and in their late thirties. The research confirm most of the children are interacting with their mothers. Most mothers utilize trial-error strategy, and does not have sufficient comprehension in playing their roles. In general, parenting function is conducted through verbal actions such as giving advices, prohibition, and forcing the children. However, there is also mothers who involve the children without forces, thus bringing awareness of the child to help the mother. Most mothers are not too actively involve in learning at home and communicating with school is limited to taking the child to school. Children experience psychic issues because of their environment, and academic achievement are below average. These indicated the need of performing competency enhancement for the mothers to help them in delivering their roles.

Keywords: Parenting, role of mothers, family functioning, parents involvement

INTRODUCTION

Searching for partner in life is a natural claim of a person. God created His creatures in pairs, and majorities cultures still hold the believe that building a family is the translation of the claim. Family will formulate generations, and children are believed to be the eye of the family. Family serves as the smallest institution in community, yet hold a biggest responsibility to ensure the ability of every members to live a life. In order to achieve the responsibility, the family has functions and every family members have roles to play, within the family, community and society. As Parson (1951) mentioned that individuals in social environment have different and separated roles, and the responsibility to fulfil the role is needed to ensure the live sustainability.

In Asian countries, including Indonesia, specifically in Java Island, the community still hold the believe that fathers will take on the role as the breadwinner, yet mothers will take on the roles of parenting at home, as housewives. The division of role between fathers-mothers; husbands-wives implicitly creating situations where mothers will spend more time with the children, moreover during breastfeeding and when the child is still young. The similar situation is also found at many Chinese and Malaysian families residing at Malaysian coast (Noor, 1999).

Currently, mothers have also take on role as breadwinner and worked professionally outside their houses, however, the believe of parenting as mothers' responsibilities is still relatively attached to them, thus in practice, third parties often invited to take care the children (maid, parent, siblings or putting the child into child care institution). The role in certain condition is deliverable by others, however, the function of the mothers is still attached, how a mother can play her role effectively thus the child development is achieved to the fullest (biologically and psychologically) despite the situation faced. Mothers in this study are those with school

age children. According to Erikson (in Woody, 2003; Apsari, 2015) children of school age are categorized as middle childhood (6-12 years old), with characteristics of high curiosity, able to make friend and learning new things. Fass & Mason (2000) as cited by Hutchinson (2003) said that in general, middle childhood is considered as the time for educating, playing, and socializing in their daily lives. The role of the mothers in this study is to support the process of acculturation of the children, thus various values can serve as the ransom for the children to achieve their fullest time during the middle childhood.

THEORETICAL FRAMEWORK

Historically, a child naturally will have more interaction with his/her mother, either for meeting the physiology need (breastfeed, food, clothing), or for socializing the value system in the family. Hayes & Pittelkow (1993) argue that cultural and religious values are adopted by children since their psychological development emerge during childhood and that family plays big roles in determining the values the children adopted. Family is the first and upmost place for a child to learn how to interact with other people as family members. At this stage the value system built during the interaction with the mother will encounter with other value system of the family members (father, sibling, grandparent, or other people who reside at the same household). In these assembling value system in the family, our attention is not only toward the form of the values, but also toward the child ability to have adaptive resilience toward value system outside his/her value system. This is important, because when a child interaction scope is wider, during school or playing with friends, the child will again, encounter with different value system.

The family members background (economy, social, culture and personal) especially parent, play a significant role toward the child orientation of literacy. Personal and economical background of the parent are two influential factors toward child education. Both components contribute to creating a conducive home environment for the children (Teale and Sulzbu, 1986).

The more the child grows, will influence the form of parental involvement as form of their responsibility in developing the child education and psychosocial. Mo and Singh (2008) stated three form of parent involvement, which are parent-child relationship, parents involvement at school, and parents education aspiration for their children.

The Harvard Family Research Project (2006) also defined three form of parents involvement, which are consist of (i) parenting, (ii) home-school relationships, and (iii) responsibility for learning outcomes. Specifically for parenting, the involvement is in the shape of parent-child relationship and participation in child-centered activities. Parenting is a process of family involvement in introducing and embedding attitudes, values and parent practices in raising their children.

Children are the foundation for social environment because they are the subject that will take on the future. Thus, variety of activities are conducted in order to prepare the children for the future, including the effort for their formal education. In their early lives, education process is started from what have the children learnt from their parents, within their family environment. In the future, this early education will influence their future education, even influencing the children's social aspect in the future.

Raharjo (1993) state education is a designed effort in order to shape the children's behavior based on their nature, including hospitality, self discipline, belief (mental), socialization and

motivating. Thus the parents role is important for children’s education. In this regard, mother as internal household manager hold a very important role in family education. Emotional and psychological closeness with the children will make the mothers into main motivator in acculture the values to the children.

Covey in Yusuf (2011: 47-48) describe four principles of the roles of the family, those are:

1. *Modelling (Example of trustworthiness)*. Parent is the role model for their children, thus children will learn how to be proactive, compassionate and respectfull to others.
2. *Mentoring*, which is the ability to build relationship, emotional investment or protection to others in a deep, honest, personal and unconditional ways. Parent is the first resource for the children to develop the child’s feelings: feeling secure or unsecure, loved or despised.
3. *Organizing*, where family is like a company that need team work and cooperation among members in fulfilling their tasks or achieving family needs.
4. *Teaching*. Parent serves as teacher for the children about basic regulation in lives, thus the children understood and obey them. Parent serves as teacher to create ‘*conscious competence*’ in child’s lives, thus the children understand on what they are doing and the reasons underlining their conduct.

Refer to Indonesian Government Rules No.87 year 2014, family is defined as the smallest unit in a community, which consist of husband-wife or husband, wife and children or a father and his child/ren or a mother with her child/ren (Act 1 point 6). Family as an institution for its members, have functions and roles. There are at least 8 main function of a family as defined by the Rules, which are (1) Faith, (2) socio cultural, (3) compassion, (4) protection, (5) reproduction, (6) socialization and education, (7) economy, and (8) environmental guidance. The focus of this study is on sociocultural and socialisation and education functions.

When an individual or institution run its functions and roles, thus fundamentally they are in a process of fulfilling their wish, and in order to meet their needs. Maslow (1943) categorized the individual needs in a hierarchial formulation where one particular need has to be achieved before achieving the needs afterward. Thus the behavior will centered on the achievement of needs at lower level before then continue to achieve the higher levels.

The Maslow Hierarchy Needs (1943) are consist of basic needs, safety, relationship, comfortable and self actualization. The first four needs will drive every individuals to make an effort to be achieved for survival, yet the highest needs, which is self actualization putting more emphasize on personality quality.

Matsumoto & Juang (2008) believed that every person is bond by his/her biological imperative for survival, and this is in connection with his/her ability to adapt with his/her environment and the context of his/her current situation. Thus, this biological bond will be connected with social motives, which could also bring about social problems that need to be addressed. The solution of the variety of social problems then will formulate cultures.

The more older the age, the more a person achieve experiences, thus the cultural profile of the person is more expressed. A child which is still in the care of the mother does not show the cultural profile, thus the process of the mother in playing the role of educating the child is seen as an acculturation process, where the younger person learn and adopt the way the culture shows and behavior of the cultural translation. The child involvement in the early acculturation process is not only important to inherit certain culture, but also serves as the

supporting capacities for the child for his/her future and start to widening the social and variety of interaction areas.

The acculturation process has two different yet connected components, which are intercultural adaption and intercultural adjustment. When a child is still in the care and guidance of a mother, the social context faced is still relatively protected and under controlled thus the adaptation process and adjustmen will not be painful. However, when a child starts to interact with his/her outside world, then the role of the child capacity in adaptation and self adjustment with the surrounding environment is important. Based on the explanation above, it is clear that the mother roles in educating her children especially in building the child capacity to adapt and adjust which enable the child to be independently joint with the child social environment is crucial, thus important to be studied, especially to young mothers with new children.

METHOD

The study is conducted using qualitative approach, which explore the conduct of mothers role in parenting. The function studied is limited to parenting function conducted by mothers, covering: (1) ways the mothers teach honesty (2) ways the mothers teach hospitality (3) ways the mothers teach the children to report what have been done (4) ways the mothers teach about compassion (5) things that most taught by mothers about attending (6) to whom children taught to share

The data is collected primarily and secondarily. Primary data is taken from interviews with mothers and their children, yet secondary data is gained from literatures including profile of the informants. The instrument used is interview guidance and some tools for interviewing children, such as plain paper, drawing books, color pencils. The interview to mothers were conducted at their houses, yet the children are interviewed during school hours. After data collection is done, the data then being processed and classified based on the theme of the study. After being clasified, the data is analysed in accordance with the research context.

DISCUSSION

The research shows that most mothers spend most of their time with their children and actively involve with their children's lives everyday. The informants are mostly housewives and spend most times at home with their children, yet the fathers work outside the house as the breadwinner for the family. This is common situation in many Asian countries, including Indonesia.

Table 1 below show the informants education background characteristic:

Table 1

Level of education	Percentage
Elementary School	62 %
Junior High School	23 %
Senior High School	15 %
Total	100%

Source: Study Result, 2017

The table shows that none of the informants reach higher education, which also limits their capacity to work outside the house, which is also evidenced from the informants occupation as housewives is reaching 100%. The mothers' level of education will also influence the level of knowledge and capacity in educating their children. However, the mothers as housewives show the existence of intense connection with their children at home.

Another basic characteristic obtained from the study is age of the informants. Table 2 below shows the category of the informants based on their age.

Table 2

Age (years old)	Percentage
Below 30	15 %
31-40	46 %
41-50	31 %
Above 51	8 %

Source: Study Result, 2017

Most of the informants are averagely 38 years old. This shows that from the developmental perspective, the mothers are included as young mothers, which commonly new serving as parents. Many research shows that there is no training to be a parent, thus with the young mothers, they are still trying to find their own way of parenting and it is unavoidable that they might treat their children as they were treated by their parents. Thus the culture they transferred to their children is similar to the culture they experience from their parents.

The following section will explore the conduct of parenting function performed by the mothers, covering (1) ways the mothers teach honesty (2) ways the mothers teach hospitality (3) ways the mothers teach the children to report what have been done (4) ways the mothers teach about compassion (5) things that most taught by mothers about attending (6) to whom children taught to share.

In ways the mother teach honesty, the informants usually giving advice when a child is lying and some informants also describe the way they teach honesty by relating it with religion. The mothers give advice when they found the children’s behavior is different with values and norms of common people. The mothers do not apply any educating method with specific technique that connect the behavior with everyday practices. Thus, the mother only told the children about the values and norms and giving advice is the only resort they are aware of. Yet, for young children, advice is abstract and difficult to digest because their brain development is not yet capable of understanding advice is connecting with their behavior.

The similar way is also appear during the way the mothers teach hospitality to their children. The mothers will response to “bad” behavior of the children and will provide advice, although this time, the mothers show some example of “good” behavior expected of the children. The mothers have no plan in raising their children, such as what cultural values or norms that they wish their children could learn from the daily interaction of mothers and children. This is interesting and support the fact that many young parents do not know how to do effecting parenting and that they will parent their children the way they were parented by their parents.

The ways the mother teach their children to “report” or convey to the mothers about what have been done is described by only convey/report when being asked. The investigation shows that there is no learning process of building the child capability to convey/report their activities to the mothers. Thus, the child only tell stories of their activities when being asked. This means, when the mothers are busy and does not have opportunities to ask, the mothers are missing a great opportunity to build communication with their children, thus enabling the children to be open and enjoy communication with other people.

In teaching the child to show compassion, the mothers usually give example, although based on the interview, there are also mothers who do not teach their children to show compassion

because they believed that their children already have compassion without being taught by them, including their compassion toward the parent. As for parenting function of teaching children to share, mothers firstly teach the children to share their toys and food with their peers. At this time of age, the children are starting to build friendship and learning how to share is important. School is the new environment outside their home, the ability of the children to adjust and adapt with new rules and new values at school will also influence the children happiness at school. This also apparent at the study that the children are taught to share to their friends and then siblings. However, the way the mothers taught to share and show compassion is by telling the children to do so, and the mothers did not explain the importance of sharing and showing compassion to others. Again, the mothers lose the opportunity to build communication with the children on those aspects which in the end, will resulting the child only show compassion or want to share if the mothers are around.

During the parenting process, the children will show their reponse toward the “orders” from their mothers. It is evidence from the research that when a child disobey the “order”, the mother will force the child to do so and at some point let the child do whatever they want, although the way the child behave is against the “good” values or norms. The effect of this process can be felt by the mothers and the children as well, from the acculturation process perspective, the process will minimally formulate the cultural shape in the children, because the mothers are continuously in a state of negative confrontation with their children due to misunderstanding. The way the mothers ask and told the children what to do and sometimes involving harsh forcement, will create tension on the relationship between mothers and children, because the children are expected do adaptation and adjustment toward their mothers wishes and orders.

The observation result shows that there is also a child involvement, but the involvement is limited to asking the child to assist with the mothers’ needs, thus when there is a collision with the child’s own activity, conflict then appears. This study confirm with the concept that most young mothers do not have sufficient knowledge to conduct the education function.

When a home is considered as the first place for acculturations, then, the variety of conditions as explained above will elevate the risk of losing the opportunity for the children to build their capacity for adapatation and adjustment outside their home in the future, which will elevate the risk of emerging social problems when the children interact with outside environment. There is a proverb in Sundanese (West Java Province Indonesia) “*kaciwit kulit kabawa daging*” or “*katempuhan buntut maung*” which explain that when a child is having problems, then the parent will also infuenced by the problems. Thus this research recommend the enhancement of the mothers ability in parenting and adding the skills in parenting with positive discipline. With positive discipline, the mothers will be taugh how to build communication and enhance their understanding on child development, thus in the end will provide a positive acculturation process between the mothers and children.

CONCLUSION

Sociocultural function of parenting from mothers will influence the way the children interact with outside world. Thus it is important for the mothers to escalate their understanding toward their children development that is apparent from the child behavior. Bad and good terms are very subjective terms, the mothers should use the child developmental age as the perspective of parenting to avoid conflict. In order for the mothers to transfer their “good” culture toward their children, they have to open their mind on the culture that is exist outside home, thus the “good” culture is no longer the mothers domain, but the society.

ACKNOWLEDGMENT

The study is funded by University of Padjadjaran as part of internal grant for lecturers of University of Padjadjaran, thus the authors are very grateful for that.

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Parenting as an Acculturation Process

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ABSTRACT

Understanding role of the mothers in delivering their functions within families is an important factor to the formulation of profile of their children. Three main roles of mothers studied included parenting, learning at home and communicating, emphasizing to parenting only. The research was conducted to 13 mothers and children who are in their first grade of elementary school using in-depth interview and observation techniques. The research found that most informants are housewives, with level education of elementary school, and in their late thirties. The research confirm most of the children are interacting with their mothers. Most mothers utilize trial-error strategy, and does not have sufficient comprehension in playing their roles. In general, parenting function is conducted through verbal actions such as giving advices, prohibition, and forcing the children. However, there is also mothers who involve the children without forces, thus bringing awareness of the child to help the mother. Most mothers are not too actively involve in learning at home and communicating with school is limited to taking the child to school. Children experience psychic issues because of their environment, and academic achievement are below average. These indicated the need of performing competency enhancement for the mothers to help them in delivering their roles.

Keywords: Parenting, role of mothers, family functioning, parents involvement

INTRODUCTION

Searching for partner in life is a natural claim of a person. God created His creatures in pairs, and majorities cultures still hold the believe that building a family is the translation of the claim. Family will formulate generations, and children are believed to be the eye of the family. Family serves as the smallest institution in community, yet hold a biggest responsibility to ensure the ability of every members to live a life. In order to achieve the responsibility, the family has functions and every family members have roles to play, within the family, community and society. As Parson (1951) mentioned that individuals in social environment have different and separated roles, and the responsibility to fulfil the role is needed to ensure the live sustainability.

In Asian countries, including Indonesia, specifically in Java Island, the community still hold the believe that fathers will take on the role as the breadwinner, yet mothers will take on the roles of parenting at home, as housewives. The division of role between fathers-mothers; husbands-wives implicitly creating situations where mothers will spend more time with the children, moreover during breastfeeding and when the child is still young. The similar situation is also found at many Chinese and Malaysian families residing at Malaysian coast (Noor, 1999).

Currently, mothers have also take on role as breadwinner and worked professionally outside their houses, however, the believe of parenting as mothers' responsibilities is still relatively attached to them, thus in practice, third parties often invited to take care the children (maid, parent, siblings or putting the child into child care institution). The role in certain condition is deliverable by others, however, the function of the mothers is still attached, how a mother can play her role effectively thus the child development is achieved to the fullest (biologically and psychologically) despite the situation faced. Mothers in this study are those with school

age children. According to Erikson (in Woody, 2003; Apsari, 2015) children of school age are categorized as middle childhood (6-12 years old), with characteristics of high curiosity, able to make friend and learning new things. Fass & Mason (2000) as cited by Hutchinson (2003) said that in general, middle childhood is considered as the time for educating, playing, and socializing in their daily lives. The role of the mothers in this study is to support the process of acculturation of the children, thus various values can serve as the ransom for the children to achieve their fullest time during the middle childhood.

THEORETICAL FRAMEWORK

Historically, a child naturally will have more interaction with his/her mother, either for meeting the physiology need (breastfeed, food, clothing), or for socializing the value system in the family. Hayes & Pittelkow (1993) argue that cultural and religious values are adopted by children since their psychological development emerge during childhood and that family plays big roles in determining the values the children adopted. Family is the first and upmost place for a child to learn how to interact with other people as family members. At this stage the value system built during the interaction with the mother will encounter with other value system of the family members (father, sibling, grandparent, or other people who reside at the same household). In these assembling value system in the family, our attention is not only toward the form of the values, but also toward the child ability to have adaptive resilience toward value system outside his/her value system. This is important, because when a child interaction scope is wider, during school or playing with friends, the child will again, encounter with different value system.

The family members background (economy, social, culture and personal) especially parent, play a significant role toward the child orientation of literacy. Personal and economical background of the parent are two influential factors toward child education. Both components contribute to creating a conducive home environment for the children (Teale and Sulzbu, 1986).

The more the child grows, will influence the form of parental involvement as form of their responsibility in developing the child education and psychosocial. Mo and Singh (2008) stated three form of parent involvement, which are parent-child relationship, parents involvement at school, and parents education aspiration for their children.

The Harvard Family Research Project (2006) also defined three form of parents involvement, which are consist of (i) parenting, (ii) home-school relationships, and (iii) responsibility for learning outcomes. Specifically for parenting, the involvement is in the shape of parent-child relationship and participation in child-centered activities. Parenting is a process of family involvement in introducing and embedding attitudes, values and parent practices in raising their children.

Children are the foundation for social environment because they are the subject that will take on the future. Thus, variety of activities are conducted in order to prepare the children for the future, including the effort for their formal education. In their early lives, education process is started from what have the children learnt from their parents, within their family environment. In the future, this early education will influence their future education, even influencing the children's social aspect in the future.

Raharjo (1993) state education is a designed effort in order to shape the children's behavior based on their nature, including hospitality, self discipline, belief (mental), socialization and

motivating. Thus the parents role is important for children’s education. In this regard, mother as internal household manager hold a very important role in family education. Emotional and psychological closeness with the children will make the mothers into main motivator in acculture the values to the children.

Covey in Yusuf (2011: 47-48) describe four principles of the roles of the family, those are:

1. *Modelling (Example of trustworthiness)*. Parent is the role model for their children, thus children will learn how to be proactive, compassionate and respectfull to others.
2. *Mentoring*, which is the ability to build relationship, emotional investment or protection to others in a deep, honest, personal and unconditional ways. Parent is the first resource for the children to develop the child’s feelings: feeling secure or unsecure, loved or despised.
3. *Organizing*, where family is like a company that need team work and cooperation among members in fulfilling their tasks or achieving family needs.
4. *Teaching*. Parent serves as teacher for the children about basic regulation in lives, thus the children understood and obey them. Parent serves as teacher to create ‘*conscious competence*’ in child’s lives, thus the children understand on what they are doing and the reasons underlining their conduct.

Refer to Indonesian Government Rules No.87 year 2014, family is defined as the smallest unit in a community, which consist of husband-wife or husband, wife and children or a father and his child/ren or a mother with her child/ren (Act 1 point 6). Family as an institution for its members, have functions and roles. There are at least 8 main function of a family as defined by the Rules, which are (1) Faith, (2) socio cultural, (3) compassion, (4) protection, (5) reproduction, (6) socialization and education, (7) economy, and (8) environmental guidance. The focus of this study is on sociocultural and socialisation and education functions.

When an individual or institution run its functions and roles, thus fundamentally they are in a process of fulfilling their wish, and in order to meet their needs. Maslow (1943) categorized the individual needs in a hierarchial formulation where one particular need has to be achieved before achieving the needs afterward. Thus the behavior will centered on the achievement of needs at lower level before then continue to achieve the higher levels.

The Maslow Hierarchy Needs (1943) are consist of basic needs, safety, relationship, comfortable and self actualization. The first four needs will drive every individuals to make an effort to be achieved for survival, yet the highest needs, which is self actualization putting more emphasize on personality quality.

Matsumoto & Juang (2008) believed that every person is bond by his/her biological imperative for survival, and this is in connection with his/her ability to adapt with his/her environment and the context of his/her current situation. Thus, this biological bond will be connected with social motives, which could also bring about social problems that need to be addressed. The solution of the variety of social problems then will formulate cultures.

The more older the age, the more a person achieve experiences, thus the cultural profile of the person is more expressed. A child which is still in the care of the mother does not show the cultural profile, thus the process of the mother in playing the role of educating the child is seen as an acculturation process, where the younger person learn and adopt the way the culture shows and behavior of the cultural translation. The child involvement in the early acculturation process is not only important to inherit certain culture, but also serves as the

supporting capacities for the child for his/her future and start to widening the social and variety of interaction areas.

The acculturation process has two different yet connected components, which are intercultural adaption and intercultural adjustment. When a child is still in the care and guidance of a mother, the social context faced is still relatively protected and under controlled thus the adaptation process and adjustmen will not be painful. However, when a child starts to interact with his/her outside world, then the role of the child capacity in adaptation and self adjustment with the surrounding environment is important. Based on the explanation above, it is clear that the mother roles in educating her children especially in building the child capacity to adapt and adjust which enable the child to be independently joint with the child social environment is crucial, thus important to be studied, especially to young mothers with new children.

METHOD

The study is conducted using qualitative approach, which explore the conduct of mothers role in parenting. The function studied is limited to parenting function conducted by mothers, covering: (1) ways the mothers teach honesty (2) ways the mothers teach hospitality (3) ways the mothers teach the children to report what have been done (4) ways the mothers teach about compassion (5) things that most taught by mothers about attending (6) to whom children taught to share

The data is collected primarily and secondarily. Primary data is taken from interviews with mothers and their children, yet secondary data is gained from literatures including profile of the informants. The instrument used is interview guidance and some tools for interviewing children, such as plain paper, drawing books, color pencils. The interview to mothers were conducted at their houses, yet the children are interviewed during school hours. After data collection is done, the data then being processed and classified based on the theme of the study. After being clasified, the data is analysed in accordance with the research context.

DISCUSSION

The research shows that most mothers spend most of their time with their children and actively involve with their children's lives everyday. The informants are mostly housewives and spend most times at home with their children, yet the fathers work outside the house as the breadwinner for the family. This is common situation in many Asian countries, including Indonesia.

Table 1 below show the informants education background characteristic:

Table 1

Level of education	Percentage
Elementary School	62 %
Junior High School	23 %
Senior High School	15 %
Total	100%

Source: Study Result, 2017

The table shows that none of the informants reach higher education, which also limits their capacity to work outside the house, which is also evidenced from the informants occupation as housewives is reaching 100%. The mothers' level of education will also influence the level of knowledge and capacity in educating their children. However, the mothers as housewives show the existence of intense connection with their children at home.

Another basic characteristic obtained from the study is age of the informants. Table 2 below shows the category of the informants based on their age.

Table 2

Age (years old)	Percentage
Below 30	15 %
31-40	46 %
41-50	31 %
Above 51	8 %

Source: Study Result, 2017

Most of the informants are averagely 38 years old. This shows that from the developmental perspective, the mothers are included as young mothers, which commonly new serving as parents. Many research shows that there is no training to be a parent, thus with the young mothers, they are still trying to find their own way of parenting and it is unavoidable that they might treat their children as they were treated by their parents. Thus the culture they transferred to their children is similar to the culture they experience from their parents.

The following section will explore the conduct of parenting function performed by the mothers, covering (1) ways the mothers teach honesty (2) ways the mothers teach hospitality (3) ways the mothers teach the children to report what have been done (4) ways the mothers teach about compassion (5) things that most taught by mothers about attending (6) to whom children taught to share.

In ways the mother teach honesty, the informants usually giving advice when a child is lying and some informants also describe the way they teach honesty by relating it with religion. The mothers give advice when they found the children’s behavior is different with values and norms of common people. The mothers do not apply any educating method with specific technique that connect the behavior with everyday practices. Thus, the mother only told the children about the values and norms and giving advice is the only resort they are aware of. Yet, for young children, advice is abstract and difficult to digest because their brain development is not yet capable of understanding advice is connecting with their behavior.

The similar way is also appear during the way the mothers teach hospitality to their children. The mothers will response to “bad” behavior of the children and will provide advice, although this time, the mothers show some example of “good” behavior expected of the children. The mothers have no plan in raising their children, such as what cultural values or norms that they wish their children could learn from the daily interaction of mothers and children. This is interesting and support the fact that many young parents do not know how to do effecting parenting and that they will parent their children the way they were parented by their parents.

The ways the mother teach their children to “report” or convey to the mothers about what have been done is described by only convey/report when being asked. The investigation shows that there is no learning process of building the child capability to convey/report their activities to the mothers. Thus, the child only tell stories of their activities when being asked. This means, when the mothers are busy and does not have opportunities to ask, the mothers are missing a great opportunity to build communication with their children, thus enabling the children to be open and enjoy communication with other people.

In teaching the child to show compassion, the mothers usually give example, although based on the interview, there are also mothers who do not teach their children to show compassion

because they believed that their children already have compassion without being taught by them, including their compassion toward the parent. As for parenting function of teaching children to share, mothers firstly teach the children to share their toys and food with their peers. At this time of age, the children are starting to build friendship and learning how to share is important. School is the new environment outside their home, the ability of the children to adjust and adapt with new rules and new values at school will also influence the children happiness at school. This also apparent at the study that the children are taught to share to their friends and then siblings. However, the way the mothers taught to share and show compassion is by telling the children to do so, and the mothers did not explain the importance of sharing and showing compassion to others. Again, the mothers lose the opportunity to build communication with the children on those aspects which in the end, will resulting the child only show compassion or want to share if the mothers are around.

During the parenting process, the children will show their reponse toward the “orders” from their mothers. It is evidence from the research that when a child disobey the “order”, the mother will force the child to do so and at some point let the child do whatever they want, although the way the child behave is against the “good” values or norms. The effect of this process can be felt by the mothers and the children as well, from the acculturation process perspective, the process will minimally formulate the cultural shape in the children, because the mothers are continuously in a state of negative confrontation with their children due to misunderstanding. The way the mothers ask and told the children what to do and sometimes involving harsh forcement, will create tension on the relationship between mothers and children, because the children are expected do adaptation and adjustment toward their mothers wishes and orders.

The observation result shows that there is also a child involvement, but the involvement is limited to asking the child to assist with the mothers’ needs, thus when there is a collision with the child’s own activity, conflict then appears. This study confirm with the concept that most young mothers do not have sufficient knowledge to conduct the education function.

When a home is considered as the first place for acculturations, then, the variety of conditions as explained above will elevate the risk of losing the opportunity for the children to build their capacity for adapatation and adjustment outside their home in the future, which will elevate the risk of emerging social problems when the children interact with outside environment. There is a proverb in Sundanese (West Java Province Indonesia) “*kaciwit kulit kabawa daging*” or “*katempuhan buntut maung*” which explain that when a child is having problems, then the parent will also infuenced by the problems. Thus this research recommend the enhancement of the mothers ability in parenting and adding the skills in parenting with positive discipline. With positive discipline, the mothers will be taugh how to build communication and enhance their understanding on child development, thus in the end will provide a positive acculturation process between the mothers and children.

CONCLUSION

Sociocultural function of parenting from mothers will influence the way the children interact with outside world. Thus it is important for the mothers to escalate their understanding toward their children development that is apparent from the child behavior. Bad and good terms are very subjective terms, the mothers should use the child developmental age as the perspective of parenting to avoid conflict. In order for the mothers to transfer their “good” culture toward their children, they have to open their mind on the culture that is exist outside home, thus the “good” culture is no longer the mothers domain, but the society.

ACKNOWLEDGMENT

The study is funded by University of Padjadjaran as part of internal grant for lecturers of University of Padjadjaran, thus the authors are very grateful for that.

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Hooligan, Ultras or Football Firm?

A Study Case of a Football Firm from Sabah

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ABSTRACT

Popular views on hooliganism and ultras often attribute both with extreme violence. However, it is argued that such assertions should be studied in political and social contexts. Especially with the existence of another football fans group known as the football firm. Therefore, the aim of this paper is to explore about the football firm that may be different from those who identified themselves with hooligan or ultras groups. This difference comes from a number of things like appearance that gives a clue of how this football firm is also a sub-culture. Hence, this paper interviews several informants from a football firm in Sabah. In this paper, the football firm will only be identified as The Firm for their confidentiality and in accordance with the purpose of football firm who wish to move in secret. Other than that, this paper will also try to examine why they choose the football firm instead of hooligan or ultras, and whether they are also involved with violence. Their extreme interest in football is something that is very interesting to be studied not only in terms of sub-culture but also in terms of nationalism.

Keywords: Hooligan, Ultras, Football Firm, Sub-Culture, Sabah

INTRODUCTION

Since a long time ago, it cannot be denied that the interest and support for football are shown in every walk of life. Football is a sport that is said to be favoured all over the world. Additionally, the globalization in football also produced the 'McDonaldization of football' (Ritzer, 1998). It is believed that almost every country has its own football clubs. Furthermore, it has been said as the central proletarian sport (Taylor, 1971). However, in line with time, it seems to evolve to a greater extent with the emergence of several fans group and sub-cultures that can be interconnected to the football. Among them are the hooligan, ultras, and skinhead. The football enthusiast stage is changing from just an ordinary interest to the fanatical enthusiasts. Although football is only seen as a hobby, but the actions, fashions, the way of thinking, ideology and everything else of these enthusiasts eventually form a sub-culture that has a profound sense of belonging to the football. Football clubs often use these organized supporters to escalate their audience and support. Politicians correspondingly use them as their political mileage. Whatever it is, the discourse on this phenomenon often attributes it to extreme violence and the folk devil. Preliminary academic research also focused on policing the hooligan and ultras group. The media also seemed to be thrilled when reporting stories about them. They refer this phenomenon as ill-behaved and destructive behaviour by over-enthusiastic football fans. This is because their actions are positioned as aggressive such as fighting, intimidation, riot, provocation, and vandalism. These behaviours are typically between the different teams and clashes can take place before or after a football match. Supporters also usually choose locations far away from the stadium so that they can easily evade the authority and police. However, those encounters could blow up unexpectedly inside the stadium. Nevertheless, the history of the first football violence is also indefinite. There was no exact documentation or record about when was the first serious incident happened. The problem may be due to the difficulty in outlining the meaning of football hooliganism or ultras and the activities that they are participating. There is no clear-cut

definition to describe the hooliganism and ultras although, in reality, both are different from each other. In fact, even there is another term, 'hoolifan' by King & Knight which was to refer to those people who fell between the fan and hooligan (Rookwood & Pearson, 2010).

On the other hand, according to De Venanzi (2008), the word hooligan became common in England beginning in the 19th century to describe the young criminals. The same author stated that the Victorian media also used the similar term to label the people who were perceived as the public threats. Even supporters of sports who patronage and engage in violence were also given the name. This statement is almost identical to Hodges (2016) who explained that the term was mostly used to refer to a group of football fans in the United Kingdom. It was then associated with the violent act in football match during the 1960s. Additionally, there are two versions of the origin of hooligan. First, the name of one of the gangsters in England was Hooligan. Second, "Hooley" was the name derived from an Irish immigrant family living in London. They were involved in gangster's activities. Hence, "Hooley" is combined with the words "gang" to become "Hooligan" (Milojević, et al., 2013). However, the incidents of violence had happened a long time ago among the football fans. Accordingly, there are two stages of hooliganism. The first level is pre-hooligan which involves unorganized fights and acts of violence. While the second stage is the modern hooligan, it has certain activities, stable groups, more organized violence and others (Smolik, 2006). According to Gow & Rookwood (2008), there are several causes of modern football hooliganism, namely interaction, identity, power, and legitimacy. In short, this group has the craving to take part in the form of violence or at least seen doing it. Moreover, it cannot be left without the understanding that the football sports have transformed the rapport among the football clubs, players, fans, spectators and others. Before this, the football match might be seen as the 'people's game' but now perhaps it has been interpreted as 'our game'. As Clarke (1978) argued; "...Hooliganism comes out of the way in which the traditional forms of football watching encounter the professionalization and spectacularisation of the game. It is one of the consequences of the changing relationship of the audience to the game..."

This is different from the ultras. Their origin was in Italy where organized groups of young football fans arose in the late 1960s in a politicized culture and autonomous atmosphere. The Italian ultras group then has been emulated in many European countries (Spaaij & Viñas, 2005). This is supported by Gavriluta in Lepadatu (2014) that ultras started in Italy and spread later in Europe. The first ultras group was Ultras Tito. They were the ones who coined the 'ultras' word, who were initially the Sampdoria fans. Meanwhile, in the mid-1980s, several young men started the ultras activities by using the torches and flares for the first time during a football match. These Italian ultras were also followed in other countries like Austria as the new style of supporting their football team (Budka & Jacono, 2013). Interestingly, the etymology of ultras can be traced back from the word 'ultra-royaliste' which demonstrates the loyalty to the absolute monarchy and noblemen. Some of the earliest group of ultras were also associated with fascism. For example, Boys SAN of Inter-Milan, also members of the Fronte della Gioventu – the Youth Front Organisation of the Italian neo-fascist party Movimento Sociale Italiano (Testa, 2009). However, not all ultras are similar. It has differences in each country in terms of curva, rules, and structures. Curva is an Italian word for curved or bending stands of seating inside the stadiums. It has been a basic part of their culture. In fact, the ideas and interpretations of ultras to them may also differ from one another. Yet, it can be generalized that the ultras members are highly active, passionate and committed fans in their support of a particular football team. Moreover, their support is not only during the game but also before and after (Pilz & Wolki-Schumacher, 2010). The ultras in Italy have an interesting history between the end of the Second World War and at the end

of the 1970s when sports were seen as an expression of support or opposition to certain ideologies (Libcom.org, February 20th 2011). Its origin was then deeply influenced by the political situation at that time. Therefore, after the end of the political and ideological clash, Italian football supporters transformed itself into an independent sub-culture group. There are three segments of ultras. First, from its development in the end of 1960s, secondly, more wide-ranging groups and violence in the 1980s and thirdly, when more inclusive identity was formed in the ultras due to the change in the football's political-economic in the 1990s (Roversi, 1994).

Consequently, it can be said that the football enthusiasm brings in two interesting group in both Europe and Italy; the hooligan and ultras. Football indeed has become a cultural form. However, Lepadatu also explained that there are many differences between the hooligan and ultras group. Still, it has become a repeated mistake among the public and media when they consider both as the same thing and related it with violence and right-wing politics. In a word, ultras should be regarded as an organized support rather than acts of violence. Hooligan on the other sides is more likely to menace and want to take in physically. In fact, there is a broad background of members in the ultras in Italy. The connection between the football and working class is vague in that country compared to the United Kingdom (Roversi & Balestri, 2000). Nevertheless, it cannot be denied the possibility of the influence from the English hooliganism to the Italian ultras. For that reason, it is argued that such claims of enthusiastic football fans group should be studied more in political and social contexts. This is because football has continuity and also the transformation in its interaction with the motion of the popular culture. Particularly with the presence of another football fans group known as the football firm. Some believed that both hooligan and firm are the same. However, there are also those who explained that they are diverse from many aspects.

Thus, this is the aim of this paper which is to discover qualitatively about the football firm which may be different from those who identified themselves with hooligan or ultras groups. This difference might come from a number of things like appearance that gives a clue of how this football firm is also a sub-culture. Therefore, this paper is divided into several parts. Theoretical frameworks such as sub-culture and nationalism are discussed in the early part of this paper. The first part also describes briefly about the hooligan and ultras group, while the next part focuses on a football firm in Kota Kinabalu, Sabah named as The Firm. This football firm was chosen because it was recently established about a year or two years ago, and most of the members are from skinhead sub-culture. The football firm is identified in this paper as The Firm for their confidentiality and in accordance with the purpose of football firm who wish to move in secret. In addition, Sabah's football team which is popular with its nickname, 'Sang Badak' had also won many victories in the past but fewer achievements lately. This might prompt the emergence of others sub-culture like The Firm even though there are already other groups of football fans such as the Sabah Rhinos.com and North Borneo Ultras (NBU). Hence, the fanatical nature of the supporters might demonstrate a development in the area of local football in Sabah when it is ascended by the local communities. This attitude alone will not only burn the spirit of the football players but may even help to improve the state's economic level in terms of ticket sales. Therefore, this paper interviews ten informants from The Firm and other football fans. Besides, this paper will also try to examine why they choose the football firm instead of hooligan or ultras, and whether they are also involved with violence. Accordingly, their extreme interest in football is something that is very interesting to be studied not only in terms of sub-culture but also in terms of nationalism.

SUB-CULTURE AND NATIONALISM

The study of cultural politics is essential to show the meanings and values possessed by a set of marginalised individuals as an element that can promote alternatives. In fact, it also cannot be separated with power. Therefore, the often-discussed sub-cultures are primarily concerned with marginalised people and the structural conditions from their subcultural practices. Hence, although the word sub-cultures accentuates culture more than the politics, it can easily be understood as 'politics in other ways' (Mulhern, 2000). Moreover, the conceptions of sub-cultures tend to analyse it as a choice and its relation between the young people and politics. Gelder (2005:1) mentioned sub-cultures as the certain ways that represented the non-normative people through their particular interests and practices, through what they are, what they do, and where they do it. In short, it indicates a culture within a larger mainstream culture. The latter, or also known as the dominant culture, usually succeed in the society because its rules and norms relate to all equally. This is different with the sub-cultures which associated with one particular interest or group only. Thus, the first thing that has always been a concern in the studies of sub-cultures is the rebellious attitudes which were manifested through appearance, fashion, behaviour, choice of music and so on. In short, sub-culture, or also known as the youth culture can characterised by the particular interest, thinking, clothing, and attire (Redhead, 2012). Sometimes they dress in certain styles as a reflection of their identity and social influence. Sub-cultures, therefore, call up the idea of dissent and resistance. This is because of their difference with the dominant culture that often exerts control over others to assure an 'ideal society'. In addition, the sub-cultures exists because there are some individuals in one group that shares similar values and ideas which are disproved by the majority people in the society. This situation could lead to cultural tensions between the dominant and sub-cultures. They may understand and interpret things in different ways. Furthermore, the experiences of people in sub-cultures sometimes cause the dominant cultures to appear as something that is irrelevant (Babbie, 1977). All these things can also be framed in the notion of identity and to the extent of how the individuals see themselves as members of groups. In this context, there is a difference between how a person defines himself, and how others such as the society see him. According to Williams (2011), sub-cultures could be politicized but do not necessarily stress on the class, and collective identity may incorporate all the sub-cultures that are politically conscious. As a consequence, the members of a group might perceive themselves as an approach to pursue a social change. Such things may be attempted by individuals who are very fanatic and interested in the football like those in the hooligans, ultras groups, and football firms. This is because those groups, which should be regarded as sub-cultures, consist of knowledge, beliefs, rules, customs, and any other pursuits gained as members. Moreover, they have a common identity that emphasises on social and collective elements.

Meanwhile, nationalism might as well relate to them. Moreover, nationalism is not dying but is transforming. Bechhofer & McCrone (2009) explored that nationalism is somehow essence in political aspect. This is because there are particular groups of people who think of themselves in national terms, have their own aspirations and beliefs, and as well how much solidarity they should give to the community they belong to. However, it should not be misinterpreted with the patriotism. Nationalism includes the quest for territorial control and not just a part of pride or loyalty to one's state (Barrington, 2006). In short, nationalism can be described as an ideology which perhaps will merely sponsor one's own identity against other. This could be further related to the football fans group whereby football establishes one of the most significant existing arenas in which nationalism are expressed and strengthened. Both football and nationalism can interlink (Lee, 2009). This can be simplified as a reflection of national identity, nationalistic and political practice. Furthermore, as

nationalism is somehow related to national identity, thus the national identity is easier to visualise during a football match when one team is playing against another (Duke & Crolley, 1996). Woodhouse & Conricode (2016) also found several studies comparable with Duke & Crolley, on the subject of how the football match could motivate national euphoria and national identification. Therefore, football is essential to nationalism because it establishes an interaction surrounding the imagined communities. Furthermore, it is among the most striking sports in today's contemporary society.

METHODOLOGY

The data presented in this paper was gathered through observations and interviews with several individuals in Kota Kinabalu, Sabah that have the wide range of background. For examples, audiences, supporters, ultras members, football fans and others. All of the interviewees are male, a diverse race such as Dusun, Bajau, and Suluk, and between 20-30 years old. However, the main interview which was conducted in open-ended style was with some of the football firm's members, or as is known in this article, The Firm. As have been stated earlier, all the interviewees' name is kept confidential and given a pseudonym especially the members of The Firm who wish to move in secret. Early contact with one of them, Amir, was the basis for snowballing and more contacts. Nevertheless, not all of the firm's members were interviewed. This is because not all members were willing to be interviewed. Some of them were reluctant to share information because of several factors, such as distrust, and they think they did not know much about the firm that they are joining. For the observation, it was conducted at the Likas Stadium, the main place for the major football match in Sabah. This stadium has a lot of football history. In short, the data collection was concentrated on the conduct of all kinds of football enthusiast, especially The Firm, and also the viewpoints towards them.

HOOLIGAN AND ULTRAS: POLITICAL AND CULTURAL CONTESTATION

As Anderson (1983) explained, national communities have to be keenly shaped through the imagination. The members of a national community must recognise their special and exclusive bond to each other. Hence, football is one of these. It may encourage social inclusion where the people could take part socially, culturally and economically in society. In fact, there are many films which were based on the football enthusiasm. Several of these films also made a huge impact on football fans all over the world. For example, *Ultrà* (1991), *I.D.* (1995), *The Football Factory* (2004), *Green Street Hooligans* (2005), *Awaydays* (2009), *The Firm* (2009), *The Hooligan Wars* (2012), *I am Hooligan* (2016) and others. According to Dunning, et al., (1984), Mason narrates seventeen cases of chaos at football games between 1863 and 1915 in Britain. Majority of them, represented by eleven cases, were involved with physical violence. In the meantime, Hutchinson explained that by the 1890s, the football phenomenon became more organized irrespective of the increase in their number and crowds. At first, any sport, including football, should be an autonomous field. Yet, political matters penetrate into the football arena whereby it plays functions as a political and cultural space. Hooligan and ultras group then can be seen as the opposition practices which endeavour to provoke the relationship between the power and status quo surrounding the football world. When this thing goes beyond the sports matters and into broader social or political fields, it is forming a space where political ideas and resistance could be cultured. Likewise, the state apparatus also had infiltrated the football. This triggered the rise of the hooligan and ultras group as a political and cultural contestation. Similarly, some of them appeared to present themselves as a bold statement against the state that interferes with their rights and fanatical nature towards football. The label of deviant given to them may also make them feel unhappy

and become more rebellious (Zaimakis, 2016). The authorities might generalise all the hooligan and ultras as if they are potential to commit in dangerous acts. On the other hand, they observed it as their legitimate right to support their own team, but have been discriminated by the authorities. Thus, resistance was done by them as an assertion of their rights (Stott, Hutchison & Drury, 2001). Indeed, the views of either football as politics or politics as football have always been debated. For example, the ultras in Italy might represent a usual instance because the football turns out to be on the go due to the fascist regime in the country when the crowd of the stadium can be simply controlled and ideologised (Scalia, 2009). Therefore, those hooligan and ultras group very much depend on the socialisation of the space as it is bestowed with certain social meaning and sense of belonging which personal and collective expressions or power could be exercised. There are several elements that can be associated into this. For instances, it offers the ties between the people and their surroundings, representation of local identities, and also male-dominated space (Giulianotti & Armstrong, 2002). This is also explained by Spaaij (2008) that the hooligan, for instance, has six features that seem to be common among them; excitement, masculinity, territorial, individualism and collectivism, sense of solidarity and belonging, and sovereignty and autonomy. Hence, football is a carrier of political, cultural and social identities, which is embedded in the local but can be interconnected to the national. Moreover, football also has become the promoter of consumerism culture and the match acts as a commercial entity. Different fans will practice different ways of showing their fandom. Besides attending all matches, the acts of consumption also lured them such as the hooligan and ultras to buy certain apparel linked to the football and sub-culture. They engage in a process which is to articulate certain values and the extension of self (Sandvoss, 2003). In a brief, football fans are consumers.

Nevertheless, there are numerous differences between hooligan and ultras group. For instance, as many people associated hooliganism with violence, this may be not in the case of ultras group. Ultras is believed to be derived from the Latin words which mean 'out of normality'. Ultras form their own clubs with more organized but the hooligan does not have a clear organization. However, unlike the usual football fans, ultras is said to be somewhat fierce but is contrasting with the hooligan group that is more unruly although they do not go to the football match with the goal of conveying violence. Hooligan often becomes tangled in unprompted clashes. Some of the things and behaviours that are common to ultras group are the usage of loud sounding devices such as drums, flares, banners, and flags at the football stadiums. They express their ultimate fandom through pyrotechnics, group marches, and chants. They are wearing proudly their club's merchandise. This is said to be really important in order to build an atmosphere that could boost the morale of their football team and supporters. It is a psychological strategy to bring down the opposing team. In fact, ultras group is the most cheerful fans who stand throughout during the football match. They also usually assemble in a group at the stadium, making it easier for everyone including the police to recognize them. Meanwhile, the target of the hooligan is to attack their opponent's supporters. They also have a tendency to scatter around the stadium to deceive the police (LBC, June 19th 2016). Nevertheless, the similarities of both hooligan and ultras group are the full loyalty to their football team and are usually linked to the right-wing ideology. This conversely triggered the left-wing criticism towards them. However, the ultras are seen more open than the hooligan because of their counterculture activism. One of the main things about the ultras is that they can be quite political. There are groups that embrace right-wing ideology (BBC, June 14th 2016). In fact, they also make political recruitment in order to increase their number of members and to self-finance. This is because they feel that the

socialisation and participation are very important. Hooligan in another way tends to be spontaneous.

THE FOOTBALL SCENE IN SABAH, AND THE CASE OF THE FIRM

Sabah is one of the most famous football teams in Malaysia. The glorious era of Sabah began in the late 1970s when many quality players were born. For examples, James Wong and Hassan Sani. They were those highlights that helped Sabah won several leagues, qualified for the Malaysia Cup semi-finals in 1979, and became the most-scoring team at the time. Sabah was among the teams that always challenged elite teams like Selangor in the Malaysian football scene. Matlan Marjan, who was the national team captain at that time, assisted Sabah to win its first professional competition, the Malaysian FA Cup in 1995 after beating Pahang 3-1. The following season also became among the excellent moments for Sabah when it triumphed the Malaysia Premier League (it was the major league in Malaysia at that time) in 1996. However, in the 2000s era, Sabah's football performance began to decline especially when the Malaysia Super League was introduced in 2004. After that glory as well, some unpleasant matters have hit the football scene in Sabah causing some players to receive punishment (Semuanyabola.com, October 18th 2017). Until now, Sabah is really struggling in the football scene. Its Rhino squad or popularly known as ‘Sang Badak’, has been yearning for a trophy since 1996 (Utusan, January 9th 2012). Musa Aman, Chief Minister, who is also the President of Sabah Football Association (SAFA) have repeatedly said that they will investigate the weaknesses in the state’s football team. Yet, there is no satisfactory result until now. In fact, many fan clubs have been set up to support to the Sang Badak, among them are the Sabah Rhinos.com, which is said to be the Sabah’s longest running fan club since 1997, and the North Borneo Ultras (NBU) in 2011.

According to Ray (Interview, 11 October 2017), he first came to the Likas Stadium at the age of 10 years old. At that time, Sabah’s football team was still strong and in 1995 it was the champion of the FA Cup. The state government even gave to the public a one-day holiday leave to celebrate the championship. The following year, 1996, Sabah was the champion again in the Premier League. His father always took him and his siblings back and forth from Ranau to Kota Kinabalu which is about 2 hours journey per trip to watch the football match in Likas Stadium. For him, football is a ‘sukan rakyat’ and an emotional sport. During the 27th match between Sabah and Negri Sembilan, Sabah won with a 3-0 score. He was only 11 years at that time but already able to cry happily because of the victory. Moreover, it was Sabah’s first league championship and to date, that was the state’s only league championship. In the early 2000s, Sabah’s football scene was still at the level to be proud of. However, from 2007 to the present, there is nothing to be delighted because the performances of the state’s squad have dropped and there is no Sabah-born player who is in the national’s squad, Harimau Malaya.

Therefore, most of the Sabah’s football fans blamed the management, SAFA, because of the poor performance of the team. Furthermore, every year the football player will be revamped, yet the management still remains. In addition, the SAFA’s branches in districts seem to be not functioning. Previously, new talent will be polished and immersed into the squad of the state through districts leagues. However, it is no longer happening. According to Ray again, the politicians are the one who failed the Sabah’s football scene. This also might be due to their neglecting towards the technical management. It was then very frustrating when a big state like Sabah could not achieve anything in the football arena. Recently, in April 2017, the new President of Football Association of Malaysia (FAM), Johor Crown Prince, Tunku Ismail Sultan Ibrahim, or fondly known as TMJ, came to the first EXCO meeting which was

held in Sabah (The Borneo Post, April 9th 2017). At the meeting, in front of the TMJ, senior fans from Sabah Rhinos.com apparently blamed the SAFA management and asked them to step down. Interestingly, TMJ responded, "I do not like politician!" Thus, although there are two Sabah football legends in SAFA, Hasan Sani and James Wong, and another new local coach Jelius Ating, the state's squad's performance is still unsatisfactory. Many football fans in the state believe that the management must be changed if they want to improve the football prospect in Sabah.

The football firm in Kota Kinabalu, Sabah, The Firm, may not be popular like other football fans groups in the town. Not everyone knows about The Firm. This perhaps because they did not want to expose themselves in the stadium compared to the ultras, North Borneo Ultras, which can be easily identified. Another reason is maybe that The Firm is still new. This is evident when several die-hard fans of Sabah football were asked about The Firm, but unfortunately, they have never heard of it. They only know about the North Borneo Ultras (NBU). The North Borneo Ultras can be seen constantly standing nearby the scoreboard section inside the Likas Stadium in every football match. Regardless whether the number of participants is less or more, their chants, cheers, and banners will be definitely visible and create a lively vibe in the stadium. In fact, either Sang Badak wins or lose the game, North Borneo Ultras (NBU) will cheer faithfully. This is different with the ordinary fans that will cheer only if the team strike any goal and will be mad if the team make a mistake. Furthermore, most of the football fans also believed that the presence of North Borneo Ultras can become a pacesetter in the football match. They are really needed to boost the football scene in the state. However, the situation may not yet be seen significantly at the Likas Stadium. This statement is in line with the opinions at the beginning of this paper that ultras group is seen as more professional rather than the hooligans who emphasis on violence. In short, the ultras group is purer in their interest in football. Ray also added that the singing of the national and state anthem song is more honest in the stadium than anywhere else. This can be said as an indication of nationalism. They display their allegiance and national identity by dressing in team colours and waving flags. They embrace the nationalism as they become connected to their team through such symbols.

In fact, so far, there have been no serious incidents involving violence in Likas Stadium. This is because the North Borneo Ultras (NBU) does not promote violence and to date, there is no hooligan group in Sabah. Hooligans might be more apparent in the Europe and other countries because the people there regard football somewhat as a religion. Thus, it can be said that there are only three groups that are known to exist which are the Sabah Rhinos.com, North Borneo Ultras (NBU) and the recently established, The Firm. Nevertheless, according to Kamal (Interview, 5 October 2017), he believed that there is a hooligan group but they are more focusing on their style and fashion. This group did not dare to show and expose themselves in the stadium. Kamal, however, is not sure whether that group admits themselves as a hooligan. He said that many groups like this emerge in the state because of passion towards the football and the culture associated with it. These groups want to change the way of supporting their own home team. They want to have changes in the performances of the squad. He stresses that many fans from the aged group often scold the team players, but the ultras will not ever do that. It is interesting to further research whether the group meant by Kamal is actually The Firm. This is because as what has been stated earlier, The Firm did not expose themselves and prefer to move in secret. Furthermore, several interviewees from The Firm were reluctant to speak (Aliff, Muhammad, Jamil, Interview, 4 September 2017). They said that they did not know much about The Firm even though they are the members and asked the author to interview Firdaus. This situation shows that Firdaus is seen as their leader

and big brother. They seem to be afraid to say anything. Moreover, all of the members of The Firm, including Firdaus, are a skinhead.

One of the interviewee, Amir (Interview, 4 September 2017) who is the early contact of this research, is a skinhead but not from The Firm. He mentioned that Firdaus and some of his closest friends are supporters of Nazi. Therefore, Amir did not approve with this group. This finding shows that there is an element of right-wing ideology, specifically Nazi, in The Firm. This corresponded with the history of some football fans group that originated from the right-wing and fascist idea. In short interview with Firdaus, he mentioned that they are unlike the others and wear different styles of attire to deceive other people. Most of them wear black clothes. Moreover, the number of their members is only about ten people and more scattered inside the stadium. According to him, a football firm refers to an underground group composed of fanatical youths to their local football team. In the late 1970s, the skinheads often sparked clashed in the stadium. The police then begin to feel suspicious of this group, therefore they are banned from entering the stadium. Their dress code and appearance are identifiable easily by the police. For instances, baldhead, wearing the shirt with suspenders, jacket from Alpha Industries’ brand, and Doctor Marten’s shoe. Thus, in the early 1980s, rose the football firm which was different from earlier sub-cultures. They dress in clothes that are usually worn by the upper class. The famous brands from Italy and France such as Sergio Tacchini, Fila, Adidas, Lacoste, Burberry and others became their dress codes at the time. They also do not wear their own club jersey or any colour that will associate them with their football team. This does not indicate that they are not nationalist. This is because they want to deceive the police and guards at the stadium. The Firm is very passionate about football and hopes the performance of the state’s football team will be improved from time to time. As well as they did not want the football management to involve in corruption. For them, winning and territorial is a pride that should be upheld. This can be exhibited easily inside the stadium which they considered as their space and territory. They would rather watch the football match at the stadium than in front of the television though technology is getting more advanced. This is antagonistic to the views of Boyle & Haynes (2004) that the football industry has led to a wider choice for the football fans in the new media age. Thus, even there are many choices, but The Firm prefer to go to the stadium. For them, it is to make evident their role and contribution in supporting the football scene in the state. In fact, their slogan is “Stand and Fight!”, which is also shown on their sticker that has a symbol of knuckles. However, so far, they did not yet engage in any violence. This may due to their small number of membership. For them, it is more than just a football match. In fact, the match is a ritual with greater constructed significances.

CONCLUSION

There is no rejecting the politics, cultural and economic importance of football. Hence, the phenomenon of football enthusiasm has different meanings for the different groups involved such as the hooligans, ultras and football firms. Consequently, they have defined and reacted to the phenomenon differently. Participation in hooligan, ultras group, and football firm has been explained in relation to sub-cultures, nationalism, power, interaction, and others. Before, it was perceived by academics and researchers as an image of the fanatic football fans of their tendency to be involved in a degree of violence. For itself, it might absences accuracy and used to rationalize a range of behaviour which is related to football. However, these behaviours also differ in the kinds and levels of violence that they tend to take in. Nonetheless, this paper shows otherwise. Hooligan, ultras group, and football firm should be understood as a sub-culture which might develop into a social movement. In order to arrive at the justification of social movement, however further analysis must be done. It is therefore

important to explore more as one can understand better about the structural factors which cause the emergence of these groups and how it can be related to the question of sub-cultures. As well as the question of how football has established the relationships with nationalism and where it will be in the future. These nationalist elements do not represent affiliation to the nationalist political party but the nation-ness of a football fan. Hence, it should also be studied in its diverse social, economy, politics and historical contexts. This paper has attempted to provide a basic analysis of behaviour and football enthusiasm exhibited by other football fans and also several members of The Firm in Sabah. The Firm is definitely having a different idea of showing their support to the football team compared to the ultras in the town. It can also be regarded as a sub-culture because they have their own dress code and symbolism. What is more, they believe that territorial is very important. However, this analysis does not take into account of the whole segments of football phenomenon in the state. Therefore, there is a need for more specific studies on this topic, as well as in the aspects of economic and socio-historical analysis.

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Legal Protection for Viatikara Choreography Dancing Group from Unauthorized Commercial Uses by Other Parties based on the Law Number 24 year 2014 on Copyright

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ABSTRACT

Indonesia is one among five countries in the world with the most diverse cultural heritage. Indonesia has approximately 30,000 types of culture including dance, folklore, traditional song, etc. In the country, there is a dancing group, Viatikara that continues preserving dances from various areas in Indonesia. In Viatikara, most of the Choreographer can be identified who the choreographers are. Therefore, those dances will be protected by Law No. 14 of 2014 on Copyright. The Choreographer of some of other dances, however, are unknown. This leads to a situation in which there is no copyright to protect those dances.

In practice, other parties oftentimes make use of the dances for commercial purposes without permission. This being the case, conflicts may arise between the choreographer and the user of that particular dance.

The choreographer is supposed to earn commercial benefit or royalty from other parties who utilize or commercialize the dance. It also raises the question of how to protect the dances of which the choreographer are unknown..

Keywords: Choreographer , Copyright, protection

INTRODUCTION

Indonesia is one of big five countries in the world with the most diverse cultural heritage. Indonesia has approximately 3000 types of culture including dance, folklore, traditional song, etc. All cultural items should be protected by Intellectual Property Right. Intellectual property rights are matters relating to art, literature and culture that are the result of human thought. Therefore, the author, inventor or owner should be protected by law. Intellectual property right is a special right with special character—as it is granted by the state under the provisions of the Law—that grants special right, in accordance with certain procedures and conditions to be fulfilled (Hartono,1993:13). The theory was to make the basis of Intellectual property rights that should be protected. It is an appreciation that awards creativity, for others to further the development of such cultural and aesthetic creations. The system of Intellectual property rights supports the establishment of a good documentation system for all forms of creativity.(Damian13).

There are several types of Intellectual property rights, namely Trademark right, Copyrights, Industrial Design, Patent, etc. Copyright, as one of the branches in Intellectual property rights, is an exclusive right of the author which automatically granted based on the principle of declaration, i.e., after a creativity is manifested in a real creation based on stipulations in the Law No 28 of 2014 on Intellectual property rights (Article 1 Verse 1). The right applies to various types of works of art or creations including dances, poetry, drama, etc. Moreover,

choreographic films also provide posthumous protection for the author that lasts for 70 years (counted from the first of January in the following year).

Based on the description above, this article will discuss legal protection for Viatikara dance choreography, both dances with a clear record of choreographers and dances of which the choreographers are unknown.

Choreography is the composition and arrangement of dance movements and patterns usually intended to be accompanied by music and it will be protected by Copyright.

METHOD

This paper employs normative juridical research which is a statutory approach, with a case approach. This legal material in this research especially Copyright Law Number 14 Year 2014

VIATIKARA DANCES ORGANIZATION (Enton Supriyatna Sind, 168)

Viatikara is one of art-enthusiast organizations that still exists and preserves the art in Indonesian archipelago. This organization was founded on 17 August 1961 in Bandung. It concerns with forms of arts. The name derives from Sanskrit, i.e., a series of local elements of Viatikara dances that is created by Paul Kusardy (who is a dance choreographer), Tanaka (who expresses the dance into musical accompaniment) and Drs Barli (who in 1964 was the chairman of the art group who proposed the name of Viatikara).

Viatikara, in an anthropological perspective of Budhisantoso, is a communication medium used to convey certain messages through eloquent movement. Viatikara outlines two roles, namely the internal and external roles/functions. Internal roles describe the utilization of dances and performances for the parties within the organization or group; while the external role is the utilization of dances and performances associated with the position of Viatikara in the community.

Dances are legally protected by Copyright. Copyright is an automatically generated right in a sense that protection will be granted immediately after an idea is manifested in a real creation. The prerequisite is that the creation should be original in a sense that no previous similar creation has been made (see Minati Atmanegara's case of movement in gymnastics).

Law No. 28 of 2014 on Copyright, in principle, is a law that changes the collective philosophy of the way of thinking. The core principle of the Law No. 19 of 2002 on Copyright is that a creation is always protected exclusively; furthermore, violation of copyright must be tried before the law is the first approach; and emphasizes that this Law underlines remuneration, how to grant broad and professional economic rights to the author (Mariati, 2017:5)¹. According to the Law on Copyright, a choreography dance (with clear choreographers) is protected by a copyright. Thus, the choreographer has an exclusive right so that no other party can utilize that right without his/her permission. To dance is to invent. This is a seemingly simple idea, yet not quite so basic. The mere act of dancing involves the use of the body and the mind, resources that were both inherited from previous 'inventors,' known as choreographers (Abitabile, et al, 2004:2). By this means, Viatikara Choreography dances have been protected under the Law on Copyright.

Dance choreography can be protected by copyright as a “dramatic work” if it is recorded in some way, such as stepsheets, storyboards, and other forms of notation as well as sound recordings and video footage. If dance choreography is protected by copyright, permission should be obtained for a public performance. Generally, permission is needed to play music in public and to record music (for rehearsal purposes or to film a performance to music)(Australian copyright council,2014:1)2.

so any use, publication or announcement of Viatikara dances should previously ask the permission from the author.

Dramatic work has a meaning a choreographic show or other dumb show, a scenario or script for cinematography film, but does not include a cinematograph film as distinct from the scenario or script for a cinematograph film.(Australian copyright council,2014,2)

According to Hj. Emmy, in her book, there are two exclusive rights, namely economic and moral rights.

Economic right means the right to economic value. This includes activities such as announcing, translating, adapting, arranging, transferring, selling, renting, recording and communicating the creation to the public through any means.

Moral right, on the other hand, is the right of a creation not to be omitted and altered without permission from the author. In addition, moral right also prohibits the conversion of creation, change of title of a creation, change of name of the author, mutilation of a creation, modification of a creation or that defame the reputation of the author in any way(Ramli,2016).3 This being the case, the owner of a copyright is entitled to keep his/her rights from the use of the third parties without permission. In this case, the copyright on anonymous dances, or dances that are not known who the author yet.

In the second Alternative of the World Intellectual Property Organization (WIPO) Document No. WO/GA/40/7 Annex A, dances are among those included in Traditional Cultural Expressions (TCEs) is any form of expression, both tangible and intangible or a combination of both, indicating the existence of a culture and traditional knowledge that is hereditary.

In Article 1 of the draft of Revised on Protection of International Traditional Cultural Expressions used in a series of intergovernmental negotiations, Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (IGC GRTKF), TCEs refers to any forms, whether tangible and intangible, in which traditional culture and knowledge are expressed, appeared or manifested.

In addition to the existence of TCEs is in UNESCO’s Convention on Safeguarding Intangible Cultural Heritage in 2003. This Convention has been ratified in Indonesia through Presidential Decree No. 78 of 2007. However, due to its nature as a non-economical safeguarding instead of protection, it is more on inclusive assessment/analysis rather than

exclusive protection or the exclusion of other people's rights to use it. Safeguarding, in a way, is more about keeping an object in order to remain sustainable for generations of mankind, both in the present and future. The UNESCO Convention on Safeguarding recognizes that all objects that are safeguarded have been in the public sphere (Ayu, et al, 2014:5).⁴

Therefore, the dances of which the choreographer are unknown must be preserved so that it will not destroy or vanish, and so that it will be sustainable and the public may make use of the dances.

The Law on Copyright stipulates that the State holds the copyright of folklore and the indigenous cultures belong to all people in Indonesia, such as stories, saga, tales, legends, songs, crafts, choreography, dance, calligraphy and other artworks. With such stipulation, the dances can be used by foreigners by requesting permission to the State, thus the beneficiary is the State, not the individual.

In the case of any work of arts of which the authors are unknown and the artwork has not been published, the copyright belongs to the State for the benefit of the author (see Article 39 Law on Copyright). In the case that the artwork has been published but the choreographer is unknown or that the name printed on such work is only a pseudonym, the copyright of the creation is held by the party making the publication for the benefit of the author.

CONCLUSION

Most dances in Viatikara are those of which the choreographer are known so that Viatikara choreography dances can be protected by the Law on Copyright and the owner of copyright in a dramatic work has exclusive right **to reproduce** the work, for example, by video taping performances of it, **communicate** the work, **publish** the work, for example make it public for the first time, **adapt** the work, for example to make a book based on it and perform the work in public.

On the other hand, some choreography dances in Viatikara are those which choreographer are unknown, thus the copyright is held by the State. Moreover, if the choreographer of the dance is unknown but it has been published, then the copyright is held by the party making the publication for the benefit of the author. Whereas according to several international conventions, for traditional dances of which the authors are unknown, the Traditional Cultural Expressions World will have the authority to safeguard the dance rather than to protect it.

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Model of Human Resource Development Program in Supporting the Improvement of Community Welfare through the Creative Economy Development Based on Local Art and Culture in West Java Province

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ABSTRACT

In order to achieve the vision of "**Jawa Barat Maju dan Sejahtera Untuk Semua**" ("Jawa Barat move Forward and wealthy For All"), the government has already developed the foundation of human resources with competence and competitiveness as the main pillar. The development based on the potential and local wisdom (both on potential human resource as well as its local culture). This program aimed to achieved community welfare through the proportional development in industry , such as; development of creative industry that directed to become creative economy.

The problem is, the human resources development program in supporting the improvement of people's welfare through the development of creative economy has yet not reach the expected goals , which can be seen from high unemployment rate and human development index (HDI) and low quality of creative economy.

The objective of this research are: to know the human resource development program, the development of creative economy and the level of Jawa Barat community welfare, and to find the influence of human resource program towards the community welfare through economic creative development. Method used to gain information with literature as well as field study using questionnaire, focus group discussion and observation, and simple regression used to see the correlation between variables.

The results of the research shows that development of human resource and creative economy program in Jawa Barat have not yet integrated, it shown by the institution program that still running partially and some overlap one to another, and the level of community is not reaching its target. Moreover the human resource development is not able to optimally support the creation of creative economy development, moreover creative economy development could not support to the achievement of community welfare improvement. So, community welfare could be improved when its supported by integrated creative economy and human resource development.

Keywords: Model of Human Resource Development Program, Community Welfare Improvement, Creative Economy Development Based on Local Art and Culture

INTRODUCTION

1.1 Background

Jawa Barat is among the largest provinces in Indonesia. It largely retains its 37.116,54 Km², covering 9 cities, 18 regencies, 626 Suburbs, and 5.321 villages. Its vision of "Jawa Barat: Moving Ahead and Prosperous for All" (Jawa Barat Maju dan Sejahtera Untuk Semua) implies its eagerness in eradicating poverty. Jawa Barat owns immense natural dan human resources that allow Jawa Barat to develop its province from its own regional income.

For the past few years, Jawa Barat economic growth has been increasing, nearly as fast as national economic growth. This has been resulted from consistent improvement in regional real income (PDRB). Some sectors contribute to the success achievement including manufacturing and processing industry 37.73%, trading, hospitality, and culiery 22.41 %, agriculture 12.61 %, and service sector 8.86%. (BPS Jawa Barat)

For the past few years, Jawa Barat have experienced a downward trend in income from Agricultural Industry. First, there is a significant increase in land usage for service, manufacturing and process, and housing industry. Second, less people favor working in agricultural industry. Third, limited natural resources have become more scarce. These three factors have reduced Jawa Barat natural potential.

On the other side, Jawa Barat human resoruces have been increasing in quantity and quality. This requires considerable attention from the Government to adjust its focus from managing natural resources towards managing human resources. It also means, government programs and policy need to integrate its vision, mision, and objective from the perspective of human resource development. The data below shows Jawa Barat Population across its 18 regencies in Jawa Barat. Each individual provides valuable talent to achieve Jawa Barat vision and mission.

Table 1.1. Jawa Barat Population in 18 Regencies

No	Kabupaten/Kota	Luas (km ²)	Jumlah Penduduk	Pertumbuhan Penduduk	Kepadatan Penduduk
1.	Kab. Bogor	2.997,13	4.857.612	3.15	1.620,75
2.	Kab. Sukabumi	4.160,75	4.383.450	1.22	1.053,52
3.	Kab. Cianjur	3.594,65	2.210.267	1.11	614,88
4.	Kab. Bandung	1.756,65	3.235.615	2.57	1.841,92
5.	Kab. Garut	3094,40	2.447.287	1.61	790,88
6.	Kab. Tasikmalaya	2.702,85	1.705.763	1.15	631,1
7.	Kab. Ciamis	2.740,76	1.560.021	0.47	569,19
8.	Kab. Kuningan	1.189,60	1.054.183	0.51	886,17
9.	Kab. Cirebon	1.071,05	2.104.313	0.69	1.964,72
10.	Kab. Majalengka	1.343,93	1.187.417	0.4	883,54
11.	Kab. Sumedang	1.560,49	1.113.238	1.23	713,39
12.	Kab. Indramayu	2.092,10	1.693.610	0.46	809,53
13.	Kab. Subang	2.164,48	1.491.464	0.98	689,06
14.	Kab. Purwakarta	989,89	867.828	2.01	876.69
15.	Kab. Karawang	1.914,16	2.165.996	1.77	1.131,56
16.	Kab. Bekasi	1.269,51	2.677.631	4.7	2.109,18
17.	Kab. Bandung Barat	1.335,60	1.537.402	1.97	1.151,09
18.	Kota Bogor	111,73	967.398	2.4	8.658,35
19.	Kota Sukabumi	48,96	304.044	1.71	6.210,05
20.	Kota Bandung	168,23	2.437.874	1.16	14.491,32
21.	Kota Cirebon	40,16	301.711	0.86	7.512,72
22.	Kota Bekasi	213,58	2.376.794	3.48	11.128,35
23.	Kota Depok	199,44	1.769.787	4.32	8.873,78
24.	Kota cimahi	41,2	550.894	2.06	13.371,21
25.	Kota Tasikmalaya	184,38	646.874	1.13	3.508,37
26.	Kota Banjar	130,86	178.302	1.14	1.362,54

Total	37.173,97	45.826.775	1.90	1.232,77
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Sumber : BPS Provinsi Jawa Barat, 2012

The population is increasing, but this is not supported by the quality of the human resources. as can be seen from table 1.2 below relates to the education background.

Table 1.2 Education of Total Population in Jawa Barat

Jenis Kelamin	SD	SMP	SMA Umum	SMA Kejuruan	Akademi/ Diploma	Perguruan Tinggi
L	6.297.645	2.433.563	2.060.086	1.540.556	307.380	536.590
P	3.502.837	1.410.831	931.205	533.287	305.656	306.854

Source: BPS provinsi Jawa Barat 2012

For 2013-2018, Jawa Barat Government envisioned "**Jawa Barat Maju dan Sejahtera Untuk Semua**", meaning "**Jawa Barat: Progressive and Prosperous for all**". This vision underlines some values that have to be emphasised in all its programs and policies. Those values are further broken down into 5 missions, covering: **(1) Developing high quality and competitive human resources. (2) Building a strong economy and justice. (3) Improving government’s performance and professionalism, and broadening people participation (4) Realising Jawa Barat as a convenient state with continues strategic infrastructure development (5) Improving social quality in life, art, and culture, the role of youth and sport, and also tourism improvement under local potential bases.**

From the 5 missions, this paper highlights the aim to build competent and competitive HR. This HR development should be based on local potential, including natural resources and other non HR potential. One of it is the development of creative industry. Thus, Jawa Barat government is responsible to manage various potentials to be well-integrated to the point where it can achieve optimal contribution towards regional income and prosperity of the citizens.

Jawa Barat creative industry holds as one of most improved province in comparison to other cities. Bandung, the capital city of Jawa Barat, received an award as one of “creative city” in the world by UNESCO. However, this improvement is still localised in certain areas and has not yet able to provide equal contribution towards people’s prosperity.

Some problems are identified to cause the development inequality; (i) the education level that remains low in most areas. This causes difficulties in following technology and knowledge development, the two required aspect in improving creative industry. (ii) unidentified various local potential from both HR and non-HR potential. (iii) the lack of integrative synergy between institutions related to creative industry, causing inefficiency in creative programs hold by various institutions and communities. (iv) not all sub-sectors in creative industry receive proper care from the government.

1.2 Problem

Based on the background issue, this research aims to answer these questions:

- a. How is the current condition of HR development, creative industry, and prosperity in Jawa Barat?
- b. How is the effect of HR development towards creative industry from art and culture bases in Jawa Barat?
- c. How is the effect of Creative Industry development towards prosperity in Jawa Barat?

- d. How is the effect of HR development towards the prosperity through creative industry development on the basis of local art and culture in Jawa Barat?

1.3 Research Aim

This research aims to study, analyse, and understand:

- a. HR development, Creative Industry development, Prosperity in Jawa Barat. This also include to dig deeper local potentials that have been hidden across Jawa Barat, that can improve the creative industry development that increase prosperity.
- b. The effect of HR development towards creative industry development on the basis of local art and culture in Jawa Barat. The intention is to find the synergy of various HR policies, creative industry policies, between the province government and local government in Jawa Barat.
- c. The effect of creative industry towards prosperity in Jawa Barat, so that people can learn the synergy between creative programs with prosperity in Priangan Timur.

The influence of HR development towards prosperity through the creative economy development on local art and culture basis. In hope, it will result in an effective model that describes HR development that can increase prosperity in Jawa Barat.

THEORETICAL FRAMEWORK

Competency-based-management has been introduced to HR studies at least since 1993 (Spencer & Spencer, 1993). David McClelland, a prominent Harvard's psychologist, was the first researcher bring the term 'competency' in HRM literature in 1970 (Draganidis & Mentzas, 2006). The model was initially designed to help the United States Information Agency improve its selection process. Despite of many arguments on the validity of the model, competency based management are still in use to the current dates. Not only has it been used a lot in corporation (Serim *et. al.*, 2014), but also in other areas involving talents including in public sector (Skorkova, 2016; Bonder *et al.*, 20110, in education (Dodd *et. al.*, 2002), and in culinary training (Suhairom *et. al.*, 2014).

From HRM perspective, competency refers to knowledge, skills, abilities, other characteristics (Jackson & Schuler, 2003), implicit or explicit (Draganidis & Mentzas, 2006), hidden (Boyatzis, 1982) or measurable (Marrelli, 1998), that enable someone to perform certain task. Competency-Based Management (CBM) is how organisation effectively and efficiently applies those competencies to achieve its goals. Thus, CBM is relevant to the whole process of HRM including in workforce planning, recruitment, training and development, performance management, career development, and succession planning. Competency model is usually the first step of CBM that produce a list of competencies a person should have for a specific job. That set of competencies result from analysing satisfactory outcome originated for that task. The next step is generally followed by development of competency instrument/assessment and instrument measurement(Suhairom, 2014), competency development, and monitoring (Draganidis & Mentzas, 2006)

CBM is commonly used in micro scale such as corporation or organisation. This research attempts to apply CBM in a macro scale of a province, Jawa Barat. It is possible because CBM implementation has been showing good results due to social exchange, employability outcomes, and organisational citizenship behaviour (Serim, 2014). The nuance of "transparency" and "fairness" generate social exchange, reciprocal obligation between two parties in relationship (Blau, 1964), or in this case the employees and the employer. The initial feeling of obliteration leads to employability orientation by which an employee proactively search, acquire, and create productive works to use his competencies optimally (Van der Heijde & Van der Heidjen, 2006). In the long term, it can lead to organisational Citizenship Behavior (OCB), where employees do good thing voluntarily without necessary

formal duty or contractual compensation (Cardona, *et. al*, 2004). Those characteristics are fundamental to community development, especially in creative industry where people need to keep learning, innovating, and independent.

METHOD

This research used an explanatory survey because it needs to search for information on previous and current potential, current policy, and the evaluation of various programs that have been done about creative industry. The sampling covers few regencies and cities in Jawa Barat using clustering method.

The data was analysed using both qualitative and quantitative method. The qualitative model was used to answer descriptive questions, using modus or median. Quantitative analysis was used to answer questions that is verificative using simple regression.

The data was collected using two approach. (i) literature review to study previous studies that can contribute to this research framework, research model, and other informations from the government and other institutions. (ii) field study to gather primary data from various information and policies, including the programs that have been previously run.

The primary data was collected using (a) opened questionnaire managed by the research team, and filled by the head of relevant institutions, public figure, and creative industry users and owners. (b) Focus group discussion was done with the head of the relevant institution or someone representing the organisations. (c) Direct observation to the field or chosen area as the research sample to evaluate and confirm the consistency of the informations gathered previously.

The are was selected through several processes:

1. Jawa Barat areas were divided into two groups: city group and regency group. This division anticipates different characteristics and potential resources between cities and regencies, especially in term of HR.
2. The chosen regencies and cities used as sample were selected using clustered sampling. The clustering was using Gross Domestic Regional Production (PDRB) as an indicator in categorising cities and regencies. Every group was then divided into three categories: high, medium, and low PDRB. After being classified, using simple random sampling, some regencies and cities were selected. Below is the selected cities and regencies.

For this research, the team involved several parties in the model arrangement and application in HR development including:

- (i) Local government leader and representatives from the sample areas.
- (ii) All head department (Dinas) from SME Department, Creative Industry Association, Industrial and Trade Department.
- (iii) Academic representative from universities/intitutions in the sample area
- (iv) Local public figure with successful contribution and influence among the society
- (v) Successful business owner/entrepreneurs with significant contribution to the local development
- (vi) Media with significant contribution in the society HR development and Creative Economy

RESEARCH OUTPUT

This research aims to produce a model of HR development from macro-perspective. It intends to act as a base model in developing succesful creative economy that contributes to the prosperity in Jawa Barat. Succesful implementation of this model provides a prototype for other provinces.

DISCUSSION

Human Resource Development, Creative Economic Development and Community Welfare in Jawa Barat today.

4.1 Human Resource Development of Jawa Barat

In the province of Jawa Barat, human resources development concerns with the development of communities of residents who live there for over 15 years (people that has elementary for 6 years and compulsory education for 9 years are not included) called labor force.

The development of labor force in Jawa Barat by district can be seen as follows:

Tabel 4.1 The Number of labor force in Jawa Barat

No		Th 2015	Th 2016	Kenaikan
1	Labor force	20.586.356	21.075.899	489.543
2	Working people	18.791.482	19.202.038	410.556
3	Unemployed	1.794.874	1.873.861	78.987

Source BPS yang diolah, August 2016

The data above (table 4.5) shows that although the number of working people is increasing but the number of unemployed also increases. This condition implies that: (i) the government has not been able to provide employment opportunity in accordance with the proportion of the total labor force; (ii) formal sector job is very limited. Therefore, the government should also focus on formal and informal education to fulfill the needs.

Although the number of institutions on formal and informal education is considered sufficient, but many graduates could not work regarding to the qualification that are not match with the demand of the market. So, in order to create the labor that are meet with the market demand, the government should plan the right strategy by creating vocational education, which still relatively low, by cooperating with the private sector to participate in education through vocational channels.

The Unemployment Rate (TPT) in Jawa Barat is increased, and the unemployed people have SMK, Diploma I / II / III and University education background. It can be indicated, that the people with certain education background could not always have the chance to work, it maybe because of there is no connection (link and match) between the content in education to the industrial sector needs. According to this matter, so the government needs to emphasize the education curriculum that match with the industry sector needs.

The largest number of unemployed are from primary or elementary school graduates. They only could work in a job that only requires physical strength such as OB and securities. For secondary school, vocational background more preferable because of the curriculum content that creates student to be ready to work. Moreover diploma graduates are more

preferable compare to Bachelor degree, regarding the objective of diploma is more practical compare to bachelor degree.

From the result, it can be said that government should concern with the educational program that creates people to be ready to work after their graduated, so vocational education should be emphasized. This can be realise by making coordination and cooperation with educational institution.

So, in ordert to improve the quality of Jawa Barat human resources could be implemented through development in the education, health, and the acceleration and equity of economic development. It proved by the achievements in 2015 the economic growth rate is 5.03%, above the average of national economic growth of 4.79 %.

Development of Creative Economy Jawa Barat. The reasons why the creative industry sector deserves serious attention from the government are; (a) demographics by 2030, the population of productive age is estimated to be over 60% and 27% are young people with an age range of 16-30 years which are potential to become Creative Class; (b) The development of digital living power, for accessing information and communication technology reaches over 90%; (c) increase in the number of middle class, which by 2030 an estimated 135 million Indonesians will have net income above US \$ 3,600; (d) increasing demand for creative products, especially media-based products and ICT; (e) the potential of natural and cultural resources; cultural heritage, "raw material" of creative economy.

The development of creative industries in Jawa Barat is rapidly increased. From the data that existed in the last five years shows the role of creative industry to GDP (gross domestic product) increased significantly. In 2010 of Rp. 472,999 billion, 2011 for Rp.526, 999 billion, 2012 for Rp. 578.761 billion, 2013 for Rp. 641,815 billion and 2014 for Rp.716, 695 billion. The dominant creative economy sub-sector (above 500 actors) in Jawa Barat is (a) fashion; (b) craft; (c) culinary. Nationally fashion sub-sector has the largest percentage (31.4%). This means that Jawa Barat has a high potential and excel in the number of actors in the fashion sub-sector. The government should support it, hopefully it can have a major impact to the community welfare. It can be proved by the creative fashion industry could absorb large amount of people to work. It could have macro impact and increase economic value, by shifting the creative industry to become the creative economy. That is why the the development of creative economy becoming one of Regional Development of Jawa Barat priority.

4.2 Jawa Barat society Welfare

Income per capita is often used as an indicator to differentiate income between developed and developing countries (NSB) or third world countries. It can be also use to look at the rate of people's welfare growth and levels of social welfare in different countries. Income per capita as an indicator of development is suitable to use and easy to understand. The indicators are : First. Amount and distribution of income. This is related to economic issues. Revenues relate to employment, business conditions, and other economic factors. Provision of employment is absolutely done by all parties so that the public has a fixed opinion to meet the needs. Without it all, it is impossible for humans to achieve prosperity.

In 2014 GDP growth in Jawa Barat is decreased , but in 2016 began to rise again. This increase because of government policy that consistently supports the growth of industrial sector including creative industry, and ministries related to the creative economy is created. This has a significant impact on the increase of GDP.

The expenditure for household consumption of Jawa Barat community is increasing steadily. This condition explains that: (i) the higher cost of living expenses caused by the increased consumption costs that must be incurred in order to increase the quality of life or; (ii) this increase occurs because of the inflation rate that causes the high price of the product so that the overall cost of household consumption increases as well.

Some of the indicators used as the basis for determining HDI are: First. Amount and distribution of income. This is related to economic issues. Revenues relate to employment, business conditions, and other economic factors. Provision of employment is absolutely done by all parties so that the public has a fixed opinion to meet the needs. Second, easy to have education, because of distance and value to be paid by the community. So, the quality of human resources could increase, the opportunity to get decent work is more open. Third, the health quality is increasing and evenly distributed. Health is a factor for income and education. Therefore, this health factor should be placed as the main focus.. Data that can also be used as a reference to measure the level of human welfare in a region is the Human Development Index (HDI). The components of HDI include three basic dimensions: (i) longevity and healthy living; (ii) knowledge; (iii) decent life.

Table 4.2 Calculation Influence of HR development to creative economic development

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	,987 ^a	,975	,975	,19806	,155

a. Predictors: (Constant), LnANG_SDM

b. Dependent Variable: LnTK_EK

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
	B	Std. Error	Beta			Zero-order	Partial	Part	Tolerance	VIF
1 (Constant)	-11,993	,308		38,941	,000					
LnANG_SDM	,968	,013	,987	75,077	,000	,987	,987	,987	1,000	1,000

a. Dependent Variable: LnTK_EK

From the table above looks at the variable value of the creative budget of the creative economy with a positive coefficient of 0.968. This indicates that every increase of one rupiah of human resource budget of creative economy able to increase 0,968 amount of labor of creative economy. This increase indicates a very significant effect, and this means that the variable amount of budget for human resource development program on creative economy development has a positive effect on the amount of creative economy workforce. The influence of the number of human resources budget on the number of creative economy workers is also reflected in Adjusted R Squared which has a value of 97.5%. This percentage indicates that the amount of budget for human resource development program can affect 97.5% of the creative economy workforce. 1.3 The influence of creative economic development on the welfare of society in Jawa Barat Province. In general there are several reasons why the creative economy needs to be

developed especially in Jawa Barat Province, among others: (i) this creative economy sector has a significant contribution to the economy of Jawa Barat. Based on the creative economic data, it is the fourth most important sector in its contribution to the employment and the third most important in the category of business number (ii) able to create a conducive business climate with increased employment opportunities and means indirectly to increase the income of the community and ultimately impact on improvement of people's welfare; (iii) strengthening the image of national identity; (iv) support the utilization of resources; (v) encouraging the formation of creativity and innovation. Thus with the concept of a mature development of creative economy sector worthy to be developed.

The direct influence of creative economic development on the welfare of society, it can be seen from the indicators of various programs that are related to creative economic development and or budget allocation used to implement various creative economic development programs. For the level of social welfare it can be seen from the value of HDI or human development index. Nationally, the budget allocation for the development of creative and tourism economy in 2015 is 3.76 trillion and in 2016 is 7.87 trillion. In Jawa Barat the budget allocation for 2015 amounted to 906.4 billion and in 2016 amounted to 1.02 trillion rupiah the budget increase for the development of Bekraf programs has an impact on the rise of the Human Development Index. From the calculation results using SPSS 22 obtained the explanation as follows:

Table 4.3 Calculation of the influence of human resource development program to economic creative development

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	,097 ^a	,009	,003	,06276	1,349

a. Predictors: (Constant), TK_EK

b. Dependent Variable: LnIPM

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
	B	Std. Error	Beta			Zero-order	Partial	Part	Tolerance	VIF
1 (Constant)	4,193	,006		738,623	,000					
TK_EK	1,490E-8	,000	,097	1,172	,243	,097	,097	,097	1,000	1,000

a. Dependent Variable: LnIPM

The value of creative economy workforce (TK_EK) with positive coefficient value of 1.490E-8 which shows that every 1 person increase in creative working capital can increase 1,490E-8 level of HDI. This very small increase also shows an insignificant effect ($\alpha = 5\%$). This shows that the variable number of creative economy workers perceived not

yet able to influence significantly to the level of HDI. This insignificant influence is probably caused by; (i) the increase in the number of workers is not followed by the increase in its competence so that in general the workforce accepts only minimum wage standards, whereas firms generally set output-based incentives as their compensation policies, (ii) HDI indicators seen from the level of income, education and health involving many related parties, so that the synchronization of various programs related to the improvement of the three things above should be observed carefully.

4.3 Effect of Human Resource Development on the welfare of the community through the development of creative economy in Jawa Barat.

Human resource development that is seen from various training and education programs for business actors in creative industry and grower environment develops entrepreneurial spirit as reflected from the budget spent for the program, its influence on the level of welfare of society through creative economic development resulted statistically as follows.

Tabel 4.4 calculation of the influence of human resource development to the community welfare

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	,379 ^a	,143	,125	,05877	,143	7,978	3	143	,000	1,838

a. Predictors: (Constant), TK_EK_MOD1, LnANG_SDM, LnTK_EK

b. Dependent Variable: LnIPM

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	5,030	,702		7,162	,000					
	LnANG_SDM	,013	,035	,254	,360	,719	,012	,030	,028	,012	82,803
	LnTK_EK	-,275	,064	-,5458	4,331	,000	-,035	-,341	-,335	,004	265,034
	TK_EK_MOD1	,007	,002	5,184	3,112	,002	-,009	,252	,241	,002	463,246

a. Dependent Variable: LnIPM

The creative economy development variables in this study as mediating can also serve as moderating variables that support or not support the improvement of people's welfare. In the table above, it can be seen that the varieties of creative economic development with the development of labor as an indicator serves as a moderating variable, influence significantly. It can be concluded that the number of creative economy workers is able to moderate the relationship between the amount of human resource budget to the level of HDI. So, in order to improve the welfare of the community firstly is there is sufficient

employment opportunities that provide opportunities for people to enter the labor market. With that it could motivate people to work, the next step is to improve the quality and competence of its human resources with various training and education programs. To see the effect of creative economic development on the level of people's welfare through human resource development, the results are negative. This means that to improve the welfare of the community not through the human resource development program, but it must be through the provision for the community to have the opportunities to work. Thus for the regional government of Jawa Barat should prepares various training and education programs to improve the quality and competence of its human resources.

Tabel 4.5 The influence of human resource development to community welfare through creative economic development

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
	B	Std. Error	Beta			Zero-order	Partial	Part	Tolerance	VIF
1 (Constant)	3,068	,319		9,630	,000					
LnANG_SDM	,091	,025	1,832	3,640	,000	,012	,290	,290	,025	39,872
LnTK_EK	-,093	,025	-1,843	3,663	,000	-,035	-,292	-,292	,025	39,872

a. Dependent Variable: LnIPM

4.4 Patterns of Pentahelix Based Cooperation in Human Resource Development in improving the welfare of the Community through the development of the creative economy.

In relation to the human resource development program in order to improve the welfare of the community through the development of creative economy, so many parties are involved, and each of these parties has been carrying out their respective duties and functions that are attached to the institution tupoksi. Discussion of cooperation patterns between all interested parties will be carried out in the second year. Nevertheless we have preceded the FGDs with those deemed concerned with human resource development, creative economic development and the improvement of the people's welfare. In the end this program is all based on supporting the government of Jawa Barat in achieving its vision, mission and job goals. There are 4 (four) policies in action plan of creative industry development in Jawa Barat, that is (1) Creating adequate physical, social and legal infrastructure for creative economic development with its achievement strategy by: (a) Building physical infrastructure in the form of public space as supporting the activities of creative economy actors, (b) Facilitating access to financing to creative economic actors and (c) Ensuring legal protection for Jawa Barat creative products that are cultural heritage and for creative economy actors. (2) Developing creative human resources, (3) Strengthening cooperation among stakeholders creative economy actors and (4) Increase support for research and development of creativity and innovation.

From the FGD results, it was found that the Roadmap of creative economic development in Jawa Barat Province with the target of 2012-2019 is as follows:

1. Infrastructure Development The infrastructure development program includes: a. Development of mutually supportive relationships b. Proper infrastructure facilitation c. Initiate the establishment of appropriate schemes and financing institutions
2. Education and Training The program includes activities: a. Facilitate creative talent to create for the society b. Creative mindset program to the community c. Training and mentoring entrepreneurship
3. Marketing and Commercialization Activities include: a. Creating a climate conducive to the IK value chain b. Market attractiveness program for competitive advantage

4. Law and Ethics of Creation Activities include: a. Facilitation and appreciation of the value of work and culture b. Inventory and facilitation of creative works c. Socialization of IPR and ethics of creation to the public

5. Institutional innovation and bureaucracy Activities include: a. Creative mindset program for stakeholders / government b. The government's flagship program is based on strategic needs c. Action as a facilitator increases rather than prioritizing the bureaucracy

6. Research and Development Activities include: a. Excellent local initiative of innovation program b. Revitalization of support technology base

7. Community Development Activities include: a. The program increases the number and quality of creative worker b. Facilitate networking and community management
Source: Bappeda Jabar

In order for all programs that have been prepared to be properly achieved, cooperation and coordination between all stakeholders needs to be done. Without eliminating their respective roles that have been done so far, it is very important to set firmly each tupoksi in order not to overlap and not blame each other, thus expected effectiveness and efficiency achievement of performance can be implemented. The linkage between one institution with other institutions, clear division of tupoksi each related institution, the extent of the role of each party including the community as entrepreneurs or the media, government, academia, and the existence of current ministry of kraft for the agencies that have been play a role in fostering and developing creative economy will be discussed in the second year.

CONCLUSION

1. Human Resource Development in Jawa Barat concern with the development of people who are above 15 years (not included the educated people and housekeeper). The high level of unemployment in Jawa Barat shows that the human resource development program in Jawa Barat has not been in line with the need. This caused by: (i) the concept of regional autonomy that still not been working properly. The impact of this is; (i) coordination between district / municipal governments and provincial governments still low; (iii) human resource development program related to education, has not integrated with the target of development; (iv) inadequate of formal and informal education programs provided by the government primarily to accommodate low-income communities. (v) government policy has not been able to motivate the community to study.
2. The development of creative industries in Jawa Barat is now increasing. The activities of developing creative industries and creative young entrepreneurs are targeted to provide output in the form of increasing the number of creative business industry entrepreneurs
3. Income per capita as an indicator of development, is still very suitable to use and easy to understand. Per capita income is considered to be the only relevant development indicator in use today. This is because GRDP as a form of revenue is a form of community income, so when GRDP grows, this suggests that people's income also increases. Increased revenue will certainly be followed by an increase in household consumption in order to improve the quality of life of the community. Another measure used to look at the level of people's welfare is the HDI or human development index. The HDI itself is a comparative measure of life expectancy, literacy, education and living standards for all countries around the world. In the calculation of HDI already

involves economic and non economic components. Some of the indicators used as the basis for determining HDI are: (i) the number and distribution of income; (ii) education increasingly easy to reach; (iii) improved and equitable health quality.

4. HDI in Jawa Barat Province continues to increase, which means continuous improvement in the condition of society in Jawa Barat. However, the HDI rate in 2016 of 70.05 is still below the National HDI of 70.18. This means that the province of Jawa Barat still have to pursue the development and development of human resources to increase the welfare of the people of Jawa Barat as measured by HDI.
5. Human Resource Development influence the creative economy development in Jawa Barat with positive coefficient value.

ACKNOWLEDGEMENT

To improve the creative economic performance, it is necessary to have local regulations to control the activities of work unit governance cooperation or coordination between work units of regis, and to improve the performance of MSMEs in Jawa Barat, government should concern with involving more community and social institutions that are engaged in the creative industry that are able to motivate the community to participate in creating new entrepreneurs by facilitating permits, helping to get funds or capital, promoting products produced and provide a broad opportunity to be creative.

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Family-Friendly Beach Tourism Development In Langkawi: What Domestic Tourists Want

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ABSTRACT

Beach tourism is one of the oldest tourism activities in the world. Families are also among the segments that flock to these destinations. One of the initiatives that ensures their satisfaction is to establish the family-friendly beach as one of their niches in beach tourism, and this includes destinations in Australia and the United States of America. However, studies that dealt with what families warrant as family-friendly beach tourism in Malaysia is not fully explored, hence, raise questions pertaining to what domestic families want during their visitation to these destinations. This is especially crucial for Langkawi as beaches have attracted them most, and it is also among the goals of Langkawi Blueprint 2015 to reposition the beach tourism. This study aims to identify who are the domestic families' beach users and what are their determinants of family-friendly beach in Langkawi. Chenang Beach, a popular beach is chosen as a study site and 300 families responded to the survey carried out with face-to-face technique in May 2017. The study found that the family users have their preferences of activities, beaches, companion, motivation, time allocation and spending. The overall determinants include factors across physical to man-made beach properties. This study suggests that popular beaches have to instil their physical properties with the man-made properties to ensure families are favourable of family-friendly beach tourism destination

Keywords: Family-friendly beach, family users, domestic tourists, man-made properties, physical properties, tourism

PENGENALAN

Pantai sentiasa menjadi tumpuan pelancong sejak dari dahulu lagi, bahkan pelancongan pantai turut memberikan impak kepada kepelbagaian industri pelancongan. Mengikut Honey & Krantz (2007), pelancongan pantai merupakan salah satu segmen terbesar dalam industri pelancongan global. Trend pelancongan pantai dijangka berterusan berikutan peningkatan permintaan terhadap alam semulajadi (pasir, matahari dan laut) dalam kalangan penduduk di bandar-bandar di Amerika Syarikat, Eropah dan Asia. Bahkan banyak negara pesisir pantai seperti Maldives, Cuba, Kenya, Fiji, Bali dan Mauritius sangat bergantung kepada industri pelancongan pantai sebagai sumber pendapatan utama mereka (Honey et al. 2007). Filip (2004) juga menyatakan kawasan pesisir pantai sangat penting sebagai destinasi pelancongan kerana ia menyumbang kepada peningkatan ekonomi negara.

Di negara-negara maju, kepekaan kepada apa yang dituntut oleh segmen pelancong sentiasa menjadi teras perancangan dan pemajuan pantai. Sesetengah negara melakukan penelitian tentang pengunjung keluarga bagi membolehkan kemudahan mesra keluarga dapat disediakan. Daripada kajian lepas, segmen pengunjung keluarga telah memberikan keseriusan penyediaan Blue Flag, kemudahan untuk kanak-kanak dan remaja, serta memberikan jaminan

kepada keselamatan dan kesejahteraan keluarga. Malah, terdapat juga kajian yang peka kepada masa yang diperlukan secara bersama oleh keluarga semasa mereka ke pantai sama ada berpihak kepada aktiviti santai atau aktiviti lasak. Malahan, usaha untuk menawarkan destinasi pantai pelancongan mesra keluarga mendapat perhatian pihak industri dan juga destinasi di beberapa negara maju.

Di Malaysia, pelancongan pantai tidak kurang mengalami perubahannya, sama ada dari segi pergerakan pengunjung, pembangunan pantai dan juga pengurusan pantai. Banyak pantai di negara ini juga tidak terkecuali daripada cuba memberikan perkhidmatan yang terbaik kepada para pengunjungnya, tidak kira pengunjung antarabangsa atau pengunjung domestik. Salah satu daripada pantai yang banyak menerima kunjungan pelancong domestik ialah Pantai Chenang, Langkawi. Malahan, Pantai Chenang ini telah dirancang sebagai destinasi hiburan keluarga (*fun family*) di Asia dalam Blueprint Pembangunan Langkawi (2011-2015). Walaupun Rancangan Kawasan Khas Pantai Chenang di bawah Blueprint Pelancongan Langkawi (2011-2015) telah tamat dilaksanakan, namun sehingga kini konsep pelancongan pantai mesra keluarga ini masih kabur dari segi amalan dan makna berasaskan tuntutan dan penawaran yang disediakan.

Malahan apa yang dikehendaki oleh segmen pengunjung keluarga belum diteliti secara mendalam, kerana keluarga juga tertakluk kepada penciriannya yang tertentu, terutama dari segi jenis keluarga dan juga tahap perkahwinan atau keluarga dibina. Lebih spesifik lagi dari segi keluarga asas atau keluarga extended dan juga keluarga muda, sederhana dan keluarga matang. Ini kerana kelainan latar keluarga sewajarnya mendapat perhatian pihak pelaksana dalam menyediakan kemudahan yang mereka inginkan. Sehubungan itu, makalah ini bertujuan untuk: i) Mengenalpasti cirian pengunjung pantai keluarga yang mengunjungi Pantai Chenang dan ii). Mengenalpasti keperluan pengunjung pantai keluarga berdasarkan penawaran aspek fizikal semulajadi dan aspek buatan manusia serta perkhidmatan yang disediakan di destinasi ini.

KAJIAN LITERATUR

Pelancongan Pantai

Kawasan pesisir pantai adalah sangat penting sebagai destinasi pelancongan kerana ianya menyumbang kepada peningkatan ekonomi negara (Filip, 2004). Buktinya, pendapatan tahunan pelancongan pantai di California adalah sekitar 61 *billion dolar* setahun dan ini menunjukkan bahawa pelancongan pantai mampu memberi kesan positif kepada negara. Sahoo (2014) di dalam kajiannya yang telah dijalankan di Pantai Odisha mendapati bahawa pantai tersebut merupakan pantai yang unik dan indah untuk diterokai di samping memiliki keistimewaannya yang tersendiri. Manakala berdasarkan kajian Sanyal (2011), kerajaan India dalam pelan lima tahun yang ke-10 (2002-2007) juga telah mengambil langkah-langkah yang perlu untuk mempromosikan pelancongan pantai di Goa, Kerala dan utara Karnataka. Ini membuktikan bahawa selain Malaysia, negara-negara lain juga telah mengambil langkah untuk memajukan industri pelancongan pantai di negara masing-masing. Kajian yang telah dijalankan oleh Rosniza et al. (2012) pula mendapati bahawa pandangan pelancong terhadap pantai peranginan di daerah Besut umumnya adalah baik. Secara keseluruhan, aktiviti pelancong di pantai daerah Besut ialah bagi tujuan berenang, berehat, *snorkel*, *scuba diving*, berkhemah, berjemur dan juga aktiviti lain berasaskan pantai. Selain itu, pantai peranginan di daerah Besut seperti Pantai Ayer Tawar dan Pantai Bukit Keluang adalah semakin baik. Berdasarkan kajian ini juga, pantai peranginan di daerah besut mempunyai keunikan dan daya tarikan destinasi yang tersendiri kerana majoriti pengunjung pantai yang datang berkunjung sewaktu kajian tersebut adalah terdiri dari mereka yang melakukan kunjungan buat pertama kali.

Penawaran dan Permintaan Pelancongan Pantai

Terdapat beberapa pandangan yang diberikan oleh pengkaji terdahulu terhadap aspek fizikal semulajadi serta aspek buatan manusia yang terdapat di pantai. Berdasarkan Lipman (2007), pelancong akan memilih destinasi pelancongan apabila dipandu oleh keinginan untuk belajar, meneroka pengalaman baru serta menambah pengertian kehidupan melalui pengalaman melancong tersebut. Oleh itu, konsep ini penting bagi memastikan segala penawaran yang disediakan di sesebuah destinasi pelancongan adalah menepati kehendak dan keperluan pelancong itu sendiri sama ada pelancong berkeluarga mahupun lain-lain jenis pelancong. Konsep pelancongan mampan yang telah diisytiharkan oleh World Tourism Organization (WTO) menyatakan lima komponen seperti berikut:

- a. Sumber alam semulajadi, sejarah, kebudayaan dan lain-lain pelancongan perlu dipelihara dengan cara yang boleh digunakan pada masa depan dan membawa faedah sebenar kepada masyarakat.
- b. Pembangunan pelancongan dirancang dan diuruskan dengan cara yang tidak membawa masalah alam sekitar atau sosia-budaya yang serius ke kawasan pelancongan.
- c. Kualiti alam sekitar kawasan pelancongan harus dikekalkan dan ditingkatkan pada bila-bila masa mengikut keperluan.
- d. Tahap kepuasan pelancong yang tinggi harus dikekalkan dengan cara tujuan untuk memelihara nilai pasaran dan popularitinya.
- e. Manfaat pelancongan harus diperluaskan kepada seluruh masyarakat.

Berdasarkan kesemua komponen pelancongan mampan yang telah dikemukakan oleh WTO, pengkaji melihat kepentingan kesemua komponen tersebut sebagai sesuatu yang perlu diketengahkan di dalam sesebuah kajian bagi menilai tahap sesebuah destinasi pelancongan dari kaca mata pengunjung. Kesemua komponen tersebut juga akan didasari di dalam kajian ini dan dinilai terhadap pengunjung pantai keluarga. Skop bagi kajian ini dikecilkan dengan melihat kepada dua aspek iaitu aspek fizikal semulajadi dan aspek buatan manusia.

Aspek Fizikal Semulajadi

Trend aktiviti pelancongan pantai dijangka berterusan berikutan peningkatan permintaan terhadap alam semulajadi (pasir, matahari dan laut) dalam kalangan penduduk di bandar-bandar Amerika Syarikat, Eropah dan Asia (Honey et al. 2007). Berdasarkan Inskeep (1996), beberapa buah negara di dunia kini memajukan sektor pelancongan sebagai sektor utama yang menjana pendapatan negara. Clara (1998) dalam bukunya yang bertajuk *“Tourism Planning”* pula menyatakan bahawa sesuatu tempat pelancongan muncul disebabkan oleh faktor tarikan tempat tersebut. Berdasarkan kajian yang dijalankan oleh Badaruddin (2005) menjelaskan bahawa sebahagian besar pelancong domestik keluar melancong adalah untuk bercuti atau mengisi masa lapang. Berdasarkan kajian tersebut juga menunjukkan bahawa tarikan utama mereka mengunjungi sesebuah destinasi pelancongan adalah disebabkan oleh tarikan utama yang ditawarkan, alam sekitar yang tidak terancam, kemudahan untuk rekreasi serta masa lapang yang mencukupi. Oleh hal demikian, amat penting bagi sesebuah destinasi pelancongan untuk sentiasa ditambahbaik serta dibangunkan dari masa ke masa mengikut perkembangan permintaan pelancong. Menurut Sulong Mohamad (2000), pembangunan sesuatu destinasi pelancongan adalah melalui suatu proses evolusi, melainkan destinasi yang dirancang. Umumnya, pembangunan sesuatu destinasi pelancongan melalui empat tahap iaitu tahap penerokaan, penglibatan, pembangunan, dan tepu (Butler 1980). Pada tahap penerokaan, alam sekitar yang cantik akan menarik sebilangan kecil pelancong yang

mengatur sendiri lawatan mereka. Pada tahap pembangunan pula akan terdapat perubahan yang ketara yang melibatkan penyediaan kemudahan moden yang lebih besar termasuk pelaburan, promosi dan pemasaran. Akhir sekali, apabila persekitaran fizikal tidak lagi mampu untuk dieksploitasi untuk pembangunan seterusnya destinasi tersebut dianggap sudah mencapai tahap tepu. Keadaan seperti ini akan menyebabkan daya tarikan destinasi berkenaan akan mula merosot dan mengakibatkan pelancong mencari destinasi alternatif.

Aspek Buatan Manusia

Berdasarkan kajian Povh (2000), tiga perempat daripada populasi dunia akan tinggal dalam lingkungan 60 km dari pantai pada tahun 2020. Oleh hal demikian, akan ada peningkatan permintaan bagi kemudahan rekreasi dan pelancongan pantai. Menurutnya lagi, garis pantai yang dilihat sebagai aset tetap yang stabil sebenarnya adalah bersifat dinamik dan sentiasa bertindakbalas terhadap proses semulajadi dan aktiviti manusia. Oleh itu, kajian berkenaan pelancongan pantai adalah sangat penting dan luas kerana ianya melibatkan pelbagai aspek merangkumi aspek semulajadi dan buatan manusia. Debabis (2014) mendapati Pantai Odisha merupakan sebuah pantai yang memiliki kepelbagaian penduduk dan ini mewujudkan banyak permintaan terhadap destinasi ini. Terdapat peningkatan berterusan terhadap aliran masuk pelancong ke kawasan pantai sejak tahun 2001. Pelancongan pantai yang benar-benar wujud di kawasan tersebut telah dimajukan dengan pembangunan infrastruktur seperti laluan jalan, rangkaian kereta api dan kemudahan penginapan seperti hotel bajet sehinggalah hotel bertaraf lima bintang. Bahkan terdapat peningkatan yang besar terhadap sektor perhotelan yang mana lebih daripada 500 buah hotel telah dibangunkan dalam tempoh beberapa tahun sejak 2003. Oleh itu, potensi pantai tersebut sebagai destinasi pelancongan pantai perlu dianalisis dari sudut statistik. Seterusnya kajian Dwivedi et al. (2009) pula menyatakan imej utama sesebuah pantai digambarkan dengan infrastruktur yang baik disertai kehidupan malam yang menarik. Menurutnya lagi, Kementerian Pelancongan dan Kerajaan India telah memberikan keutamaan untuk pembangunan pantai di utara Karnataka sebagai usaha untuk membangunkan industri pelancongan di kawasan tersebut. Manakala Gale et al. (2013) mendapati kesan pelancongan pantai yang memberikan 40.0% orang bekerja di resort pesisir pantai di Kerala, India adalah dari kampung berdekatan.

Seterusnya, apabila sebuah keluarga pergi melancong, akan timbul pelbagai permasalahan dalam membuat keputusan bagi memenuhi kehendak dan kepuasan ahli keluarga dan menjadi asas pembetulan gelagat dan perilaku pengguna. Ini juga menggalakkan pelbagai agensi pelancongan membangunkan industri pelancongan dan acara yang memberi kepuasan kepada seluruh ahli keluarga. Menurut Goeldner & Ritchie (2006), terdapat empat perspektif pelancongan yang boleh dikenal pasti. Salah satunya ialah pelancong iaitu pelancong mencari pelbagai pengalaman psikik, fizikal dan kepuasan. Sebahagian besar sifat ini akan menentukan destinasi terpilih dan aktiviti-aktiviti yang dinikmati. Bagi pelancong berkeluarga, percutian yang dilakukan dengan menghabiskan masa bersama keluarga adalah menyeronokkan dan memberi memori yang lebih positif (Schanzen et al. 2012). Namun, tidak dinafikan bahawa terdapat kecenderungan untuk melakukan percutian keluarga ke luar negara apabila anak-anak semakin meningkat dewasa kerana anak-anak dan keluarga akan mencari pengalaman bercuti yang lebih besar (Blichfeldt 2007). Mason (2003) pula menyatakan pelancongan berkaitan pergerakan manusia daripada habitat asalnya ke sesebuah destinasi yang memberikan impak terhadap sosial, ekonomi dan persekitaran fizikal. Ini menunjukkan bahawa pembangunan pelancongan yang dirancang serta dilaksanakan di sesebuah kawasan akan memberi kesan positif kepada banyak aspek seperti

aspek sosial, aspek ekonomi serta aspek persekitaran fizikal. Kesemua reaksi ini hanya boleh diterima daripada manusia yang merupakan penggerak serta pelaku kepada industri ini. Seterusnya, Butler (1980) menyatakan bahawa perkembangan sebuah destinasi pelancongan akan melalui beberapa peringkat. Perkembangannya dipengaruhi dengan bilangan pelancong yang datang mengikut kadar masa. Kawasan yang dahulunya terpencil dan alam semulajadi masih terpelihara mula berubah secara perlahan-lahan apabila menerima kedatangan pelancong. Kemasukan pelancong mewujudkan permintaan terhadap penginapan, makanan dan minuman, pengangkutan, bekalan infrastruktur perkhidmatan lain dan sebagainya. Bagi memenuhi permintaan tersebut, ramai pelabur dan pengusaha terlibat dalam menyediakan pelbagai keperluan sekaligus menggunakan ruang-ruang tanah yang terdapat di destinasi. Pembangunan pelancongan di kawasan pantai telah merubah corak guna tanah sekitar serta menyumbang pelbagai kesan positif dan negatif. Menurut Burton (1995) pula, kesan pembangunan destinasi pantai boleh dilihat dalam enam tahap utama meliputi aspek fizikal, ekonomi dan sosial.

Pantai Pelancongan Mesra Keluarga

Pembangunan pelancongan berorientasikan pengguna merupakan salah satu strategi pembangunan pelancongan pada masa kini. Pendekatan berorientasikan pengguna dilakukan terhadap sesebuah destinasi sebagai langkah untuk mengenalpasti dimensi pelancongan berorientasikan pengguna di sesebuah kawasan tersebut. Oleh itu, kajian ini wujud bagi merungkai pelancongan berorientasikan pengguna namun ianya lebih fokus kepada pengguna keluarga dalam membentuk pelancongan mesra keluarga di Pantai Chenang. Manakala trend pelancongan kini pula mendapati 75.0% pelancong keluarga merancang percutian mereka untuk meraikan peristiwa penting dalam keluarga seperti sambutan hari jadi, ulang tahun perkahwinan, *reunion* dan sebagainya untuk berkumpul bersama keluarga masing-masing. Terdapat beberapa kajian yang telah dijalankan berkaitan pelancongan pantai. Ketchum (1972) mengenalpasti enam (6) aktiviti utama yang dilakukan di sepanjang persisiran pantai iaitu; kediaman dan rekreasi, industri dan komersial, pelupusan sisa, pertanian dan memancing, pemuliharaan, ketenteraan dan strategi dan kesemua aspek ini masih berlaku. Walau bagaimanapun, aktiviti ini semakin bertentangan dengan satu sama lain selari dengan proses semulajadi jangka masa panjang. Di Filipina, pelancongan yang semakin berkembang dengan aktiviti menyelam dan menonton ikan paus telah menarik ramai pelancong sementara aktiviti penangkapan ikan secara tradisional pula telah semakin menurun.

Destinasi mesra pelancong merupakan salah satu konsep yang dapat memberikan kepuasan kepada pelancong melalui hubungan dan penggunaan secara maksimum elemen aktiviti, ruang dan produk pelancongan, bermula dari seseorang itu melakukan aktiviti yang berkaitan dengan pelancongan di tempat tinggalnya sehinggalah ia menuju ke destinasi pelancongan dan kembali semula ke kediamannya (Anuar et al. 2013). Oleh hal yang demikian, dapat disimpulkan bahawa destinasi mesra keluarga pula merujuk kepada kepuasan kepada pengunjung keluarga melalui dimensi-dimensi pelancongan yang terdapat di sesebuah destinasi tersebut. Pelancongan keluarga merupakan salah satu jenis pelancongan yang paling penting dalam industri pelancongan kerana ianya menyumbang kira-kira 30.0% pasaran perjalanan yang melibatkan percutian (Schanzel et al. 2012). Menurutny lagi, berdasarkan satu kaji selidik yang dilakukan di Amerika Syarikat menerusi *Trip Advisor* (2011) mendapati bahawa 37.0% responden merancang percutian keluarga pada tahun tersebut telah melibatkan pelbagai generasi di dalam keluarga besar mereka.

METODOLOGI

Kajian ini dijalankan pada penghujung bulan April 2017 sehingga awal Mei 2017. Tarikh yang dipilih adalah bersesuaian dengan cuti hujung minggu yang bersambung dengan cuti Hari Pekerja pada 1 Mei 2017. Sampel yang dipilih adalah berdasarkan teknik persampelan bertujuan iaitu hanya berfokus kepada pengunjung berkeluarga sahaja. Sebanyak 300 sampel telah dipilih dan jumlah ini merupakan 78.0% daripada jumlah sampel keseluruhan yang sepatutnya dikutip. Kawasan kajian yang dipilih adalah Pantai Chenang dan tujuan kawasan ini dipilih adalah berdasarkan Laporan Blueprint Langkawi (BPL1.0) yang menyasarkan pantai tersebut sebagai destinasi pantai hiburan keluarga di Asia (*fun family*).



Rajah 1 Peta Pantai Chenang di Pulau Langkawi

DAPATAN KAJIAN DAN PERBINCANGAN

Cirian pengunjung keluarga

Responden kajian terdiri daripada 59.7% (179) perempuan dan 40.3% (121) lelaki yang kebanyakannya mewakili keluarga sebagai kaum ibu dan bapa. Daripada jumlah tersebut, sebanyak 65.0% (95) adalah Melayu, 26.0% (78) Cina dan 9.0% (27) India. Taraf pendidikan responden juga adalah pelbagai dan sebanyak 43.3% (130) adalah memiliki pendidikan sekolah menengah. Rata-rata responden berasal daripada kawasan berdekatan iaitu Kedah dan Pulau Langkawi, di samping terdapat responden dari Selangor dan Kuala Lumpur. Kebanyakan mereka datang bercuti ke Pantai Chenang untuk berehat bersama keluarga bersempena cuti hujung minggu yang bersambung dengan cuti Hari Pekerja. Jenis keluarga yang berkunjung ke Pantai Chenang dimonopoli oleh keluarga muda (1-5 tahun) dan keluarga matang (lebih 20 tahun) iaitu masing-masing memperoleh 31.7% (95) (Rujuk Jadual 1)

Jadual 1: Ciri demografi pengunjung keluarga

Aspek	Bilangan	Peratus (%)
Jantina		
Perempuan	179	59.7
Lelaki	121	40.3
Bangsa		
Melayu	195	65.0
Cina	78	26.0
India	27	9.0
Taraf Pendidikan		
Sekolah Menengah	130	43.3
Diploma	89	29.7
Ijazah Pertama	81	27.0
Sektor pekerjaan		
Kerajaan	99	33.0
Swasta	106	35.3
Persendirian	47	15.7
Tidak bekerja	48	16.0

Aktiviti Utama dan Sampingan Keluarga

Analisis kajian mengenai aktiviti utama responden adalah seperti Jadual 2. Kajian mendapati sebanyak 76.0% (228) responden memilih untuk berehat di Pantai Chenang. Suasana persekitaran pantai yang tenang dan damai menjadi faktor kepada responden untuk memilih destinasi pantai sebagai lokasi percutian berkeluarga. Selain itu, sebanyak 38.0% (114) responden mengunjungi Pantai Chenang untuk mengambil angin. Berdasarkan temubual, terdapat responden tempatan yang memilih untuk mengambil angin bersama keluarga di pantai tersebut. Mereka turut gemar berkunjung ke Pantai Chenang kerana berasa teruja melihat kemeriahan pantai setiap kali menjelang cuti.

Jadual 2: Aktiviti utama pengunjung keluarga di Pantai Chenang

Aktiviti Utama	Bilangan	Peratus (%)
Berehat	228	76.0
Mengambil angin	114	38.0
Berkelah	97	32.3
Riadah/bermain sukan air	58	19.3
Makan/minum tepi pantai	39	13.0

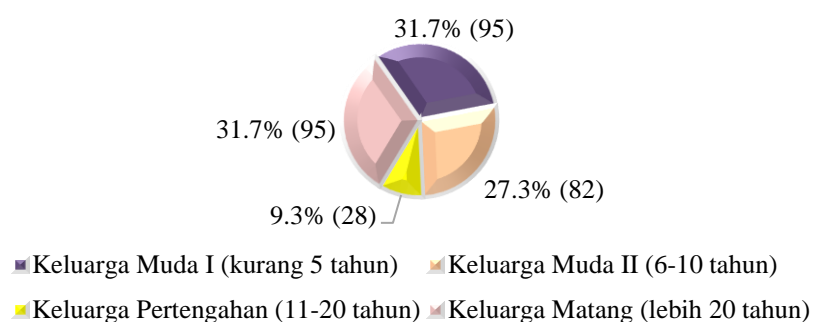
Berdasarkan Jadual 3, kesemua responden (100 peratus) memilih aktiviti mandi-manda sebagai aktiviti sampingan mereka sewaktu berada di Pantai Chenang. Responden memilih aktiviti ini kerana air pantainya yang bersih dan menarik menyebabkan responden ingin melakukan aktiviti mandi-manda walaupun dalam jangka masa yang singkat. Peratusan kedua tertinggi 30.7% (92) adalah aktiviti bermain *banana boat*. Ramai responden memilih untuk melakukan aktiviti ini kerana hanya aktiviti air tersebut yang boleh melibatkan ramai ahli keluarga di samping harganya yang turut berpatutan. Bagi peratusan paling rendah 7.3% (33) responden memilih aktiviti melihat matahari terbenam sebagai aktiviti sampingan mereka. Hal ini kerana, ramai responden yang berkunjung ke Pantai Chenang adalah bertujuan untuk melihat matahari terbenam sebagai aktiviti utama mereka lalu menyebabkan hanya sebilangan kecil yang memilih aktiviti tersebut sebagai aktiviti sampingan.

Jadual 3: Aktiviti sampingan pengunjung keluarga ke Pantai Chenang

Aktiviti sampingan	Bilangan	Peratus (%)
Perkemahan	36	12
Mandi-manda di pantai	300	100
Perkelahan	58	19.3
Memancing	58	19.3
Jetski	58	19.3
Bola sepak pantai	36	12
Bola tampar pantai	36	12
Sukaneka pantai	74	24.7
Banana boat	92	30.7
Membina istana pasir	77	25.7
BBQ	56	18.7
Melihat matahari terbenam	22	7.3

Aktiviti Utama Mengikut Jenis Keluarga

Kajian ini juga turut meneliti aktiviti utama mengikut jenis keluarga; yang dibahagikan kepada empat kategori. Jumlah responden yang berkunjung ke Pantai Chenang bagi keluarga muda (1-5 tahun) dan keluarga matang (lebih dari 20 tahun) memperoleh hasil yang sama iaitu masing-masing sebanyak 31.7% (95) responden. Manakala Sebanyak 27.3% (82) responden terdiri daripada keluarga muda (6-10 tahun) dan jenis keluarga yang paling sedikit berkunjung ke Pantai Chenang adalah jenis keluarga pertengahan (11-20 tahun) iaitu hanya 9.3% (28) sahaja (rujuk Rajah 2).



Rajah 2 Jenis keluarga yang berkunjung ke Pantai Chenang

Kajian turut mendapati bahawa kesemua jenis keluarga banyak melakukan aktiviti utama iaitu berehat sepanjang keberadaan mereka di Pantai Chenang. Hal ini kerana, pengunjung keluarga berpendapat bahawa Pantai Chenang merupakan sebuah pantai yang sesuai untuk berehat bersama keluarga selain turut memilih melakukan aktiviti utama lain seperti mengambil angin serta berkelah. Jadual 4 menunjukkan bilangan pengunjung keluarga berdasarkan pemilihan aktiviti utama yang dilakukan sewaktu sepanjang berada di Pantai Chenang. Kesesuaian Pantai Chenang sebagai destinasi pelancongan keluarga dapat dilihat dengan keupayaan pantai tersebut sebagai medium untuk melakukan kepelbagaian aktiviti berkeluarga.

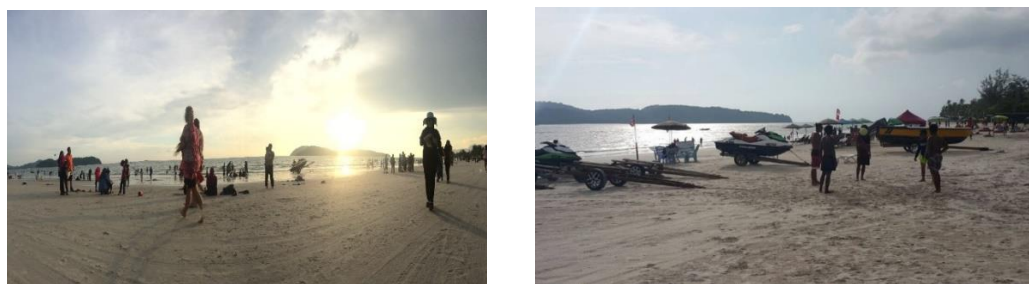
Jadual 4: Jenis keluarga yang berkunjung ke Pantai Chenang

Jenis keluarga	Berehat	Kerja	Mengambil angin	Berkelah	Riadah/ bermain sukan air dan laut	Makan/minum tepi pantai
Keluarga muda I (kurang 5 tahun)	74 (77.9%)	8 (8.4%)	37 (38.9%)	32 (33.7%)	23 (24.2%)	16 (16.8%)
Keluarga muda II (6-10 tahun)	63 (76.8%)	9 (11.0%)	34 (41.5%)	26 (31.7%)	17 (20.7%)	9 (11.0%)
Keluarga pertengahan (11-20 tahun)	20 (71.4%)	7 (25.0%)	7 (25.0%)	8 (28.6%)	1 (3.6%)	2 (7.1%)
Keluarga matang (lebih 20 tahun)	71 (74.7%)	12 (12.6%)	36 (37.9%)	31 (32.6%)	17 (17.9%)	12 (12.6%)

Daya Tarikan di Pantai Chenang

Hasil analisis data menunjukkan daya tarikan utama Pantai Chenang adalah menerusi pemandangannya iaitu sebanyak 61.0% (183) responden memilih aspek tersebut berbanding 35.0% (105) yang memilih daya tarikan air pantai. Berdasarkan Rajah 3, dapat dilihat beberapa pemandangan di sekitar Pantai Chenang yang menyediakan kepelbagaian aktiviti sukan air di samping keindahan pemandangan sewaktu menjelang senja.





Rajah 3 Daya tarikan di Pantai Chenang

Faktor Pemilihan Ke Pantai Chenang: Dominasi Aspek Fizikal Semulajadi Atau Aspek Buatan Manusia

Faktor penentu kunjungan keluarga ke Pantai Chenang dilihat menerusi dua aspek iaitu aspek fizikal semulajadi dan aspek buatan manusia. Jadual 5 menunjukkan skor min keseluruhan bagi kedua-dua aspek fizikal semulajadi dan aspek buatan manusia dalam menentukan kunjungan keluarga ke Pantai Chenang. Hasil kajian telah didominasi oleh aspek fizikal semulajadi yang memperolehi skor min lebih tinggi iaitu 3.86 berbanding aspek buatan manusia iaitu 3.42. Skor min bagi aspek fizikal semulajadi juga berada pada taraf yang tinggi berbanding skor min bagi aspek buatan manusia yang hanya berada pada taraf sederhana. Skor min yang tinggi bagi aspek fizikal semulajadi menunjukkan bahawa faktor pemilihan pengunjung pantai keluarga ke Pantai Chenang adalah didorong oleh aspek fizikal semulajadi seperti dimensi pantai, dimensi air laut, dimensi pasir pantai, dimensi persekitaran pantai serta dimensi keistimewaan pantai.

Tambahan pula, kelima-lima dimensi bagi aspek fizikal semulajadi adalah bertaraf tinggi dan ini menunjukkan bahawa kesemua dimensi tersebut berupaya untuk menjadi penentu kunjungan kepada pengunjung keluarga sewaktu mengunjungi Pantai Chenang terutama dari sudut pemandangannya. Hal ini dibuktikan dengan analisis kajian yang menunjukkan bahawa rata-rata responden telah memilih aspek ‘pemandangan’ sebagai daya tarikan yang menarik di Pantai Chenang. Berdasarkan Jadual 5 juga dapat dilihat dimensi paling tinggi bagi aspek fizikal semulajadi adalah diwakili oleh dimensi persekitaran pantai dan dimensi keistimewaan pantai yang masing-masing memperolehi skor min 3.92 manakala skor min paling rendah bagi aspek yang sama adalah dimensi pantai iaitu 3.74. Kedua-dua dimensi yang memperolehi nilai min tertinggi menunjukkan bahawa pemilihan pengunjung keluarga ke Pantai Chenang adalah didorong oleh persekitaran pantainya yang luas, menjadikan ia sebagai sebuah ruang pantai yang membolehkan responden melakukan kepelbagaian aktiviti bersama seisi keluarga. Pantai Chenang juga memiliki keistimewaan tersendiri seperti keindahan alam semulajadinya yang terjaga. Aspek buatan manusia pula memperolehi skor min tertinggi bagi dimensi segmen pengguna manakala dimensi keselamatan pula mewakili skor min paling rendah iaitu hanya memperolehi 2.92.

Jadual 5: Nilai min aspek fizikal semulajadi dan aspek buatan manusia

Aspek Fizikal Semulajadi	Min	Aspek buatan manusia	Min
Pantai	3.74	Keselamatan	2.92
Air laut	3.87	Kemudahan dan rekreasi awam	3.02

Pasir pantai	3.87	Produk pantai	3.03
Persekitaran pantai	3.92	Governans	3.31
Keistimewaan pantai	3.92	Aktiviti pantai	3.47
		Promosi dan imej pantai	3.53
		Ruang pantai	3.54
		Masa dan kos	3.61
		Budaya	3.78
		Segmen pengguna	3.97
Min keseluruhan:3.86 (Tinggi)		Min keseluruhan:3.42 (Sederhana)	

n=300; *Skor min: 1.00-2.33(Rendah); 2.34-3.66(Sederhana); 3.67-5.00(Tinggi)

Komponen tertinggi bagi setiap dimensi

Jadual 6 menunjukkan komponen tertinggi bagi setiap dimensi. Komponen ini merupakan faktor pemilihan tertinggi kunjungan keluarga ke Pantai Chenang berbanding dengan komponen-komponen lain yang turut ditawarkan di dalam dimensi yang sama.

Jadual 6: Komponen tertinggi bagi setiap dimensi

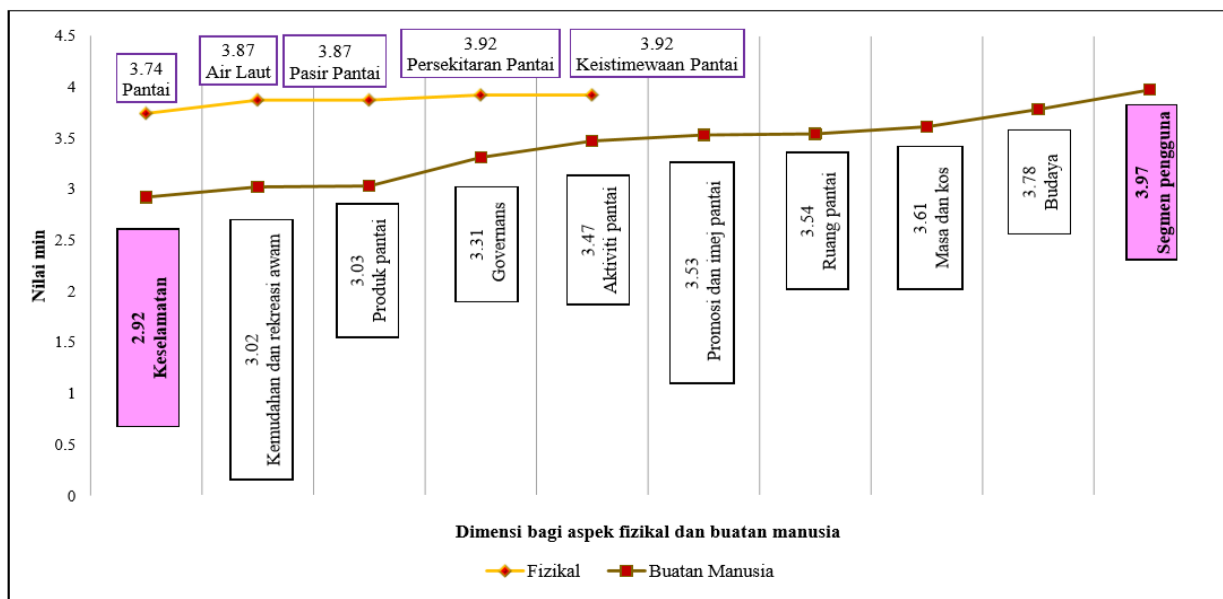
Aspek fizikal semulajadi	Min

Pantai	<ul style="list-style-type: none"> • Landai dan tidak dalam • Bersih 	3.91
Air laut	<ul style="list-style-type: none"> • Sesuai untuk riadah air • Ombak air laut yang selamat • Warna air laut yang memukau 	3.90
Pasir pantai	<ul style="list-style-type: none"> • Pasir pantai yang bersih • Sesuai untuk aktiviti riadah 	3.91
Persekitaran pantai	<ul style="list-style-type: none"> • Lanskap pantai yang cantik dan menarik 	3.96
Keistimewaan pantai	<ul style="list-style-type: none"> • Kedudukan pantai berdekatan dengan pusat awam dan perniagaan 	3.90

Aspek buatan manusia

Aktiviti pantai	<ul style="list-style-type: none"> • Terdapat pelbagai pilihan aktiviti pantai dan sukan air • Aktiviti pantai sepanjang masa sesuai untuk keluarga 	3.96
Produk pantai	<ul style="list-style-type: none"> • Kepelbagaian makan dan minum 	3.25
Ruang pantai	<ul style="list-style-type: none"> • Kawasan pantai dibahagikan kepada beberapa ruang untuk menjalankan aktiviti di pantai 	3.66
Kemudahan rekreasi dan awam	<ul style="list-style-type: none"> • Peralatan dan kemudahan sukan air mencukupi 	3.48
Budaya	<ul style="list-style-type: none"> • Aktiviti meningkatkan pengalaman budaya dan rekreasi setempat 	3.83
Keselamatan	<ul style="list-style-type: none"> • Pantai bebas dari benda asing (kaca, batu, kayu dll) 	3.24
Masa dan kos	<ul style="list-style-type: none"> • Keluarga kunjungi PC masa cuti sekolah sebagai masa terbaik 	3.93
Promosi dan imej pantai	<ul style="list-style-type: none"> • Pantai memberi nilai pengalaman yang berterusan kepada pelancong 	3.74
Segmen pengguna	<ul style="list-style-type: none"> • PC sesuai untuk semua keluarga tanpa kira etnik dan pendapatan 	4.11
Governans	<ul style="list-style-type: none"> • Penjagaan sumber semulajadi dan ekopelancongan pantai 	3.82

Graf di Rajah 4 menunjukkan skor min keseluruhan bagi setiap dimensi untuk aspek fizikal dan aspek buatan manusia. Garisan graf terbahagi kepada dua aspek iaitu aspek fizikal yang merangkumi dimensi pantai, air laut, pasir pantai, persekitaran pantai, dan keistimewaan pantai. Manakala bagi aspek buatan manusia pula merangkumi dimensi aktiviti pantai, produk pantai, kemudahan dan rekreasi awam, budaya, keselamatan, masa dan kos, promosi dan imej pantai, segmen pengguna, dan governans. Berdasarkan Rajah 4 nilai min paling tinggi adalah diwakili oleh aspek buatan manusia, 3.97 iaitu bagi dimensi segmen pengguna. Dimensi ini merupakan pandangan responden berkaitan peranan Pantai Chenang sebagai sebuah pantai yang memenuhi citarasa kesemua segmen pengguna. Segmen pengguna tersebut adalah seperti pengguna pantai jenis berkeluarga sama ada keluarga asas atau luas, pengguna pantai jenis domestik dan antarabangsa, serta pengguna pantai tanpa mengira pendapatan serta latar belakang mereka. Seterusnya, nilai min paling rendah adalah juga diwakili oleh aspek buatan manusia iaitu merujuk kepada dimensi keselamatan dengan skor min 2.92. Hal ini menunjukkan bahawa rata-rata responden tidak berpuas hati terhadap aspek keselamatan yang terdapat di sekitar Pantai Chenang. Hal ini kerana, responden sangat menitikberatkan aspek keselamatan kerana aktiviti kunjungan yang dilakukan adalah melibatkan kanak-kanak serta lain-lain golongan seperti warga emas dan ahli keluarga yang terdiri dari golongan Orang Kurang Upaya (OKU).

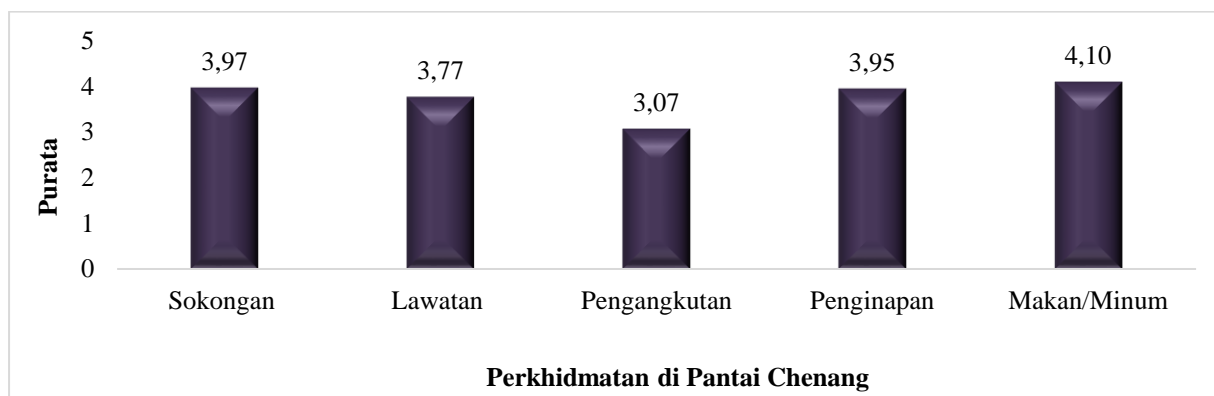


Rajah 4 Skor min keseluruhan dimensi

Faktor Penentu Kunjungan Berdasarkan Perkhidmatan Utama

Faktor penentu kunjungan keluarga ke Pantai Chenang turut dinilai berdasarkan perkhidmatan yang ditawarkan. Berdasarkan Rajah 5, kajian mendapati nilai purata tertinggi di antara kelima-lima perkhidmatan adalah bagi perkhidmatan makan dan minum yang mewakili nilai purata 4.10. Ini menunjukkan bahawa perkhidmatan makan dan minum di Pantai Chenang berada pada tahap yang tinggi di mana responden sangat berpuas hati terhadap sektor tersebut. Perkhidmatan pengangkutan pula berada pada tahap sederhana dengan diwakili nilai min paling rendah 3.07. Hal ini menunjukkan bahawa masih terdapat beberapa komponen bagi perkhidmatan tersebut yang perlu diteliti dan ditambahbaik bagi

memenuhi tuntutan pengguna pantai berkeluarga. Komponen paling tinggi bagi sektor makan dan minum adalah bagi pernyataan “gerai/restoran menjaga kebersihan dan kualiti makanan” serta “gerai/restoran yang menarik.” Pantai Chenang menawarkan gerai dan restoran yang menarik serta menawarkan variasi pilihan makanan yang boleh dipilih oleh seisi keluarga. Ibu bapa senang membuat pilihan sewaktu berada di Pantai Chenang kerana kepelbagaian keistimewaan yang disediakan boleh memudahkan pemilihan yang dilakukan berdasarkan kehendak mereka.



Rajah 5 Perkhidmatan utama di Pantai Chenang

Rajah 6 menunjukkan suasana persekitaran Pantai Chenang yang menawarkan keistimewaan tersendiri dalam menarik lebih ramai pengunjung keluarga. Ini turut menyokong hasil kajian yang mendapati faktor penentu kunjungan keluarga ke Pantai Chenang adalah didominasi oleh aspek fizikal semulajadi.



Rajah 6 Keadaan persekitaran Pantai Chenang

KESIMPULAN

Secara keseluruhannya, kunjungan pengunjung keluarga ke Pantai Chenang adalah didominasi oleh faktor fizikal semulajadi manakala perkhidmatan utama yang mendorong kunjungan keluarga ke pantai tersebut pula adalah diwakili perkhidmatan makan dan minum. Hasil keseluruhan pula mendapati tahap faktor pemilihan kunjungan keluarga ke Pantai Chenang masih berada pada tahap sederhana. Meskipun Pantai Chenang masih belum mencapai tahap memuaskan sebagai destinasi pelancongan mesra keluarga, namun usaha berterusan pembangunan pelancongan berasaskan keluarga yang dapat dilaksanakan secara optimum pastinya akan dapat memberi impak positif dan menjadikan pantai tersebut sebagai destinasi pilihan utama pengunjung keluarga di masa hadapan. Dalam konteks pembangunan

pelancongan di Pantai Chenang, pihak berkepentingan telah memainkan peranan masing-masing dalam membangunkan kawasan tersebut. Sumbangan positif industri pelancongan bukan sahaja memberi impak kepada banyak pihak namun penekanan lebih khusus harus diberi terhadap keperluan pengunjung jenis berkeluarga memandangkan permintaan yang semakin tinggi terhadap jenis pelancong ini. Bagi sudut pengunjung keluarga pula, Pantai Chenang berpotensi tinggi untuk menjadi sebuah destinasi pantai pelancongan mesra keluarga. Ini kerana, terdapat banyak keperluan kemudahan awam dan ciri keselamatan yang sedang dan akan dinaik taraf dan dibina. Banyak kunjungan ulangan yang dilakukan oleh pengunjung jenis keluarga menunjukkan bahawa terdapat aspek yang berupaya memberi tahap kepuasan tinggi kepada mereka namun masih banyak usaha yang perlu dilakukan terhadap aspek lain. Malahan, pelbagai agenda pembangunan pelancongan di Pantai Chenang yang sedang giat berlaku pada hari ini dirasakan akan menjadi pemangkin kepada peningkatan bilangan pengunjung keluarga di masa hadapan.

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The chances of the formation of the Nagari as the Traditional Village In accordance with Act No. 6 of the year 2014 in West Sumatra

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ABSTRACT

The application of Act No. 6 of the years 2014 of the village, provides a great opportunity for the West Sumatra to make Nagari as the traditional village. Culturally, Nagari claimed as a social and political entity which has an autonomous system of Government with the tribes (genealogies) as a source of power. This study focuses on how the opportunity formation of Nagari's as the indigenous people of West Sumatra within the implementation of Act No. 6 of the year 2014 of the village? Researchers try to exploration the chances of the formation of the traditional village from the point of view of the Nagari's communities By using qualitative approach. The traditional Nagari conception becomes very different than Nagari currently applied as an institution of government administration. A group of indigenous people desiring the power of Nagari as the socio-political entity based on autonomous genealogies (tribe/clan) is recognized by the Government at the same time being governance structure administrasive. On the other hand in the administration of Nagari is now there is no longer the same as Nagari based on genealogy (tribes/clans). The boundaries of Nagari is turning when the occurrence of extraction in Nagari administration in accordance with the needs of the public service as well as economic considerations. Complex dilemmas faced by West Sumatra, between maintaining the Nagari as the socio-political entity on the basis of genealogies which are characteristic of local or Nagari is appropriate to the needs of the Administration and the economy. This dilemma led to West Sumatra until the year 2017, it has not managed to establish local regulations that govern about Nagari as the reference implementation of Act No. 6 of the years 2014. The Government of the Province of West Sumatra itself already discusses the local regulation draft since the year 2015, but until this 2017 has not yet reached an agreement on the blueprint Nagari. The collision between the characteristics of the structure of the formal government system with custom became an obstacle in the formation of Nagari as the Indigenous Villages.

Keywords: Nagari, Traditional Village, Government, Traditional Institution

INTRODUCTION

The implementation of Act No. 6 of the year 2014 of the village (hereinafter abbreviated as village ACT), reflect the recognition and respect by the State over the rights of traditional and the origins of the village as a political system at the grass-roots level. Village ACT set about possibly to form the traditional village and general village as the lowest Government structure. The arrangement of the shapes and arrangement of the Government of the village is not a matter of mere administration, but are related to aspects of the institution's history, customs and values of the community as well as local identity which has been rooted and instituted in the community.

In the context of West Sumatra, Act No. 6 of the year 2014 provides a great opportunity to make the nagari government characteristics more appropriate as Traditional Village. The Village ACT strengthen has the essence of Nagari as traditional village. Nagari as the lowest Government, not only as a form of administrative Nagari but also is based on traditional

values. Moreover, with the customary conception “adat salingka nagari” brings the message that development of Nagari adat relies heavily on how communities in addressing these opportunities. The right of the origin of the Nagari stated includes institution customary law (adat salingka nagari), possession of traditional rights, customary land management, charging the Office of the Wali Nagari and the structure as well as charging the Organization and institutional traditional communities.

After the enactment of the Village Act, in West Sumatra developed discourse for the extraction of Nagari. Based on data from the Nagari/Village government sector at the West Sumatera Secretariat Governemnt in the year 2016, as many as 294 Nagari who proposed for the extraction. However, it should be realizing this extraction have complex and long-term social impact. This expansion will bring up the crucial issue to Nagari, as in the case determination of the nagari's boundary, nagari revenue, dividing for the customary land, "regrouping" of the Kerapatan Adat Nagari (KAN) and of course the historical losses. The extraction would cause feared of the destruction nagari customs, considering extraction of the Nagari will influence the position of the "Kerapatan Adat Nagari" among the extracted Nagari's. The experience of the West Sumatra under the implementation of Act No. 5th 1979 could be made for the reflection how the influence of the breaking of the Nagari into smaller parts (village) on the break and even the loss of order of customs in Nagari (Naim in Hasbi et al., (ed.): 1990). The change of governmental administrative boundaries also creat fragmentation of Nagari communities.

In order to prevent the emergence of this issue, the Government of West Sumatera should be able to determine the appropriate formula in the redefinition the characteristics of the Nagari as the political social identity. At this point that the provincial government be crucial in determining the rules that became the basis to set up of Nagari. Local regulations (Perda) should be able to redefinition and re-constructing local identity into the formal rules of governance. West Sumatra must prudence in determining Setup of Nagari formulation at this time, do not let for the "second lost of Nagari" (Nasar: 2016). The main thing to note is how the arrangement could be beneficial to the community welfare of Nagari, however it should still retaining and maintaining sustainability values of Nagari. Local regulations reference is very important for the process of structuring and organizing the traditional Nagari's or both as administrative Nagari. The focus of the research is to identify and understanding, how community groups Nagari in West Sumatra in formulating Nagari as the lowest Government at once Rule of customs in accordance with Act No. 6 of the year 2014.

THEORETICAL FRAMEWORK

Research on the Nagari in West Sumatra can be said to have been very much in case directly examine about Nagari or indirectly such as research on ethnic Minangkabau (largest ethnic in West Sumatera). The writings about the Minangkabau can be grouped based on focus. *First*, the writings that describe the distinctiveness of values and traditions that flourish in the community. The research in this case much more about ethnographic shaped of Minangkabau, as seen in writings like Radjab (1969), Navis (1984), Jacob (1995), Dirajo (1987) and Amir P. (2001). *Second*, the studies about the Minangkabau who looks at the side of the special phenomena and activities in society as a unique product of the social structure and kinship systems that are owned by all the changes in society, such as seen in the writings of de Jong (1960), Kato (1989) and Sairin (2002).

Third, writing that viewed from the aspect of the law that was written by Franz von Benda-Beckmann Keebet dam (2000) and Keebet von Benda-Backmann (2005). *Fourth*, the writing looks at the aspect of its history like Mansoer (1970), Rusli (1985), Security (1995) and Zed (1998). *Fifth*, the Writing looks at the psychological aspects can be seen in the writings of Saanin (1989) and Heider (1991). *Sixth*, the Writing looks at the side of politics and the growing pattern of power in society, such as seen in the writings of Khan (1993), Franz von Benda-Beckmann Keebet dam (2001; 2007), Zainal Arifin (2006) and Hadler (2010).

The above writings are simply represent of the many writings and studies about the Minangkabau. However it is still relatively limited posts that try to understand further the influence of the indigenous against the establishment of the system of Government in a modern society of Minangkabau Nagari as his political identity. Some research has already broached about the patterns of power in Minangkabau as his writing Joel s. Khan (1993), historical studies are more political during the colonial occupation with political economic approach. The fight between the political power of the Dutch Colonial and Nagari as the political system moreover fundamental changes on the change of patterns of power in Nagari-Nagari. A slightly different point of view seen from the writings of Zainal Arifin (2006), which sees the dualism of the indigenous kelarasan i.e., Kelarasan Koto Piliang and custom of the indigenous Kelarasan Bodi Caniago that influence on the political life of the Minangkabau people. Arifin asserts that rumah gadang as political arena as when the custom deliberations and the pattern of deliberation in the rumah gadang was greatly influenced by the dualism of this kelarasan. Study of Arifin focus more to the indigenous tradition in practice of custom event, but does not reflect the dualism of this kelarasan into the political life of the Nagari as an institution of Government.

The description of the political life of the Nagari is a fairly sophisticated looks from the writings of Franz von and Keebet Benda-Beckmann (2001; 2007). Beckmann saw that changes Indonesia's decentralization encourages the emergence of the idea of return to the Nagari with emphasis on the role of adat and Islam. The re-establishment of Nagari as the lowest Government year 2000 's, according to Beckmann have long debate among the Indigenous actors (contending), Islam (ulama), scholar (intellectual) and nomads. However, in the form of Nagari established customary principles look strong although it is still applicable in the field of ideology and political rhetoric only (Beckmann, 2001:38-39). The change of the ACT on the implementation of act No. 22 of year 1999 into act No. 32 of years 2004, autonomy of the Nagari be weakened for the second time. A strong State control against Nagari through Wali Nagari's and Secretary of the Nagari is feared in West Sumatera (Beckmann in Nordholt and Klinken, 2007:576). Research conducted by Yoserizal and Asrinaldi (2013) also found that organizing the bernagari lifestyle in the West Sumatera has narrowed the meaning of tackle in the autonomous region since the Reformation. In fact, the implementation of the current bernagari lifestyle is no more a mere practiced of a modern form of Government the lowest. As a result of organizing Features only in the context of carrying out Government and become an extension of the hand of the authority of Government District (Yoserizal and Asrinaldi, 2013).

Recent studies of the Minangkabau written by Jeffrey Hadler (2010), which concluded that the resilience of the local tradition of ideological fight against matriakat (matrilinialism?) in various political changes in West Sumatra since the dutch colonial to the reform era. The flexibility of a reformed Islam, and fundamental weakness of colonialism not only dutch colonial both also state Colonialism make the society of Minangkabau tend to compromise. The compromise was a political strategy of people of Minangkabau (West Sumatra) in

ideology. However still many Hadler writing dig the life values of the Minangkabau people historically, indigenous traditions of endurance that occurs because of the wartime experiences of priests and not because of its internal strength.

The researcher do depart from the conclusion of some researchers previously about the Minangkabau as Frans and Kebeet von Benda Beckmann, Zainal Arifin and Hedler that Minangkabau people in social life have political ambiguity or duality of identity, but it is tend to create consensus. The formulations of Nagari Adat should consider characteristic of Minangkabau people, culturally considered to have dualism in the grammar rule their lives, either culturally or politically (Kato 1969; Navis, 1083; Khan,1993; Arifin, 2006; Biezeveld,2010; Hadler,2010). The existence of the dualism in the identity of the Minangkabau people, between the cultural identity (indigenous) and the religion (Islam) which tend to be opposite, have an impact on the behavior of politics and power structure in the community of the Minangkabau. This dualism is often caused the emergence of debate even competition in the scramble for political influence in the middle of the social life of the nagari Community (see Khan,1993; Arifin, 2006; Biezeveld,2010; Hadler,2010). In the history of the Minangkabau ethnic feuding political development already exists since centuries ago and still survives to this day in the life of the Minangkabau (Hadler,2010:8). Hadler sees that Tension between the power of customs and Islamic powers become complex when entering a third force that has the higher authority i.e., the colonial Government--the country in the current context--that dominates and reorganize the institution of the Nagari. Three of this power struggle, custom, Islam and the Modern State also occurs in the political changes throughout the history of West Sumatra. This identities struggle of three seen in the change of identity and position of the Nagari is happened on the new order under the application of Act No. 5 of the year 1979 as well as in the Reformation under Act No. 22 of year 1999 jo law No. 32 year 2004. Patterns of political behavior of Minangkabau people researchers connect with identity formulation process Nagari Adat as a village under Act No. 6 of the year 2014.

RESEARCH METHODS

In accordance with the research problem, which will identify the implementation of Nagari adat in West Sumatra with the implementation of law No. 6 of the year 2014 about the village, then the type of the most relevant research to be used in this research is the kind of exploratory research with qualitative approach. A qualitative approach is used to get the whole picture and profound about the object of this research through structured interviews, observations and studies of the document. To get completed information, retrieval of informants in this study used techniques of purposived sampling and snowball sampling.

THE DEVELOPMENT OF THE NAGARI AS THE CHARACTERISTICS OF THE SYSTEM OF GOVERNMENT IN WEST SUMATRA

For Minangkabau's society, nagari is not only an institution of Government, but nagari is mikrokosmik institution from a makrokosmik order. Nagari is a "little Republic" who have their own Government and autonomously based on Community (*self-governing community*) (Manan, 1995; Naim: 1990). As a "little Republic", the Nagari have the device element of democratic Government: legislative, Executive, and judicial. Nagari, by anthropologist, is a holistic unity to the various socio-cultural order device. Bond conditioned on Minangkabau nagari, was not only a *primordial-konsanguinal* (blood and kinship ties are customary) nature, but also the structural functional in terms of territorial governments are effective. Therefore, the Nagari have the hooks to the top; *ke Luhak dan ke nature*, and relation to the

side among fellow nagari's, especially the emotional connection is. Autonomous system like this is the hallmark of the tribal society in the interest of self-preservation and conservation values of the respective Nagari.

Recognition of the origin of the rights contained in Act No. 6 of the year 2014 to give opportunities to strengthen the political, socio-cultural identity as Nagari. But these opportunities like a double-edged blade, which makes the West Sumatra is back in dilemmas situation as well as time of year 1980's when Act No. 5 of the year 1979 came into force. The experience of dilemmas between maintaining the identity of the Nagari in accordance with customs and socio-cultural values on the one hand and financial interests on the other side (Hasbi et al., (ed.): 1990, Manan: 1995, Beckmann: 2001). West Sumatra provincial government faced with two choices between maintaining the Nagari as the local identity according to the units of genealogies-territory on one side with economic interests to gain the transfer of funds from the Centre on the other hand. On one side of the Village ACT gives the space is huge for West Sumatra to establish indigenous villages as a form of Nagari.

West Sumatra has not only this time just have a dilemma between choosing Nagari or village as the lowest form of Government in the system of Government of the Republic of Indonesia. The same dilemma has also been experienced by the West Sumatra when implementing Law No 5 1979 year of reign of the village. Based on Act No. 5 of the years 1979 is the Central Government enacted the village Government to be made as the lowest in the entire system of Government Indonesia (Amardin Harahap, 2012:2). On the basis of the Act on August 1st, 1983, the entire Nagari's in West Sumatera are broken down into the village Government. The provincial government chose the simplest way and change existing Jorong-Jorong in Nagari become a Village. The decision of the Government of West Sumatra broke the Nagari to be village administratively, done in order to avoid financial losses for West Sumatra (Beckmann in&Nordhol Klinken: 2007). This policy is able to double the quantity of funds the Central Government to the village of West Sumatra even nearly seven-fold (Beckmann in&Nordhol Klinken, 2007:546). With change the Jorong to be village, the lowest number of additions of Government occurred in West Sumatra is very significant, the previous Nagari totaled 543 melted to 3,593 village (Zed: 1998).

This is indeed not an easy choice, many of the conflicts that arise from the community, especially of the indigenous societies represented by Lembaga Kerapatan Adat Alam Minangkabau (LKAAM) and the “KAN” of each Nagari. Rejection by tribal chief/Ninik mamak very reasonable because setting based on Act No. 5 of the year 1979 is not just a mere name change, but also the lowest governance organizational structure changes. The lowest government structure have abolished the role of tribal chief/ninik mamak in Government, by implementing the village (Zakaria: 2000, Atlov: 2003, Naim: 1990, Manan: 1995, Sjahmunir: 2006). The administrative boundary changes of Government have also been fragmented Nagari community previously tied to strong social ties within the communal. Identity of the social and political genealogies Nagari completely disappeared during the reign of the village. Cultural treasures with all the wisdom of local communities hegemony crushed to vanish and Nagari uni formation as Village by the State.

Post new order, a policy of decentralization brought a huge change in the political history of Indonesia including West Sumatra. West Sumatra including the fastest-performing response to decentralization, with the central theme of "return to the Nagari", i.e. back to the identity and the local political community and democratic decentralistic. The appearance of identity becomes very important when the members of the group are aware of their position that marginal politically, so they need a clear identity (Klinken, 2007:12). An understanding of the changes that this is then that creates a Nagari system enacted in 2000 uses the concept of

a modern political system combined with the traditional culture. The conception of the Nagari itself through a long process to reach an agreement (Beckmann in Nordhol&Klinken: 2007). However, the role of the provincial government is able to manage the debates and decentralized, so the chances of quickly generating a consensus with the passage of the Provinces regulation No 9 year 2000 about Nagari. Although the Nagari have applied with this Local act, does not mean there is no problem with the identity of the Nagari. The debate about the identity of the Nagari being appealing too many issue among especially from the scholars. The debate on the form of Nagari who can develop a model democracy that emphasizes the policy consultative and consensus, where the Minangkabau people considered themselves democracy superior to western-style democracy (Beckmann in&Nordhol Klinken, 2007:566).

The concept of Nagari as arranged in local act No. 9 Year 2000 reciprocity triaspolitica principal. The concept in this local act accommodate a modern political system combined with the Minangkabau culture. The existence of a governance structure composed of Nagari legislature (BPAN, in the local act No. 2, in the Year 2007 renamed as BAMUS), executive agencies (Wali Nagari) and the judiciary in certain limitations (KAN), which are juxtaposed with the Minangkabau culture with accommodate leadership of *tali tigo sapilin, tungku tigo sajarangan* as those who fill in those institutions. However, the nagari using modern political structure with reciprocity triaspolitica, does not have a root in nagari democracy. In addition, in this setting nagari is not fully autonomous from the State structures. The hierarchical of state structure (from national governments, provincial and district), despite the decentralization of power, authority and resources to Nagari, however as the Organization of the lowest form of government nagari always controlled by more powerful institution (regency). Wali Nagari and Secretary of nagari remained under the control of the regency with controlled a variety of regulations. While the "KAN" as indigenous institutions, being outside the structure of nagari Government and authorities of KAN is restricted only in case of dispute the nagari resources.

Great expectations were laid on a return to the Nagari, after running for more than a decade the results are not very encouraging. Structurally, the nagari concept used Minangnesse identity, practically in substance did not experience significant changes from the model of village governance. Much disappointment among the Minangkabau over the developments reflected in the results of the some of nagari research that the Government turn the village into Nagari doesn't get better substantially. Nagari Government as a subordinated institution of Central Government more just run the bureaucracy and Administration (Pador, 2002; Syaiful et al, 2004; Irawati, 2010; Yoserizal&Asrinaldi, 2011: Djamra, 2013). A very negative tone written by Nurus Shalihin Djamra, the changes are visible in local democracy in West Sumatra in the context of Nagari the moved of pattern "consultative democracy " to the liberal democracy pattern which rests on the " universal voting rights ". The power of cultural social community features (such as the Ninik Mamak, ulama and intellectual) are very fragile and do not have the ability to affect the social and political life of the nagari community (Djamra in Bakaruddin dkk, 2013:5). Ninik mamak power as chief of custom remains taken by the institutions of Government-made Nagari. Nagari is still running in the logic of the state, as the lowest Government. Nagari is not meant as an autonomous political communities, but more as a government administrative structure. This condition needs serious attention by the local authorities of West Sumatra in drawing up new regulations about the Nagari.

THE DILEMMA OF THE FORMULATION OF NAGARI ADAT

Under village act, the purpose of setting the Village is to provide recognition and reverence for the village and the existing traditional village with diversity both before and after the formation of a unitary State of the Republic of Indonesia; as well as preserving and advancing the customs, traditions, and culture of the village community (Jafar, 2015: vii). Village ACT 2014 set two model villages, namely traditional village model and general village model (administrative village). Indigenous Village or called by another name have different characteristics from the village in General, mainly because of strong indigenous influence in the system of local government, local resource management, and socio-cultural life of the people. Indigenous Village is a unity of Community law that historically has territorial boundaries and cultural identity that are formed on the basis of territorial authorities manage and take care of the interests of the society based on origin of rights. Indigenous village is the status of the village that differently with special administrative villages because of the exercise of its origin. Rights of indigenous villages of origin include first, the implementation of the life of the village community based on custom, second, the management of indigenous territories (asset of the village) and the third, implementation and custom village based on the original structure.

Distinctions of status indigenous village with administrative village determining the quality of their autonomy. On the model of indigenous villages, village autonomy allows it to take care of the citizens and regions that are rooted in indigenous rights (customary rights), as well as the autonomy Government as a unit in the structure of the State. Whereas, on the model of administrative village, village autonomy was limited on the Affairs of Government and the autonomy of villagers to take care by their people's in the scale of local villages. That is to say, the criterion of two models of the village are the authorities take care of the territory (customary rights) (Firmansyah: 2016). In the context of the implementation of Act No. 6 of the year 2014 of the village, the Government and people of West Sumatra should be able to determine the appropriate formula in the redefinition characteristics of social political identity as Nagari. Determination of the Nagari as the Indigenous Village is not an easy thing. Need a clear formulation of the authority as well as the structure of the Nagari Adat desired. There is still much debate about the ideal blueprint of Nagari. Integrating custom structure became part of the administrative governance is a fundamental issue that needs to be regulated.

Discussion of the blueprint of the appropriate Village act 2014, conical to somewhat opposite two opinions between civil society such as NGOs, indigenous groups and academics on one side and among local government bureaucrats on the other. The first group, want the settings back to the essence of the Nagari's as the socio-political entities by reference to the rights of origin. This desire will push increasing the role of the customary structure especially ninik mamak (contending) in Nagari affairs. The formation of the Nagari Adat became the goal of the group as the first step in taking the opportunities given by the Village ACT 2014. This first group wishes, making custom structures, such as the KAN to become part of the Government ought to likely Nagari's in concept ideally in Minangkabau. KAN as the institution that hosts the ninik mamak throughout Nagari, have an important role in regulating all facets of community life of the Nagari. Adat salingka Nagari will become a reference in setting the limits of the powers of the customs, institutions, regions, as well as their respective wealth Nagari. That is, the settings of the current Nagari must undergo changes, where the role of the ruler/Ninik Mamak (KAN) ang originally restricted only in matters of custom, and their dispute over the structure of the Nagari must be returned to his role. This desire is certainly had consequences on the reorganization of the Nagari are existed at this time.

The fact that occurred in West Sumatra, during this extraction Nagari here do, but KAN did not enter underwent expansion. In other words, there are a few Features that currently has

only one KAN, as at Kuranji Hilir Nagari at Padang Pariaman. Kuranji Hilir Nagari doing extraction as Nagari in 2013 into three namely Kuranji Hilir, Kototinggi Kuranji Hilir, and Guguak Kuranji Hilir, but KAN still only ones KAN Kuranji Hilir. However, it will be a question if KAN was made as part of the Government institutions, then Kototinggi Kuranji Hilir, and Guguak Kuranji Hilir will not have the KAN institutions. This means that there will be an institutional void. If the choices are, KAN at the parent's Nagari (Kuranji Hilir) be the KAN for Kototinggi Kuranji Hilir, and Guguak Kuranji Hilir then there will be problems with charging the KAN membership.

This will bring up another issue that concerns with the representation of Ninik Mamak at Kototinggi Kuranji hilir and Guguak Kuranji hilir in the KAN will not clear. In addition to the question of representation, will appear in other matters relating to customary land and sovereignty, the issues of wealth and control among Nagari are extracted with the parent. The problem's as would many have sprung up in various districts in West Sumatra. Most of the districts are already doing extraction of Nagari in administrative arrangements during a period of Nagari village ACT was passed before 2014. There is even a tendency the trend of expansion increases after the introduction of Nagari ACT the village. Based on data from the Regional SecretariatDesa/Nagari West Sumatra Province in the year 2016, as many as 294 Nagari who proposed the expansion. More data can be found in the following table.

Tabel 1.1
Nagari and village's data for extraction scheme 2016

No	Regency/Municipality	Number of Nagari/village's	Initial extracting plan	extarcting plan after some additional	number of KAN
1	Solok	74 Nagari	26 Nagari	26 Nagari	69
2	Sijunjung	60 Nagari, 1 village	3 Nagari	3 Nagari	46
3	Padang Pariaman	60 Nagari	14 Nagari	14 Nagari	46
4	Agam	82 Nagari	6 Nagari	23 Nagari	73
5	Lima Puluh Kota	79 Nagari	34 Nagari	34 Nagari	79
6	Pasaman	37 Nagari	20 Nagari	25 Nagari	30
7	Kep. Mentawai	43 Desa	41 Desa	41 Desa	-
8	Dharmasraya	52 Nagari	12 Nagari	12 Nagari	17
9	Solok Selatan	39 Nagari	9 Nagari	9 Nagari	7
10	Pasaman Barat	19 Nagari	77 Nagari	77 Nagari	19
11	Pesisir Selatan	182 Nagari	NIHIL	30 Nagari	36
12	Tanah Datar	75 Nagari	NIHIL	NIHIL	75

Sumber: Nagari and village governance sector, West Sumatra provincial secretariat 2016

A large part of the regency proposed expansion of Nagari, even tend to increased. Only the Tanah Datar Regency is not at all ask plans expansion Nagari. West Sumatra provincial government is also very supportive of the expansion plans of the Nagari in the regency. The data in table 1.1 above also shows that the number of additions occur in some regions extraction of Nagari of some regency, but will not increase the number of Indigenous Institutions like KAN. This data also shows that the KAN not easily changed or expanded as a result because it is very concerned with the powers of Ninik Mamak and the origins of each

tribe residing in Nagari. In the Minangkabau culture there are elaborate obstacles that do not allow the solution of KAN. Among the various elements of the Customs and other advocates want KAN to become part of the Government of the Nagari. Obviously expansion Nagari without extraction of KAN will bring up new issues.

While the second group, among Government bureaucrats who wanted the setting to be the same with Nagari's that exist today. In principle, this second group wanted government control remains in the hands of Government institutions, not the KAN. This group still wants the existence of separation between administrative government with customs. It is becoming very reasonable, given the difficulty for local governments to pool between government administration Affairs with the provisions of the customs of the Nagari. Sometimes, though, the Wali Nagari is responsible for the Affairs of the Nagari and fees the Government in fact also assuming the title of Customs (also nicknamed datuak), yet still hard to make administration in line with the provisions of the customs. The desire among bureaucrats (local authorities) to maintain the form settings Nagari in West Sumatra today, is also very economical interests are laden with concerns with the village Fund. With the settings of the Nagari is a separate formal governance and institutions between the custom, it is very possible to do extraction Nagari. The lowest number of Nagari as the Government will have increased with the emergence of Nagari's recently, so the number of automatic transfer of funds from the Village Center will also increase to the region of West Sumatra. An indication of the economic interests of the Government of the region is strengthened by the emergence of various statements by provincial or district officials on many occasions. For example, the statement of Secretary West Sumatra Province in the Coordination meeting of provincial governments and district/city Se-Sumatra West the year 2015 in reveals the financial loss problem:

"West Sumatra are still lags from Aceh from the influx of funds from the Center to the region. There is a compared between approximately 3 trillion rupiah but total population West Sumatra are greater from Aceh. Imagine a single Nagari in West Sumatra could include several villages, even one could be likened to the districts. For that we discuss it with the second Commission of the house of representatives there are will be repairing ".

The same statement also disclosed by the West Sumatra Governor and Regent of the pesisir selatan in different occasions. The loss of the magnitude of the amount of funding received by the village of West Sumatra occurred because Nagari in West Sumatra is very much different from the other villages in the area. Nagari in West Sumatra is currently has an area covering some Jorong. There is even a single nagari composed of 28 Jorong as Nagari Koto Tengah at Agam Regency or Nagari same extent with one subdistrict in Pasaman Barat.

Both of these options do have their respective consequences. If following the draft setting Nagari is desired by the local government bureaucrat, has the advantage of quantity in receipt of Funds that will be accepted by the West Sumatra. The number of Nagari and villages who have been listed as the lowest Government in West Sumatera on 2016 as much as 880 and risen to 923 in 2017 (Government Bureau provincial secretariat of West Sumatra: 2017). This means that with the amount of the increase as a result of the expansion Nagari will result in an increased number of receiving funds for the village of West Sumatra. The local Government of West Sumatra still continues to encourage the public to do extraction Nagari, with arguments for increased service. Several districts in West Sumatra also proposed the expansion the Nagari has increased after the socialization by Government Bureau provincial secretariat of West Sumatra. On many occasions, either the Governor or Deputy Governor conveys the importance of doing the expansion to support the construction of the Nagari and

improved service. Regional officials of the province continued to socialize extraction Nagari is carried out only for the expansion of governance in administrative, while customs will not be done in expansion and will not interfere with the customs. However, this argument always gets criticism from many quarters especially among indigenous peoples and academics.

This complicated the dilemma faced by the West Sumatra provincial government in formulating local regulations on the implementation of the Government's lowest post-war Government as Nagari enactment of Act No. 6 of the year 2014 of the village. After nearly three years of the ACT the village enacted, West Sumatra provincial government has still not managed to endow the Rules governing new areas of Nagari. The complexity process of the formulation and discussion of the local regulation draft set about it, related to Nagari has not led to a consensus by all circles about the format Nagari to be used. Yet the existence of a clear blueprint of the concept of the Nagari in want to make, the Government still giddy to make decisions. Pros – cons about the design local regulation draft continue to be debated and produced no intersection.

Behavior characteristic of Minangkabau society that tends to compromise (Hadler: 2010, Andrew: 2006) became a way for the West Sumatra provincial government in completing the drafting of regulations on the Nagari. Local regulations draft (Ranperda) submitted by the province governance to the Provincial legislature by the year 2017, turned into a setting KAN coincide as part of Nagari. The provincial government began to realize that demands the formation of a KAN as it is very crucial for most elements of the community in West Sumatra. Argumentation about the magnitude of the acquisition of the village Fund/Nagari has not become the appeal by indigenous elite circles as well as among civil society in West Sumatra. The provincial government before the year 2015 also has submitted a Draft Regulation (Ranperda) about Nagari, however this draft more tend to village situations. Setting of Ranperda is fixed to placing the KAN outside the structure of the Nagari. In other words it looks obvious that draft is very likely to set the Nagari as the reign of administrative and do not accommodate indigenous institutions. This was criticized by the indigenous LKAAM , KAN from different Nagari and many NGOs and academics. Ranperda is considered incompatible with the inhabitants of the village ACT 2014 especially Article 109 that gave room for the formation of traditional Village. It was later rejected by many circles and parliament of West Sumatra also refused to ratify.

Although at the beginning of 2017 local government province already revised the draft with a choice of Nagari as the village customs, does not mean the issue is finished. There is still much debate that arose concerning the setting of Nagari. Until October 2017 is the discussion about Nagari local regulation draft is still not finished. The debate on setting the Nagari Adat especially regarding government institutions Nagari, filling the position in government institutions including the expansion issue and Nagari reorganization of the Nagari is not finished. It looks like the community of West Sumatra still travels the long road to form Nagari Adat.

CONCLUSION

The formation of the Nagari Adat in West Sumatra still requires a mature design, associated with the realignment of the nagari's that already exist today. Local regulations that are being drafted by the Government of the province of West Sumatra today, is an important design that will determine how the format and the existence of the Nagari Adat going forward. The existence of local regulations the province indeed just as the legal policy, but the design in this will determine the direction of this local regulation will guide formulations Nagari Adat which will be elaborated in the rules of the respective areas of the County. If the existed

current Provinces draft, are already taking steps with selected Indigenous Nagari as the lowest Governance with emphasis to refund the customary powers in Nagari government, then the regency Government must also be able to make the supports draft too. Applicable regency regulation would be more technically outlines of Nagari Adat included the Setup settings of Nagari that existing today. Various problems and pro-cons about structuring Nagari Adat widened into obstacles for West Sumatra up to now have not managed to establish the Rule of the area. The collision between the characteristics of the structure of the formal government system with custom became an obstacle in the formation of Nagari as the Indigenous Villages.

Thanks To

This paper is part of the results of research funded by the Fund of BOPTN the University of Andalas year 2017. Our team of writers say thanks for research and public service institutions of the University of Andalas who gave financial support.

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Bahasa Isyarat dalam Pengajaran dan Pembelajaran Bahasa Melayu: Satu Kajian Kes di SMK Dato' Bentara Dalam Segamat

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ABSTRACT

Kajian ini dilakukan untuk mengenal pasti tahap penguasaan bahasa isyarat dalam kalangan pelajar pekak dan bisu. Kajian ini dijalankan di Sekolah Menengah Kebangsaan Dato' Bentara Dalam Segamat, Johor, iaitu kelas Program Pendidikan Khas Integrasi (Masalah Pendengaran). Bagi mencapai tujuan tersebut, kajian ini telah memberikan ujian karangan kepada tujuh orang pelajar kelas pendidikan khas yang mengalami masalah pendengaran teruk. Kajian ini turut mengedarkan borang soal selidik kepada para pelajar dan guru untuk mengenal pasti faktor-faktor yang mempengaruhi tahap penguasaan bahasa isyarat dalam kalangan para pelajar pekak dan bisu. Analisis data kajian menunjukkan tahap penguasaan bahasa Melayu masih berada pada tahap yang agak lemah. Dapatan menunjukkan antara faktor yang mempengaruhi tahap penguasaan bahasa Melayu yang lemah ialah faktor kecacatan, minat, peranan ibu bapa dan guru, bentuk sukatan pelajaran dan faktor bahasa isyarat itu sendiri. Kajian ini mencadangkan beberapa langkah untuk menambah baik prestasi pelajar pekak dan bisu dalam pengajaran dan pembelajaran bahasa Melayu. Antara langkah yang dicadangkan ialah mengemas kini dan melaksanakan pendekatan, kaedah dan teknik pedadogi pengajaran bahasa Melayu yang bersesuaian dengan keupayaan pelajar pekak dan bisu, dan penggemblengan tenaga secara kolaboratif, iaitu antara semua pihak baik pelajar, guru, ibu bapa, Kementerian Pendidikan Malaysia dan masyarakat dalam mempertingkatkan prestasi pelajar pekak dan bisu. Kajian ini telah dapat mengenal pasti cara para pelajar pekak mempelajari dan menguasai bahasa Melayu, serta kesukaran mereka dalam menguasai bahasa Melayu.

Keywords: Bahasa isyarat, pedagogi bahasa, pelajar pekak dan bisu, Program Pendidikan Khas dan tahap penguasaan,

PENGENALAN

Pendengaran memainkan peranan penting untuk manusia menguasai pertuturan (Mischbook & Cole 1996). Apabila seseorang kanak-kanak mengalami masalah pendengaran, ia memberi kesan terhadap perkembangan diri kanak-kanak tersebut walaupun mereka mempunyai keupayaan kognitif seperti kanak-kanak biasa. Hal ini menyebabkan mereka sukar untuk menguasai pertuturan. Masalah pendengaran boleh menyebabkan kanak-kanak mengalami kelewatan dan kegagalan dalam menguasai pertuturan dan seterusnya mengalami kesukaran untuk menguasai bahasa. Kegagalan menguasai bahasa juga mengakibatkan kesukaran untuk berkomunikasi, belajar dan juga menyesuaikan diri dalam persekitaran sosial seterusnya memberi kesan kepada pencapaian akademik. Deria dengar memainkan peranan yang sangat penting dan inilah yang menjadi penghalang utama dalam kalangan kanak-kanak khas bermasalah pendengaran. Di Malaysia, murid-murid yang dikategorikan sebagai bermasalah pendengaran disahkan oleh doktor tahap kehilangan pendengaran mereka (Jabatan Audiologi Sains Pertuturan HUKM 1998). Murid-murid bermasalah pendengaran ini memasuki persekolahan seperti murid-murid biasa tetapi mereka bersekolah di sekolah-sekolah yang mempunyai program pendidikan khas (Jabatan Pendidikan Khas, 1998).

Murid-murid bermasalah pendengaran menggunakan beberapa kaedah komunikasi seperti bahasa isyarat, bacaan bibir, ejaan jari, gerak badan, mimik muka, pertuturan kiu dan pertuturan biasa (Clark 1989; Oyer, Hall & Haas 1995). Kaedah komunikasi yang menggabungkan beberapa kaedah seperti bahasa isyarat, oral dan mimik muka dinamakan sebagai kaedah komunikasi seluruh (Oyer, Hall & Haas 1995). Kaedah Komunikasi Seluruh merupakan kaedah rasmi yang digunakan di sekolah-sekolah masalah pendengaran di Malaysia (Jabatan Pendidikan Khas, 2000). Walau bagaimanapun, dalam kehidupan seharian kaedah komunikasi yang digunakan oleh kanak-kanak bermasalah pendengaran adalah bahasa isyarat sahaja.

PERMASALAHAN KAJIAN

Jika dilihat sekali imbas, murid-murid bermasalah pendengaran kelihatan sama dari segi fizikal dengan murid-murid biasa. Namun hakikatnya mereka sebenarnya adalah berbeza dalam beberapa aspek yang lain, khususnya dari segi perkembangan bahasa, komunikasi, sosial, emosi dan kognitif. Menurut Chua Tee Tee & Koh Boh Boon (1992), murid-murid bermasalah pendengaran menghadapi tiga jenis kesukaran iaitu tidak dapat mendengar bunyi-bunyi pertuturan, tidak dapat bertutur dan tidak dapat berfikir seperti kanak-kanak biasa. Wood, Griffith & Howarth (1986) menyatakan bahawa masalah pendengaran bukan sahaja memberi kesan kepada kekurangan dalam input sensori tetapi juga dalam interaksi dengan orang dewasa dan kanak-kanak sebaya. Kanak-kanak bermasalah pendengaran banyak bergantung kepada deria lihat dan komunikasi melalui isyarat untuk mendapatkan input maklumat. Walau bagaimanapun, dari segi perkembangan fizikal, motor kasar dan motor halus, tidak terdapat perbezaan yang ketara antara kanak-kanak bermasalah pendengaran dengan kanak-kanak biasa (Chua Tee Tee & Koh Boh Boon 1992).

Deria pendengaran merupakan satu saluran penting dalam proses menerima maklumat dan ilmu pengetahuan, khususnya dalam proses pengajaran dan pembelajaran, selain daripada deria lihat, bau, sentuh dan rasa. Namun di antara kelima-lima deria tersebut, deria pendengaranlah yang membantu dan memudahkan proses pembelajaran dan komunikasi. Masalah pendengaran bukan sahaja merupakan ancaman utama terhadap komunikasi seseorang individu tetapi turut menjejaskan perkembangan akademik, rutin kehidupan harian, kefahaman mengenai apa yang dilihat dan apa yang sebenarnya berlaku di persekitaran. Sesuatu perkataan yang diisyaratkan biasanya tiada kaitan dengan perkataan bertulis melalui suku kata atau ejaan. Oleh yang demikian, apa-apa yang diisyaratkan oleh guru di dalam pengajaran sukar dihubungkan dengan perkataan oleh murid bermasalah pendengaran (Sylvia & Ysseldyke 1991).

Kaedah Komunikasi Seluruh (KS) yang digunakan di Malaysia merupakan kaedah yang menggabungkan kemahiran pertuturan, isyarat, bacaan bibir, gerakan badan dan ejaan jari. Bahasa isyarat yang digunakan dalam KS di sekolah ialah KTBM yang mana ia diisyaratkan satu persatu mengikut laras bahasa seperti di dalam bahasa Melayu persuratan sewaktu digunakan di dalam interaksi (Abdullah 1995; Jabatan Pendidikan Khas 2000). Komunikasi Seluruh hanya digunakan dalam kalangan kanak-kanak bermasalah pendengaran dan guru sahaja. Masalah utama kanak-kanak bermasalah pendengaran ialah mengaitkan maksud di antara isyarat, pertuturan dan tulisan. Isyarat digunakan sewaktu interaksi tetapi isyarat tidak dihubungkan dengan tulisan kerana buku teks yang ada tidak mengandungi isyarat. Dalam kehidupan harian juga mereka hanya menggunakan isyarat apabila mereka berinteraksi sesama mereka, manakala Bahasa Isyarat Malaysia (BIM) hanya menekankan kepada maksud komunikasi sahaja.

Selain itu, sukar bagi murid-murid bermasalah pendengaran untuk mendapatkan bahan bacaan bertulis yang mengandungi bahasa isyarat sama ada buku atau akhbar. Oleh yang demikian, isyarat yang digunakan dalam komunikasi merupakan media yang tidak ada kaitan dengan apa yang dibaca melalui tulisan atau apa yang dilihat (Culatta & Tompkins 1999). Isyarat juga sebahagian besarnya tidak membawa makna atau maksud kecuali isyarat yang melambangkan perbuatan atau benda, contohnya isyarat ‘makan’ seperti perbuatan ‘makan’ dan ‘kera’ menggambarkan tingkahlaku kera (Ling 1989). Murid-murid bermasalah pendengaran juga lemah dalam menguasai kemahiran bahasa persuratan atau *written language* yang digunakan oleh orang biasa. Biasanya bahasa isyarat digunakan bertujuan untuk memahami maksud dalam sesuatu komunikasi sahaja tanpa mengambil kira susunan dan laras sesuatu bahasa (*British Association Teachers of Deaf* 2003). Secara umumnya, bahasa isyarat hanya digunakan untuk berkomunikasi tanpa mengambil kira struktur atau susunan, iaitu komunikasi berbentuk ringkas dan mudah difahami isi penting dalam berkomunikasi, tanpa ilustrasi seperti bahasa pertuturan atau bahasa persuratan. Bahasa isyarat juga berbentuk universal dan tidak berpaksi kepada mana-mana bahasa lisan (Ling 1989).

Di Malaysia, murid-murid bermasalah pendengaran mengambil kertas peperiksaan yang sama seperti murid-murid biasa. Dalam peperiksaan yang diambil, murid akan membaca soalan dan menjawab melalui tulisan tanpa bantuan isyarat atau sebutan (Lembaga Peperiksaan Malaysia 2000). Kajian oleh Moores (1996) dan Culatta & Tompkins (1999) mendapati bahawa kelemahan menghubungkan isyarat dan lisan serta tulisan menyebabkan mereka tidak memahami apa yang dibaca dan ketinggalan di belakang rakan-rakan biasa dalam pencapaian akademik, perkembangan sosial dan perkembangan mental. Di samping itu, murid-murid bermasalah pendengaran juga mengalami masalah untuk menulis struktur ayat mengikut laras bahasa Melayu dan kebanyakan ayat yang ditulis adalah mengikut perkataan yang diisyaratkan di dalam bahasa isyarat (Mayer & Lowerbraun 1990; Rawlings & Jensema 1997).

Murid-murid bermasalah pendengaran juga tidak menunjukkan sebarang peningkatan dalam peperiksaan sejak kaedah KS diperkenalkan hingga kini (Lembaga Peperiksaan Malaysia 2008). Kelemahan yang ketara adalah pencapaian dalam mata pelajaran yang melibatkan bahasa. Menurut rekod Peperiksaan Jabatan Pendidikan Wilayah (2008) dari tahun 1999 hingga 2008 menunjukkan bahawa seramai 250 orang murid telah menduduki peperiksaan UPSR. Seramai 77.2% daripada calon gagal atau mendapat pangkat E dalam Mata Pelajaran Bahasa Melayu Penulisan, 54.2% gagal dalam bahasa Melayu dan 69.0% gagal dalam Mata Pelajaran Sains. Kajian yang dijalankan oleh Abdullah Yusoff (1995) menunjukkan kebanyakan murid bermasalah pendengaran tidak memahami soalan peperiksaan yang diberikan dalam bentuk tulisan, walaupun mereka boleh berkomunikasi dengan baik menggunakan bahasa isyarat. Perkataan mudah yang biasa digunakan seperti ‘dan’, ‘dengan’, ‘adik’, ‘nasi’ dan ‘kawan’ tidak difahami oleh murid bermasalah pendengaran apabila diberikan dalam bentuk tulisan. Hal-hal seperti ini menyukarkan mereka memahami dan menjawab soalan. Di samping itu, murid-murid bermasalah pendengaran menulis ayat-ayat yang tidak gramatis dan tidak mengikut laras bahasa Melayu yang betul, juga merupakan faktor yang menyumbang kepada kegagalan di dalam peperiksaan (Lembaga Peperiksaan Malaysia 2008).

Murid-murid bermasalah pendengaran juga gagal menghuraikan jawapan yang hendak disampaikan kerana perbendaharaan kata yang sangat terhad (Abdullah 1995; Goh Ong

Sing & Teh Kian Hoe 1993). Mereka juga lemah dalam kemahiran berfikir secara kreatif dan kritis. Sesuatu aspek hanya dilihat secara konkrit, walaupun mereka sebenarnya mempunyai keupayaan mental yang sama seperti murid-murid biasa. Clark (1989) menggambarkan bahawa murid-murid bermasalah pendengaran tidak dilatih untuk menguasai kemahiran untuk memahami sesuatu kod isyarat dengan perkataan bertulis, sebutan atau maksud sesuatu perkataan. Oleh itu, apabila mereka diberikan bahan di dalam bentuk bertulis, mereka tidak dapat memahami maksud teks yang diberikan. Faktor lain yang mempengaruhi pencapaian akademik murid-murid bermasalah pendengaran ialah kaedah peperiksaan yang digunakan (Abdullah 1995). Murid-murid bermasalah pendengaran menggunakan kaedah komunikasi seluruh di mana setiap perkataan bertulis akan disokong dengan penggunaan kod isyarat, tetapi mereka menduduki peperiksaan menggunakan kaedah bertulis seperti murid biasa. Menurut *British Association Teachers of Deaf* (2003) adalah tidak adil menilai pencapaian akademik murid-murid bermasalah pendengaran menggunakan kaedah peperiksaan biasa.

OBJEKTIF KAJIAN

Kajian ini dilakukan untuk:

- (i) menganalisis tahap penguasaan bahasa Melayu oleh pelajar bermasalah pendengaran di SMK Dato' Bentara Dalam Segamat Johor.
- (ii) mengkaji faktor-faktor yang menyumbang kepada tahap penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran.

KAJIAN PUSTAKA

Asmah Hj Omar (1981)

Asmah Hj Omar dalam tulisannya *Bahasa dan Pemikiran bagi Orang Pekak* dalam Jurnal Dewan Bahasa 1981 telah membandingkan aspek pembentukan konsep dan persepsi dalam kalangan bayi yang pekak dan yang normal. Beliau merumuskan bahawa perkembangan dan pembentukan konsep dalam kalangan kanak-kanak tersebut pada permulaannya adalah hampir sama. Yang berbeza adalah bayi pekak membentuk konsepsinya tanpa rangsangan bunyi, rangsangan utamanya ialah melalui rangsangan penglihatan. Akibatnya, perkembangan konsepsi ini akan terencat kerana rangsangan yang dimasukkan dalam otak adalah melalui ikon sahaja, sedangkan kanak-kanak normal melalui pendengaran dan penglihatan.

Dalam hal ini, orang pekak tidak semestinya terencat otak, akalinya mungkin lebih baik daripada orang normal. Asmah menegaskan kemunduran mereka adalah berkaitan dengan pemerolehan dan perkembangan berbahasa sahaja. Oleh itu, jika orang pekak dapat diajar bahasa yang digunakan oleh masyarakat ramai sama ada secara lisan atau tulisan, ia akan membolehkan mereka memahami alam sepertimana yang dialami oleh manusia normal. Hal ini dapat dilaksanakan melalui sistem pendidikan yang terancang. Kefahaman hal ini perlu dianuti dan difahami oleh ibu bapa, pengajar pelajar pekak dan pentadbir pendidikan supaya usaha-usaha dapat dilakukan secara berterusan supaya bentuk pengajaran dilakukan bersesuaian dengan keperluan golongan ini.

Mohd Hashim Omar (1984)

Mengikut Mohd Hashim Omar dalam kertas kerjanya Pendidikan Kanak-Kanak Cacat Pendengaran di Malaysia Barat (1984), perubahan pendekatan yang diamalkan di Malaysia adalah akibat daripada perubahan yang berlaku di Barat tentang pengajaran bahasa kepada orang pekak. Di samping itu, ia juga bertujuan untuk memperkenalkan pendekatan terbaru,

terbaik dan efektif dalam medium pengajaran. Hal ini selaras dengan kehendak golongan pendidik dan ibu bapa yang mahu anak-anak mereka diberi pendidikan seperti anak-anak yang normal.

Setakat ini belum ada satu pendekatan yang mantap yang boleh digunakan bagi meningkatkan pencapaian akademik, dan yang digunakan adalah berbentuk “cuba jaya” kerana hal-hal berkaitan penyelidikan dan pembangunan bagi kepentingan golongan ini selalu dikesampingkan. Pendidikan membabitkan proses penurunan ilmu dan penyampaian maklumat. Proses tersebut memerlukan medium yang sama-sama dapat difahami oleh penyampai dan penerima. Dengan adanya pendidikan kepada kanak-kanak pekak menyebabkan tercipta beberapa pendekatan pengajaran bahasa kepada mereka.

Abdullah Yusoff (1995)

Abdullah Yusoff dalam tulisannya *Mengajarkan Bahasa kepada Pelajar-pelajar Pekak* dalam Jurnal Dewan Bahasa 1995 yang membincangkan berkaitan dengan pendekatan pengajaran bahasa telah menyenaraikan kebaikan dan keburukan, cara penggunaan dan kesan ke atas pendidikan serta kebolehan berbahasa dalam kalangan pelajar pekak. Abdullah merumuskan bahawa pemilihan satu-satu pendekatan hendaklah dilihat kepada ciri-ciri tertentu yang ada pada pelajar pekak di antaranya ialah; bila seseorang itu pekak, jenis dan penggolongan pekak, sikap orang pekak terhadap bahasa yang dipelajari dan apakah tujuan dan matlamat pengajaran bahasa tersebut. Contohnya, jika kepekakan seseorang itu dapat dikesan pada peringkat bayi lagi, latihan-latihan pendengaran dan pertuturan hendaklah dimulakan seawal-awal yang boleh supaya dia dapat didedah dengan bunyi-bunyi bahasa serta dapat diajar cara-cara mendiskriminasikan bunyi bahasa dan bukan bahasa.

Dengan demikian pendekatan “pertuturan” dan “pembacaan bibir” adalah sesuai bagi kanak-kanak ini. Namun begitu, darjah kepekakan seseorang juga perlu diambil kira kerana adalah sia-sia dan tidak munasabah mengajar “pertuturan” kepada mereka yang “pekak teruk”. Bagi orang “pekak teruk” isyarat adalah yang paling sesuai bagi mereka kerana pendekatan ini berbentuk alamiah bagi mereka yang tidak berpendengaran. Sikap orang pekak terhadap sesuatu bentuk komunikasi yang digunakan perlu diberi perhatian dalam pengajaran bentuk bahasa yang perlu digunakan oleh mereka. Adalah sia-sia menghabiskan masa mengajar bahasa pertuturan, sedangkan apabila tamat persekolahan dan berada dalam masyarakat mereka tidak menggunakannya. Walau bagaimanapun, berteraskan iklim semasa pendidikan untuk orang pekak di Malaysia, pendekatan isyarat adalah paling sesuai digunakan sebagai medium penyampai ilmu atau bahasa persekolahan.

Walaupun pendekatan pengajaran bahasa silih berganti, pencapaian akademik pelajar-pelajar pekak masih berada di tahap rendah. Selain itu, tidak ada penilaian dilakukan oleh mana-mana pihak tentang keberkesanan setiap pendekatan tersebut. Walau bagaimanapun, dengan penstrukturan baru Kementerian Pendidikan yang meletakkan pendidikan khas di bawah satu jabatan yang diketuai oleh pegawai tinggi kementerian berpangkat Timbalan Ketua Pengarah, diharapkan satu perubahan besar dapat dilakukan bagi membantu golongan ini mendapat pendidikan terbaik sesuai dengan kebolehan dan potensi yang ada pada golongan ini.

Goh & Teh (1993)

Goh & Teh dalam kajian yang komprehensif telah mengkaji penulisan pelajar pekak di Sekolah Menengah Pekak Persekutuan Pulau Pinang dengan berdasarkan Teori

Transformasi Generatif. Berdasarkan sebuah karangan yang bertajuk “Musim Buah-buahan di Kampung Saya” yang ditulis oleh seorang pelajar pekak, Goh & Teh telah meneliti karangan tersebut daripada aspek semantik dan mendapati penulisan pelajar berkenaan banyak dipengaruhi oleh gejala-gejala kepekakan yang menyukarkan kefahaman pembaca. Terdapat ciri-ciri seperti penambahan perkataan tidak bermakna, pengguguran imbuhan dan kata dan penggunaan kata yang salah dalam ayat yang dihasilkan. Semuanya menggambarkan kesukaran pelajar pekak menyampaikan sesuatu idea dalam medium tulisan.

Dalam analisis peringkat frasa, didapati pola pembentukan frasa oleh pelajar pekak adalah berlainan dengan pola bahasa Melayu. Antara kelamahan yang didapati ialah dalam aspek penggunaan kata penerang, kata kerja dan sebagainya. Hal yang demikian ini adalah disebabkan pengaruh bahasa isyarat natif dalam tulisan mereka. Pada peringkat ayat, didapati pola binaan ayat mereka adalah berlainan dengan ayat bahasa Melayu, kelainan ini bukan akibat daripada kesalahan yang dilakukan tetapi ayat-ayat tersebut adalah umum dan lazim dalam tulisan pelajar pekak kerana didapati ramai sampel yang melakukan hal yang sama. Secara perbandingan, pelajar pekak dikatakan lemah dalam penulisan.

Kajian yang dilakukan oleh Goh & Teh (1993) melibatkan 95 orang pelajar pekak yang berusia antara 13 hingga 18 tahun. Dapatan kajian ini menunjukkan bahawa pelajar pekak membina ayat menurut pola tertentu dan tersendiri. Menurut pandangan Goh & Teh, ayat-ayat tulisan pelajar pekak tidak gramatis dan salah strukturnya. Kajian ini turut mendapati, dalam pembinaan ayat tulisan oleh pelajar pekak ditemui ciri-ciri seperti berikut:

- (i) Unsur subjek di dalam sesetengah ayat digugurkan sehingga ayat-ayat mereka kelihatan tidak lengkap
- (ii) Pelajar pekak menggunakan cara sendiri untuk menerangkan frasa nama (FN) iaitu penerang diasingkan daripada klausa utama
- (iii) Objek bagi kata kerja diletakkan di hadapan kata kerja
- (iv) Frasa keterangan tempat bagi sesuatu perbuatan kata kerja juga diletakkan di hadapan kata kerja
- (v) Kebanyakan pelajar pekak tidak dapat membezakan ayat pasif daripada ayat aktif. Mereka berkecenderungan menghasilkan ayat aktif walaupun kata kerja yang ditulis ialah kata kerja pasif yang mengandungi imbuhan “di _____”

Oleh itu, Goh & Teh merumuskan bahawa pola pembinaan ayat yang istimewa atau ganjil menunjukkan bahawa kebanyakan pelajar pekak belum dapat menguasai sintaksis ayat bahasa Melayu kerana mereka lebih banyak terpengaruh dengan bahasa isyarat yang digunakan.

Abdullah Yusoff & Che Rabiah Binti Mohamed (2004)

Kajian yang dijalankan oleh Abdullah Yusoff & Che Rabiah Mohamed (2004) berjudul *Penguasaan Bahasa Melayu dalam Kalangan Murid Pekak: Suatu Sorotan Dari Perspektif Linguistik*. Kajian ini dijalankan untuk mengenal pasti faktor-faktor yang menyukarkan pelajar pekak menguasai bahasa Melayu, dan faktor-faktor yang menyebabkan beberapa orang murid pekak berjaya dengan cemerlang dalam bahasa Melayu. Berdasarkan maklumat daripada Persekutuan Orang Pekak Malaysia (Wawancara pengkaji dengan Presidennya 2004), mereka yang berjaya melanjutkan pelajaran ke universiti tempatan ialah mereka yang cemerlang dalam bahasa Melayu dan mampu menulis dengan baik dalam bahasa berkenaan. Beliau mempersoalkan adakah faktor Bahasa Melayu Kod Tangan (BMKT) kurang berjaya menyampaikan bahasa Melayu atau kelemahan guru dalam menguasai BMKT, atau faktor pengajaran dan pembelajaran, atau faktor masalah pekak yang menghalang urid pekak

berjaya dalam akademik? Beliau juga mempersoalkan adakah ciri-ciri bahasa Melayu yang kompleks menjadi penyebab kesukaran mereka menguasai bahasa Melayu?

Dapatan kajian mereka mendapati, pelajar pekak lemah dalam penguasaan bahasa Melayu antaranya adalah kerana bahasa Melayu merupakan satu bentuk bahasa yang dikelaskan sebagai aglutinatif yang bermaksud pembentukan katanya mengalami proses yang boleh mengubah makna dan kelas kata sesuatu kata. Beliau menjelaskan bahawa dalam bahasa Melayu terdapat beberapa cara sesuatu kata dibentuk, iaitu sama ada secara kata akar, berimbunan, bermajmuk atau berganda. Bagi murid pekak, kata akar yang lazim diguna pakai tidak begitu sukar dikuasai tetapi jika sesuatu kata mengalami proses pengimbuhan, pemajmukan dan penggandaan, kata tersebut sangat sukar dikuasai. Hal ini mengelirukan pemahaman dan penggunaan mereka kerana sifat bahasa Melayu yang boleh mengubah makna dan kelas kata sesuatu kata apabila mengalami proses tersebut.

Selain itu, pengkaji juga membuktikan bahawa murid pekak bermasalah dari segi pendengaran boleh membawa kepada kesukaran untuk memahami pertuturan. Murid pekak tidak mampu menyebut perkataan dan ayat-ayat bahasa Melayu dengan jelas. Hal ini berkait rapat dengan ketidakmampuan mereka mendengar. Mereka sukar memahami bahasa lisan, dan ini menimbulkan kesukaran untuk mereka berinteraksi dalam bahasa lisan. Pengkaji juga mendapati murid pekak juga lemah dalam pemahaman. Kebanyakan daripada mereka tidak dapat memahami percakapan lisan. Sebilangan kecil daripada mereka dapat menangkap makna daripada gerak bibir, dan ada juga yang dapat memahaminya berdasarkan pendengaran yang masih ada pada mereka.

Pengkaji menyatakan bahawa kerjasama antara ibu bapa dan ahli keluarga sangat penting bagi memastikan proses pemerolehan bahasa Melayu berjalan dan berlaku secara semula jadi. Mereka yang terlibat dalam bidang perubatan dan kesihatan pula bertanggungjawab mengdiagnosis kepekakan, memberikan nasihat kepakaran dalam penyediaan alat bantu pendengaran dan latihan-latihan awal yang berkaitan dengan bahasa. Guru pula hendaklah berusaha mewujudkan pengajaran dan pembelajaran dengan pedadogi yang berkesan supaya murid mampu menguasai bahasa Melayu. Di samping itu, murid pekak perlu disedarkan bahawa pencapaian yang baik dalam peperiksaan selalunya mempunyai peluang yang lebih cerah untuk menikmati kehidupan yang lebih selesa.

METODOLOGI KAJIAN

Penyelidikan ini merupakan satu kajian kes iaitu kajian lapangan yang dilakukan di sebuah sekolah menengah harian di Johor iaitu di Sekolah Menengah Kebangsaan Dato Bentara Dalam Segamat (SMKDBDS). Di SMKDBDS terdapat satu program khas iaitu Program Pendidikan Khas Integrasi (Bermasalah Pendengaran) yang terletak di Kilometer 3, Jalan Genuang, Segamat, Johor. Kajian ini cuba melihat sejauh manakah tahap penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran.

Data berkaitan bahasa pertuturan dan bahasa isyarat dalam pengajaran dan pembelajaran bahasa Melayu dalam kalangan pelajar bermasalah pendengaran diperoleh dengan menjalankan kajian ke atas subjek kajian di kawasan yang telah ditetapkan. Kajian ini dilakukan sepanjang tempoh sesi persekolahan berlangsung iaitu bermula dari bulan Januari hingga Mac 2017. Data diperolehi melalui rakaman video dan rakaman suara. Penggunaan teknik rakaman ini disadari oleh responden, tetapi mereka tidak mengetahui aspek yang dikaji kerana mereka tidak diberitahu aspek yang difokuskan dalam penyelidikan ini. Selain itu,

pengkaji juga memperoleh data menggunakan teknik pemerhatian. Melalui teknik ini, pengkaji membuat pemerhatian terhadap kehidupan harian atau perjalanan seharian murid-murid pekak ini di sekolah berkenaan. Di samping itu, untuk mengukuhkan lagi data yang diperolehi melalui rakaman ini, pengkaji juga akan menggunakan borang soal selidik. Dalam kajian ini, pengkaji turut menggunakan borang soal selidik untuk mendapatkan maklumat daripada subjek kajian. Dalam borang soal selidik ini, terdapat tiga bahagian penting iaitu bahagian pertama ialah mengenai latar belakang responden iaitu jantina, umur dan latar belakang sosial. Bahagian kedua pula adalah berkenaan kaedah pengajaran dan pembelajaran bahasa Melayu yang digunakan di sekolah, dan bahagian ketiga pula berupa soalan-soalan yang akan dapat melihat sejauh manakah penguasaan pelajar-pelajar ini dalam bahasa Melayu. Borang soal selidik ini akan diberikan kepada kesemua pelajar yang menjadi subjek kajian ini.

DAPATAN KAJIAN

Dapatan Deskriptif Ujian Kefahaman Perkataan, Frasa Dan Kemahiran Menghubungkan Perkataan dalam Ayat

Bagi menjawab objektif kajian yang pertama iaitu untuk menganalisis tahap penguasaan pelajar bermasalah pendengaran di SMK Dato' Bentara Dalam Segamat, satu ujian kefahaman dan ujian kemahiran telah dijalankan untuk menganalisis sejauhmanakah penguasaan pelajar bermasalah pendengaran dalam bahasa Melayu. Analisis deskriptif telah dijalankan ke atas ujian kefahaman perkataan, frasa dan kemahiran menyusun ayat. Huraian dapatan deskriptif ini dibuat mengikut bahagian-bahagian yang tertentu.

Jadual 1 Analisis Ujian Kefahaman Perkataan Pelajar Bermasalah Pendengaran

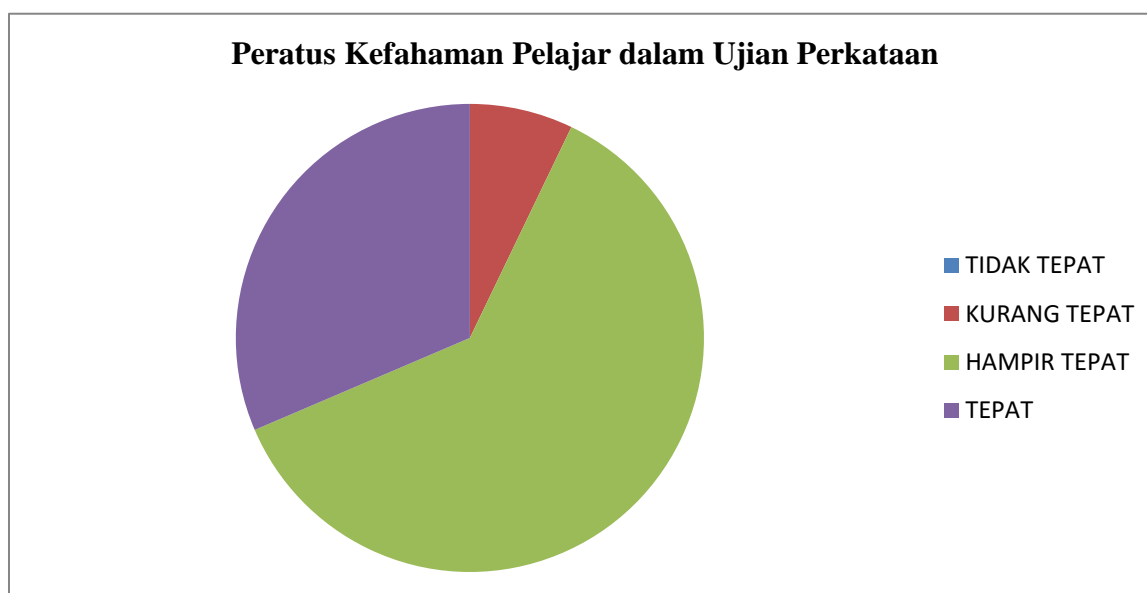
Bil	Item	TT	KT	HT	T	ST
1	Kapal terbang	0	0	2	5	0
2	Rumah	0	0	0	7	0
3	Sekolah	0	0	1	6	0
4	Kucing	0	0	5	2	0
5	Pintu	0	0	6	1	0
6	Kereta	0	0	6	1	0
7	Air	0	2	5	0	0
8	Ayah	0	0	7	0	0
9	Angka	0	2	5	0	0
10	Durian	0	1	6	0	0

Petunjuk: TT = Tidak Tepat, KT = Kurang Tepat, HT = Hampir Tepat, T = Tepat, ST = Sangat Tepat

Jadual 1 di atas menunjukkan skor yang diperolehi oleh pelajar-pelajar bermasalah pendengaran melalui ujian kefahaman perkataan yang telah diberikan. Dapatan deskriptif

menunjukkan tahap kefahaman perkataan menggunakan ujian kefahaman perkataan adalah pada tahap hampir tepat secara keseluruhannya. Dilihat secara terperinci bagi tiap-tiap soalan kefahaman pada ujian kefahaman perkataan, bagi soalan pertama iaitu perkataan ‘kapal terbang’ sebanyak 76.4% pelajar memberikan jawapan yang tepat, manakala 28.6% lagi memberikan jawapan yang hampir tepat.

Seterusnya bagi perkataan ‘rumah’, kesemua pelajar memberikan jawapan yang tepat iaitu sebanyak 100%. Bagi perkataan ketiga pula iaitu perkataan ‘sekolah’, 88.7% ataupun sebanyak enam orang pelajar memberikan jawapan yang tepat manakala hanya seorang pelajar sahaja yang memberikan jawapan hampir tepat iaitu sebanyak 14.3%. Seterusnya, bagi perkataan keempat pula iaitu ‘kucing’, 76.4% atau pun seramai 5 orang pelajar memberikan jawapan yang hampir tepat, manakala dua orang pelajar lagi iaitu 28.6% memberikan jawapan yang tepat bagi perkataan ini. Seterusnya, bagi ujian perkataan ‘pintu’ enam orang pelajar memberikan jawapan yang hampir tepat iaitu membawa peratusan sebanyak 88.7%, manakala seorang pelajar memberikan jawapan yang tepat. Seterusnya bagi perkataan ‘kereta’ sebanyak 88.7% pelajar memberikan jawapan yang hampir tepat, manakala 14.3% pelajar memberikan jawapan yang tepat. Bagi perkataan ‘air’ pula, sebanyak 28.6% pelajar memberikan jawapan yang kurang tepat, manakala baki 76.4% lagi memberikan jawapan yang hampir tepat. Bagi perkataan ‘ayah’ pula, kesemua pelajar memberikan jawpaan yang hampir tepat dengan peratusannya 100%. Bagi perkataan ‘angka’ pula, sebanyak dua orang pelajar atau 28.6% memberikan jawapan yang kurang tepat, manakala 76.4% lagi memberikan jawpan yang hampir tepat. Akhir sekali, bagi perkataan ‘durian’ hanya seorang pelajar yang memberikan jawapan yang kurang tepat, manakala enam orang pelajar atau 88.7% memberikan jawapan yang hampir tepat. Secara keseluruhannya, jawapan yang diberikan oleh pelajar bermasalah pendengaran melalui ujian kefahaman perkataan ini secara puratanya adalah hampir tepat. Peratus keseluruhan ujian kefahaman perkataan ini juga dapat dilihat secara jelas dalam gambar rajah di bawah ini:



Rajah 1 Peratus Kefahaman Pelajar dalam Ujian Perkataan

4.3.2 Analisis Deskriptif Ujian Kefahaman Frasa

Bagi ujian kefahaman frasa pula, skor yang diperoleh daripada pelajar ditunjukkan dalam jadual yang berikut :

Jadual 2 Analisis Ujian Kefahaman Frasa Pelajar Bermasalah Pendengaran

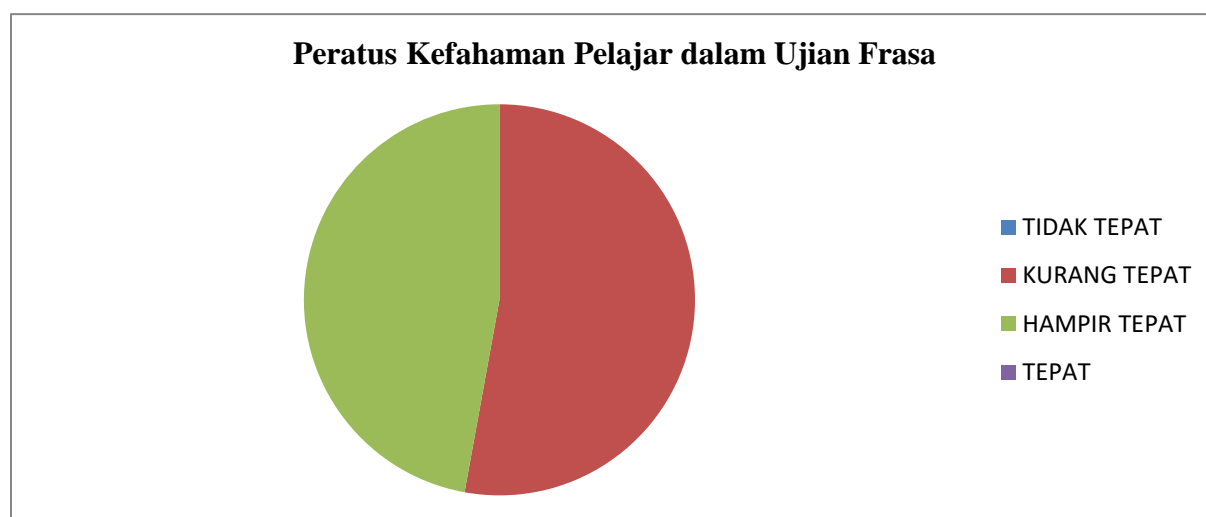
Bil	Item	TT	KT	HT	T	ST
1	kawan baik	0	5	2	0	0
2	Rumah besar	0	4	3	0	0
3	Baju sekolah	0	4	3	0	0
4	Air minuman	0	5	2	0	0
5	Padang bola	0	3	4	0	0
6	Kerusi meja	0	1	6	0	0
7	Bilik darjah	0	5	2	0	0
8	Buku tulis	0	1	6	0	0
9	Guru besar	0	2	5	0	0
10	Pinggan mangkuk	0	7	0	0	0

Petunjuk: TT = Tidak Tepat, KT = Kurang Tepat, HT = Hampir Tepat, T = Tepat, ST = Sangat Tepat

Jadual 2 di atas menunjukkan skor yang diperoleh oleh pelajar-pelajar bermasalah pendengaran melalui ujian kefahaman frasa yang telah diberikan. Dapatan deskriptif menunjukkan tahap kefahaman perkataan menggunakan ujian kefahaman perkataan adalah pada tahap kurang tepat ataupun kurang memuaskan secara keseluruhannya. Dilihat secara terperinci bagi tiap-tiap soalan kefahaman pada ujian kefahaman frasa, bagi soalan pertama iaitu frasa ‘kawan baik’ sebanyak 76.4% pelajar memberikan jawapan yang kurang tepat, manakala 28.6% lagi memberikan jawapan yang hampir tepat.

Seterusnya bagi frasa ‘rumah besar’, sebanyak 57.7% ataupun seramai empat orang pelajar memberikan jawapan yang kurang tepat, manakala 42.3% lagi memberikan jawapan yang hampir tepat. Bagi frasa ketiga pula iaitu frasa ‘baju sekolah’ 57.7% ataupun seramai empat orang pelajar memberikan jawapan yang kurang tepat, manakala hanya tiga orang pelajar sahaja yang memberikan jawapan hampir tepat iaitu sebanyak 42.3%. Seterusnya, bagi frasa keempat pula iaitu ‘air minuman’, 76.4% atau pun seramai lima orang pelajar memberikan jawapan yang kurang tepat, manakala dua orang pelajar lagi iaitu 28.6% memberikan jawapan yang hampir tepat bagi frasa ini. Seterusnya, bagi ujian frasa ‘padang bola’ tiga orang pelajar memberikan jawapan yang kurang tepat iaitu membawa peratusan sebanyak 42.3%, manakala empat orang pelajar memberikan jawapan yang hampir tepat iaitu 57.7%. Seterusnya bagi frasa ‘kerusi meja’ sebanyak 88.7% pelajar memberikan jawapan yang hampir tepat, manakala 14.3% pelajar memberikan jawapan yang tepat. Bagi frasa ‘bilik darjah’ pula sebanyak 28.6% pelajar memberikan jawapan yang hampir tepat, manakala baki

76.4% lagi memberikan jawapan yang kurang tepat. Bagi frasa ‘buku tulis’ pula seorang pelajar sahaja memberikan jawapan yang kurang tepat atau 14.3%, manakala bagi 88.7% memberikan jawpan yang hampir tepat bagi frasa ini. Bagi frasa ‘guru besar’ pula seramai dua orang pelajar atau 28.6% memberikan jawapan yang kurang tepat, manakala 76.4% lagi memberikan jawapan yang hampir tepat. Akhir sekali, bagi frasa ‘pinggan mangkuk’ kesemua pelajar memberikan jawapan yang kurang tepat. Secara keseluruhannya, jawapan yang diberikan oleh pelajar bermasalah pendengaran melalui ujian kefahaman frasa ini secara puratanya adalah berada pada tahap yang kurang memuaskan. Dapatan ini dapat dilihat dengan lebih jelas lagi dalam bentuk peratusan seperti gambar rajah di bawah ini.



Rajah 2 Peratus Kefahaman Pelajar dalam Ujian Frasa

4.3.3 Analisis Deskriptif Ujian Kemahiran Menghubungkan Perkataan dalam Ayat

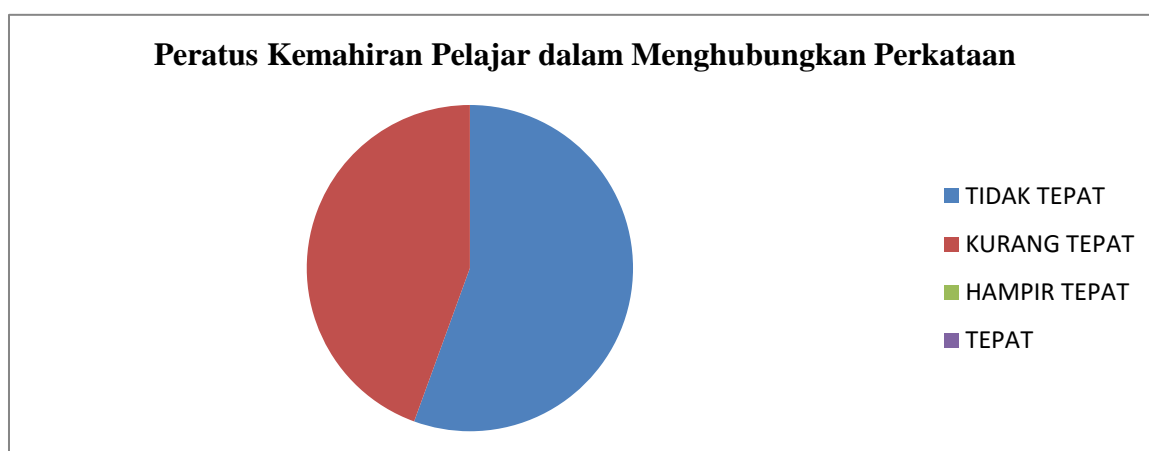
Bagi ujian kemahiran menghubungkan perkataan dalam ayat pula, skor yang diperoleh daripada pelajar ditunjukkan dalam jadual yang berikut:

Jadual 3 Analisis Kemahiran Pelajar dalam Menghubungkan Perkataan

Bil	Item	TT	KT	HT	T	ST
1	bilik besar dan tidurnya bersih	3	4	0	0	0
2	baju saya berwarna abang biru	5	2	0	0	0
3	pelajar tong membuang sampah ke dalam	3	4	0	0	0
4	mereka sedang kerusi menyusun dan meja di dalam bilik	5	2	0	0	0
5	ibunya menyediakan sedang makanan di atas meja	2	5	0	0	0
6	anak hitam kucing adik saya berwarna	2	5	0	0	0
7	komputer di atas itu saya meletakkan meja	6	1	0	0	0
8	dia dengan bermain bola adiknya di padang	4	3	0	0	0
9	sekolah dengan Ali berhampiran rumahnya	5	2	0	0	0

Jadual 3 di atas menunjukkan skor yang diperoleh oleh pelajar-pelajar bermasalah pendengaran melalui ujian kemahiran menghubungkan ayat yang telah diberikan. Dapatan deskriptif menunjukkan tahap kemahiran pelajar menggunakan kemahiran menghubungkan ayat adalah pada tahap tidak tepat ataupun tidak memuaskan secara keseluruhannya. Dilihat secara terperinci bagi tiap-tiap soalan kemahiran menghubungkan ayat, bagi soalan pertama iaitu ayat ‘ bilik besar dan tidurnya bersih’ sebanyak 42.3% pelajar memberikan jawapan yang tidak tepat, manakala 57.7% lagi memberikan jawapan yang kurang tepat.

Seterusnya bagi ayat ‘baju saya berwarna abang biru’, sebanyak 76.4% ataupun seramai lima orang pelajar yang memberikan jawapan yang tidak tepat, manakala 28.6% pelajar memberikan jawapan yang kurang tepat. Bagi ayat ketiga pula iaitu ayat ‘pelajar tong membuang sampah ke dalam’, 42.3% ataupun seramai tiga orang pelajar memberikan jawapan yang tidak tepat, manakala 57.7% pelajar memberikan jawapan yang kurang tepat. Seterusnya, bagi ayat keempat pula iaitu ‘mereka sedang kerusi menyusun dan meja di dalam bilik’, 76.4% atau pun seramai 5 orang pelajar memberikan jawapan yang tidak tepat, manakala dua orang pelajar lagi iaitu 28.6% memberikan jawapan yang kurang tepat bagi ayat ini. Seterusnya, bagi ujian ayat ‘ibunya menyediakan sedang makanan di atas meja’ dua orang pelajar memberikan jawapan yang tidak tepat iaitu membawa peratusan sebanyak 28.6%, manakala lima orang pelajar atau 76.4% memberikan jawapan yang kurang tepat. Seterusnya bagi ayat ‘anak hitam kucing adik saya berwarna’ seramai dua orang pelajar memberikan jawapan yang tidak tepat iaitu membawa peratusan sebanyak 28.6%, manakala lima orang pelajar atau 76.4% memberikan jawapan yang kurang tepat. Bagi ayat ‘komputer di atas itu saya meletakkan meja’ pula, sebanyak 88.7% pelajar memberikan jawapan yang tidak tepat, manakala baki 14.3% lagi memberikan jawapan yang kurang tepat. Bagi ayat ‘dia dengan bermain bola adiknya di padang’ pula sebanyak 57.7% orang pelajar memberikan jawapan yang kurang tepat dan 42.3% atau tiga orang pelajar lagi memberikan jawapan yang kurang tepat. Akhir sekali, bagi ayat ‘sekolah dengan Ali berhampiran rumahnya’, sebanyak 76.4% ataupun seramai lima orang pelajar telah memberikan jawapan yang tidak tepat, manakala sebanyak 28.6% lagi memberikan jawapan yang kurang tepat. Secara keseluruhannya, jawapan yang diberikan oleh pelajar bermasalah pendengaran melalui ujian kemahiran menghubungkan perkataan dalam ayat adalah berada di tahap yang tidak tepat ataupun tidak memuaskan. Dapatan ini dapat dilihat dengan lebih jelas lagi dalam bentuk peratusan seperti gambar rajah di bawah ini.



Rajah 3 Peratus Kemahiran Pelajar dalam Menghubungkan Perkataan

Faktor-faktor Yang Mempengaruhi Tahap Penguasaan Bahasa Melayu dalam kalangan Pelajar Bermasalah Pendengaran

Faktor Kecacatan Fizikal

Kanak-kanak pekak yang berada pada peringkat bayi lagi sudah dikesan kecacatannya dan mendapat latihan awal, dapat diajar berbahasa dengan cara pertuturan. Hal ini demikian kerana kanak-kanak ini didedahkan kepada bunyi-bunyi bahasa pada peringkat awal lagi. Dengan cara ini, mereka dapat mendiskriminasikan bunyi-bunyi bahasa dan bukan bahasa serta dapat menerima dan menghasilkan bahasa dengan cepat. Pertuturannya dapat menyamai bahasa manusia normal. Walau bagaimanapun, darjah kecacatan memainkan peranan yang penting. Tentulah tidak munasabah jika mereka yang menghadapi kecacatan pekak teruk diajar dengan menggunakan kaedah pertuturan. Bagi yang pekak teruk, bacaan bibir dan bahasa isyarat adalah paling sesuai. Pada mereka, bunyi bahasa tidak wujud. Oleh itu, isyarat adalah medium semula jadi dan sesuai dijadikan alat untuk berkomunikasi.

Faktor Sukatan Pelajaran

Faktor seterusnya dapat dilihat pada sukatan pelajaran yang digunakan sehingga kini oleh semua sekolah Pendidikan Khas Integrasi Bermasalah Pendengaran. Sukatan pelajaran ini tidak dapat membantu meningkatkan tahap pencapaian yang baik dalam penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran. Hal ini berikutan sebahagian besar pelajar bermasalah pendengaran tidak dapat mengikuti dan menguasai bahasa Melayu dengan baik.

Faktor Guru

Berdasarkan daripada soal selidik yang telah diberikan kepada guru-guru, pengkaji beranggapan guru juga menjadi faktor kepada kelemahan dalam tahap penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran. Keadaan ini ditunjukkan melalui jadual di bawah ini.

Jadual 4 Latar Belakang Guru Yang Mengajar Pelajar Masalah Pendengaran

Profil	Guru 1	Guru 2
	(Responden Pertama)	(Responden Kedua)
Umur	31	42
Jantina	Perempuan	Perempuan
Bangsa	Melayu	Melayu

Berdasarkan Jadual 4, responden guru yang diambil hanya seramai dua orang. Berdasarkan kajian yang dijalankan, seorang guru berumur 31 tahun dan seorang lagi berumur 42 tahun.

Kedua-dua guru tersebut adalah perempuan dan berbangsa Melayu. Jika dilihat dari segi umur, kedua-dua guru tersebut boleh dikatakan masih muda, dan boleh dikatakan kedua-dua orang guru ini belum lagi mencapai pengalaman yang lama, iaitu tahap pengalaman yang boleh menjadikan mereka guru yang berjaya.

Perbincangan dan Rumusan

Dapatan penyelidikan ini menunjukkan bahawa tahap penguasaan pelajar bermasalah pendengaran, khususnya dalam kefahaman perkataan, kefahaman frasa dan kemahiran menghubungkan perkataan dalam sesebuah ayat masih berada pada tahap yang lemah. Kebanyakan pelajar masih tidak dapat menguasai beberapa aspek dengan baik khususnya aspek menghubungkan perkataan dalam sesebuah ayat, atau dengan kata lain tahap penguasaan aspek sintaksis pelajar-pelajar bermasalah pendengaran ini berada di tahap yang lemah. Hal ini dapat dilihat menerusi jawapan yang diberikan dalam ujian yang telah diadakan.

Berdasarkan ketiga-tiga aspek yang diuji, pengkaji mendapati bahawa pelajar-pelajar pendidikan khas memperoleh peratusan yang baik pada bahagian kefahaman perkataan. Namun peratusan bagi ujian kefahaman frasa dan ujian kemahiran menghubungkan perkataan dalam ayat menunjukkan peratusan yang lemah, berdasarkan hasil jawapan yang diberikan pelajar kebanyakannya tidak tepat. Pengkaji mendapati faktor pencapaian yang lemah dalam bahasa Melayu adalah disebabkan dipengaruhi oleh faktor-faktor sampingan seperti faktor kecacatan, faktor sikap dan kurang berminat dalam pelajaran bahasa Melayu.

Berdasarkan hasil penyelidikan, pengkaji mendapati bahawa kaedah pengajaran dan pembelajaran bahasa Melayu yang digunakan oleh guru adalah kaedah tradisional iaitu Kaedah Komunikasi Seluruh. Penggunaan kaedah Komunikasi Seluruh khususnya Bahasa Melayu Kod Tangan (BMKT) didapati menunjukkan hasil yang tidak berkesan dalam pengajaran dan pembelajaran bahasa Melayu terhadap pelajar-pelajar bermasalah pendengaran ini. Dapatan daripada hasil temu bual yang telah dijalankan dengan guru-guru dan murid-murid juga menyatakan bahawa kaedah ini didapati tidak berkesan.

Justeru, pengkaji mencadangkan satu penelitian baru berkenaan kaedah pengajaran dan pembelajaran yang berkesan perlu difikirkan untuk digunakan bagi meningkatkan pencapaian pelajar dalam penguasaan bahasa Melayu. Hasil kajian yang telah dijalankan oleh Safani Bari (2012) untuk kajian Ijazah Doktor Falsafahnya menyarankan bahawa kaedah kontekstual terbukti lebih berkesan dan dapat meningkatkan penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran. Beliau telah menjalankan kajian dalam kalangan pelajar pendidikan khas di beberapa buah sekolah dengan menggunakan dua kaedah pengajaran dan pembelajaran bahasa Melayu. Eksperimen pertama yang dijalankan adalah menggunakan kaedah tradisional iaitu pengajaran dan pembelajaran Komunikasi Seluruh (Bahasa Melayu Kod Tangan). Hasil daripada eksperimen pertama ini menunjukkan pencapaian pelajar adalah berada di tahap yang tidak memuaskan atau dengan kata lain para pelajar bermasalah pendengaran lemah dalam menguasai bahasa Melayu. Seterusnya, beliau telah menjalankan kajian terhadap kumpulan murid yang sama dengan menggunakan kaedah kontekstual dalam pengajaran dan pembelajaran bahasa Melayu. Hasilnya, para pelajar menunjukkan peningkatan dalam penguasaan bahasa Melayu dan hampir dapat menguasai bahasa Melayu dengan baik. Justeru, pengkaji menyimpulkan bahawa kaedah kontekstual merupakan antara kaedah alternatif yang boleh digunakan untuk meningkatkan keberkesanan proses pengajaran dan pembelajaran.

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Bahasa Isyarat dalam Pengajaran dan Pembelajaran Bahasa Melayu: Satu Kajian Kes di SMK Dato' Bentara Dalam Segamat

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ABSTRACT

Kajian ini dilakukan untuk mengenal pasti tahap penguasaan bahasa isyarat dalam kalangan pelajar pekak dan bisu. Kajian ini dijalankan di Sekolah Menengah Kebangsaan Dato' Bentara Dalam Segamat, Johor, iaitu kelas Program Pendidikan Khas Integrasi (Masalah Pendengaran). Bagi mencapai tujuan tersebut, kajian ini telah memberikan ujian karangan kepada tujuh orang pelajar kelas pendidikan khas yang mengalami masalah pendengaran teruk. Kajian ini turut mengedarkan borang soal selidik kepada para pelajar dan guru untuk mengenal pasti faktor-faktor yang mempengaruhi tahap penguasaan bahasa isyarat dalam kalangan para pelajar pekak dan bisu. Analisis data kajian menunjukkan tahap penguasaan bahasa Melayu masih berada pada tahap yang agak lemah. Dapatan menunjukkan antara faktor yang mempengaruhi tahap penguasaan bahasa Melayu yang lemah ialah faktor kecacatan, minat, peranan ibu bapa dan guru, bentuk sukatan pelajaran dan faktor bahasa isyarat itu sendiri. Kajian ini mencadangkan beberapa langkah untuk menambah baik prestasi pelajar pekak dan bisu dalam pengajaran dan pembelajaran bahasa Melayu. Antara langkah yang dicadangkan ialah mengemas kini dan melaksanakan pendekatan, kaedah dan teknik pedadogi pengajaran bahasa Melayu yang bersesuaian dengan keupayaan pelajar pekak dan bisu, dan penggemblengan tenaga secara kolaboratif, iaitu antara semua pihak baik pelajar, guru, ibu bapa, Kementerian Pendidikan Malaysia dan masyarakat dalam mempertingkatkan prestasi pelajar pekak dan bisu. Kajian ini telah dapat mengenal pasti cara para pelajar pekak mempelajari dan menguasai bahasa Melayu, serta kesukaran mereka dalam menguasai bahasa Melayu.

Keywords: Bahasa isyarat, pedagogi bahasa, pelajar pekak dan bisu, Program Pendidikan Khas dan tahap penguasaan,

PENGENALAN

Pendengaran memainkan peranan penting untuk manusia menguasai pertuturan (Mischbook & Cole 1996). Apabila seseorang kanak-kanak mengalami masalah pendengaran, ia memberi kesan terhadap perkembangan diri kanak-kanak tersebut walaupun mereka mempunyai keupayaan kognitif seperti kanak-kanak biasa. Hal ini menyebabkan mereka sukar untuk menguasai pertuturan. Masalah pendengaran boleh menyebabkan kanak-kanak mengalami kelewatan dan kegagalan dalam menguasai pertuturan dan seterusnya mengalami kesukaran untuk menguasai bahasa. Kegagalan menguasai bahasa juga mengakibatkan kesukaran untuk berkomunikasi, belajar dan juga menyesuaikan diri dalam persekitaran sosial seterusnya memberi kesan kepada pencapaian akademik. Deria dengar memainkan peranan yang sangat penting dan inilah yang menjadi penghalang utama dalam kalangan kanak-kanak khas bermasalah pendengaran. Di Malaysia, murid-murid yang dikategorikan sebagai bermasalah pendengaran disahkan oleh doktor tahap kehilangan pendengaran mereka (Jabatan Audiologi Sains Pertuturan HUKM 1998). Murid-murid bermasalah pendengaran ini memasuki persekolahan seperti murid-murid biasa tetapi mereka bersekolah di sekolah-sekolah yang mempunyai program pendidikan khas (Jabatan Pendidikan Khas, 1998).

Murid-murid bermasalah pendengaran menggunakan beberapa kaedah komunikasi seperti bahasa isyarat, bacaan bibir, ejaan jari, gerak badan, mimik muka, pertuturan kiu dan pertuturan biasa (Clark 1989; Oyer, Hall & Haas 1995). Kaedah komunikasi yang menggabungkan beberapa kaedah seperti bahasa isyarat, oral dan mimik muka dinamakan sebagai kaedah komunikasi seluruh (Oyer, Hall & Haas 1995). Kaedah Komunikasi Seluruh merupakan kaedah rasmi yang digunakan di sekolah-sekolah masalah pendengaran di Malaysia (Jabatan Pendidikan Khas, 2000). Walau bagaimanapun, dalam kehidupan seharian kaedah komunikasi yang digunakan oleh kanak-kanak bermasalah pendengaran adalah bahasa isyarat sahaja.

PERMASALAHAN KAJIAN

Jika dilihat sekali imbas, murid-murid bermasalah pendengaran kelihatan sama dari segi fizikal dengan murid-murid biasa. Namun hakikatnya mereka sebenarnya adalah berbeza dalam beberapa aspek yang lain, khususnya dari segi perkembangan bahasa, komunikasi, sosial, emosi dan kognitif. Menurut Chua Tee Tee & Koh Boh Boon (1992), murid-murid bermasalah pendengaran menghadapi tiga jenis kesukaran iaitu tidak dapat mendengar bunyi-bunyi pertuturan, tidak dapat bertutur dan tidak dapat berfikir seperti kanak-kanak biasa. Wood, Griffith & Howarth (1986) menyatakan bahawa masalah pendengaran bukan sahaja memberi kesan kepada kekurangan dalam input sensori tetapi juga dalam interaksi dengan orang dewasa dan kanak-kanak sebaya. Kanak-kanak bermasalah pendengaran banyak bergantung kepada deria lihat dan komunikasi melalui isyarat untuk mendapatkan input maklumat. Walau bagaimanapun, dari segi perkembangan fizikal, motor kasar dan motor halus, tidak terdapat perbezaan yang ketara antara kanak-kanak bermasalah pendengaran dengan kanak-kanak biasa (Chua Tee Tee & Koh Boh Boon 1992).

Deria pendengaran merupakan satu saluran penting dalam proses menerima maklumat dan ilmu pengetahuan, khususnya dalam proses pengajaran dan pembelajaran, selain daripada deria lihat, bau, sentuh dan rasa. Namun di antara kelima-lima deria tersebut, deria pendengaranlah yang membantu dan memudahkan proses pembelajaran dan komunikasi. Masalah pendengaran bukan sahaja merupakan ancaman utama terhadap komunikasi seseorang individu tetapi turut menjejaskan perkembangan akademik, rutin kehidupan harian, kefahaman mengenai apa yang dilihat dan apa yang sebenarnya berlaku di persekitaran. Sesuatu perkataan yang diisyaratkan biasanya tiada kaitan dengan perkataan bertulis melalui suku kata atau ejaan. Oleh yang demikian, apa-apa yang diisyaratkan oleh guru di dalam pengajaran sukar dihubungkan dengan perkataan oleh murid bermasalah pendengaran (Sylvia & Ysseldyke 1991).

Kaedah Komunikasi Seluruh (KS) yang digunakan di Malaysia merupakan kaedah yang menggabungkan kemahiran pertuturan, isyarat, bacaan bibir, gerakan badan dan ejaan jari. Bahasa isyarat yang digunakan dalam KS di sekolah ialah KTBM yang mana ia diisyaratkan satu persatu mengikut laras bahasa seperti di dalam bahasa Melayu persuratan sewaktu digunakan di dalam interaksi (Abdullah 1995; Jabatan Pendidikan Khas 2000). Komunikasi Seluruh hanya digunakan dalam kalangan kanak-kanak bermasalah pendengaran dan guru sahaja. Masalah utama kanak-kanak bermasalah pendengaran ialah mengaitkan maksud di antara isyarat, pertuturan dan tulisan. Isyarat digunakan sewaktu interaksi tetapi isyarat tidak dihubungkan dengan tulisan kerana buku teks yang ada tidak mengandungi isyarat. Dalam kehidupan harian juga mereka hanya menggunakan isyarat apabila mereka berinteraksi sesama mereka, manakala Bahasa Isyarat Malaysia (BIM) hanya menekankan kepada maksud komunikasi sahaja.

Selain itu, sukar bagi murid-murid bermasalah pendengaran untuk mendapatkan bahan bacaan bertulis yang mengandungi bahasa isyarat sama ada buku atau akhbar. Oleh yang demikian, isyarat yang digunakan dalam komunikasi merupakan media yang tidak ada kaitan dengan apa yang dibaca melalui tulisan atau apa yang dilihat (Culatta & Tompkins 1999). Isyarat juga sebahagian besarnya tidak membawa makna atau maksud kecuali isyarat yang melambangkan perbuatan atau benda, contohnya isyarat ‘makan’ seperti perbuatan ‘makan’ dan ‘kera’ menggambarkan tingkahlaku kera (Ling 1989). Murid-murid bermasalah pendengaran juga lemah dalam menguasai kemahiran bahasa persuratan atau *written language* yang digunakan oleh orang biasa. Biasanya bahasa isyarat digunakan bertujuan untuk memahami maksud dalam sesuatu komunikasi sahaja tanpa mengambil kira susunan dan laras sesuatu bahasa (*British Association Teachers of Deaf* 2003). Secara umumnya, bahasa isyarat hanya digunakan untuk berkomunikasi tanpa mengambil kira struktur atau susunan, iaitu komunikasi berbentuk ringkas dan mudah difahami isi penting dalam berkomunikasi, tanpa ilustrasi seperti bahasa pertuturan atau bahasa persuratan. Bahasa isyarat juga berbentuk universal dan tidak berpaksi kepada mana-mana bahasa lisan (Ling 1989).

Di Malaysia, murid-murid bermasalah pendengaran mengambil kertas peperiksaan yang sama seperti murid-murid biasa. Dalam peperiksaan yang diambil, murid akan membaca soalan dan menjawab melalui tulisan tanpa bantuan isyarat atau sebutan (Lembaga Peperiksaan Malaysia 2000). Kajian oleh Moores (1996) dan Culatta & Tompkins (1999) mendapati bahawa kelemahan menghubungkan isyarat dan lisan serta tulisan menyebabkan mereka tidak memahami apa yang dibaca dan ketinggalan di belakang rakan-rakan biasa dalam pencapaian akademik, perkembangan sosial dan perkembangan mental. Di samping itu, murid-murid bermasalah pendengaran juga mengalami masalah untuk menulis struktur ayat mengikut laras bahasa Melayu dan kebanyakan ayat yang ditulis adalah mengikut perkataan yang diisyaratkan di dalam bahasa isyarat (Mayer & Lowerbraun 1990; Rawlings & Jensema 1997).

Murid-murid bermasalah pendengaran juga tidak menunjukkan sebarang peningkatan dalam peperiksaan sejak kaedah KS diperkenalkan hingga kini (Lembaga Peperiksaan Malaysia 2008). Kelemahan yang ketara adalah pencapaian dalam mata pelajaran yang melibatkan bahasa. Menurut rekod Peperiksaan Jabatan Pendidikan Wilayah (2008) dari tahun 1999 hingga 2008 menunjukkan bahawa seramai 250 orang murid telah menduduki peperiksaan UPSR. Seramai 77.2% daripada calon gagal atau mendapat pangkat E dalam Mata Pelajaran Bahasa Melayu Penulisan, 54.2% gagal dalam bahasa Melayu dan 69.0% gagal dalam Mata Pelajaran Sains. Kajian yang dijalankan oleh Abdullah Yusoff (1995) menunjukkan kebanyakan murid bermasalah pendengaran tidak memahami soalan peperiksaan yang diberikan dalam bentuk tulisan, walaupun mereka boleh berkomunikasi dengan baik menggunakan bahasa isyarat. Perkataan mudah yang biasa digunakan seperti ‘dan’, ‘dengan’, ‘adik’, ‘nasi’ dan ‘kawan’ tidak difahami oleh murid bermasalah pendengaran apabila diberikan dalam bentuk tulisan. Hal-hal seperti ini menyukarkan mereka memahami dan menjawab soalan. Di samping itu, murid-murid bermasalah pendengaran menulis ayat-ayat yang tidak gramatis dan tidak mengikut laras bahasa Melayu yang betul, juga merupakan faktor yang menyumbang kepada kegagalan di dalam peperiksaan (Lembaga Peperiksaan Malaysia 2008).

Murid-murid bermasalah pendengaran juga gagal menghuraikan jawapan yang hendak disampaikan kerana perbendaharaan kata yang sangat terhad (Abdullah 1995; Goh Ong

Sing & Teh Kian Hoe 1993). Mereka juga lemah dalam kemahiran berfikir secara kreatif dan kritis. Sesuatu aspek hanya dilihat secara konkrit, walaupun mereka sebenarnya mempunyai keupayaan mental yang sama seperti murid-murid biasa. Clark (1989) menggambarkan bahawa murid-murid bermasalah pendengaran tidak dilatih untuk menguasai kemahiran untuk memahami sesuatu kod isyarat dengan perkataan bertulis, sebutan atau maksud sesuatu perkataan. Oleh itu, apabila mereka diberikan bahan di dalam bentuk bertulis, mereka tidak dapat memahami maksud teks yang diberikan. Faktor lain yang mempengaruhi pencapaian akademik murid-murid bermasalah pendengaran ialah kaedah peperiksaan yang digunakan (Abdullah 1995). Murid-murid bermasalah pendengaran menggunakan kaedah komunikasi seluruh di mana setiap perkataan bertulis akan disokong dengan penggunaan kod isyarat, tetapi mereka menduduki peperiksaan menggunakan kaedah bertulis seperti murid biasa. Menurut *British Association Teachers of Deaf* (2003) adalah tidak adil menilai pencapaian akademik murid-murid bermasalah pendengaran menggunakan kaedah peperiksaan biasa.

OBJEKTIF KAJIAN

Kajian ini dilakukan untuk:

- (i) menganalisis tahap penguasaan bahasa Melayu oleh pelajar bermasalah pendengaran di SMK Dato' Bentara Dalam Segamat Johor.
- (ii) mengkaji faktor-faktor yang menyumbang kepada tahap penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran.

KAJIAN PUSTAKA

Asmah Hj Omar (1981)

Asmah Hj Omar dalam tulisannya *Bahasa dan Pemikiran bagi Orang Pekak* dalam Jurnal Dewan Bahasa 1981 telah membandingkan aspek pembentukan konsep dan persepsi dalam kalangan bayi yang pekak dan yang normal. Beliau merumuskan bahawa perkembangan dan pembentukan konsep dalam kalangan kanak-kanak tersebut pada permulaannya adalah hampir sama. Yang berbeza adalah bayi pekak membentuk konsepsinya tanpa rangsangan bunyi, rangsangan utamanya ialah melalui rangsangan penglihatan. Akibatnya, perkembangan konsepsi ini akan terencat kerana rangsangan yang dimasukkan dalam otak adalah melalui ikon sahaja, sedangkan kanak-kanak normal melalui pendengaran dan penglihatan.

Dalam hal ini, orang pekak tidak semestinya terencat otak, akalinya mungkin lebih baik daripada orang normal. Asmah menegaskan kemunduran mereka adalah berkaitan dengan pemerolehan dan perkembangan berbahasa sahaja. Oleh itu, jika orang pekak dapat diajar bahasa yang digunakan oleh masyarakat ramai sama ada secara lisan atau tulisan, ia akan membolehkan mereka memahami alam sepertimana yang dialami oleh manusia normal. Hal ini dapat dilaksanakan melalui sistem pendidikan yang terancang. Kefahaman hal ini perlu dianuti dan difahami oleh ibu bapa, pengajar pelajar pekak dan pentadbir pendidikan supaya usaha-usaha dapat dilakukan secara berterusan supaya bentuk pengajaran dilakukan bersesuaian dengan keperluan golongan ini.

Mohd Hashim Omar (1984)

Mengikut Mohd Hashim Omar dalam kertas kerjanya Pendidikan Kanak-Kanak Cacat Pendengaran di Malaysia Barat (1984), perubahan pendekatan yang diamalkan di Malaysia adalah akibat daripada perubahan yang berlaku di Barat tentang pengajaran bahasa kepada orang pekak. Di samping itu, ia juga bertujuan untuk memperkenalkan pendekatan terbaru,

terbaik dan efektif dalam medium pengajaran. Hal ini selaras dengan kehendak golongan pendidik dan ibu bapa yang mahu anak-anak mereka diberi pendidikan seperti anak-anak yang normal.

Setakat ini belum ada satu pendekatan yang mantap yang boleh digunakan bagi meningkatkan pencapaian akademik, dan yang digunakan adalah berbentuk “cuba jaya” kerana hal-hal berkaitan penyelidikan dan pembangunan bagi kepentingan golongan ini selalu dikesampingkan. Pendidikan membabitkan proses penurunan ilmu dan penyampaian maklumat. Proses tersebut memerlukan medium yang sama-sama dapat difahami oleh penyampai dan penerima. Dengan adanya pendidikan kepada kanak-kanak pekak menyebabkan tercipta beberapa pendekatan pengajaran bahasa kepada mereka.

Abdullah Yusoff (1995)

Abdullah Yusoff dalam tulisannya *Mengajarkan Bahasa kepada Pelajar-pelajar Pekak* dalam Jurnal Dewan Bahasa 1995 yang membincangkan berkaitan dengan pendekatan pengajaran bahasa telah menyenaraikan kebaikan dan keburukan, cara penggunaan dan kesan ke atas pendidikan serta kebolehan berbahasa dalam kalangan pelajar pekak. Abdullah merumuskan bahawa pemilihan satu-satu pendekatan hendaklah dilihat kepada ciri-ciri tertentu yang ada pada pelajar pekak di antaranya ialah; bila seseorang itu pekak, jenis dan penggolongan pekak, sikap orang pekak terhadap bahasa yang dipelajari dan apakah tujuan dan matlamat pengajaran bahasa tersebut. Contohnya, jika kepekakan seseorang itu dapat dikesan pada peringkat bayi lagi, latihan-latihan pendengaran dan pertuturan hendaklah dimulakan seawal-awal yang boleh supaya dia dapat didedah dengan bunyi-bunyi bahasa serta dapat diajar cara-cara mendiskriminasikan bunyi bahasa dan bukan bahasa.

Dengan demikian pendekatan “pertuturan” dan “pembacaan bibir” adalah sesuai bagi kanak-kanak ini. Namun begitu, darjah kepekakan seseorang juga perlu diambil kira kerana adalah sia-sia dan tidak munasabah mengajar “pertuturan” kepada mereka yang “pekak teruk”. Bagi orang “pekak teruk” isyarat adalah yang paling sesuai bagi mereka kerana pendekatan ini berbentuk alamiah bagi mereka yang tidak berpendengaran. Sikap orang pekak terhadap sesuatu bentuk komunikasi yang digunakan perlu diberi perhatian dalam pengajaran bentuk bahasa yang perlu digunakan oleh mereka. Adalah sia-sia menghabiskan masa mengajar bahasa pertuturan, sedangkan apabila tamat persekolahan dan berada dalam masyarakat mereka tidak menggunakannya. Walau bagaimanapun, berteraskan iklim semasa pendidikan untuk orang pekak di Malaysia, pendekatan isyarat adalah paling sesuai digunakan sebagai medium penyampai ilmu atau bahasa persekolahan.

Walaupun pendekatan pengajaran bahasa silih berganti, pencapaian akademik pelajar-pelajar pekak masih berada di tahap rendah. Selain itu, tidak ada penilaian dilakukan oleh mana-mana pihak tentang keberkesanan setiap pendekatan tersebut. Walau bagaimanapun, dengan penstrukturan baru Kementerian Pendidikan yang meletakkan pendidikan khas di bawah satu jabatan yang diketuai oleh pegawai tinggi kementerian berpangkat Timbalan Ketua Pengarah, diharapkan satu perubahan besar dapat dilakukan bagi membantu golongan ini mendapat pendidikan terbaik sesuai dengan kebolehan dan potensi yang ada pada golongan ini.

Goh & Teh (1993)

Goh & Teh dalam kajian yang komprehensif telah mengkaji penulisan pelajar pekak di Sekolah Menengah Pekak Persekutuan Pulau Pinang dengan berdasarkan Teori

Transformasi Generatif. Berdasarkan sebuah karangan yang bertajuk “Musim Buah-buahan di Kampung Saya” yang ditulis oleh seorang pelajar pekak, Goh & Teh telah meneliti karangan tersebut daripada aspek semantik dan mendapati penulisan pelajar berkenaan banyak dipengaruhi oleh gejala-gejala kepekakan yang menyukarkan kefahaman pembaca. Terdapat ciri-ciri seperti penambahan perkataan tidak bermakna, pengguguran imbuhan dan kata dan penggunaan kata yang salah dalam ayat yang dihasilkan. Semuanya menggambarkan kesukaran pelajar pekak menyampaikan sesuatu idea dalam medium tulisan.

Dalam analisis peringkat frasa, didapati pola pembentukan frasa oleh pelajar pekak adalah berlainan dengan pola bahasa Melayu. Antara kelamahan yang didapati ialah dalam aspek penggunaan kata penerang, kata kerja dan sebagainya. Hal yang demikian ini adalah disebabkan pengaruh bahasa isyarat natif dalam tulisan mereka. Pada peringkat ayat, didapati pola binaan ayat mereka adalah berlainan dengan ayat bahasa Melayu, kelainan ini bukan akibat daripada kesalahan yang dilakukan tetapi ayat-ayat tersebut adalah umum dan lazim dalam tulisan pelajar pekak kerana didapati ramai sampel yang melakukan hal yang sama. Secara perbandingan, pelajar pekak dikatakan lemah dalam penulisan.

Kajian yang dilakukan oleh Goh & Teh (1993) melibatkan 95 orang pelajar pekak yang berusia antara 13 hingga 18 tahun. Dapatan kajian ini menunjukkan bahawa pelajar pekak membina ayat menurut pola tertentu dan tersendiri. Menurut pandangan Goh & Teh, ayat-ayat tulisan pelajar pekak tidak gramatis dan salah strukturnya. Kajian ini turut mendapati, dalam pembinaan ayat tulisan oleh pelajar pekak ditemui ciri-ciri seperti berikut:

- (i) Unsur subjek di dalam sesetengah ayat digugurkan sehingga ayat-ayat mereka kelihatan tidak lengkap
- (ii) Pelajar pekak menggunakan cara sendiri untuk menerangkan frasa nama (FN) iaitu penerang diasingkan daripada klausa utama
- (iii) Objek bagi kata kerja diletakkan di hadapan kata kerja
- (iv) Frasa keterangan tempat bagi sesuatu perbuatan kata kerja juga diletakkan di hadapan kata kerja
- (v) Kebanyakan pelajar pekak tidak dapat membezakan ayat pasif daripada ayat aktif. Mereka berkecenderungan menghasilkan ayat aktif walaupun kata kerja yang ditulis ialah kata kerja pasif yang mengandungi imbuhan “di _____”

Oleh itu, Goh & Teh merumuskan bahawa pola pembinaan ayat yang istimewa atau ganjil menunjukkan bahawa kebanyakan pelajar pekak belum dapat menguasai sintaksis ayat bahasa Melayu kerana mereka lebih banyak terpengaruh dengan bahasa isyarat yang digunakan.

Abdullah Yusoff & Che Rabiah Binti Mohamed (2004)

Kajian yang dijalankan oleh Abdullah Yusoff & Che Rabiah Mohamed (2004) berjudul *Penguasaan Bahasa Melayu dalam Kalangan Murid Pekak: Suatu Sorotan Dari Perspektif Linguistik*. Kajian ini dijalankan untuk mengenal pasti faktor-faktor yang menyukarkan pelajar pekak menguasai bahasa Melayu, dan faktor-faktor yang menyebabkan beberapa orang murid pekak berjaya dengan cemerlang dalam bahasa Melayu. Berdasarkan maklumat daripada Persekutuan Orang Pekak Malaysia (Wawancara pengkaji dengan Presidennya 2004), mereka yang berjaya melanjutkan pelajaran ke universiti tempatan ialah mereka yang cemerlang dalam bahasa Melayu dan mampu menulis dengan baik dalam bahasa berkenaan. Beliau mempersoalkan adakah faktor Bahasa Melayu Kod Tangan (BMKT) kurang berjaya menyampaikan bahasa Melayu atau kelemahan guru dalam menguasai BMKT, atau faktor pengajaran dan pembelajaran, atau faktor masalah pekak yang menghalang urid pekak

berjaya dalam akademik? Beliau juga mempersoalkan adakah ciri-ciri bahasa Melayu yang kompleks menjadi penyebab kesukaran mereka menguasai bahasa Melayu?

Dapatan kajian mereka mendapati, pelajar pekak lemah dalam penguasaan bahasa Melayu antaranya adalah kerana bahasa Melayu merupakan satu bentuk bahasa yang dikelaskan sebagai aglutinatif yang bermaksud pembentukan katanya mengalami proses yang boleh mengubah makna dan kelas kata sesuatu kata. Beliau menjelaskan bahawa dalam bahasa Melayu terdapat beberapa cara sesuatu kata dibentuk, iaitu sama ada secara kata akar, berimbunan, bermajmuk atau berganda. Bagi murid pekak, kata akar yang lazim diguna pakai tidak begitu sukar dikuasai tetapi jika sesuatu kata mengalami proses pengimbuhan, pemajmukan dan penggandaan, kata tersebut sangat sukar dikuasai. Hal ini mengelirukan pemahaman dan penggunaan mereka kerana sifat bahasa Melayu yang boleh mengubah makna dan kelas kata sesuatu kata apabila mengalami proses tersebut.

Selain itu, pengkaji juga membuktikan bahawa murid pekak bermasalah dari segi pendengaran boleh membawa kepada kesukaran untuk memahami pertuturan. Murid pekak tidak mampu menyebut perkataan dan ayat-ayat bahasa Melayu dengan jelas. Hal ini berkait rapat dengan ketidakmampuan mereka mendengar. Mereka sukar memahami bahasa lisan, dan ini menimbulkan kesukaran untuk mereka berinteraksi dalam bahasa lisan. Pengkaji juga mendapati murid pekak juga lemah dalam pemahaman. Kebanyakan daripada mereka tidak dapat memahami percakapan lisan. Sebilangan kecil daripada mereka dapat menangkap makna daripada gerak bibir, dan ada juga yang dapat memahaminya berdasarkan pendengaran yang masih ada pada mereka.

Pengkaji menyatakan bahawa kerjasama antara ibu bapa dan ahli keluarga sangat penting bagi memastikan proses pemerolehan bahasa Melayu berjalan dan berlaku secara semula jadi. Mereka yang terlibat dalam bidang perubatan dan kesihatan pula bertanggungjawab mengdiagnosis kepekakan, memberikan nasihat kepakaran dalam penyediaan alat bantu pendengaran dan latihan-latihan awal yang berkaitan dengan bahasa. Guru pula hendaklah berusaha mewujudkan pengajaran dan pembelajaran dengan pedadogi yang berkesan supaya murid mampu menguasai bahasa Melayu. Di samping itu, murid pekak perlu disedarkan bahawa pencapaian yang baik dalam peperiksaan selalunya mempunyai peluang yang lebih cerah untuk menikmati kehidupan yang lebih selesa.

METODOLOGI KAJIAN

Penyelidikan ini merupakan satu kajian kes iaitu kajian lapangan yang dilakukan di sebuah sekolah menengah harian di Johor iaitu di Sekolah Menengah Kebangsaan Dato Bentara Dalam Segamat (SMKDBDS). Di SMKDBDS terdapat satu program khas iaitu Program Pendidikan Khas Integrasi (Bermasalah Pendengaran) yang terletak di Kilometer 3, Jalan Genuang, Segamat, Johor. Kajian ini cuba melihat sejauh manakah tahap penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran.

Data berkaitan bahasa pertuturan dan bahasa isyarat dalam pengajaran dan pembelajaran bahasa Melayu dalam kalangan pelajar bermasalah pendengaran diperoleh dengan menjalankan kajian ke atas subjek kajian di kawasan yang telah ditetapkan. Kajian ini dilakukan sepanjang tempoh sesi persekolahan berlangsung iaitu bermula dari bulan Januari hingga Mac 2017. Data diperolehi melalui rakaman video dan rakaman suara. Penggunaan teknik rakaman ini disadari oleh responden, tetapi mereka tidak mengetahui aspek yang dikaji kerana mereka tidak diberitahu aspek yang difokuskan dalam penyelidikan ini. Selain itu,

pengkaji juga memperoleh data menggunakan teknik pemerhatian. Melalui teknik ini, pengkaji membuat pemerhatian terhadap kehidupan harian atau perjalanan seharian murid-murid pekak ini di sekolah berkenaan. Di samping itu, untuk mengukuhkan lagi data yang diperolehi melalui rakaman ini, pengkaji juga akan menggunakan borang soal selidik. Dalam kajian ini, pengkaji turut menggunakan borang soal selidik untuk mendapatkan maklumat daripada subjek kajian. Dalam borang soal selidik ini, terdapat tiga bahagian penting iaitu bahagian pertama ialah mengenai latar belakang responden iaitu jantina, umur dan latar belakang sosial. Bahagian kedua pula adalah berkenaan kaedah pengajaran dan pembelajaran bahasa Melayu yang digunakan di sekolah, dan bahagian ketiga pula berupa soalan-soalan yang akan dapat melihat sejauh manakah penguasaan pelajar-pelajar ini dalam bahasa Melayu. Borang soal selidik ini akan diberikan kepada kesemua pelajar yang menjadi subjek kajian ini.

DAPATAN KAJIAN

Dapatan Deskriptif Ujian Kefahaman Perkataan, Frasa Dan Kemahiran Menghubungkan Perkataan dalam Ayat

Bagi menjawab objektif kajian yang pertama iaitu untuk menganalisis tahap penguasaan pelajar bermasalah pendengaran di SMK Dato' Bentara Dalam Segamat, satu ujian kefahaman dan ujian kemahiran telah dijalankan untuk menganalisis sejauhmanakah penguasaan pelajar bermasalah pendengaran dalam bahasa Melayu. Analisis deskriptif telah dijalankan ke atas ujian kefahaman perkataan, frasa dan kemahiran menyusun ayat. Huraian dapatan deskriptif ini dibuat mengikut bahagian-bahagian yang tertentu.

Jadual 1 Analisis Ujian Kefahaman Perkataan Pelajar Bermasalah Pendengaran

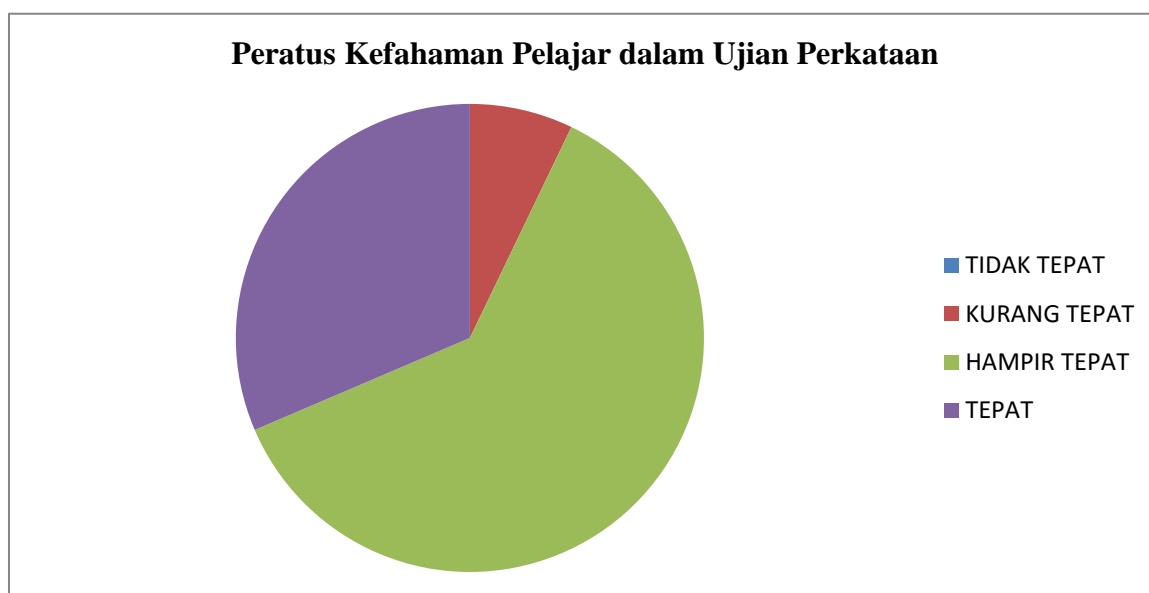
Bil	Item	TT	KT	HT	T	ST
1	Kapal terbang	0	0	2	5	0
2	Rumah	0	0	0	7	0
3	Sekolah	0	0	1	6	0
4	Kucing	0	0	5	2	0
5	Pintu	0	0	6	1	0
6	Kereta	0	0	6	1	0
7	Air	0	2	5	0	0
8	Ayah	0	0	7	0	0
9	Angka	0	2	5	0	0
10	Durian	0	1	6	0	0

Petunjuk: TT = Tidak Tepat, KT = Kurang Tepat, HT = Hampir Tepat, T = Tepat, ST = Sangat Tepat

Jadual 1 di atas menunjukkan skor yang diperolehi oleh pelajar-pelajar bermasalah pendengaran melalui ujian kefahaman perkataan yang telah diberikan. Dapatan deskriptif

menunjukkan tahap kefahaman perkataan menggunakan ujian kefahaman perkataan adalah pada tahap hampir tepat secara keseluruhannya. Dilihat secara terperinci bagi tiap-tiap soalan kefahaman pada ujian kefahaman perkataan, bagi soalan pertama iaitu perkataan ‘kapal terbang’ sebanyak 76.4% pelajar memberikan jawapan yang tepat, manakala 28.6% lagi memberikan jawapan yang hampir tepat.

Seterusnya bagi perkataan ‘rumah’, kesemua pelajar memberikan jawapan yang tepat iaitu sebanyak 100%. Bagi perkataan ketiga pula iaitu perkataan ‘sekolah’, 88.7% ataupun sebanyak enam orang pelajar memberikan jawapan yang tepat manakala hanya seorang pelajar sahaja yang memberikan jawapan hampir tepat iaitu sebanyak 14.3%. Seterusnya, bagi perkataan keempat pula iaitu ‘kucing’, 76.4% atau pun seramai 5 orang pelajar memberikan jawapan yang hampir tepat, manakala dua orang pelajar lagi iaitu 28.6% memberikan jawapan yang tepat bagi perkataan ini. Seterusnya, bagi ujian perkataan ‘pintu’ enam orang pelajar memberikan jawapan yang hampir tepat iaitu membawa peratusan sebanyak 88.7%, manakala seorang pelajar memberikan jawapan yang tepat. Seterusnya bagi perkataan ‘kereta’ sebanyak 88.7% pelajar memberikan jawapan yang hampir tepat, manakala 14.3% pelajar memberikan jawapan yang tepat. Bagi perkataan ‘air’ pula, sebanyak 28.6% pelajar memberikan jawapan yang kurang tepat, manakala baki 76.4% lagi memberikan jawapan yang hampir tepat. Bagi perkataan ‘ayah’ pula, kesemua pelajar memberikan jawpaan yang hampir tepat dengan peratusannya 100%. Bagi perkataan ‘angka’ pula, sebanyak dua orang pelajar atau 28.6% memberikan jawapan yang kurang tepat, manakala 76.4% lagi memberikan jawpan yang hampir tepat. Akhir sekali, bagi perkataan ‘durian’ hanya seorang pelajar yang memberikan jawapan yang kurang tepat, manakala enam orang pelajar atau 88.7% memberikan jawapan yang hampir tepat. Secara keseluruhannya, jawapan yang diberikan oleh pelajar bermasalah pendengaran melalui ujian kefahaman perkataan ini secara puratanya adalah hampir tepat. Peratus keseluruhan ujian kefahaman perkataan ini juga dapat dilihat secara jelas dalam gambar rajah di bawah ini:



Rajah 1 Peratus Kefahaman Pelajar dalam Ujian Perkataan

4.3.2 Analisis Deskriptif Ujian Kefahaman Frasa

Bagi ujian kefahaman frasa pula, skor yang diperoleh daripada pelajar ditunjukkan dalam jadual yang berikut :

Jadual 2 Analisis Ujian Kefahaman Frasa Pelajar Bermasalah Pendengaran

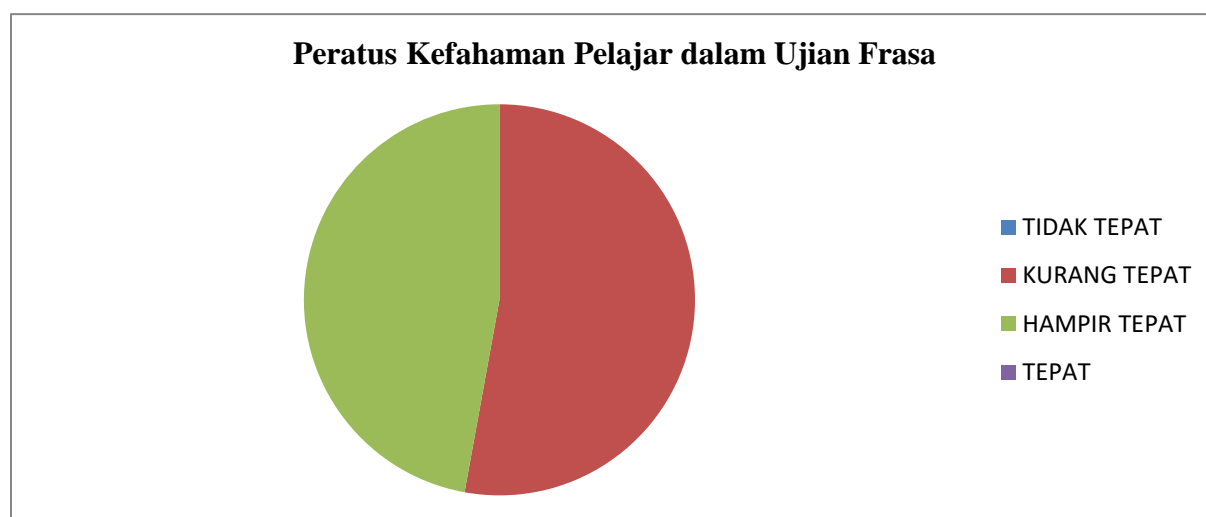
Bil	Item	TT	KT	HT	T	ST
1	kawan baik	0	5	2	0	0
2	Rumah besar	0	4	3	0	0
3	Baju sekolah	0	4	3	0	0
4	Air minuman	0	5	2	0	0
5	Padang bola	0	3	4	0	0
6	Kerusi meja	0	1	6	0	0
7	Bilik darjah	0	5	2	0	0
8	Buku tulis	0	1	6	0	0
9	Guru besar	0	2	5	0	0
10	Pinggan mangkuk	0	7	0	0	0

Petunjuk: TT = Tidak Tepat, KT = Kurang Tepat, HT = Hampir Tepat, T = Tepat, ST = Sangat Tepat

Jadual 2 di atas menunjukkan skor yang diperoleh oleh pelajar-pelajar bermasalah pendengaran melalui ujian kefahaman frasa yang telah diberikan. Dapatan deskriptif menunjukkan tahap kefahaman perkataan menggunakan ujian kefahaman perkataan adalah pada tahap kurang tepat ataupun kurang memuaskan secara keseluruhannya. Dilihat secara terperinci bagi tiap-tiap soalan kefahaman pada ujian kefahaman frasa, bagi soalan pertama iaitu frasa ‘kawan baik’ sebanyak 76.4% pelajar memberikan jawapan yang kurang tepat, manakala 28.6% lagi memberikan jawapan yang hampir tepat.

Seterusnya bagi frasa ‘rumah besar’, sebanyak 57.7% ataupun seramai empat orang pelajar memberikan jawapan yang kurang tepat, manakala 42.3% lagi memberikan jawapan yang hampir tepat. Bagi frasa ketiga pula iaitu frasa ‘baju sekolah’ 57.7% ataupun seramai empat orang pelajar memberikan jawapan yang kurang tepat, manakala hanya tiga orang pelajar sahaja yang memberikan jawapan hampir tepat iaitu sebanyak 42.3%. Seterusnya, bagi frasa keempat pula iaitu ‘air minuman’, 76.4% atau pun seramai lima orang pelajar memberikan jawapan yang kurang tepat, manakala dua orang pelajar lagi iaitu 28.6% memberikan jawapan yang hampir tepat bagi frasa ini. Seterusnya, bagi ujian frasa ‘padang bola’ tiga orang pelajar memberikan jawapan yang kurang tepat iaitu membawa peratusan sebanyak 42.3%, manakala empat orang pelajar memberikan jawapan yang hampir tepat iaitu 57.7%. Seterusnya bagi frasa ‘kerusi meja’ sebanyak 88.7% pelajar memberikan jawapan yang hampir tepat, manakala 14.3% pelajar memberikan jawapan yang tepat. Bagi frasa ‘bilik darjah’ pula sebanyak 28.6% pelajar memberikan jawapan yang hampir tepat, manakala baki

76.4% lagi memberikan jawapan yang kurang tepat. Bagi frasa ‘buku tulis’ pula seorang pelajar sahaja memberikan jawapan yang kurang tepat atau 14.3%, manakala bagi 88.7% memberikan jawpan yang hampir tepat bagi frasa ini. Bagi frasa ‘guru besar’ pula seramai dua orang pelajar atau 28.6% memberikan jawapan yang kurang tepat, manakala 76.4% lagi memberikan jawapan yang hampir tepat. Akhir sekali, bagi frasa ‘pinggan mangkuk’ kesemua pelajar memberikan jawapan yang kurang tepat. Secara keseluruhannya, jawapan yang diberikan oleh pelajar bermasalah pendengaran melalui ujian kefahaman frasa ini secara puratanya adalah berada pada tahap yang kurang memuaskan. Dapatan ini dapat dilihat dengan lebih jelas lagi dalam bentuk peratusan seperti gambar rajah di bawah ini.



Rajah 2 Peratus Kefahaman Pelajar dalam Ujian Frasa

4.3.3 Analisis Deskriptif Ujian Kemahiran Menghubungkan Perkataan dalam Ayat

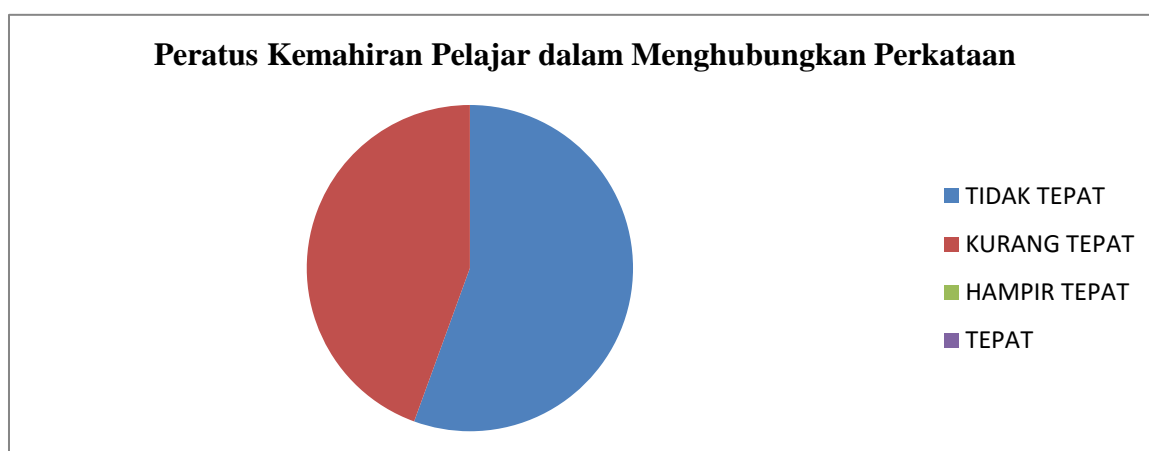
Bagi ujian kemahiran menghubungkan perkataan dalam ayat pula, skor yang diperoleh daripada pelajar ditunjukkan dalam jadual yang berikut:

Jadual 3 Analisis Kemahiran Pelajar dalam Menghubungkan Perkataan

Bil	Item	TT	KT	HT	T	ST
1	bilik besar dan tidurnya bersih	3	4	0	0	0
2	baju saya berwarna abang biru	5	2	0	0	0
3	pelajar tong membuang sampah ke dalam	3	4	0	0	0
4	mereka sedang kerusi menyusun dan meja di dalam bilik	5	2	0	0	0
5	ibunya menyediakan sedang makanan di atas meja	2	5	0	0	0
6	anak hitam kucing adik saya berwarna	2	5	0	0	0
7	komputer di atas itu saya meletakkan meja	6	1	0	0	0
8	dia dengan bermain bola adiknya di padang	4	3	0	0	0
9	sekolah dengan Ali berhampiran rumahnya	5	2	0	0	0

Jadual 3 di atas menunjukkan skor yang diperoleh oleh pelajar-pelajar bermasalah pendengaran melalui ujian kemahiran menghubungkan ayat yang telah diberikan. Dapatan deskriptif menunjukkan tahap kemahiran pelajar menggunakan kemahiran menghubungkan ayat adalah pada tahap tidak tepat ataupun tidak memuaskan secara keseluruhannya. Dilihat secara terperinci bagi tiap-tiap soalan kemahiran menghubungkan ayat, bagi soalan pertama iaitu ayat ‘ bilik besar dan tidurnya bersih’ sebanyak 42.3% pelajar memberikan jawapan yang tidak tepat, manakala 57.7% lagi memberikan jawapan yang kurang tepat.

Seterusnya bagi ayat ‘baju saya berwarna abang biru’, sebanyak 76.4% ataupun seramai lima orang pelajar yang memberikan jawapan yang tidak tepat, manakala 28.6% pelajar memberikan jawapan yang kurang tepat. Bagi ayat ketiga pula iaitu ayat ‘pelajar tong membuang sampah ke dalam’, 42.3% ataupun seramai tiga orang pelajar memberikan jawapan yang tidak tepat, manakala 57.7% pelajar memberikan jawapan yang kurang tepat. Seterusnya, bagi ayat keempat pula iaitu ‘mereka sedang kerusi menyusun dan meja di dalam bilik’, 76.4% atau pun seramai 5 orang pelajar memberikan jawapan yang tidak tepat, manakala dua orang pelajar lagi iaitu 28.6% memberikan jawapan yang kurang tepat bagi ayat ini. Seterusnya, bagi ujian ayat ‘ibunya menyediakan sedang makanan di atas meja’ dua orang pelajar memberikan jawapan yang tidak tepat iaitu membawa peratusan sebanyak 28.6%, manakala lima orang pelajar atau 76.4% memberikan jawapan yang kurang tepat. Seterusnya bagi ayat ‘anak hitam kucing adik saya berwarna’ seramai dua orang pelajar memberikan jawapan yang tidak tepat iaitu membawa peratusan sebanyak 28.6%, manakala lima orang pelajar atau 76.4% memberikan jawapan yang kurang tepat. Bagi ayat ‘komputer di atas itu saya meletakkan meja’ pula, sebanyak 88.7% pelajar memberikan jawapan yang tidak tepat, manakala baki 14.3% lagi memberikan jawapan yang kurang tepat. Bagi ayat ‘dia dengan bermain bola adiknya di padang’ pula sebanyak 57.7% orang pelajar memberikan jawapan yang kurang tepat dan 42.3% atau tiga orang pelajar lagi memberikan jawapan yang kurang tepat. Akhir sekali, bagi ayat ‘sekolah dengan Ali berhampiran rumahnya’, sebanyak 76.4% ataupun seramai lima orang pelajar telah memberikan jawapan yang tidak tepat, manakala sebanyak 28.6% lagi memberikan jawapan yang kurang tepat. Secara keseluruhannya, jawapan yang diberikan oleh pelajar bermasalah pendengaran melalui ujian kemahiran menghubungkan perkataan dalam ayat adalah berada di tahap yang tidak tepat ataupun tidak memuaskan. Dapatan ini dapat dilihat dengan lebih jelas lagi dalam bentuk peratusan seperti gambar rajah di bawah ini.



Rajah 3 Peratus Kemahiran Pelajar dalam Menghubungkan Perkataan

Faktor-faktor Yang Mempengaruhi Tahap Penguasaan Bahasa Melayu dalam kalangan Pelajar Bermasalah Pendengaran

Faktor Kecacatan Fizikal

Kanak-kanak pekak yang berada pada peringkat bayi lagi sudah dikesan kecacatannya dan mendapat latihan awal, dapat diajar berbahasa dengan cara pertuturan. Hal ini demikian kerana kanak-kanak ini didedahkan kepada bunyi-bunyi bahasa pada peringkat awal lagi. Dengan cara ini, mereka dapat mendiskriminasikan bunyi-bunyi bahasa dan bukan bahasa serta dapat menerima dan menghasilkan bahasa dengan cepat. Pertuturannya dapat menyamai bahasa manusia normal. Walau bagaimanapun, darjah kecacatan memainkan peranan yang penting. Tentulah tidak munasabah jika mereka yang menghadapi kecacatan pekak teruk diajar dengan menggunakan kaedah pertuturan. Bagi yang pekak teruk, bacaan bibir dan bahasa isyarat adalah paling sesuai. Pada mereka, bunyi bahasa tidak wujud. Oleh itu, isyarat adalah medium semula jadi dan sesuai dijadikan alat untuk berkomunikasi.

Faktor Sukatan Pelajaran

Faktor seterusnya dapat dilihat pada sukatan pelajaran yang digunakan sehingga kini oleh semua sekolah Pendidikan Khas Integrasi Bermasalah Pendengaran. Sukatan pelajaran ini tidak dapat membantu meningkatkan tahap pencapaian yang baik dalam penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran. Hal ini berikutan sebahagian besar pelajar bermasalah pendengaran tidak dapat mengikuti dan menguasai bahasa Melayu dengan baik.

Faktor Guru

Berdasarkan daripada soal selidik yang telah diberikan kepada guru-guru, pengkaji beranggapan guru juga menjadi faktor kepada kelemahan dalam tahap penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran. Keadaan ini ditunjukkan melalui jadual di bawah ini.

Jadual 4 Latar Belakang Guru Yang Mengajar Pelajar Masalah Pendengaran

Profil	Guru 1	Guru 2
	(Responden Pertama)	(Responden Kedua)
Umur	31	42
Jantina	Perempuan	Perempuan
Bangsa	Melayu	Melayu

Berdasarkan Jadual 4, responden guru yang diambil hanya seramai dua orang. Berdasarkan kajian yang dijalankan, seorang guru berumur 31 tahun dan seorang lagi berumur 42 tahun.

Kedua-dua guru tersebut adalah perempuan dan berbangsa Melayu. Jika dilihat dari segi umur, kedua-dua guru tersebut boleh dikatakan masih muda, dan boleh dikatakan kedua-dua orang guru ini belum lagi mencapai pengalaman yang lama, iaitu tahap pengalaman yang boleh menjadikan mereka guru yang berjaya.

Perbincangan dan Rumusan

Dapatan penyelidikan ini menunjukkan bahawa tahap penguasaan pelajar bermasalah pendengaran, khususnya dalam kefahaman perkataan, kefahaman frasa dan kemahiran menghubungkan perkataan dalam sesebuah ayat masih berada pada tahap yang lemah. Kebanyakan pelajar masih tidak dapat menguasai beberapa aspek dengan baik khususnya aspek menghubungkan perkataan dalam sesebuah ayat, atau dengan kata lain tahap penguasaan aspek sintaksis pelajar-pelajar bermasalah pendengaran ini berada di tahap yang lemah. Hal ini dapat dilihat menerusi jawapan yang diberikan dalam ujian yang telah diadakan.

Berdasarkan ketiga-tiga aspek yang diuji, pengkaji mendapati bahawa pelajar-pelajar pendidikan khas memperoleh peratusan yang baik pada bahagian kefahaman perkataan. Namun peratusan bagi ujian kefahaman frasa dan ujian kemahiran menghubungkan perkataan dalam ayat menunjukkan peratusan yang lemah, berdasarkan hasil jawapan yang diberikan pelajar kebanyakannya tidak tepat. Pengkaji mendapati faktor pencapaian yang lemah dalam bahasa Melayu adalah disebabkan dipengaruhi oleh faktor-faktor sampingan seperti faktor kecacatan, faktor sikap dan kurang berminat dalam pelajaran bahasa Melayu.

Berdasarkan hasil penyelidikan, pengkaji mendapati bahawa kaedah pengajaran dan pembelajaran bahasa Melayu yang digunakan oleh guru adalah kaedah tradisional iaitu Kaedah Komunikasi Seluruh. Penggunaan kaedah Komunikasi Seluruh khususnya Bahasa Melayu Kod Tangan (BMKT) didapati menunjukkan hasil yang tidak berkesan dalam pengajaran dan pembelajaran bahasa Melayu terhadap pelajar-pelajar bermasalah pendengaran ini. Dapatan daripada hasil temu bual yang telah dijalankan dengan guru-guru dan murid-murid juga menyatakan bahawa kaedah ini didapati tidak berkesan.

Justeru, pengkaji mencadangkan satu penelitian baru berkenaan kaedah pengajaran dan pembelajaran yang berkesan perlu difikirkan untuk digunakan bagi meningkatkan pencapaian pelajar dalam penguasaan bahasa Melayu. Hasil kajian yang telah dijalankan oleh Safani Bari (2012) untuk kajian Ijazah Doktor Falsafahnya menyarankan bahawa kaedah kontekstual terbukti lebih berkesan dan dapat meningkatkan penguasaan bahasa Melayu dalam kalangan pelajar bermasalah pendengaran. Beliau telah menjalankan kajian dalam kalangan pelajar pendidikan khas di beberapa buah sekolah dengan menggunakan dua kaedah pengajaran dan pembelajaran bahasa Melayu. Eksperimen pertama yang dijalankan adalah menggunakan kaedah tradisional iaitu pengajaran dan pembelajaran Komunikasi Seluruh (Bahasa Melayu Kod Tangan). Hasil daripada eksperimen pertama ini menunjukkan pencapaian pelajar adalah berada di tahap yang tidak memuaskan atau dengan kata lain para pelajar bermasalah pendengaran lemah dalam menguasai bahasa Melayu. Seterusnya, beliau telah menjalankan kajian terhadap kumpulan murid yang sama dengan menggunakan kaedah kontekstual dalam pengajaran dan pembelajaran bahasa Melayu. Hasilnya, para pelajar menunjukkan peningkatan dalam penguasaan bahasa Melayu dan hampir dapat menguasai bahasa Melayu dengan baik. Justeru, pengkaji menyimpulkan bahawa kaedah kontekstual merupakan antara kaedah alternatif yang boleh digunakan untuk meningkatkan keberkesanan proses pengajaran dan pembelajaran.

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The Flowers In Dermayon Batik-Motifs

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ABSTRACT

One of the regencies that produce batik in West Java Province is Indramayu Regency. Indramayu is located in the northern part of West Java Province. There are several kinds of batik- motifs that produced by the people of Indramayu, among others are the vegetables, the fruits, the birds, marine biota and histories. This research observes batik-motifs of flowers in batik Dermayon. There are many kinds of flowers in Dermayon Batik-motifs, not only the flowers that grow in the backyard but also the flowers that grow in the coastal area. Dermayon is other name of Indramayu, batik Dermayon is known as the Coastal Batik, because Indramayu is located in the coastal area of the North part of 'West Java Province'. The objectives of the research are to describe the names of the flowers in the batik motifs and to describe the semiotic of icon, index, and symbol of the batik-motifs of flowers. The method of the research is descriptive method in qualitative research. The theories are taken from Danesi (2004), and Chandler (2007). The data are the batik-motifs of flowers from the electronic media and printed media about Dermayon batik.

Key words: flower, batik-motif, Indramayu, coastal batik, semiotics

INTRODUCTION

Indonesian batik is renowned for its batik as it is one of the cultural-production of Indonesia. Batik is included in the creative art , it is mostly a handmade batik that has a really good quality batik. Most parts of Indonesia create batik, including West Java Province. Besides Cirebon, the area in the north part of West java Province that produces batik is the regency of Indramayu.. Indramayu Regency is about one hour drive from Cirebon. Indramayu is located in West Java Province whose pepole speaks Sundanese, however Indramyu people speaks Javanese. Indramayu people speaks Javanese with Indramayu dialect which is called Dermayon Language. Therefore, batik which produced by Indramayu artisan and producer is called Dermayon Batik.



Indramayu map in West Java Province

The name of Indramayu comes from the its folklore about the 'love story' between the Prince Wira Lodra and the Princess Darma Ayu. The name of Indramayu came from the Princess' name Darma Ayu who found the Indramayu area.

Indramayu batik is the 'coastal-batik', the location of the town makes it is included into the coastal batik. In Demak Kingdom time, Indramayu used to be a seaport about 1527-1650 Therefore the batik motif in Indramayu is influenced by several cultures, such as Chinese, Islam, and Hindu. In that era, many people from other culture came to Indramayu to trade or to look for a job. The people from the town in Middle Java, Lasem, came to stay in Indramayu. The people from Lasem mostly were batik artisan, they worked as fisherman for bread and butter, but in their spare time they made batik. In today's era, the people of Indramayu produces batik for living.

The coastal batik has a different batik pattern, it is not like palace-batik which the pattern are taken from the ornaments in the palace, its color tends to have brown and white brown color, or white and black. The coastal batik is freer in color, the artisan puts more bright color to the batik. The combination of traditional art, belief, coastal-environment and the influence of other culture predisposed the style and character of Dermayon batik. The foreign culture such as Chinese affects the pattern of Dermayon batik, like Banji motif batik, Lokcan motif and Hong Bird motif.

The renowned batik motif of Dermayon batik is flower batik-motif. Universally, flowers symbolize beauty, certainly Dermayon batik-motif of flowers are beautiful. Although to produce handmade batik takes a long time, hand-made batik is a high quality batik. The steps to make handmade batik is, first the white cloth is drawn the pattern of flowers and its vector, such as lines, dots, etc. around it. Then the artisan covers the vector with hot paraffin wax, this activity intends to dye the flowers with color. After that, the cloth is dried in the sunny area. The next step is, the artisan cleans the paraffin from the pattern, then the artisan continues to cover the flowers pattern and dyes the cloth with another color to give the color for the vector. If the artisan is going to give more color, he should do like this for several times.

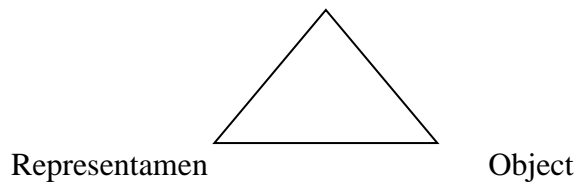
THEORETICAL FRAMEWORK

Sign is not just a vector or picture, but it also has a meaning. People can study the meaning of the sign in Semiotics, Semiotics is the study of signs. Chandler definition of semiotics is 'Semiotics involves the study not only of what we refer to as 'signs' in everyday speech, but of anything which 'stands for' something else.' (2007:2). Semiotics, originally comes from the word *sémeon* which means 'sign'.

Ferdinand de Saussure (1857-1913) is one to the co-founder of semiotics. He is a Swiss linguist, he gives the name **semiology** for 'the study of signs'. Semiology is the study of the role of signs as part of social life'. Chandler (2007:15) states that his theory of Semiology is called dyadic theory, there are two parts in the theory, those are *signifier* which is a physical part and signified, which is the conceptual part.

This research uses Charles Sanders Peirce triadic theory. C.S.Peirce is also one of the co-founder of Semiotics, he is an American philosopher. Peirce's is concentrated on logic and meaning. He states that semiotics is the formal doctrine of sign which is closely related to logic (2007:3) This is the diagram of the inter-related signs

Interpretant



The Interpretant is the sense made of the sign, it means that it is the meaning which made by the sign. Then, Representamen, the representamen is the form which the sign takes (sign vehicle), and the last is an Object. The Object is something beyond the sign (referent) (Chandler, 2007: 29) The sign vehicle is similar to signifier in Saussure and interpretant to signified (concept).

Object consists of icon, index and symbol. Object is whatever is signified (smoke signs for fire). Icon is a sign that stands for a referent through some form of replication, simulation, imitation, or resemblance. (Danesi, 2004:27) Index is an object that links to a referent and symbol refers to a convention that relates to one community. The data are analyzed by the icon, index and symbol.

Sign type	Relation between sign and referent	examples
icon	the sign is designed to represent a referent by simulation or resemblance	Drawings, photos picture
index	the sign is designed to indicate a referent or to put referents in relation to each other symbol the sign is designed	Pointing finger and proper names
symbol	the sign is designed to encode a referent by convention or agreement	Social symbol such as rose the flower

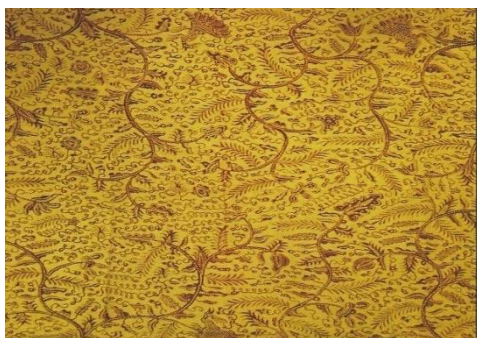
(Danesi,2004:27)

METHOD

The word batik comes from the Javanese word, Amba and titik. BA comes from the word ‘amba’ means to write, and -TIK comes from ‘titik’ means ‘dots’. Batik Dermayon is one of the best batik which produces in West java Province. The method of this research is qualitative descriptive method. The objective of the research are to described the the names of the flowers and to describe the icon, index and symbol of flowers in batik motifs. The theory is Peirce’ theory from Danesi (2004) and Chandler (2007). The data are taken from many kinds of resources, such as observation and interviewing the batik artisan. The benefit of this research are, to record the names and the motifs of flowers in batik Dermayon and to take part in preserving the Indonesian heritage,especially Dermayon batik. Theoretically, this research is useful for the researchers, students, lecturers who are interested in semiotics, practically this research gives the inspiration for the batik producers, batik artisan and the people who interested in batik-motifs to create more icon of Dermayon batik-motifs.

DISCUSSION

The copyrights have been made to some of the flower motifs, among others the motif of kembang Suket, Kembang Pete, Sekar Niem, Teluki, Kembang Kapas. The word 'kembang' means flower in Dermayon dialect.



Kembang Pete

The icon of the first batik-motif of flower is the motif of small flowers in the end of every stalk. The flowers are drawn in the form of blossoms and buds. The stalks are full of the small leaves. . The artisan should carefully draw the image of flowers and leaves, because the images are very small and very close to each other. The color of the lines in the flowers and the stalks are dark brown and the background of the drawings is yellow. There are only two colors in this motif. The next is the index, the index of the motif is a phrase in Demayon language *Kembang Pete* means the flower of Petai. Petai is a vegetable plant. In Indonesian language *Kembang Pete* refers to *Petai Cina* (*Chinese Petai*) or *Lamtoro* (*leucaena leucocephala*) *Kembang Pete* is the name of the flower of a vegetable tree, it is a small tree. Dermayon people consumes the young pods of Petai, so that when the flowers appear the young pods are expected to appear ,too. This plant usually grows in the backyard of the people's house. This vegetable is well-known by Dermayon people as they consume it often.

The young pods of *Petai Cina* support the community life, because the people will not be in hunger, as easy for them to take the pods from their own backyards to consume the pods. The Petai pods are consumed with condiment and rice. The flower of the vegetable pods, *Kembang Pete*, is the symbol of happiness and hope. Happiness means the people will be happy to see the flowers because after the flowers appear the *Petai* young pods will come soon. The next is *Kembang Pete* as the symbol of hope, hope refers to the reason why the community grows *Petai Cina* tree in the backyard. It is because the hope is the expectation of the young pods to appear, the Petai leaves as the cattle forage, and the branches can become the fences. The *Petai Cina* tree has many benefits for the community, so why its flower is perpetuated in the batik motif.

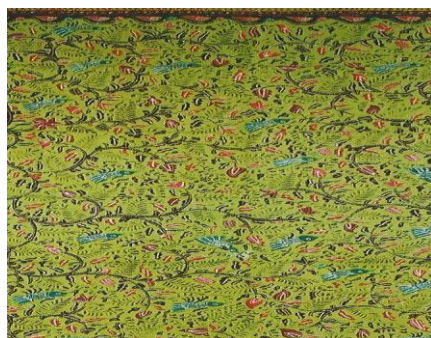
The next Dermayon batik motif of flower is the image of flower with five petals. The icon of the batik motif is the small flowers with several colors, such as blue, pink and red. The leaves are small and stick to the stalks. In the background of the drawings, there are many small images, such as dots, lines and semi-circle. The index of the batik motif is *Kembang Gunda*. *Kembang Gunda* is a shrub that lives in the swamp or around the fish pool. The community consumes the vegetable of *Kembang Gunda*, it tastes bitter but it is still delicious to be eaten as salad. The symbol of *Kembang Gunda* is a truthful love. It means a truthful love for consuming *Kembang Gunda*. Although it taste bitter but the people likes to consume *Kembang Gunda*. The community does not have a lot of money, but they are grateful to God that they can still consume the main food with the *Kembang Gunda* as the vegetable.



Kembang Gunda

The icon of batik motif is the image of flower which has the form of buds. The buds are attached to the stalks. The buds colors are red, pink, and light blue. The background of the images is light green. The stalks lines are black and dark green. The motif of flowers are carefully drawn. The index of this batik motif is *Kembang Betah*.

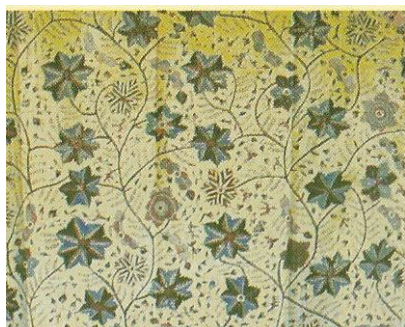
Kembang Betah tree is the ivy vegetation. *Kembang Betah* is very common in the area, especially around the batik artisan houses. Therefore, the batik artisan put the image of the vine tree as their motif for batik Dermayon.



Kembang Betah

The Symbol of *Kembang Betah* is the harmony. Harmony refers to the appearance of the relationship. The relationship of human and the nature, both are very important. Nature gives many things to human, such as water, vegetation and air. Therefore, human should not damage the nature, such as digging the soil everywhere, cutting-down trees, and the result of air-pollution. Human and nature should be living in harmony.

Furthermore, it is the motif of flower with many petals. The icon of the batik motif is that every flower has more than six petals, their colors are dark blue and light blue. The artisan is given the gradation of colors to the petals, light blue on the top and dark blue at the bottom. The flowers are stuck to the top of the stalks, one stalk consists of one flower. The leaf is like a heart in form, the size of the leaf is large. The stalks are red, and the background of the images is beige. The harmony of the color is beautifully dyed. The index of this motif is *Kembang Teratai* or Lotus flower (*nelumbo nucivera*). *Kembang Teratai* is an aquatic plant, it grows in the mud, but the flower and leaf float in the water.



Kembang Teratai

The symbol of *Kembang Teratai* in Dermayon culture is the purity and the truth. *Kembang Teratai* usually grows in the mud of the swamp, a swamp is a dirty and disgusting water. On the contrary, *Kembang Teratai* or the lotus grows clean and pure, the flower is not contaminated by the dirty water. The truth means that it is true that the flower lives in the dirty mud, but the mud does not tarnish the flower. The lotus flower grows beautifully and magnificently.

Icon in the next batik motif is the half-circle form of the two stalks, the leaves grow in the stalks. In the middle of the half-circle stalks, there is a small circle which is grown by many leaves. The outside of the half-circle images, there are some flowers with five petals. The images are drawn in the white cloth. The leaves and flowers are sketched with the brown lines. The Index in this batik motif is *Kembang kol* or cauliflower (*brassica oleracias*). The half-circle forms of two stalks are intended as a form of a head of cauliflower, the circle inside it is the curd (the white flesh in cauliflower)



Kembang Kol

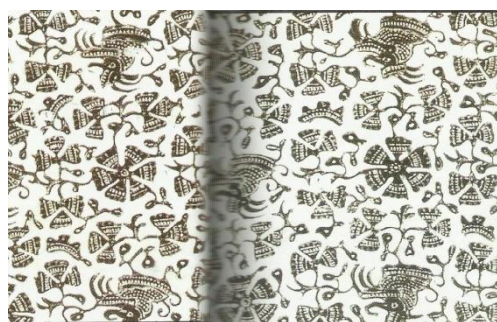
The Chinese culture influence the community to consume cauliflower, therefore the Dermayon people cooks this vegetable as one of their dishes. The semi-circle form of image is similar to the two form of hands in upright position. The two hands that are in upright position is the symbol of hope in begging for the salvation and fortune in their life.



Sekar Niyem

The icon of this batik motif is the images of a plant with the small flower and leaves.

The flowers are drawn in the black lines. The leaves are drawn in several sizes, small and big sizes. The leaves are given the light blue color. The Index of this batik motif is *Sekar Niyem*. Sekar means flower. *Sekar Niyem* is the vegetation that easily found in Dermayon area. *Sekar Niyem* is the flower that has a nice aroma. *Sekar Niyem* symbolizes the value of life. The good value in life is one should support other people's life without any intention.



Teluki

The icon are the images of flowers which are drawn with the black lines. The flowers has many petals, in the petals are drawn a lot of lines. Index in this batikmotif is *Teluki*. *Teluki* is the name of the flower, in Indonesia language the name of the flower is *Serunai*. *Teluki* lives in the around the swamp or in the river bank. The people of Dermayon area consumes *Teluki*, they makes *teluki* as salad, the name of the salad is *Rumbah*. *Rumbah* is the special dish from Indramayu. *Teluki* symbolizes the beauty and the gracefulness. Similar to *Bunga Treatai*, *Teluki* lives in a dirty place like swamp but the flower is still clean, fresh and beautiful.

CONCLUSION

The batik motif of flower in Dermayon batik has the icon of small flowers not only the blossom but also the bud. The small flower and leaves are beautifully drawn in several colors. The batik artisan put several color to attract the magnificent image of flowers. The index is the names of the flowers, the names in Dermayon language. The word Kembang is equal to flower in English language. Some of Dermayon index are Kembang Pete, Kembang Gunda, Kembang Betah, Kembang Kol, Kembang Teratai, Sekar Niyem and Teluki. The symbol of the flower mostly is related to Dermayon life and culture.

ACKNOWLEDGEMENT

The authors wish to thank the Rector of Universitas Padjadjaran for the grant of Academic Leadership Grant of Universitas Padjadjaran number 2430/Un6 RKT/KU/2015

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Transisi Persaraan dan Kesihatan Mental: Analisis Persediaan Persaraan Dalam Kalangan Penjawat Awam Di Malaysia

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ABSTRACT

Status pekerjaan adalah satu penentu sosial yang mempengaruhi tahap kesihatan mental seseorang pekerja. Persediaan persaraan amat penting bagi penjawat awam kerana ia membawa kepada perubahan minda yang lebih positif. Penjawat awam yang mempunyai sokongan sosial yang tinggi berupaya untuk bersara dalam persekitaran yang positif. Kajian ini bertujuan untuk mengenal pasti hubungan sokongan sosial dan persediaan persaraan terhadap kesihatan mental bakal pesara penjawat awam. Kajian ini menggunakan rekabentuk kuantitatif yang dilaksanakan dengan menggunakan kaedah survei ke atas 377 orang penjawat awam yang bakal bersara pada tahun 2017. Kajian ini menggunakan satu set soal selidik yang mengandungi tiga instrumen kajian iaitu *Perceived Social Support* bagi mengukur sokongan sosial formal dan tidak formal; *Persediaan Persaraan* bagi mengenal pasti jaminan pendapatan, kehilangan peranan, penghargaan sendiri dan status kesihatan pekerja; dan *General Health Questionnaire (GHQ-12)* bagi mengukur tahap kesihatan mental. Keputusan kajian menunjukkan bahawa kebanyakan penjawat awam yang bakal bersara mempunyai tahap sokongan sosial dan tahap persediaan persaraan yang sederhana, serta mempunyai tahap kesihatan mental yang baik. Hasil kajian turut menunjukkan terdapat hubungan yang signifikan di antara sokongan sosial dan persediaan persaraan terhadap kesihatan mental dalam kalangan penjawat awam yang bakal bersara. Keputusan kajian ini jelas menunjukkan bahawa kesihatan mental yang baik boleh dicapai menerusi sokongan sosial yang kukuh serta perancangan persediaan yang komprehensif. Oleh itu, adalah penting bagi semua pihak iaitu bakal pesara dan pasangan serta keluarga mereka untuk memperkukuhkan sokongan sosial formal dan tidak formal supaya bakal pesara lebih bersedia untuk menghadapi persaraan. Pihak majikan pula harus memastikan penyaringan kesihatan mental dilakukan secara berkala kepada bakal pesara dan menilai tahap sistem sokongan sosial sebelum meninggalkan alam perkerjaan.

Keywords: Sokongan sosial, Persediaan persaraan, Kesihatan mental

PENGENALAN

Pekerjaan adalah satu keperluan hidup yang membolehkan setiap individu mencari sumber rezeki demi kesejahteraan diri dan keluarga. Menurut Porter, Bigley dan Steers (2003), terdapat empat faktor kepentingan pekerjaan kepada manusia iaitu i) pekerjaan sebagai alat pertukaran untuk ganjaran atau pendapatan supaya manusia mampu memiliki keperluan-keperluan asasi yang dikehendaki; ii) pekerjaan membolehkan manusia membentuk hubungan sosial dan menganggotai kumpulan sosial; iii) pekerjaan memberikan status sosial dan ekonomi; dan iv) pekerjaan sebagai sumber identiti dan penghormatan kepada manusia. Ahli psikologi percaya bahawa bekerja memberi makna bahawa seseorang itu sedang mendewasakan diri dan mula untuk tidak bergantung kepada keluarga (Webley, et al., 2001). Dengan sebab itulah alam pekerjaan mempunyai jangka masa yang panjang dalam kehidupan seseorang. Walau bagaimanapun, setiap individu yang bekerja akan mengakhiri bidang pekerjaan mereka pada suatu hari nanti sama ada secara bersara pilihan atau bersara wajib seiring proses penuaan yang sedang dilalui.

Transisi persaraan ini akan menyebabkan seseorang individu mengalami perubahan dalam kitaran hidup mereka (Segal, Qualls & Smyer, 2011). Persaraan boleh menjadi proses yang merumitkan bagi seseorang individu atau menyeronokkan bagi individu lain bergantung kepada sejauh mana persiapan dan persediaan bakal pesara serta sokongan sosial yang diterima dalam menghadapi proses persaraan (Mo, 2012). Persaraan merupakan arah tuju atau sebagai penamat dan noktah yang tidak dapat dielakkan dalam kehidupan. Dengan kata lain, persaraan merupakan suatu lumrah yang pasti dialami oleh setiap individu yang berkerja dalam apa jua jenis pekerjaan dan profesion (Waxman & Mendelson, 2006).

Di Malaysia, peningkatan jangka hayat penduduk iaitu 71.28 tahun bagi lelaki dan 76.99 tahun untuk wanita telah menyebabkan isu persediaan persaraan oleh bakal pesara sama ada di sektor awam mahupun swasta menjadi penting dan perlu diberi perhatian serius. Ini kerana, peningkatan jangka hayat penduduk Malaysia telah menyebabkan had umur persaraan bagi penjawat awam juga telah ditingkatkan. Bermula 1 Julai 2008, umur persaraan wajib bagi penjawat awam telah bertambah dari 56 tahun kepada 58 tahun dan berkuatkuasa pada 1 Januari 2012, umur persaraan penjawat awam di Malaysia telah meningkat kepada 60 tahun (Jabatan Perkhidmatan Awam Malaysia, 2011). Selain itu, peningkatan jumlah pesara penjawat awam yang berterusan dalam tempoh 5 tahun iaitu tahun 2010 hingga 2014 seperti di Jadual 1 menunjukkan bahawa hal ehwal bakal pesara dan pesara perlu diberi perhatian yang khusus oleh pihak majikan.

Jadual 1. Jumlah Pesara Penjawat Awam di Malaysia

Tahun	Bilangan Pesara	Peratus (%)
2010	372,849	4.3
2011	396,528	5.9
2012	411,729	3.7
2013	418,940	1.7
2014	445,371	5.9

Sumber : Jabatan Perkhidmatan Awam Malaysia (2014).

Pemahaman tentang konsep persaraan adalah berbeza-beza antara individu. Terdapat individu yang menganggap persaraan sebagai pengakhiran kepada sesuatu pekerjaan dan juga permulaan kepada usia tua (Bonsang & Klein, 2012). Selain itu, ada juga berpendapat bahawa persaraan sebagai satu peluang besar untuk mereka melakukan perkara-perkara baru dan mencari sesuatu yang lebih bermakna dalam kehidupan mereka kerana mempunyai tempoh masa lapang yang panjang dan tidak lagi terikat dengan rutin pekerjaan. Menurut Williams dan Umerson (2004), definisi persaraan boleh dibahagikan kepada dua aspek iaitu praktikal dan emosi. Pada peringkat praktikal, persaraan adalah merupakan peringkat di mana berlaku transisi pekerjaan apabila seseorang tidak lagi perlu bekerja sepenuh masa dan bebas untuk memilih corak hidup yang diingini. Persaraan juga mempunyai semua ciri praktikal apabila kerjaya mula berubah seperti keperluan untuk melakukan perancangan, keperluan untuk belajar tentang kekuatan dan keutamaan sendiri, keperluan untuk rangkaian, perubahan dalam pendapatan, keperluan untuk mencuba dan membuat pilihan ke atas perkara-perkara baru. Pada peringkat emosi, persaraan adalah satu proses membiarkan perkara lama berlalu dan seterusnya menerima pembaharuan dalam kerjaya atau kehidupan baru. Pelbagai perasaan akan berlaku seperti takut, tidak keruan, dan keliru dengan proses persaraan yang akan dihadapi namun setelah menyesuaikan diri dengan keadaan baru itu, maka perasaan seronok pula akan muncul. Peralihan emosi semasa proses persaraan biasanya mengambil masa antara enam hingga lapan belas bulan atau sehingga betul-betul dapat menyesuaikan dengan suasana baru.

Kajian-kajian lepas juga menunjukkan konsep persaraan ditakrifkan kepada beberapa pengertian iaitu separa bersara, bersara secara sukarela, penerima pencen, dan bersara awal (Segal, Qualls & Smyer, 2011). Persaraan adalah satu proses dan bukannya suatu peristiwa atau keadaan yang dialami seseorang pada satu-satu masa tertentu sahaja (Cos, 1996; Taylor, 2010). Beberapa pengkaji mengenal pasti pengertian persaraan dan membahagikan kepada dua takrifan iaitu persaraan merujuk kepada peristiwa atau upacara dalam satu fasa kitaran hidup manusia sebagai persediaan untuk meninggalkan bidang pekerjaan dan persaraan adalah proses yang berpisah daripada peranan sosial atau pekerjaan serta memasuki alam baru iaitu persaraan (Atchley, 1976; Milne, 2013; Morgan & Kunkel, 2011).

Walaupun bagaimanapun, sejauhmanakah persediaan persaraan dilaksanakan di Malaysia? Situasi hari ini menunjukkan kebanyakan bakal-bakal pesara hanya diberi latihan persaraan dalam tempoh satu hingga enam bulan sahaja. Program persediaan persaraan yang diadakan lebih tertumpu kepada perubahan yang akan dialami oleh bakal pesara dan bagaimana untuk menangani kesan tersebut dengan efektif dan berkesan. Ini jelas menunjukkan bahawa fokus program persediaan persaraan di negara ini lebih tertumpu kepada faktor individu sahaja iaitu bakal pesara tanpa melibatkan faktor luaran atau persekitaran terutama sokongan sosial formal dan tidak formal. Ternyata, situasi ini amat berbeza dengan amalan organisasi yang dilaksanakan di luar negara seperti di Australia, Jepun dan Korea di mana pasangan dan ahli keluarga terdekat bakal pesara turut dilibatkan dalam program-program persediaan persaraan sama ada disediakan oleh pihak majikan atau badan bukan kerajaan (NGO). Berdasarkan penemuan kajian-kajian lepas menunjukkan bahawa program persediaan persaraan yang didedahkan kepada bakal pesara dan pasangan, ahli keluarga mereka, rakan-rakan serta majikandilihat berupaya memberi sokongan dan pengaruh yang positif terhadap transisi persaraan yang akan dilalui oleh bakal pesara (Bond & Coleman, 1990; Braithwaite, 1987; Waxman & Mendelson 2006; Liang & Luo 2012; Nahum-Shami & Bamberger, 2009). Ini bertepatan dengan konsep sokongan sosial mengikut praktis kerja sosial yang terbahagi kepada tiga (3) tahap iaitu sokongan sosial formal, tidak formal primer dan sekunder

sebagaimana yang diperjelaskan menerusi Teori Sistem.

Sokongan sosial yang kukuh amat penting bagi bakal pesara dan mampu untuk meningkatkan kesejahteraan hidup dan kesihatan mental semasa melalui usia persaraan (Eckermann, 2012). Sokongan sosial yang kukuh daripada organisasi formal seperti jabatan kerajaan, badan bukan kerajaan dan pertubuhan sosial dan sokongan tidak formal daripada pasangan, ahli keluarga dan rakan-rakan mempunyai hubungan yang positif dengan tahap kesihatan mental individu termasuklah bakal pesara (Dave et al., 2006; Segal & Qualls, 2011). Ini kerana corak kehidupan yang sihat dan kemampuan untuk meneruskan aktiviti sosial dan sokongan daripada kerajaan dan agensi sosial, rakan-rakan dan keluarga berupaya menjamin corak kehidupan yang lebih baik semasa di usia tua terutama dari aspek emosi dan mental. Sokongan formal dan tidak formal yang diterima daripada pelbagai sumber seperti sokongan daripada pasangan itu sendiri, keluarga, rakan-rakan atau masyarakat serta organisasi sosial juga boleh mengekalkan kesepaduan fizikal, psikososial dan mental bakal pesara terutama bagi pesara lelaki (Taylor 2010; Zhang & Zhang, 2015).

Kajian Yeh & Liu (2003) menunjukkan sokongan sosial yang kukuh boleh membantu seseorang individu untuk menghadapi tempoh-tempoh sukar dalam kehidupan dan seterusnya menjamin kesihatan mental yang baik. Menurut Mohd Makzan Musa (1997) sokongan sosial adalah penawaran yang baik untuk minda dan tubuh badan seseorang individu sebagaimana yang telah dikenalpasti melalui kajian yang mengaitkan antara sokongan sosial dengan kesihatan mental. Kajian tersebut juga menunjukkan bahawa sokongan sosial bertindak sebagai pelindung sewaktu individu mengalami tekanan hidup yang tinggi dan situasi yang sukar. Justeru, sokongan sosial dikatakan mempunyai kesan yang positif ke atas kesihatan mental seseorang individu dan termasuk juga kepada bakal pesara.

Justeru itu, artikel ini bertujuan untuk mengenal pasti hubungan sokongan sosial dan persediaan persaraan terhadap kesihatan mental bakal pesara dalam kalangan penjawat awam di Malaysia. Ini adalah penting kepada bakal majikan untuk merancang dan merangka program intervensi yang bersesuaian dan efektif berkaitan tahap persediaan penjawat awam yang akan bersara dari aspek kewangan, kesihatan dan sokongan sosial.

METODOLOGI KAJIAN

Kajian ini merupakan kajian kuantitatif yang dilaksanakan dengan menggunakan pendekatan kajian tinjauan mengenai persepsi mengenai sokongan sosial, persediaan persaraan dan kesejahteraan mental di kalangan penjawat awam yang akan bersara. Tinjauan adalah dibuat kepada penjawat awam lantikan tetap yang akan bersara pada tahun 2017 meliputi semua kategori dan skim perkhidmatan yang sedang berkhidmat di 24 buah Kementerian/Jabatan Kerajaan/ Agensi Kerajaan. Populasi kajian ini terdiri daripada 21,080 orang penjawat awam yang akan bersara dalam tempoh satu (1) tahun iaitu pada tahun 2017 dan berkhidmat di 24 buah Kementerian/Jabatan/ Agensi-agensi kerajaan. Maklumat bilangan penjawat awam yang akan bersara ini diperolehi daripada Bahagian Pengurusan Maklumat, Jabatan Perkhidmatan Awam Malaysia merangkumi semua kategori dan skim perkhidmatan awam di Malaysia. Dalam kajian ini, seramai 377 orang telah dipilih secara persampelan mudah (*convenient sampling*) sebagai sampel kajian. Penentuan bilangan sampel adalah menggunakan jadual penentuan saiz sampel oleh Krecjie dan Morgan (1970).

Pengumpulan Data

Kaedah pengumpulan data kajian ini adalah melalui survei menggunakan satu set borang soal selidik secara *'drop and collect'*, di mana borang soal selidik diedarkan kepada responden

melalui Bahagian Sumber Manusia atau Bahagian Khidmat Pengurusan di setiap Kementerian/ Jabatan/Agensi kerajaan. Pengkaji telah mengenalpasti pegawai yang bertanggungjawab di Bahagian Sumber Manusia atau Bahagian Khidmat Pengurusan di setiap Kementerian, Jabatan dan Agensi-agensi Kerajaan selaku pegawai penghubung untuk mengedarkan borang soal selidik kepada responden yang berkaitan. Responden diberikan masa selama tiga (3) minggu untuk mengisi borang tersebut sebelum dikembalikan kepada pegawai yang dipertanggungjawabkan. Selain itu, untuk memastikan kadar maklumbalas soal selidik yang tinggi, borang soal selidik turut diedarkan kepada responden yang menghadiri kursus-kursus persaraan anjuran Jabatan Perkhidmatan Awam. Responden dipohon untuk mengisi borang soal selidik yang telah diedarkan pada hari pertama atau terakhir kursus mengikut kesesuaian pihak urusetia.

Instrumen Kajian

Setiap set borang soal selidik yang diberikan kepada responden mengandungi tiga instrumen kajian iaitu *Perceived Social Support* oleh Procidano dan Heller (1983) bagi mengukur sokongan sosial formal dan tidak formal; *Persediaan Persaraan* oleh Faridah Hamam (2000) bagi mengenalpasti jaminan pendapatan, kehilangan peranan, penghargaan sendiri dan status kesihatan pekerja; dan *General Health Questionnaire* (Goldberg dan William, 1988) bagi mengukur tahap kesihatan mental. Kajian rintis juga telah dilaksanakan melibatkan 75 orang penjawat awam meliputi pelbagai gred yang sedang berkhidmat di pelbagai Bahagian/ Agensi di Kementerian Kesihatan Malaysia. Kajian rintis ini dilaksanakan bagi memastikan instrumen kajian yang digunakan dalam kajian adalah boleh dipercayai, bersesuaian dan difahami oleh responden kajian bagi memastikan setiap instrumen mempunyai pekali yang tinggi dan boleh diterima untuk digunakan pakai dalam kajian sebenar dan mengukur setiap pemboleh ubah dengan tekal walaupun telah digunakan dalam kajian-kajian terdahulu. Berdasarkan hasil kajian rintis, kesemua instrumen kajian yang digunakan mempunyai nilai alfa Cronbach yang baik iaitu *Perceived Social Support* adalah 0.89 manakala *Persediaan Persaraan* ialah 0.89 dan *General Health Questionnaire* (GHQ-12) adalah 0.78.

Analisis Data

Data-data dalam kajian dianalisis menggunakan *Statistical Package for Social Science* (SPSS) Version 21.0. Terdapat dua jenis analisis statistik yang dijalankan iaitu analisis deskriptif dan inferensi. Analisis deskriptif seperti min, median, sisihan piawai dan lain-lain dijalankan bagi memberi gambaran terhadap data responden secara keseluruhan. Analisis inferensi adalah menggunakan ujian Korelasi Pearson bagi melihat sama ada terdapat hubungan antara pemboleh ubah tidak bersandar dengan pemboleh ubah bersandar dalam satu-satu kajian.

HASIL KAJIAN

Latar Belakang Demografi Responden

Berdasarkan keputusan analisis deskriptif, majoriti bilangan responden penjawat awam yang akan bersara wajib pada tahun 2017 dalam kajian ini adalah wanita iaitu sebanyak 62.5% berbanding penjawat awam lelaki sebanyak 37.5% (Jadual 2). Dapatan ini menunjukkan bahawa penjawat awam wanita mendominasi bilangan keseluruhan penjawat awam dalam perkhidmatan awam. Taburan jantina ini menyokong data Jabatan Perkhidmatan Awam Malaysia yang menunjukkan bilangan penjawat awam wanita adalah lebih ramai berbanding penjawat awam lelaki. Berkaitan dengan maklumat bangsa pula, majoriti responden penjawat awam yang akan bersara wajib dalam kajian ini adalah berbangsa Melayu iaitu sebanyak 74.1%. Ini sejajar dengan bilangan penduduk Malaysia mengikut kategori bangsa yang dikeluarkan oleh Jabatan Perangkaan Malaysia (2015) menunjukkan bangsa Melayu merupakan majoriti penduduk di Malaysia. Seterusnya penjawat awam berbangsa Cina

berada di kedudukan kedua iaitu sebanyak 15% dan diikuti oleh bangsa India sebanyak 8.4% dan seterusnya lain-lain bangsa sebanyak 2.6%. Berkenaan dengan kategori gred jawatan, penjawat awam gred 1 hingga 40 atau kumpulan sokongan adalah paling ramai menyertai kajian ini iaitu sebanyak 54.2%, diikuti oleh gred 41 hingga 54 dan gred Jusa/ Gred Khas C hingga Turus 1, masing-masing sebanyak 38.3 % dan 7.5%. Data ini adalah selari dengan jumlah penjawat awam keseluruhan yang menunjukkan kumpulan pelaksana merupakan kumpulan penjawat paling besar iaitu mewakili 60.1% daripada jumlah keseluruhan penjawat awam di Malaysia (Jabatan Perangkaan Malaysia, 2015).

Keputusan analisis mengikut status perkahwinan pula menunjukkan sebanyak 81% responden telah berkahwin dengan peratusan yang paling tinggi dan diikuti sebanyak 12.1% yang tidak pernah berkahwin atau masih bujang. Manakala hanya 3.7% responden telah bercerai dan masih belum mempunyai pasangan baru dan 3.2% merupakan penjawat awam kategori duda atau balu. Seramai 40.9% responden dalam kajian ini mempunyai tahap pendidikan di peringkat Ijazah Sarjana Muda, Sarjana dan Doktor Falsafah yang merupakan peratusan paling tinggi. Ini diikuti oleh kategori STPM, Diploma, Sijil Kemahiran yang merupakan peratusan kedua tertinggi iaitu 36.3%. Tahap pendidikan di peringkat SPM adalah ketiga tertinggi iaitu sebanyak 20.2% manakala kategori yang paling sedikit adalah kategori responden yang mempunyai tahap pendidikan di peringkat PMR dan Sekolah Rendah iaitu masing-masing 1.7% dan 0.9%. Bagi kategori tempoh masa penjawat awam yang bakal bersara mula berfikir mengenai persaraan yang akan dilalui, hampir separuh iaitu sebanyak 48.7% responden dalam kajian ini telah mula berfikir melebihi dari 5 tahun sebelum tarikh persaraan wajib dan seramai 20.2% pula telah mula berfikir dalam tempoh hingga 5 tahun sebelum tarikh persaraan. Walaubagaimanapun, terdapat 31.1 % penjawat awam yang hanya berfikir mengenai persaraan kurang daripada tempoh 3 tahun sebelum tarikh persaraan wajib iaitu sebanyak 19% dalam tempoh 1 hingga 3 tahun, 9.5% dalam tempoh 6 bulan hingga 1 tahun serta 2.6% yang mula berfikir kurang daripada tempoh 6 bulan sebelum tarikh persaraan wajib.

Jadual 2. Latar Belakang Demografi Responden

Demografi	Kekerapan	Peratus (%)
<i>Jantina</i>		
Lelaki	130	37.5
Perempuan	217	62.5
<i>Bangsa</i>		
Melayu	257	74.1
Cina	52	15.0
India	29	8.4

Lain-lain	9	2.6
<i>Gred Jawatan</i>		
1 hingga 40	188	54.2
41 hingga 54	133	38.3
Jusa C hingga Turus 1	26	7.5
<i>Tempoh Mula Berfikir Mengenai Persaraan Sebelum Tarikh Persaraan Wajib</i>		
Melebihi 5 tahun	169	48.7
3 hingga 5 tahun	70	20.2
1 hingga 3 tahun	66	19.0
6 bulan hingga 1 tahun	33	9.5
0 –hingga 6 bulan	9	2.6
<i>Status Perkahwinan</i>		
Berkahwin	281	81.0
Duda/Balu	11	3.2
Berceraai	13	3.7
Tidak Pernah Berkahwin/ Bujang	42	12.1
<i>Tahap Pendidikan</i>		
Sekolah rendah	3	0.9
SRP/ PMR	6	1.7
SPM	70	20.2
STPM/ Diploma/ Sijil Kemahiran	126	36.3
Ijazah Sarjana Muda/ Sarjana/Phd	142	40.9

N=347

Tahap Sokongan Sosial Responden

Berdasarkan Jadual 3, dapatan menunjukkan skor bagi tahap keseluruhan sokongan sosial dapat dibahagikan kepada tiga kategori iaitu 48 responden berada pada tahap rendah iaitu sebanyak 13.8%, diikuti seramai 163 orang responden di tahap sederhana (48%) dan 136 orang responden atau bersamaan 39.2% di tahap tinggi. Secara umumnya tahap sokongan sosial responden kajian ini adalah baik.

Jadual 3. Tahap Sokongan Sosial Responden

Tahap sokongan sosial	Kekerapan	Peratus
Rendah	48	13.8
Sederhana	163	47.0
Tinggi	136	39.2
Jumlah keseluruhan	347	100

Tahap Persediaan Persaraan Responden

Berdasarkan Jadual 4, dapatan kajian menunjukkan majoriti skor responden bagi tahap keseluruhan persediaan persaraan adalah berada di tahap sederhana iaitu seramai 154 orang atau 44.3% dan diikuti oleh tahap tinggi seramai 138 orang atau 39.8% dan tahap rendah hanya sebanyak 15.9% atau seramai 55 orang. Umumnya, tahap persediaan persaraan responden kajian ini adalah juga baik.

Jadual 4. Tahap Persediaan Persaraan Responden

Tahap Persediaan Persaraan	Kekerapan	Peratus
Rendah	55	15.9
Sederhana	154	44.3
Tinggi	138	39.8
Jumlah keseluruhan	347	100

Tahap Kesihatan Mental Responden

Berdasarkan Jadual 5, menunjukkan seramai 110 orang responden mempunyai tahap kesihatan mental yang tidak sihat iaitu bersamaan 31.7%. Manakala seramai 237 orang responden atau 68.3% mempunyai tahap kesihatan mental yang baik.

Jadual 5. Taburan Kekerapan dan Peratus Kesihatan Mental

Tahap Kesihatan Mental	Kekerapan	Peratus
Sihat ($L \leq 12$)	237	68.3
Tidak sihat ($13 \leq M \leq 36$)	110	31.7
Jumlah keseluruhan	347	100

Hubungan antara Sokongan Sosial dengan Kesihatan Mental Responden

Jadual 6 menunjukkan terdapat hubungan yang sederhana yang negatif di mana semakin tinggi sokongan sosial formal yang diterima oleh bakal pesara penjawat awam, semakin baik tahap kesihatan mental yang dialami oleh bakal pesara penjawat awam.

Jadual 6. Ujian Korelasi Bagi Sokongan Sosial Terhadap Kesihatan Mental

Pembolehubah	Nilai Korelasi	K
Sokongan sosial Kesihatan mental	-0.665	0.000

Hubungan antara Persediaan Persaraan dengan Kesihatan Mental Responden

Berdasarkan Jadual 7, terdapat hubungan yang kuat dan negatif di antara persediaan persaraan dengan kesihatan mental responden, di mana semakin tinggi persediaan persaraan yang dilakukan oleh penjawat awam yang akan bersara maka semakin baik tahap kesihatan mental yang dialami oleh bakal pesara penjawat awam tersebut.

Jadual 7. Ujian Korelasi Bagi Persediaan Persaraan Terhadap Kesihatan Mental

Pembolehubah	Nilai Korelasi	K
Persediaan Persaraan < -- > Kesihatan Mental	-0.770	0.000
Jaminan Pendapatan < -- > Kesihatan Mental	-0.488	0.000
Kehilangan Peranan < -- > Kesihatan Mental	-0.753	0.000
Penghargaan Kendiri < -- > Kesihatan Mental	-0.728	0.000
Status Kesihatan Fizikal < -- > Kesihatan Mental	-0.735	0.000

PERBINCANGAN KAJIAN

Berdasarkan hasil kajian secara keseluruhan, penjawat awam yang bakal bersara berada di tahap sederhana dalam aspek sokongan sosial formal yang diterima iaitu seramai 198 orang

responden atau 57.1%. Ini menunjukkan masih terdapat ruang yang perlu dilaksanakan oleh agensi kerajaan, badan bukan kerajaan dan pertubuhan sosial untuk mempromosikan perkhidmatan dan bantuan yang boleh diberikan kepada bakal pesara. Walaupun terdapat kemudahan Portal 1 Pesara Malaysia yang dikendalikan oleh pihak JPA, namun begitu tidak semua bakal pesara mempunyai akses terhadap portal tersebut terutama di kalangan kumpulan pelaksana yang mempunyai limitasi terhadap akses internet terutama sekiranya mereka berada di luar bandar. Selain itu, dapatan kajian juga mendapati sokongan sosial tidak formal primer dan sekunder yang diterima di kalangan penjawat awam juga berada di tahap yang baik iaitu hanya 14.1 % sahaja mempunyai sokongan sosial tidak formal primer yang diterima pada tahap yang rendah dan 12.7% bagi sokongan sosial tidak formal sekunder. Ini jelas menunjukkan bahawa penjawat awam yang bakal bersara amat mengharapkan sokongan sosial tidak formal sama ada primer atau sekunder daripada pasangan, ahli keluarga, rakan-rakan dan juga jiran tetangga termasuk masyarakat sekeliling. Kepentingan ini telah mewujudkan kesedaran dalam kalangan penjawat awam yang mana elemen sokongan sosial tidak formal primer dan sekunder seharusnya telah mula dibentuk dan dipupuk semasa penjawat awam sedang berkhidmat lagi. Persediaan awal yang dilakukan ini akan memudahkan proses pengukuhan sokongan tersebut apabila bersara kelak.

Hasil dapatan kajian juga menunjukkan penjawat awam mempunyai persediaan yang baik dari aspek jaminan pendapatan dengan 93.4% mempunyai persediaan di tahap sederhana dan tinggi. Pengkaji berpandangan ini mungkin disebabkan keseriusan pihak kerajaan dalam memastikan setiap penjawat awam mempunyai persediaan dari aspek kewangan melalui kempen kesedaran dan penganjuran bengkel-bengkel yang berkaitan dengan pengurusan kewangan. Selain itu, aspek jaminan pendapatan juga kerap kali diberi perhatian terutama di media masa, media cetak dan juga laporan-laporan kajian oleh pakar ekonomi yang telah mencetuskan kebimbangan di kalangan penjawat awam dan menyebabkan mereka memberi pertimbangan yang serius berhubung jaminan pendapatan bagi tujuan persaraan. Kestabilan kewangan tidak akan berlaku ketika seseorang itu mencapai usia tua, sekiranya mereka tidak merancang pada peringkat awal (Abdul Aziz Jemain, 2001). Seperti yang telah dijelaskan, jaminan pendapatan merupakan salah satu komponen yang amat penting dalam kehidupan bakal pesara setelah bersara kelak. Walaupun pihak kerajaan menyediakan skim jaminan pencen kepada penjawat awam setelah bersara kelak, namun perubahan gaya hidup, peningkatan kos sara diri dan kos rawatan kesihatan menyebabkan kesedaran yang tinggi di kalangan penjawat awam untuk membuat persediaan dari aspek kewangan dengan lebih teliti. Bakal pesara memerlukan sumber sokongan kewangan lain sekiranya mereka benar-benar ingin menikmati kesejahteraan hidup setelah bersara dan sumber kewangan lain yang dimaksudkan adalah simpanan atau pelaburan wang yang dilakukan melalui inisiatif individu itu sendiri ketika sedang berkhidmat (Abdul Aziz Jemain, 2001). Sumber sokongan kewangan lain ini amat penting terutama di kalangan bakal pesara daripada kumpulan pelaksana. Ini diperkukuhkan lagi dengan dapatan daripada JobMalaysia iaitu agensi pencarian kerja di Malaysia yang menunjukkan pada tahun 2016 terdapat seramai 16,800 orang pesara yang mendaftar untuk bekerja semula.

Bagi aspek kehilangan peranan pula, hanya 16.4% penjawat awam bakal bersara mempunyai persediaan persaraan di tahap yang rendah. Keputusan yang sama juga ditunjukkan oleh aspek penghargaan sendiri yang menunjukkan hanya 51 orang atau 14.7% penjawat awam bakal pesara yang mempunyai persediaan di tahap rendah. Ini menunjukkan telah wujud kesedaran di kalangan penjawat awam untuk mempersiapkan diri bagi menghadapi proses persaraan terutama dari aspek kehilangan peranan. Ini kerana sekiranya seseorang individu itu membuat perancangan dan persediaan persaraan lebih awal, ia menjadikan zaman

persaraannya itu lebih bererti terutama dari aspek kehilangan jawatan yang disandang semasa sedang bekerja yang digantikan dengan penglibatan aktif dalam aktiviti keluarga serta di peringkat komuniti (Omarin Ashaari, 2006). Namun begitu, dapatan kajian yang menerangkan bahawa hampir separuh atau 48.7 % daripada responden kajian telah mula berfikir mengenai persaraan dalam tempoh 5 tahun sebelum bersara wajib adalah suatu yang membanggakan. Ini menunjukkan bahawa kesedaran untuk membuat perancangan dan persediaan yang lebih awal telah wujud di kalangan penjawat awam. Perancangan dan persediaan untuk menghadapi persaraan yang dilakukan dengan lebih awal akan membolehkan bakal pesara bersiap sedia terhadap sebarang perubahan yang akan berlaku semasa transisi persaraan. Walaubagaimanapun, terdapat 31.1% penjawat awam yang berfikir mengenai persaraan dalam tempoh kurang 3 tahun sebelum bersara. Pengkaji melihat dapatan ini amat membimbangkan kerana tempoh persediaan dan perancangan persaraan yang efektif adalah sekurang-kurangnya dalam tempoh 10 tahun sebelum bersara sebagaimana yang dinyatakan oleh (Mo, 2012). Oleh itu, sekiranya penjawat awam hanya berfikir atau mempunyai perancangan dan persediaan dalam tempoh 3 tahun terakhir sebelum bersara, pengkaji berpandangan bahawa bakal pesara tersebut berkemungkinan besar akan mempunyai pelbagai halangan dan juga impak negatif semasa melalui proses persaraan dan akan membawa masalah tersebut kepada komuniti.

Walaupun taburan kekerapan menunjukkan bakal pesara penjawat awam mempunyai sokongan sosial formal dan tidak formal yang diterima serta aspek-aspek persediaan persaraan pada tahap yang sederhana dan tinggi, namun dapatan kajian menunjukkan bahawa terdapat 110 orang responden atau 31.7% yang mempunyai kesihatan mental pada tahap yang tidak sihat. Dapatan ini amat membimbangkan kerana bakal pesara ini akan memasuki alam persaraan dan menjadi warga emas. Cabaran dan halangan yang dihadapi setelah bersara dan menjadi warga emas adalah lebih besar dan menjadi lebih serius sekiranya tahap kesihatan mental telah terjejas semasa di peringkat pra persaraan lagi. Oleh itu, penerangan, bantuan dan sokongan terutama daripada majikan amat penting bagi mengurangkan faktor-faktor yang menjejaskan kesihatan mental di kalangan penjawat awam. Pengesanan di peringkat awal perlu dilaksanakan di peringkat Kementerian dan Jabatan bagi mengenalpasti penjawat awam yang mempunyai tahap kesihatan mental yang rendah. Intervensi-intervensi yang bersesuaian perlu dikenal pasti dan dilaksanakan oleh pihak Kementerian atau Jabatan Perkhidmatan Awam Malaysia bagi memastikan bakal pesara ini mempunyai tahap kesihatan mental yang baik. Berdasarkan Laporan Kementerian Kesihatan Malaysia (2012) menunjukkan prevalen masalah kesihatan mental yang semakin membimbangkan meliputi semua peringkat masyarakat termasuk di kalangan pesara. Prevalen kemurungan di kalangan pesara adalah 2.0% yang menunjukkan tren peningkatan berbanding dengan kajian pada tahun 1996, iaitu 1.6%. Penemuan kajian yang terbaru turut menunjukkan bahawa prevalen keinginan bunuh diri di kalangan mereka berumur 55 tahun ke atas adalah 11.0% sementara prevalen insomnia adalah 47.8%. Ini menunjukkan isu kesihatan mental amat penting dan perlu diberi perhatian serius oleh semua pihak (Kementerian Kesihatan Malaysia, 2012). Sehubungan itu, langkah proaktif perlu dilaksanakan oleh semua pihak terutama pihak majikan bagi memastikan setiap ahli organisasi mempunyai tahap kesihatan mental yang baik. Kesihatan mental yang baik amat penting bagi memastikan prestasi kerja, kepuasan kerja dan juga penghargaan sendiri ahli organisasi berada di tahap yang tinggi dan seterusnya memberi impak yang positif terhadap kesejahteraan keluarga.

KESIMPULAN KAJIAN

Secara kesimpulannya, isu persediaan persaraan dan kesihatan mental seharusnya ditangani dengan segera kerana bakal pesara inilah yang akan menjadi kumpulan warga emas setelah

bersara kelak. Maka, sudah tentu pelbagai isu psikososial akan berlaku sesuai dengan perkembangan mereka menuju penuaan. Peranan keluarga amatlah penting terutama dalam memberikan sokongan sosial tidak formal kepada bakal pesara, namun meletakkan keseluruhan tanggungjawab tersebut kepada keluarga adalah satu perkara yang kurang wajar. Pihak-pihak lain seperti kerajaan, badan bukan kerajaan, pertubuhan-pertubuhan sosial dan sektor swasta juga perlu berganding baru untuk melaksanakan tanggungjawab sosial ini yang merupakan salah satu bentuk sokongan sosial formal. Selain itu, bakal pesara itu sendiri juga mempunyai tugas dan amanah secara langsung untuk memastikan kesejahteraan hidup dapat dicapai. Justeru itu, semua pihak samaada majikan, organisasi, ahli keluarga, rakan-rakan dan juga komuniti perlu mengambil berat tentang isu-isu persediaan persaraan dan kesihatan mental di kalangan bakal pesara selari dengan gaya hidup yang semakin kompleks pada masa kini. Ini ditambah pula dengan proses perubahan sosial yang berlaku selari dengan peredaran masa menuntut sokongan daripada semua pihak untuk membantu bakal pesara menghadapi usia persaraan.

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Achievement Emotion & Cognitive-Appraisal as Predictors of Student Behavioral Engagement Who Work on Undergraduate Thesis

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ABSTRACT

Students often avoids or leaves undergraduate thesis behind, thus potentially delaying the completion of it, which indicate low behavioral engagement. Behavioral engagement can be affected by two factors, which are achievement emotions and cognitive appraisals. This research examines the effect of achievement emotions and cognitive appraisals toward behavioral engagement on undergraduate thesis work process. Respondents in this research are 128 students from Faculty of Psychology Unpad whose taking undergraduate Thesis subject (20 males and 108 females, with the age range from 19-24 years old). Data is obtained by using questionnaire, which measure behavioral engagement ($\alpha = .844$), emotion ($\alpha = .798 - .945$), and cognitive appraisal ($\alpha = .653 - .822$) and analyzed by using Multi Regression analysis. The result shows three kinds of emotion that affects behavioral engagement, which are proud, relief, and anxiety. Proud and relief can improve behavior engagement, while anxiety is reducing it ($r = .591$). Other emotion (enjoyment, hope, anger, boredom, and hopeless) is not significantly affecting. This research is also found that control-appraisal can improve pride and reduce anxiety, while value-appraisal can improve pride and relief. Furthermore, control-appraisal and value-appraisal can improve behavioral engagement mediated by those significant emotions (pride, relief, and anxiety emotions).

Keywords: Behavioral Engagement, Achievement Emotion, Cognitive Appraisals, Undergraduate Thesis, Higher Education.

INTRODUCTION

Behavioral engagement is considered as a crucial thing that plays a role on achieving academic result and preventing drop-out (Christenson, 2012), including in undergraduate thesis context. On undergraduate thesis setting, student have to optimize their effort and persistence so that all the process can be completed. Students should pay attention to the supervisor, read some references that will be used in preparing the thesis, arrange the measuring tool, and write the final report. High behavioral engagement in undergraduate thesis work process leads to the optimal result as well. On the contrary, if the students are not preparing before meeting the supervisor, giving up when doing something difficult, or procrastinating any task related to undergraduate thesis work process, it indicate a low behavioral engagement in undergraduate thesis work process, that leads to the delayment of undergraduate thesis completion to academic drop-out.

Pekrun suggest that emotions are aspects and ubiquitous on academic setting that affects on student academic performance. The instigated emotions can improve student motivation to gives optimal effort in learning and completing academic tasks, or in other words, can increase student behavioral engagement. A study conducted in 2015 on Unpad Bandung found that all the achievement emotions are instigated when the students work on their

undergraduate thesis, with various intensities and frequencies (Cahyadi, 2015). Based on the activation form, positive emotion such as enjoying the learning process has a positive relationship with the student effort (Pekrun, 2007; Christenson, 2012). However, in certain types of emotions and contexts, the impacts can be more complex. There are some emotions that can improve academic work, but in other cases can reduce the desire to work on their academic work. Then, what kind of achievement emotions that have a significance affect on student behavioral engagement in undergraduate thesis work process?

To have a deeper understanding about student behavioral engagement in undergraduate thesis work process, we can also examine the aspect that can instigates student achievement emotion. Pekrun (2007) on his integrative framework explains that there are two types of cognitive appraisals that arise to the specific stimuli of the environment associated with academic tasks, which are control appraisal and value appraisal. The first appraisal known as control appraisal, refers to the perceived causal influence of an agent over actions or outcomes. The second type of appraisal known as value-appraisal refers to the perceived value of actions and outcomes. Achievement emotions are induced when the students feels in control of, or out of control of, achievement activities and outcomes that are subjectively important, implying that appraisals of control and value are the proximal determinants of these emotions (e.g., Goetz, Frenzel, Stoeger, & Hall, 2006). Control appraisals pertain to the perceived controllability of actions and outcomes, as implied by related causal expectations (self efficacy expectations and outcome expectations), causal attributions, and competence appraisals. Value appraisals relate to the subjective importance of these activities and outcomes (Christenson, 2012).

The importance of achievement emotion and cognitive appraisal on examining the student behavioral engagement in undergraduate thesis work process leads this study to focus on how those two variables affect student behavioral engagement in undergraduate thesis work process.

THEORETICAL FRAMEWORK

Some researchers (Christenson et al., 2012; Finn 1989, 2006; Fredricks, 2004) consider student engagement as a theoretical model that can be used to understand drop-out phenomena and to improve the academic success. The concept of student engagement can be seen as a predictor of the achievement. Frederick et al. (2004) defines student engagement as a meta-construct consists of several components. The components of the engagement are active, energetic, and academic-oriented. He divides student engagement into three components, the components of behavioral, emotional, and cognitive engagement. Behavioral engagement refers to the effort and persistence of students in academic tasks and activities, emotional engagement refers to the students' emotional responses in academic settings, whereas cognitive engagement refers to how individuals optimize their cognitive abilities in working tasks and participate in academic activities (Fredricks et al., 2004; in Christenson et al., 2012).

As an effort to assess student engagement in academic setting, Pekrun modifies his integrative framework theory with student engagement concept suggested by Fredricks (2004). The important point according to Pekrun in this theoretical framework is that the emotional component in the student engagement does not directly affect the outcome or achievement but gives more influence to the other components of attachment (behavioral and cognitive), both lead to achievement (Fredricks et al., 2004; Pekrun, 2006; 2007; Christenson, 2012).

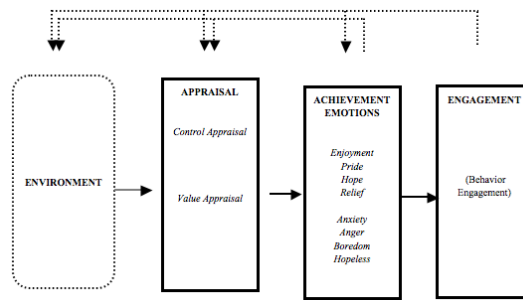


Fig. 1.1 Pekrun’s Integrative Framework (2007)

Particular achievement emotion encourages and facilitates a person to perform certain behavior (Pekrun, 2007). Viewed from the valences, positive emotions activate a sense of fun while learning, that has a positive relationship with learning effort, otherwise negative emotions has a negative relationship with learning effort (Pekrun, 2007; Pekrun et al., 2002, 2010, in Christenson, 2012). However, the impact that arises from positive deactivating and negative emotions activates more complex behavior. Relief, for example, can diminish the motivation for immediate return with learning materials, but reinforce their long-term motivation. Negative activating emotions can minimize intrinsic motivation but can strengthen extrinsic motivation to provide effort in order to avoid failure (Christenson, 2012).

Referring to the concept of achievement emotion (Pekrun et al., 2007), the first antecedent aspect that directly affects the achievement emotion is the cognitive appraisal conducted on the environment and academic situation experienced. In this study, the cognitive appraisal aspect related to the control and value that belong to certain academic activities and results. Pekrun et al., tries to describe how the achievement emotion can be instigated based on the classification of focus objects, and their relation to individual cognitive appraisals. From figure 1.2 it will be seen how the combination of controls and different values in the same focus object can produce different achievement emotions.

The Control-Value Theory: Basic Assumptions on Control, Values, and Achievement Emotions

Object Focus	Appraisals		Emotion
	Value	Control	
<i>Outcome / Prospective</i>	Positive (Success)	High	Anticipatory joy
		Medium	Hope
		Low	Hopelessness
<i>Outcome / Prospective</i>	Negative (Failure)	High	Anticipatory relief
		Medium	Anxiety
		Low	Hopelessness
<i>Outcome / Retrospective</i>	Positive (Success)	Irrelevant	Joy
		Self	Pride
		Other	Gratitude
<i>Outcome / Retrospective</i>	Negative (Failure)	Irrelevant	Sadness
		Self	Shame
		Other	Anger
<i>Activity</i>	Positive	High	Enjoyment
	Negative	High	Anger
	Positive/Negative	Low	Frustration
	None	High/Low	Boredom

Fig. 1.2 Classification of Achievement Emotion

The achievement emotion can be classified by the object focus. Prospective emotion refers to anticipated emotions that instigated by the expected outcomes, Retrospective emotion refers to emotions associated with the results that have been achieved, meanwhile activity emotion refers to emotion related to academic activity that being done. All of those achievement emotion instigated by a multiplication of control and value appraisal. For example, Student with a high control and value appraisal, tend to feel the enjoyment when they estimates the success, doing the activity, and get a good result. Meanwhile, student with a low control and value appraisal tend to feel hopeless when they estimating the results, shame and anger when they get a low result, or get frustated when they were doing the activity.

METHOD

Assessment Tools

1. Behavioral Engagement tools

The measuring instrument used is developed by Qanita (2017). The measuring tool is a questionnaire that aims to measure the student behavioral engagement degree on undergraduate thesis, with Likert's rating scale range 1 (very rare) to 5 (very frequent). This questionnaire consists of 6 items of a brief statement about the frequency of activities that usually done in thesis work, with reliability value $r=.844$

2. Achievement Emotions

The measuring instrument used is developed by Budiyo (2015) based on achievement emotion concept (Pekrun, 2007). The measuring tool is a questionnaire that aims to measure the degree of student achievement emotion related to undergraduate thesis activity and result. Achievement emotion variables refers to eight emotion that often appear in the academic context (enjoyment, relief, hope, and pride as positive emotion; anxiety, anger, hopelessness and boredom as negative emotion). This tools Likert's rating scale range 1 (very rare) to 5 (very frequent). This measurement tools are reliable with reliability value $r=.935$ (positive emotions) and $r=.945$ (negative emotions).

3. Cognitive Appraisals

The measuring instrument used is developed by Budiyo (2015). The measuring tool is a questionnaire that aims to measure the degree of cognitive appraisal related to undergraduate thesis activities and results. Cognitive appraisal variables in this study refers to the concept of cognitive appraisal contained in integrative framework (Pekrun, 2007), consists of control-appraisal and value-appraisal. Control-appraisal will be measured by looking at the sub-dimensions of the action control and causal attribution, since it has a different loading plot so it can be explained separately. This measurement tools use Likert's rating scale with a scale of 1 (very rare) to 5 (very frequent), with reliability values .663 to .785 (reliable enough - reliable).

DATA SOURCES

Data were collected using convenience sampling technique. Participants of this study were 128 students from The Faculty of Psychology who currently work on undergraduate thesis (20 male and 108 female, age range 19-24 years old). Each participants completed the data voluntarily. The assessment process also done individually and anonymously, conducted for 2 weeks on December 2016.

ANALYSIS METHOD

Data obtained in this study will be analyzed statistically using multiple regression analysis technique. Multiple regression test is used to predict the effect of several independent variables on one dependent variable. The hypothesis of the research that was tested statistically using multiple regression test were:

- a. Hypothesis 1: There is An Effect of Achievement Emotion And Cognitive Appraisal to Student Behavioral Engagement on Undergraduate Thesis
- b. Hypothesis 2: There is An Effect of Cognitive Appraisal to Achievement Emotion

DISCUSSION

To see how achievement emotion and cognitive appraisal can affect the behavioral engagement, we shows the results of multiple regression analysis test between all achievement emotions and cognitive appraisals variables to student behavioral engagement in undergraduate thesis work process.

Variabel	β	T	Sig.
<i>Action-Control</i>	.061	.587	.558
<i>Causal-Attribution</i>	-.091	-1.147	.254
<i>Value-Appraisal</i>	-.093	-.780	.437
<i>Enjoyment</i>	-.107	-.831	.408
<i>Hope</i>	.160	1.162	.247
<i>Pride</i>	.313	2.212	.029**
<i>Relief</i>	.198	1.925	.057*
<i>Anxiety</i>	-.195	-1.833	.069*
<i>Bored</i>	-.102	-.902	.369
<i>Anger</i>	.176	1.227	.222
<i>Hopeless</i>	-.044	-.320	.750

Significance level 0.1 & 0.05***

Table 1.1 Multiregression analysis 1

The result shows that there are three types of achievement emotions that significantly affect student behavioral engagement in undergraduate thesis work process. Pride and relief were found to increase the student behavioral engagement in undergraduate thesis work process, while anxiety reduce it. The results consistent with the concept Pekrun described (2007) that positive achievement emotion can increase academic-related effort and persistence, and that negative achievement emotion can decrease student motivation to work on academic-related activity. On undergraduate thesis context, only these three types of achivement emotion

above can influence the student behavioral engagement in undergraduate thesis work process, while the other emotion (enjoyment, boredom, hope, hopeless, dan anger) have no significant affect.

Pride and relief are retrospective outcome emotions. Retrospective outcome emotion is an emotion associated with the results that have been achieved after the activity of thesis work done, or when individuals get results in the progress of thesis. Both types of these emotions arise based on the judgments they have about success in achieving the desired outcomes or target thesis. The individual tend to have a high behavioral engagement when he or she has had success in the process of completing his academic task.

Anxiety is included in the prospective outcome emotion, the emotion associated with expected outcomes (Pekrun, 2007). In the context of thesis work, emotion anxiety will arise when the student think that he will encounter obstacles in the process of thesis work, failed to do undergraduate thesis task well, or failed to achieve the desired results. This negative estimation instigates anxiety emotion even before the student get a real results. The results are consistent with previous research which states that a high level of anxiety leads to disturbing and irrelevant thoughts so the student can't concentrate when they work on their undergraduate thesis and finally decided to avoid the activity (behavioral engagement decreased) (Christenson, 2012).

The cognitive appraisal aspects were found to have no significant effect on student behavioral engagement in undergraduate thesis work process. To get a clearer picture more data will be shown focused on the influence of cognitive appraisals to the three types of achievement emotion above (pride, relief, anxiety).

Variables		β	T	Sig.
<i>Independent</i>	<i>Dependent</i>			
<i>Action – Control</i>	<i>Pride</i>	.331	3.831	.000**
<i>Causal – Attribution</i>		.081	1.100	.273
<i>Value-Appraisal</i>		.330	3.790	.000**
<i>Action – Control</i>	<i>Relief</i>	.022	.225	.822
<i>Causal – Attribution</i>		.098	1.160	.248
<i>Value-Appraisal</i>		.360	3.586	.000**
<i>Action – Control</i>	<i>Anxiety</i>	-.444	-4.650	.000**
<i>Causal – Attribution</i>		.119	1.470	.144
<i>Value-Appraisal</i>		-.079	-.823	.412

Table 1.2 Multi Regression Analysis 2

Based on the result, it was found that all of the 3 achievement emotion (pride, relief, anxiety) also affected by cognitive appraisals related to their undergraduate thesis activities and results. In general, action control and value appraisal aspects can instigated the positive emotions of pride and relief and decrease anxiety. How these three emotions can arise when an individual has a specific cognitive appraisal will be discussed next.

When discussing retrospective emotions such as pride and relief, we can't ignore the evaluation process of individual outcomes. When student experience success or failure in achieving an outcome or doing a task, individuals will tend to evaluate their performance and

results. Evaluation done can lead to an assessment of how his ability to control the activities and results obtained, what causes him to achieve these results, and how valuable the activities and results obtained.

This research found that the student can feel proud if he think that he will be able to control the activity or thesis results, as a result of previous achievement evaluation. Individuals with low action control have expectation that they will not be able to finish the undergraduate thesis properly, so that pride won't appear. When student evaluate their success they will think himself has a high ability to be able to complete the thesis, it will instigates pride. In addition, how individuals valuing theis undergraduate thesis also affects the instigation of pride. When student experience success, student with a high value appraisal will evaluate what caused them to achieve these results, to be able to continue the completion of their academic work. Conversely, if the student has low value appraisal, then he will not care about his academic achievement, so that pride emotions will not instigated.

Causal attribution appraisal has no effect on the emergence of pride. This is different to Pekrun's concept (2006, 2007) suggested that the pride instigated as a result of causal attribution to himself as a cause of the success achieved. In other words, it can be concluded that in the context of undergraduate thesis work, pride will arise if the individual experiences success which makes him feel that he will be able to do the next work well, so that eventually the individual will be pushed himself to perform well.

Similar with pride, relief also instigated when student get certain results in thesis work. However, reliefs only appear when the student has predicted a negative situation or failure but does not occur. This emotion also has a significant influence in improving the behavioral engagement in undergraduate thesis work. Student with a high relief emotion tend to exert effort and remain persistent in doing activities relevant to the work of their undergraduate thesis. Relief also appear to be influenced by aspects of individual cognitive appraisal. This study found that student with a high value appraisal will feel relieve when he managed to the failure of thesis that had been previously expected.

This study also found that action control can decrease anxiety that instigated in thesis work. If the student estimates that he can control the undergraduate activity or results, the anxiety emotion tend to be low, and vice versa. Other research also show that high anxiety creates disturbing and irrelevant thoughts that make the student can't focus and finally decided to avoid such activities (Christenson, 2012). The value-appraisal aspect was found to have no significant effect on anxiety. That is, to students who are working on undergraduate thesis, the expectation that he will not be able to work or achieve the results of the thesis will instigate anxiety, regardless whether the activity and thesis results are considered important and interesting or not.

The significant influence of cognitive appraisal on pride, relief, and anxiety that also significantly affects the behavioral engagement makes the cognitive appraisal aspects can not be ignored when we discuss about what causes student to have a high or low behavioral engagement on their undergraduate thesis work. Despite of the insignificant effect on behavioral engagement, cognitive appraisals are found to affect the emotion that can ultimately affect behavioral engagement. Cognitive appraisal related to the ability to work and achieve the results of the thesis (action control aspect) will instigates pride and reduce anxiety. These emotional Changes can increase the motivation to do their undergraduate thesis work, the procrastination or any disengagement behavior does not appear, and the student remains actively involved in completion of their undergraduate thesis work. In addition, value appraisal can also improve the behavioral engagement. When student sees

their undergraduate thesis activity or result as a valuable thing, their achievement will lead them to feel proud and relief, which ultimately can increase their motivation to do their undergraduate thesis work.

Furthermore, the academic problem related to low behavioral engagement on undergraduate thesis study can be solved by instigating pride and relief, or decrease the anxiety emotion. Other thing that can be done is to help the student to improve their self-evaluation ability related to their competency (action control) or the undergraduate thesis worth for them (value-appraisal).

CONCLUSION

Based on research data obtained, it can be concluded that the aspects of cognitive appraisal and achievement emotion have a role in determining how student behavioral engagement in thesis work. pride and relief can increase behavioral engagement while anxiety can reduce it. In addition, cognitive appraisal also has an important role because it has an influence on those three emotional states above. High action control will instigate pride and reduce anxiety, while high value appraisal can instigate pride and relief. These emerging emotional changes can increase the student behavioral engagement in their undergraduate thesis work.

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Public Perception of Disaster In Jatinangor, Sumedang

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ABSTRACT

Jatinangor is one of the districts in West Java Province that are vulnerable to disaster. Sociologically, the character of society in Jatinangor can be divided into three types, namely agricultural society, urban community, and industrial society. This study aims to see how the public perception in Jatinangor about disaster. The research method used is descriptive qualitative method involving 12 informants from three villages in Jatinangor. The results of the research indicate that in general the public perception of the disaster cycle (pre disaster, disaster, and post disaster) is good. Although the agricultural community has not been aware that their actions have been included in the pre-disaster stage. Meanwhile, in urban communities and industrialized societies, the perception of disasters is more comprehensive. In a sense, people understand the disaster from the pre-disaster stage, during the disaster, and post disaster. Related to the causes of the disaster, people generally perceive that the disaster occurred as a result of infrastructure development in Jatinangor. Recommendations that can be suggest from this research are improving villagers knowledge by socialization of the disaster cycle, increase the role local government, and to mapping disaster prone areas in every village in Jatinangor.

Keywords: Disaster Management, Disaster Cycle.

BACKGROUND

The most vulnerable province of disaster in Indonesia is located in West Java. Almost every area in West Java has the potential for disaster, from 26 districts/cities, 19 were defined as the red zone category, which is the highest level of natural disaster prone¹. Based on data collected by BNPB in 2011-2015, the disasters occurring in West Java consisted of landslides with 678 incidents; floods : 501 incidents; wind whirl : 479 incidents; fire : 79 incidents; drought : 74 incidents; floods and landslides : 28 incidents; and earthquake : 17 incidents².

A series of activities both before, during and after a disaster to prevent, mitigate, avoid and recover from disaster impacts are referred to as disaster mitigation. Disaster management has now experienced a paradigm shift from responsive to preventive. Conventional disaster management is transformed holistically from dealing with the impact of managing risks that initially only government affairs turn into synergistic relationships in collaboration with communities to prevent disaster. In general, activities in disaster management include: prevention, hazard reduction, preparedness, emergency response, recovery and development that reduce disaster risk.

According to Pujiono (2004), disaster management activities can be divided into three main activities, such:

- 1) Pre-disaster activities covering prevention, mitigation, preparedness, and early warning activities.

¹ <http://www.pikiran-rakyat.com/jawa-barat/2016/12/18/jabar-paling-rawan-bencana-di-indonesia-388148>

² <http://dibi.bnpb.go.id/profil-wilayah/32/jawa-barat>

- 2) Activities during disasters that include emergency response activities to alleviate temporary suffering, such search and rescue (SAR) activities, help and evacuation.
- 3) Post-disaster activities covering recovery, rehabilitation and reconstruction activities.

Discussion about community-based disaster management issues, can be seen in several studies that have been conducted that aim to assess community-based disaster management. The assessment generally evaluates the programs undertaken, such as evaluating changes or improvements to the conditions of the communities to which the program is targeted. The research was conducted on programs run by the government such as Sister Village program held BPBD Magelang (Fillah, 2016)³. The conclusions of this study indicate that the implementation of the program is still not appropriate because it is still dominated by the government (BPBD Kabupaten Magelang) than the community participation. In other words, the community has not been actively involved in the program implementation. Other research on community-based disaster management in landslide prone areas of Desa Kalitlaga and Kecamatan Pagetan⁴ concluded that there is still a lack of understanding of the community about disasters and awareness to participate. From both studies it can be seen that the program is still constrained to the participation and understanding of the community that is still lacking so that there is inequality role in the implementation of the program.

Referring to data stating West Java as a disaster-prone area, it becomes a challenge to increase public awareness about disasters. Socialization activities conducted by disaster volunteers have not been able to help reduce the problems arising from the disaster. The same condition is also found in one of the regencies in West Java, which is Sumedang Regency. In general, the area of Sumedang district is included into disaster-prone areas especially in Jatinangor. District Jatinangor has experienced various disasters, especially floods and landslides.⁵

Administratively, Jatinangor District is divided into 12 villages, which are Desa Cilayung, Desa Cileles, Desa Hegarmanah, Desa Cikeruh, Desa Sayang, Desa Cibeusi, Desa Jatiroke, Desa Cipacing, Desa Jatimukti, Desa Cintamulya, Desa Cisempur, and Desa Mekargalih. Based on Surat Keputusan Gubernur Provinsi Jawa Barat No. 583/SK-PIK/1986, Jatinangor was designated as a sub-center that serves as a trigger of local economic growth and as a center of education in the arrangement of Metropolitan Area Bandung. Therefore, Jatinangor became a place for universities such as Universitas Padjadjaran, Institut Teknologi Bandung, Institut Koperasi Indonesia, and Institut Pemerintahan Dalam Negeri. In addition to functioning as an educational area, Jatinangor also can't be separated from various industrial activities, both small and large scale industries. Especially for large-scale industrial activities, the factory buildings are spread in the southern part of Jatinangor along the Bandung-Garut-Tasikmalaya highway, with the plant area reaches 62 hectares. The construction of these factories is based on a policy prohibiting the construction of a plant within a 5 kilometer radius area of the Jatinangor Education Area, so as not to disrupt the activities of students in the area of Jatinangor education area.

This study aims to describe the public perception of the disaster in Jatinangor. This public perception is seen from perceptions about the disaster's cycle : pre disaster, disaster, and post

³ Fillah, Azmi Sahid.2016.Mitigasi Bencana Berbasis Masyarakat oleh BPBD Kabupaten Magelang.

⁴ Ranto, Teuku, Dwikorita.2008.Mitigasi Bencana berbasis masyarakat pada daerah rawan longsor di desa Kalitlaga dan Kecamatan Pagetan Kabupaten Banjarnegara Jawa Tengah.

⁵ <http://www.pikiran-rakyat.com/bandung-ray/2016/11/11/2-jam-diguyur-hujan-jatinangor-banjir-384516>

disaster. The society in Jatinangor can be divided into three categories, which are agricultural society, industrial society, and urban community. Thus, a description of the disaster perception of the three categories of people in Jatinangor will be obtained.

METHODOLOGY

This research is directed to describe public perception about disaster in Jatinangor. Therefore, this research will use descriptive method with qualitative approach. Data collection in this research consist of secondary data and primary data. Secondary data are documents related to disaster management policies and programs. While the primary data is directed to explore information directly in the field related to public perception about disaster, which is done by using in-depth interviews and Focus Group Discussion.

The perception of disaster will be emphasized on the public perception of disaster's cycle : perception on pre disaster, perception on disaster, and perception on post disaster. As stated earlier that the community of Jatinangor will be divided into three categories: agricultural society, industrial society, and urban society. Jatinangor has 12 villages, which will then be divided according to the three categories. In this research, villages that are considered to have such characteristics include the Desa Cileles (agricultural society), Desa Cipacing (industrial society), dan Desa Cikeruh (urban society).

Table 1 Type of Villages in Jatinangor

Villages	Type of Village	Population Characteristics
Cileles	Agriculture	Homogeny
Cipacing	Industry	Heterogenic
Cikeruh	Urban	Heterogenic

Source : field finding, 2017

Sociologically, the villagers of Desa Cileles are still traditional by relying on the agricultural sector as the main livelihood. This is supported by its geographical condition which still has enough agriculture field and is quite far from the center of Jatinangor. Desa Cipacing is included into the industrial area because it has various industrial-scale economic activities that exist in this village. Then, Desa Cikeruh was categorized as urban areas. It is based on the rapid development of rural areas, population density, and business centers.

Criteria of informants in this research are people who live in Desa Cileles, Desa Cipacing, dan Desa Cikeruh. These people are considered to understand the social conditions of the people in their village, such as village heads, community leaders, and disaster volunteers. The total number of informants in the research was 12 informants who gave descriptions about the public perception of the disaster.

PUBLIC PERCEPTION OF DISASTER

Disaster management is an action taken by the community, government and private sector in order to respond disasters. The action is divided into three stages of pre-disaster, disaster and post-disaster. This research aims to identify the public perception of disaster in three categories : agricultural, industrial, and urban. This research was conducted in three districts in Jatinangor such Desa Cileles, Desa Cipacing, and Desa Cikeruh. The description of the field finding in this research will be presented in the following section.

Public Perception in Pre-Disaster

Based on the journal of Geology Faculty of Universitas Padjadjaran concluded that the Jatinangor area is located on the slope of Lembang fault that has the potential to cause a large scale earthquake disaster. As the location closest to the Lembang fault site, Cileles villagers have no knowledge of the potential of the disaster. The public perception of disasters in this village is still lacking. Many people who do not know the area is located in the area of Lembang slope that can cause earthquakes with great strength.

Cileles villagers mostly have a slow response to disaster. Disasters are very rare in this region, which makes people feel they are not in a disaster prone position. In addition, the community knowledge of the potential for disaster in its area is still low so there has been no awareness about the importance of disaster prevention. Nevertheless, there are some members of the community who planted trees with strong roots in the slopes in order to avoid landslides. In addition, the community also do devotion work to clean up its territory to prevent environmental pollution.

The village government has not yet mapped the potential disaster areas and evacuation routes to mobilize communities when disaster strikes. The early warning system found in this village is by using “kentongan” that can be found at the security posts of each RW.

In Desa Cipacing, public perception of disaster has been better than the villagers of Cileles. Cipacing villagers believe that the disaster occurred as a result of development in the Jatinangor region. Villages that are in the lowlands will be flooded because of the water absorption area is decreasing. Flood that often occurs in their village makes the villagers Cipacing took some actions to anticipate the disaster. As an example, they’re regularly maintaining the cleanliness of the river flow in their village to anticipate floods incidence. They believe that clogged river flow will cause flooding in their environment.

Community preparedness arises from their experience of floods that have occurred so far. This communities had create an early warning system based on their knowledge. Such as building houses with higher floors, deepening drains, and early warning with “kentongan”.

Different conditions are found in the villagers of Cikeruh. Thought, very rapid development in their region makes their area vulnerable to disasters, especially floods. They recognize that the floods occurring in their area are due to the decreasing of the water absorption area. Uncontrolled development of infrastructure in their area is the main factor causing flooding. Public houses and alleyways are built without regard to spatial planning so there is no more open space in this village. In addition, the large population also produces the amount of household waste in this village.

In order to anticipate the disaster, the government of Desa Cikeruh has made various efforts such as expediting the waterways, providing garbage dumps, and encouraging local governments to disrupt development in their areas. The villagers in Desa Cikeruh also has the same early warning system with Desa Cileles and Desa Cipacing, which is using “kentongan” as media communication.

Table 2 Public perception in pre-disaster

Villages	Type of Disaster	Preparedness	Early warning system
Cileles (agriculture)	Landslides	Planted trees	Kentongan
Cipacing (industry)	Flood	deepening drains	Kentongan
Cikeruh (urban)	Flood	Providing garbage dumps	Kentongan

Source : field finding, 2017

Public Perception in During Disaster

Field findings in Desa Cileles indicate that most people do not yet have knowledge of what to do when disaster strikes. This is because there is no institution that manages and lack of initiatives from the community to know the emergency response in disaster. People do not have an organizational system to respond to disasters, thus rescue process become slower. The existing condition also shows that there is no evacuation path and shelters prepared for refugees. The role of local government is still weak in preparing disaster mitigation.

This conditions also found in the Desa Cipacing. In this village, we couldn't found public area for evacuation. When disaster strike, all the villagers were evacuated in public facilities such village offices and places of worship. Nonetheless, there is local organization that concerned with disaster management. This organization mentioned as Jatinangor Emergency (Jersey). The activities of this organization include search and rescue, providing food in shelters, and providing clothing for refugees.

Different conditions are found in Desa Cikeruh, where they have experienced to face the frequent floods. However, that experience actually leaves them with nothing to prepare when the floods come. They perceived that they were need more information on disaster maps, evacuation routes, and first aid when floods occur. The presence of local organization such as Jatinangor Emergency (Jersey) is a solution to meet the needs of the community during the disaster.

Table 3 Public perception in during disaster

Villages	Type of Disaster	Emergency response	Local organization
Cileles (agriculture)	Landslide	Lack of awareness	None
Cipacing (industry)	Flood	Shelter	Jatinangor Emergency
Cikeruh (urban)	Flood	Shelter	Jatinangor Emergency

Source : field finding, 2017

Public Perception in Post-Disaster

The people in Desa Cileles have less knowledge in post-disaster activities. The limitation is due to the absence of external sources that can provide information and knowledge about disaster in Desa Cileles. The lack of local government support in providing awareness to villagers is the main reason why their knowledge about the disaster is less than other villagers in Jatinangor. The people in Desa Cileles want support from local government and local organizations to provide socialization on disaster management.

Post-disaster activities include recovery, rehabilitation and reconstruction activities. As mentioned earlier, the disaster that often occurs in Desa Cipacing is a flood. Post-disaster activities (recovery, rehabilitation and reconstruction) are directed at the impact of floods. Recovery activities are carried out by cleaning their village from the mud. However, the rehabilitation and reconstruction were not found in Desa Cipacing. The villagers felt that the flood did not have a major impact so the rehabilitation and reconstruction in their village less needed.

Same with Desa Cipacing, in Desa Cikeruh also not found the rehabilitation and reconstruction activities. The type of disaster (floods), did not have a major impact in their village. In addition, they work together to clean up their village. "Gotong royong" is still a basis for the community interaction. Villagers believe that "gotong royong" will ease the impact of disaster. Nevertheless, the villagers wants the government's efforts in disaster management, not just relying on local organizations and communities.

Table 4 Public Perception in Post-Disaster

Villages	Type of Disaster	Activities	Local values
Cileles (agriculture)	Landslide	None	Gotong royong
Cipacing (industry)	Flood	Recovery	Gotong royong
Cikeruh (urban)	Flood	Recovery	Gotong royong

Source : field finding, 2017

CONCLUSION

The results of this research indicate that in general the public perception of the disaster cycle (pre disaster, disaster, and post disaster) is good. Type of disaster that perceived by villagers in Jatinangor are landslides and floods. The villagers also described that disaster in their village caused by uninhibited development in Jatinangor.

Although the agricultural community has not been aware that their actions have been included in the pre-disaster stage. Meanwhile, in urban communities and industrialized societies, the perception of disasters is more comprehensive. In a sense, people understand the disaster from the pre-disaster stage, during the disaster, and post disaster.

Recommendations that can be suggest from this research are improving villagers knowledge by socialization of the disaster cycle, increase the role local government, and to mapping disaster prone areas in every village in Jatinangor.

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Pola Pengundian dan Taburan Geografi Kawasan Pilihan Raya yang Dimenangi oleh UMNO/BN dalam Pru-11, Pru-12 dan Pru-13 di Negeri Kedah Darul Aman, Malaysia

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ABSTRAK

Secara umumnya, sifat dan sikap pengundi di Kedah adalah lebih terbuka dalam fahaman politik mereka. Suasana ini dapat dilihat kepada pergaulan dan hubungan kemasyarakatan orang Kedah. Hubungan persaudaraan mereka adalah mesra. Mereka tidak mudah memutuskan persaudaraan kerana masalah politik atau fahaman agama yang bertentangan. Disebabkan itu, apabila diadakan kenduri-kendara, majlis nikah kahwin, dan membina rumah atau prasarana awam, mereka bergotong-royong dan sama-sama hadir saling membantu sesama sendiri. Mereka boleh meletakkan fahaman politik dan warna bendera parti di luar semasa menjalankan tanggungjawab dan aktiviti kemasyarakatan. Namun, pola pengundian dan taburan geografi kerusi pilihan raya yang dimenangi oleh parti politik di Negeri Kedah berbeza mengikut lokasi geografi dan tahap pembangunan berdasarkan kawasan pilihan raya di negeri tersebut. Justeru adalah menjadi tujuan penulisan kertas kerja ini untuk menganalisis pola pengundian dan taburan geografi kawasan pilihan raya yang dimenangi oleh UMNO dalam Pilihan Raya (PRU) ke-11, PRU-12 dan PRU-13 di Negeri Kedah Darul Aman, Malaysia. Data kajian ini diperoleh daripada keputusan pilihan raya 2004, 2008 dan 2013 serta rujukan sumber sekunder. Dapatan kajian menunjukkan bahawa keadaan geografi kerusi Parlimen dan DUN di Kedah jelas menggambarkan kawasan semi-bandar dan luar bandar lebih menyokong dan mempercayai UMNO sebagai parti yang berjaya mentadbir negeri tersebut. Kawasan bandar pula lebih didominasi oleh pakatan parti pembangkang iaitu Pakatan Rakyat. Perbezaan ini menjelaskan banyak faktor yang terdapat dalam politik dan pilihan raya yang mempengaruhi pola pengundian pada masa kini.

Keywords: Sikap pengundi, pola pengundian, taburan geografi kerusi pilihan raya, lokasi geografi, tahap pembangunan

PENGENALAN

Pilihan raya adalah satu pilihan umum yang diadakan oleh mana-mana negara yang mengamalkan sisem demokrasi. Ia melibatkan penyertaan semua rakyat yang layak mengundi untuk memilih wakil-wakil yang telah dicalonkan oleh parti-parti yang bertanding pada masa tertentu dan di tempat-tempat yang ditentukan. Pola pengundian dapat merujuk kepada corak taburan yang telah dianalisis secara keseluruhan melalui teknikal dan dapat dipaparkan dan dipersembahkan dalam bentuk visual. Lazimnya, pola taburan adalah dapatan kajian yang belum lagi dianalisis secara seratus peratus mengikut teori dan pandangan ahli-ahli akademia. Dalam kajian mengenai tingkah laku pengundian Melayu terhadap UMNO dalam pilihan raya umum, pola pengundian dapat dijelaskan tentang corak taburan pengundian Melayu terhadap UMNO dalam pilihan raya umum 11, 12 dan 13. Pilihan raya umum yang telah dijalankan tersebut dapat dinilai dengan membuat perbandingan jenis taburan kelompok Melayu dalam mengundi UMNO dan statistik yang positif atau negatif terhadap UMNO. Pola taburan geografi kerusi pula bermaksud taburan secara taburan secara geografi kerusi yang membawa elemen ruangan terhadap kerusi-kerusi yang dipertandingkan. Dalam kajian



tingkah laku pengundian Melayu terhadap UMNO di Kedah ini, pola taburan geografi kerusi boleh merujuk kepada aspek saiz penduduk, *gerrymandering*, kawasan teras politik dan jenis kawasan sama ada kawasan bandar atau luar bandar. Justeru adalah menjadi tujuan penulisan kertas kerja ini untuk mengkaji pola pengundian dan taburan geografi kawasan pilihan raya yang dimenangi oleh UMNO dalam PRU-11, PRU-12 dan PRU-13 di Negeri Kedah Darul Aman, Malaysia.

ULASAN LITERATUR: POLITIK PILIHAN RAYA DI NEGERI KEDAH DARUL AMAN, MALAYSIA

Bagi menelusuri kajian politik dan pilihan raya di Kedah, negeri ini merupakan sebuah negeri yang agak kontroversi. Peristiwa Demonstrasi Baling yang berlaku pada 1970-an telah memaparkan isu kemiskinan dan keadilan sosial komuniti Melayu. Begitu juga peristiwa “Ibrahim Libya” pada 1980-an di daerah yang sama turut memaparkan isu komuniti Melayu Islam di luar bandar negeri Kedah. Kedah yang merupakan negeri luar bandar dengan majoriti penduduknya etnik Melayu, merupakan negeri kelahiran ramai pemimpin parti politik Melayu yang berjaya sama ada dari parti pemerintah ataupun pembangkang. Mereka termasuklah Perdana Menteri Malaysia yang pertama iaitu Tunku Abdul Rahman, Perdana Menteri Malaysia ke-4 (Tun Mahathir Mohamad), dan Presiden Parti Islam SeMalaysia (PAS) yang ke-6 iaitu Dato’ Hj. Fadzil Noor. Buat julung kalinya dalam sejarah Kedah, PAS telah berjaya memerintah negeri Kedah setelah memenangi PRU-12 pada 2008. Walau bagaimanapun, BN yang disertai oleh UMNO, MCA dan MIC berjaya memenangi kembali pemerintahan di Kedah pada PRU-13 tahun 2013. Pilihan raya di Kedah yang telah mengalami empat kali pertukaran dan pertambahan DUN bermula tahun 1959 sehingga pilihan raya yang terakhir 2013 dengan pertambahan kawasan DUN sebanyak 12 kawasan DUN iaitu dari 24 sehingga 36 DUN. UMNO dan BN di negeri Kedah Darul Aman yang memaksi sejak tahun 1955, dapat digugat pada tahun 2008 setelah 12 kali berlangsung pilihan raya umum (Shaharuddin et al., 2011).

Kedah menjadi kukuh untuk ditembusi oleh parti-parti pembangkang khususnya PAS yang menjadi pesaing tradisinya. Hal ini agak menghairankan kerana Kedah adalah satu daripada empat buah negeri yang mempunyai suara orang Melayu tertinggi di Malaysia. Berdasarkan perangkaan pemilih terkini iaitu pada 2013, suara undi Melayu di Kedah sebanyak 76.40 peratus, di mana ia merupakan negeri keempat suara Melayu tertinggi selepas Terengganu (95.96 peratus), Kelantan (94.5 peratus) dan Perlis (84.35 peratus) (Mohd Sayuti, 2014). Hal ini jelas menunjukkan mengapa kajian tingkah laku pengundi di negeri Kedah penting untuk dilakukan berikutan ketidakstabilan politik sejak PRU-11 hingga PRU-13.

Menarik untuk membuat tinjauan terhadap PAS Kedah, sulit atau gagal untuk menguasai negeri itu sehinggalah perlu menunggu selama 53 tahun untuk merobekkan rekod bersih UMNO-BN. Jika kedudukan suara majoriti Melayu menjadi asas yang relevan untuk dijadikan ukuran, seharusnya PAS Kedah juga lebih awal mampu menumbangkan Kerajaan UMNO-BN seperti PAS Kelantan dan PAS Terengganu. PAS Kedah sepatutnya mengikuti kejayaan PAS Kelantan dan PAS Terengganu beberapa dekad sebelum ini lagi. Tetapi, nampaknya hal tersebut tidak berlaku. UMNO dan BN dilihat amat berkuasa di Kedah berikutan kewujudan dua tokoh negarawan di negeri itu dan menjadi pemangkin kekuatan UMNO. Rakyat Kedah berasa mereka bertuah dan lebih selesa untuk memberi laluan kepada UMNO kerana mereka memiliki pemimpin besar yang menjadi Perdana Menteri. Kesempatan atau keadaan ini menyebabkan rakyat Kedah berasa bangga. Dua pemimpin

tersebut ialah Tunku Abdul Rahman Putra Al-Haj yang dinobatkan sebagai Bapa Kemerdekaan Negara dan seorang lagi ialah Dr. Mahathir Mohamad, yang dianggap sebagai Bapa Pemodenan Malaysia.

Walaupun kedua-dua tokoh ini berjuang atas dasar nasionalisme, tetapi ia tidak menjadi masalah yang besar kepada rakyat Kedah. Kekuatan agama dalam kalangan rakyat Kedah tidak meletakkan itu sebagai sempadan untuk mereka menolak dan sangsi dengan perjuangan kedua-dua tokoh tersebut. Tunku Abdul Rahman menjadi Perdana Menteri pertama selama 13 tahun. Beliau adalah Perdana Menteri pertama yang mula memegang jawatan itu dari tahun 1957 hingga 1970. Kekuatan UMNO juga didokong sama oleh para ulama yang berjiwa nasionalisme seperti Tuan Haji Hussein Che Dol.

Walaupun selepas sedekad kemudian perdana menterinya bukan berasal dari Kedah, kerana diambil oleh Abdul Razak Hussein kemudian Hussein Onn, tetapi ia kembali kepada orang Kedah semula apabila Dr. Mahathir Mohamad dilantik menjadi Perdana Menteri pada tahun 1982 yang mengambil alih jawatan daripada Hussein Onn dan berhenti pada 2004. Apabila Dr. Mahathir Mohamad menjadi Perdana Menteri, rakyat Kedah sekali lagi berasakan mereka bertuah kerana anak negeri menjadi orang nombor satu negara ini. Ini bermakna rakyat Kedah berasa mereka hebat kerana memiliki Perdana Menteri selama 35 tahun. Tempoh itu sesuatu yang panjang kerana ia menelan lebih separuh dari usia kemerdekaan negara dan mempengaruhi jiwa politik di negeri Kedah. Ia satu rekod dan kejayaan hebat dan cukup menjadikan UMNO berkuasa serta perkasa di negeri Kedah.

Meneliti pola pengundian di negeri Kedah pada tahun 1999 PAS berjaya mengumpul kekuatan yang besar dalam kalangan orang Melayu untuk menang di sebahagian DUN dan Parlimen. Pada tahun 2008 pula, undi orang Melayu dan bukan Melayu secara seimbang telah memenangkan PAS di Kedah manakala penolakan undi Melayu terhadap Pakatan Rakyat pada 2013 telah memberi signal bahawa mana-mana pakatan politik tidak mampu menang tanpa undi Melayu di Kedah. Pusat kekuatan UMNO di Kedah terletak di bahagian utara, manakala PAS di kawasan jelapang padi antara Kuala Kedah, Alor Setar, Pokok Sena, Pendang dan Jerai serta kawasan selatan Kedah merupakan kerusi campuran yang dilihat mesra Pakatan Harapan. Kawasan pedalaman Kedah iaitu Padang Terap, Sik dan Baling pula, UMNO dan PAS saling kejar mengejar untuk menguasai kawasan ini (Hazman, 2015).

Pergolakan politik di negeri Kedah merupakan agenda penting untuk diberi perhatian oleh parti-parti yang bertanding. Dalam PRU-11, BN memenangi 14 buah kerusi parlimen manakala PAS hanya memenangi satu kerusi parlimen sahaja. Pada PRU-12, BN hanya memenangi empat kerusi parlimen manakala PAS memenangi enam kerusi parlimen dan PKR memenangi lima kerusi parlimen. PRU-13 dilihat berpihak kepada BN dengan memenangi 10 kerusi parlimen manakala PKR memenangi empat kerusi parlimen dan PAS hanya memenangi satu kerusi parlimen. Oleh itu, ketidakstabilan politik di Kedah dari PRU-11 hingga PRU-13 telah memberi persepsi yang berbeza kepada parti-parti yang memerintah. Demokrasi berparlimen yang membolehkan rakyat untuk memilih dan menghukum wakil, kerajaan dan pihak yang gagal untuk merealisasikan harapan mereka bergantung kepada realiti semasa sama ada ianya akan membawa kesan jangka masa yang pendek atau panjang. Sebelum PRU-12, telah terbukti bahawa persepsi masyarakat terhadap negeri Kedah adalah berhubungkait dengan UMNO-BN. Walau bagaimanapun, pada masa kini persepsi ini telah berubah kerana kekalahan BN menakluki Kedah pada PRU-12.

Bagi kajian literatur mengenai politik pilihan raya di Kedah, Kajian oleh Scott (1985) mendapati PAS lebih banyak disokong oleh golongan berpendapatan rendah. Walau bagaimanapun, kajian Ghazali (2000) mendapati bahawa 'warna kulit' penyokong PAS dan UMNO semakin sukar dikenalpasti iaitu merujuk kepada tidak wujud perbezaan yang jelas dari segi kelas dan ekonomi antara penyokong UMNO dan PAS. Ghazali (1990) dalam kajian Pilihan Raya Kecil (PRK) DUN Pantai Merdeka, Kedah pada Mac 1990 pula mendapati terdapat tiga faktor utama yang menyebabkan penurunan majoriti yang diperolehi Barisan Nasional (BN) dalam pilihan raya kecil tersebut berbanding pilihan raya umum 1986 iaitu peratusan keluar mengundi yang rendah, isu calon BN yang mufliis, dan kemunculan Parti Semangat 46 yang kebanyakan terdiri daripada bekas ahli UMNO telah menjejaskan sokongan BN dalam pilihan raya kecil tersebut.

Selain itu, Ghazali & Mohd Rizal (2000) yang mengkaji tentang pola pengundian Pilihan Raya Kecil kawasan DUN Lunas, Kedah pada November 2000 mendapati pemilihan calon yang tidak boleh menang oleh BN untuk bertanding adalah faktor utama kekalahan BN dalam pilihan raya tersebut. Menurut mereka, BN lebih cenderung mengekalkan tradisi pemilihan calon India di DUN tersebut tanpa mengambil kira keadaan dan sensitiviti masyarakat Melayu di DUN berkenaan.

Sementara itu, Norlaila (2000) yang mengkaji persepsi dan partisipasi politik dalam kalangan guru di daerah Sik, Kedah. Kajian ini mendapati persepsi positif terhadap politik dan mempunyai partisipasi politik yang tinggi. Hal ini kerana para guru dan pihak kerajaan memberi lebih penekanan terhadap masalah sosial remaja dan pendidikan serta mengambil berat masalah rakyat setempat. Ghazali (2000) dalam kajian yang dilakukan pada tahun 1997 di kawasan DUN Sala, Kedah dengan tumpuan utama adalah untuk mengetahui adakah terdapat wujudnya perbezaan sosioekonomi antara penyokong PAS dan UMNO seperti mana kajian-kajian pada 60-an dan 70-an dahulu oleh pengkaji-pengkaji terdahulu.

Abdul Rahman (2000) dalam kajian 'Konflik dan Kejujukan dalam Politik: Rujukan Khusus Ke Atas UMNO dan Pentadbiran Kerajaan Negeri Kedah' menjelaskan bahawa UMNO yang telah diasaskan semenjak 11 Mei 1946 telah muncul sebagai parti politik Melayu yang dominan dan menjadi tunjang Kerajaan Barisan Nasional yang memerintah negara. Asas kemampuannya ini didorong hasil permuafakatan, perpaduan dan kejelasan dasar-dasar serta idealisme yang mampu diterjemahkan oleh kepimpinannya. Dalam keadaan idealisme, aspirasi dan kehendak masyarakat yang mampu diterjemahkan dengan jelas oleh kepimpinan parti justeru itu amatlah wajar dokongan dan sokongan diberikan untuk menjayakan misi kepimpinan parti demi kemajuan bangsa dan kelancaran pentadbiran kerajaan. Namun yang demikian dalam keadaan imej, kewibawaan dan prestasi parti serta jentera pentadbiran kerajaan mulai merosot dan dipertikaikan kewibawaannya, maka perlu ada mekanisme dari dalam UMNO sendiri untuk berfungsi sebagai pengimbang dan menyalurkan pandangan serta kritikan ke arah membina kembali reputasi dan kewibawaan parti dan memulihkan kelancaran pentadbiran kerajaan. Oleh yang demikian kajian ini diutarakan sebagai satu alternatif untuk memperlihatkan bagaimana amalan politik kejujukan di dalam UMNO yang diamalkan secara konstruktif dan membina dalam keadaan kedudukan parti semakin digugat oleh pengaruh parti pembangkang seperti PAS mampu untuk mengembalikan kekukuhan perpaduan dalam kalangan ahli, memurnikan imej parti selain menguatkan pentadbiran kerajaan yang memerintah sama ada di peringkat negeri mahupun negara. Asas inilah yang dilihat secara khusus dan empiris menerusi fokus kajian ke atas amalan politik kejujukan

dalam konteks UMNO di Kedah dan kesannya ke atas perpaduan UMNO dan kekukuhan pentadbiran Kerajaan Negeri Kedah.

Mohd Fuad Mat Jali (2000) dan Mohd Fuad Mat Jali, et al. (2001) dalam kajian ‘Pungutan pendapat awam pra-Pilihan Raya Umum 1999: Satu kajian kes di Kedah Darul Aman’ mendapati wujud trend pemilihan parti politik di Malaysia yang dipengaruhi oleh faktor etnik dan kawasan. Kawasan majoriti Melayu di luar bandar atau di bandar didefinisikan sebagai kawasan yang menyokong UMNO (BN). Hasil kajian juga menunjukkan bahawa 22 peratus daripada responden mengenalkan diri mereka sebagai penyokong parti alternatif (PAS). Fahaman politik juga diajukan kepada isteri mereka dan didapati 75 peratus menyatakan menyokong BN. Keadaan ini membuktikan bahawa isteri kebiasaannya mengikut fahaman politik suami. Walau bagaimanapun, jumlah anak mereka yang mengikuti fahaman politik ibu bapa adalah 50 peratus.

Mohd Fuad et al. (2005) telah melakukan kajian pendapat awam ke atas pra-pilihan raya umum 1999 di kawasan Parlimen Jerlun dan Kubang Pasu. Mereka mendapati terdapat beberapa dapatan yang menarik menjelang pilihan raya umum 1999 tersebut. Antaranya ialah terdapat kemerosotan sokongan pengundi Melayu terhadap BN dengan secara purata 30 peratus daripada telah beralih menyokong parti pembangkang (PAS). Kedua, wujudnya dua pola pengundian yang berbeza iaitu pengundi sukakan UMNO, tetapi menolaknya di atas faktor calon atau kepimpinan UMNO setempat dan pengundi yang menolak UMNO, tetapi menyokong dan mengundi UMNO di atas faktor calon yang bertanding kerana tertarik dengan kewibawaan dan ketokohan calonnya. Ramanathan & Ahmad Fauzi (2006) menjelaskan bahawa faktor politik pembangunan dan kempen media arus perdana telah menambahkan undi BN dalam Pilihan Raya Kecil (PRK) Parlimen Pendang dan PRK DUN Anak Bukit 2002 berbanding PRU 1999.

Ku Hasnan & Yusri (2008) menjelaskan isu-isu di peringkat persekutuan dan tempatan telah membawa perubahan besar melalui ‘tsunami politik’ kepada landskap politik di negeri Kedah umumnya dan Parlimen Langkawi khususnya dan merubah status quo penguasaan Barisan Nasional yang telah memerintah negeri Kedah selama 51 tahun semenjak Merdeka. Majoriti kawasan-kawasan Parlimen lain di Kedah terlepas ke tangan pihak pembangkang kerana para pengundinya terkesan dengan isu-isu di peringkat Persekutuan dan tempatan, namun para pengundi di Parlimen Langkawi ialah antara kawasan berbaki yang masih lagi mampu dipertahankan oleh Barisan Nasional masih lagi kekal dan selesa dengan status quo mereka untuk terus memberikan kemenangan kepada calon daripada Barisan Nasional.

Hafizul (2008) mendapati faktor-faktor kekalahan BN-UMNO di kawasan Parlimen Baling adalah disebabkan oleh isu kegagalan kerajaan mengawal kenaikan harga barang dan minyak petrol, masalah dalaman parti termasuk gejala sabotaj dalam kalangan ahli dan pemimpin parti setempat, isu perpaduan kaum, isu kerelevanan dasar-dasar yang dibawa oleh kerajaan dan isu undi protes terhadap BN-UMNO. Kajian oleh Junaidi et al. (2009) & Abdul Halim et al. (2010) dalam kajian pra PRK DUN Bukit Selambau, Kedah mendapati 41.2 peratus responden Melayu, 45.5 peratus responden Cina dan 41.1 peratus responden India menyatakan PKR akan mengekalkan kerusi DUN Bukit Selambau dalam Pilihan Raya Kecil (PRK) 2009. Dapatan kajian pendapat pra-pilihan raya kecil ini adalah selaras dengan keputusan Pilihan Raya Kecil pada 7 April 2009 yang memihak kepada PKR yang berjaya mengekalkan kerusi DUN tersebut sebagai ‘status quo’ sebelum ini dengan majoriti 2,403

undi. Justeru, keputusan pilihan raya kecil ini menunjukkan Kerajaan Pakatan Rakyat Kedah masih kukuh.

Fernando (2011) dalam menghuraikan isu dan pola pengundian dalam PRU 2008 menjelaskan bahawa perubahan/peralihan yang signifikan dengan sokongan atau *swing* yang lebih substantif bagi parti-parti pembangkang menghasilkan kemenangan yang signifikan kepada PAS di Negeri Kedah kerana buat pertama kalinya parti pembangkang berjaya menawan negeri Kedah sejak PRU 1955 terdahulu. Ini disebabkan oleh isu ekonomi seperti kenaikan harga barang dan makanan serta bahan api/minyak serta protes oleh kelompok pengundi India iaitu Hindraf. Nor Hashimah et al. (2011) dalam kajian 'Persepsi Politik dalam Dialek Kedah: Analisis Semantik Kognitif' di Kampung Asun dan Kampung Binjai, Jitra, Kedah menjelaskan bahawa situasi politik negara pada pasca PRU-12 berhadapan dengan fasa yang menarik. Tampuk pemerintahan yang dipegang oleh Barisan Nasional (BN) dilihat semakin goyah apabila berlaku beberapa perkara yang luar jangkaan. Perkembangan terkini menyaksikan pelbagai tanggapan atau persepsi lahir daripada pemikiran rakyat terhadap BN. Perletakan jawatan Perdana Menteri, rasuah, rampasan kuasa dan individualistik merupakan antara penyebab yang dilihat telah menjatuhkan reputasi BN sebagai parti yang memerintah. Rakyat kini dilihat sudah berani bersuara menyatakan pendapat. Rasa tidak puas hati ini diterjemah dalam bentuk undi dan mereka telah memilih parti pembangkang yang dirasakan sesuai untuk memerintah. Atas dasar itu, kajian tersebut dilaksanakan untuk menterjemahkan persepsi masyarakat terhadap isu politik yang melanda negara hari ini. Pengaplikasian teori semantik kognitif iaitu pemaparan skema imej dan pembentukan metafora konsepsi dapat menggambarkan persepsi masyarakat terhadap situasi politik semasa. Kajian ini cuba membuktikan persepsi politik masyarakat boleh dihuraikan bukan sahaja dari perspektif politik tetapi juga dari perspektif linguistik. Dapatan akhir menunjukkan bahawa pemikiran masyarakat Kampung Asun terhadap tampuk pemerintahan kini dilihat cenderung ke arah tanggapan yang negatif. Hal ini sejajar dengan fenomena yang melanda tampuk pemerintahan kini iaitu seperti rampasan kuasa, rasuah dan individualistik yang semakin menular hari demi hari. Sehubungan itu, pengaplikasian teori semantik kognitif telah berjaya menterjemahkan daripada abstrak kepada konkrit persepsi masyarakat Kampung Asun dan Binjai berkenaan dengan politik semasa yang berlaku di Malaysia. Melalui paparan skema imej dan metafora konsepsi yang terbina daripada unsur leksikal dominan, penulis dapat menyelami fikiran rakyat dengan baik dan berpadu.

Mohd Fuad et al. (2012a) dalam kajian politik alam sekitar di Kedah mendapati responden/pengundi di negeri tersebut secara keseluruhannya masih mempunyai persepsi bahawa isu alam sekitar tidak penting untuk diperjuangkan oleh parti politik namun mereka beranggapan bahawa isu alam sekitar merupakan tanggungjawab bersama antara rakyat dengan pihak berkuasa tempatan. Namun demikian sokongan kepada parti yang memperjuangkan isu alam sekitar berbeza mengikut latar belakang sosioekonomi apabila dibuat ujian statistik taburan/crosstab. Walau bagaimanapun, apabila isu alam sekitar dihangatkan oleh media terutamanya media arus perdana dan cuba dipolitikkan oleh parti politik lawan maka mereka terus menuding jari iaitu menyalahkan ahli politik iaitu sama ada ahli Dewan Undangan Negeri atau ahli Parlimen yang dikatakan tidak turun padang atau tidak serius untuk mengatasi masalah tersebut.

Mohd Fuad et al. (2012b) dalam kajian 'Pendapat politik awam pra-Pilihan Raya Umum ke-13 di Kedah' mendapati 91 peratus responden/pengundi mahukan pemimpin yang mesra dan

berjiwa rakyat; parti politik yang memperjuangkan isu kemanusiaan seperti ketelusan, keadilan, hak asasi manusia dan anti rasuah (85 peratus) dan menyokong gagasan 1Malaysia dan usaha transformasi oleh Perdana Menteri (70 peratus). Isu ekonomi menjadi perbualan utama pengundi di Kedah dan mereka berpuas hati dengan kepemimpinan di negeri Kedah dan pada peringkat Persekutuan. Kajian juga menunjukkan bahawa BN terus mendapat sokongan responden (52 peratus pada peringkat Parlimen dan 49 peratus di peringkat DUN), namun mereka menjangkakan Kerajaan PR negeri Kedah masih dapat bertahan (49 peratus, berbanding BN 47 peratus), sebaliknya BN masih terus menang pada peringkat Persekutuan (73 peratus).

Kajian Mohd Fitri et al. (2013) dalam kajian ‘Jangkaan dan ramalan isu menjelang PRU-13 di Kedah’ menyatakan faktor calon dan isu setempat akan mempengaruhi keputusan PRU 2013 di negeri Kedah. Junaidi & Mohd Fuad (2013) dalam kajian pola pengundian dalam Pilihan Raya Kecil (PRK) 2009-2011 termasuk di kawasan DUN Bukit Selambau, Kedah mendapati sokongan kepada BN bergantung kepada undi yang disumbangkan oleh kaum Melayu manakala bagi Pakatan Rakyat pula mendapat sokongan padu daripada kaum Cina. Mohd Fuad et al. (2013) dalam kajian terhadap 16 Pilihan Raya Kecil (PRK) pasca PRU 2008 termasuk di kawasan DUN Bukit Selambau, Kedah mendapati terdapat persamaan dan perbezaan antara kesemua 16 kawasan PRK tersebut dalam aspek geografi pilihan raya dan ianya berkaitrapat dengan faktor isu semasa, sentimen etnisiti dan politik pembangunan serta ideologi pengundi di kawasan berkenaan. Justeru, persamaan dan kepelbagaian ini dapat dijadikan petunjuk dan strategi kepada parti-parti politik untuk menghadapi PRU-13.

Mohd Jalaluddin et al. (2013) dalam kajian ‘Pendapat Awam Mengenai Politik di Kedah Menjelang Pilihan Raya Umum Ke-13’ mendapati bahawa 91 peratus responden/pengundi mahukan pemimpin yang mesra dan berjiwa rakyat; parti politik yang memperjuangkan isu kemanusiaan seperti ketelusan, keadilan, hak asasi manusia dan anti rasuah (85 peratus) dan menyokong gagasan 1Malaysia dan usaha transformasi oleh Perdana Menteri (70 peratus). Isu ekonomi menjadi perbualan utama pengundi di Kedah dan mereka berpuas hati dengan kepemimpinan di negeri Kedah dan di peringkat Persekutuan. Kajian juga menunjukkan bahawa BN terus mendapat sokongan responden (52 peratus di peringkat Parlimen dan 49 peratus di peringkat DUN), namun mereka menjangkakan Kerajaan PR negeri Kedah masih dapat bertahan (49 peratus, berbanding BN 47 peratus), sebaliknya BN masih terus menang di peringkat Persekutuan (73 peratus). Justeru, kajian ini adalah penting bagi pihak yang berkenaan untuk menjadi maklumat sokongan dan ‘tanda aras’ bagi gerak kerja untuk menghadapi pilihan raya umum ke-13 akan datang.

Noor Aishah et al. (2013) dalam kajian ‘Analisis Persepsi Politik Pengundi pada PRU-13 di Negeri Kedah Darul Aman’ mendapati bahawa majoriti responden membaca akhbar Sinar Harian dan menonton TV3 untuk mendapatkan sumber maklumat politik mereka. Isu alam sekitar merupakan isu yang paling kerap dibincangkan dan mereka mahukan kemudahan infrastruktur seperti jalan raya, bangunan-bangunan awam dan sebagainya diselenggara dengan baik. Mereka inginkan pemimpin yang jujur dan mesra rakyat dan parti yang mempunyai calon yang berwibawa, bersih dan berpendidikan tinggi. Mereka juga menyokong transformasi yang diperkenalkan oleh Perdana Menteri serta bantuan BR1M kepada rakyat namun masih yakin dengan kepimpinan Kerajaan Kedah. Responden menjangkakan BN hanya akan menang majoriti mudah pada peringkat nasional pada PRU 2013 dan mereka menyokong Datuk Mukhriz Mahathir untuk dipilih sebagai Menteri Besar Kedah selepas PRU-13. Meskipun 47.7 peratus menyatakan akan menyokong Pakatan Rakyat

dalam PRU-13 namun peratusan responden yang ‘tidak pasti’ (12.0 peratus) menentukan kemenangan parti politik dalam PRU 2013.

Mohd Hasbie (2013) dalam kajiannya mendapati kekalahan PAS di Kedah dalam PRU 2013 adalah disebabkan peralihan undi di kawasan luar bandar kepada BN yang berpunca daripada faktor nasional dan faktor setempat. Faktor nasional berkait rapat dengan kesan pemberian Bantuan Rakyat 1 Malaysia (BR1M) dan pelbagai dana secara langsung serta isu perkauman. Faktor setempat pula dikaitkan dengan isu peribadi calon-calon yang bertanding serta prestasi kerajaan negeri dan wakil rakyat PAS yang lepas yang kurang memuaskan. Mohd Hasbie (2014) dalam kajian mengenai PAS dan pilihan raya dalam konteks negeri Kedah menyatakan bahawa politik Kedah adalah unik kerana tokoh-tokoh besar PAS pada peringkat nasional berasal daripada negeri Kedah seperti Dato’ Fadzil Noor (bekas presiden PAS), Mahfuz Omar (bekas naib presiden PAS pusat), Dato’ Seri Azizan Abdul Razak (bekas AJK PAS pusat) dan lain-lain. Di negeri Kedah juga mempunyai beberapa kawasan yang merupakan ‘kubu kuat’ PAS seperti Sala/Sungai Limau, Bukit Raya/Tokai dan Langgar.

Junaidi et al. (2014a) dalam Pilihan Raya Kecil (PRK) 2013-2014 termasuk di DUN Sungai Limau, Kedah menyatakan bahawa golongan pengundi adalah merupakan salah satu komponen yang penting dalam pilihan raya. Memahami perlakuan, tingkah laku dan corak pengundian oleh pengundi akan membantu pihak-pihak yang bertanding memenangi sesuatu pilihan raya. Pelbagai faktor yang dikaitkan bagaimana corak pengundian ini berlaku seperti faktor geografi, sosiologi, psikologi, etnik, kelas dan sebagainya. Kajian mengenai tingkah laku pengundian ialah bidang yang cukup popular di Barat. Beberapa sarjana di Barat telah mencadangkan beberapa model atau teori tingkah laku pengundian bagi menggambarkan interaksi pengundi terhadap pilihan raya di sana iaitu teori pilihan rasional, teori identifikasi parti dan model sosiologi. Pengundi secara umumnya telah mengidentifikasi dengan parti-parti tertentu. Namun begitu didapati juga jumlah pengundi yang tidak mengikat dengan mana-mana parti dan cenderung kepada model pilihan rasional dan model retrospektif juga semakin membesar dan menjadi faktor penentu di kawasan-kawasan pilihan raya tertentu.

Junaidi et al. (2014a) juga menyatakan bahawa sokongan pengundi di kawasan DUN Sungai Limau dipengaruhi oleh identifikasi parti. Ini kerana majoriti pengundi di kawasan DUN Sungai Limau dipengaruhi oleh kesetiaan mereka terhadap PAS. Mereka menyokong PAS kerana sentimen keagamaan yang dibawa oleh PAS di samping calon mereka yang merupakan lulusan Universiti Al Azhar yang diyakini pengundi dapat memimpin dan membimbing mereka ke arah mencapai keredhaan Allah SWT. Sokongan ini dikukuhkan lagi dengan faktor sanak saudara serta aktiviti keagamaan yang dijalankan oleh pemimpin-pemimpin PAS seperti usrah, tarbiah dan sebagainya telah mengukuhkan *mindset* mereka untuk terus menyokong PAS dalam setiap pilihan raya. Bagi mereka, perjuangan menyokong serta mengundi PAS adalah ‘jihad fisabilillah’ menuju keredhaan Allah SWT tanpa mengharapkan habuan keduniaan sama ada upah/wang mahupun pangkat/jawatan, bahkan sesetengahnya menggunakan wang poket sendiri untuk pembangunan parti ini melalui derma atau infak atas nama perjuangan Islam. Identifikasi parti juga dipengaruhi oleh sumber maklumat politik, corak kempen, etnik calon, faktor kekeluargaan, agama, perkauman dan politik pembangunan. Justeru, senario politik dan pilihan raya di Malaysia menarik untuk dikaji dengan mempunyai variasi atau kepelbagaian pola pengundian berdasarkan faktor kawasan/lokasi geografi, ideologi politik, tahap pembangunan dan persekitaran sosial yang unik dan menarik untuk dikaji. Mohammad Redzuan et al. (2014) dalam kajian PRK DUN

Sungai Limau, Kedah menyatakan bahawa kawasan DUN Sungai Limau merupakan ‘kubu kuat’ PAS kerana BN tidak pernah menang di kawasan tersebut sejak PRU 1995 lagi. Peningkatan pengaruh PAS di kawasan tersebut konsisten 5 pilihan raya di kawasan tersebut kerana identifikasi parti serta kekuatan jentera kempen PAS dalam mempengaruhi pengundi untuk menyokong parti tersebut.

Seterusnya, politik kredibiliti pemimpin yang dijelaskan oleh Noor Aisyah et al. (2016) menunjukkan bahawa pemimpin yang disokong rakyat adalah seorang yang kompeten, mempunyai pengalaman, pengetahuan dan kemampuan sebagai pemimpin serta boleh dipercayai dan diyakini sebagai calon, manakala politik kebebasan wujud apabila dibenarkan kebebasan bersuara, media massa yang bebas dan berkecuali, pilihan raya diadakan secara konsisten, bebas dan adil, ada kebebasan berorganisasi dan berpersatuan, pemerintahan berasaskan majoriti, hak golongan minoriti dihormati dan akhir sekali wujud badan kehakiman yang sentiasa bebas dan berkecuali. Ketiga-tiga politik nilai, politik kredibiliti pemimpin dan politik kebebasan memberi pendapat ini dipengaruhi oleh sumber maklumat seperti media sosial, media alternatif, internet, blog, budaya viral, golongan netizen, *keyboard warriors* dan lain-lain.

Perbincangan tentang kesetiaan, keakuran dan sifat submisif pada masa kini bukan sahaja telah membezakan situasi budaya politik yang diamalkan tetapi persekitaran etnik juga telah mengalami perubahan amat ketara. Hal ini turut dilihat di negeri Kedah yang mana DUN seperti Pantai Merdeka, Tanjong Dawai, Ayer Hitam dan Jeneri yang dikuasai oleh UMNO-BN pada PRU 2004 telah terlepas kepada pembangkang pada PRU 2008 dan ditawan semula pada PRU 2013 menunjukkan situasi politik sekarang menuju politik nilai, politik kredibiliti pemimpin dan politik kebebasan memberi pendapat. Politik nilai yang diperlukan oleh pengundi masa kini adalah yang lebih demokratik seperti mementingkan persaingan yang sihat antara parti-parti politik, pilihan raya yang bebas, keterbukaan media, penyertaan awam dalam proses pembuatan keputusan, hak-hak asasi manusia dan tadbir urus negara yang baik. Junaidi et al. (2016) dalam kajian trend pengundi etnik Melayu dalam PRU-13 menjelaskan bahawa kawasan luar bandar negeri Kedah yang merangkumi kawasan Parlimen Sik, Baling, Jerlun, Padang Terap dan Kubang Pasu dikuasai BN kerana faktor bantuan rakyat oleh Kerajaan Persekutuan. Bantuan kepada rakyat yang diinspirasikan oleh YAB Perdana Menteri iaitu Bantuan Rakyat 1Malaysia (BR1M) dilihat mampu meraih sokongan pengundi kawasan luar bandar. Hal ini kerana bantuan BR1M sebanyak RM500 nilainya dianggap cukup besar oleh penduduk kawasan luar bandar. Tambahan lagi bagi penduduk di kawasan luar bandar, nilai wang BR1M tersebut cukup tinggi kerana kos hidup masyarakat yang masih rendah. Kemosrotan undi Pakatan Rakyat di kerusi-kerusi majoriti Melayu luar bandar membuktikan bahawa pelaksanaan BR1M sangat berkesan untuk menarik undi seterusnya memberi kelebihan kepada BN. Pola pengundian masyarakat luar bandar yang memihak kepada BN dilihat berdasarkan faktor keperluan sosioekonomi dan pembangunan setempat (politik pembangunan) atau ‘harapan pembangunan’. Pengundi di kawasan luar bandar memilih BN kerana mahukan pembangunan yang mana pembangunan yang wujud akan menyediakan sumber pendapatan dan kemudahan kepada masyarakat. Justeru, pengundi memilih untuk mengundi BN agar pembangunan dapat dilaksanakan secara berterusan untuk kesejahteraan masyarakat.

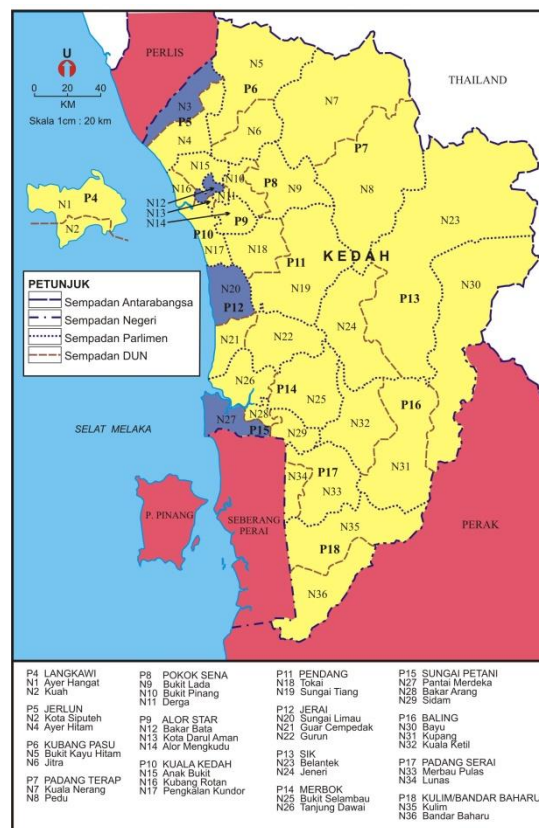
Mohd Fuad (2016) menjelaskan bahawa senario politik Kedah pasca PRU 2013 adalah tenang dan diterima semua pihak dengan hati yang lapang dan terbuka. Peralihan kuasa daripada Pakatan Rakyat kepada BN juga berlaku dalam suasana yang muhibah tanpa rasa

dendam dan iri hati antara BN dengan Pakatan Rakyat. Menteri Besar yang baru daripada BN iaitu Datuk Mukhriz Mahathir juga bersikap profesional dengan meneruskan beberapa dasar pemerintahan yang baik oleh Menteri Besar sebelumnya (Pakatan Rakyat). Justeru, keharmonian dan kestabilan politik Kedah tersebut diharap dapat dijadikan model kepada pemimpin politik di negeri-negeri lain agar kebajikan rakyat lebih diutamakan berbanding kepentingan politik kepartian masing-masing dalam usaha mewujudkan situasi yang aman, stabil serta menghasilkan rakyat yang rasional dan matang dalam segala aspek kehidupan.

Ummira (2017) dalam kajian 'Pandangan Pengundi Terhadap Isu Sosioekonomi dan Sosiopolitik di Kawasan Parlimen (P11) Pendang, Kedah' menjelaskan bahawa senario politik Kedah menarik untuk dikaji oleh kerana kekuatan penyokong pengundi Melayu terhadap Barisan Nasional (BN) dan parti pembangkang yang seimbang. Namun begitu pada tahun 2008 iaitu ketika PRU-12, Kedah telah jatuh kepada parti pembangkang (Pakatan Rakyat). Ini kerana berlaku perubahan sokongan dari kaum Cina dan India terhadap BN yang telah beralih arah kepada parti pembangkang. Walau bagaimanapun, pada PRU-13, BN berjaya merampas kembali Kedah daripada Pakatan Rakyat dan sokongan padu telah diberikan kepada Datuk Seri Mukhriz Mahathir dan beliau dipilih sebagai Menteri Besar Kedah selepas PRU-13. Lanjutan itu, selepas Kedah dibawah pimpinan Datuk Seri Mukhriz, berlaku kontroversi dalam politik dalaman Kedah sehingga beliau telah melepaskan jawatannya sebagai Menteri Besar Kedah. Kini, Kedah dibawah pimpinan Menteri Besar iaitu Datuk Seri Ahmad Bashah. Mantan Menteri Besar Kedah, Datuk Seri Mukhriz telah menyertai Parti Peribumi Bersatu Malaysia (PPBM/BERSATU) yang baru ditubuhkan pada Ogos 2016. Kedah bakal menyaksikan pertarungan sengit antara BN, Pakatan Harapan (PH) dan juga PAS menuju PRU-14. Kajian oleh Ummira (2017) berdasarkan soal selidik di lapangan mendapati bahawa majoriti responden membaca akhbar Harian Metro dan menonton TV3 untuk mendapatkan sumber maklumat politik. Isu ekonomi menjadi isu yang paling kerap dibincangkan. Mereka juga menginginkan pemimpin yang menepati janji dan mesra rakyat. Responden menjangkakan bahawa Pakatan Harapan akan menang bagi negeri Kedah manakala BN akan kekal menerajui Kerajaan Persekutuan dalam pada PRU-14 akan datang.

DATA DAN KAWASAN KAJIAN

Data kajian ini diperoleh daripada keputusan pilihan raya serta rujukan sumber sekunder. Data primer diperoleh melalui data keputusan pilihan raya 2004, 2008 dan 2013 serta pengumpulan data sekunder daripada penyelidikan di perpustakaan (buku, laporan/terbitan berkala dan jurnal), bahan-bahan bercetak, akhbar dan maklumat atas talian iaitu laman web dan blog. Dalam kajian ini, kawasan kajian yang dipilih ialah di empat Dewan Undangan Negeri (DUN) di negeri Kedah. Empat DUN tersebut adalah Pantai Merdeka (N27) yang merupakan kawasan dalam Parlimen Sungai Petani (P015), Kota Sipteh (N3) yang berada dalam kawasan Parlimen Jerlun (P005), Bakar Bata (N12) dalam Parlimen Alor Setar (P009) dan Sungai Limau (N20) dalam Parlimen Jerai (P012) (Lihat Rajah 1).



Rajah 1. Peta Lokasi Kawasan Kajian di Negeri Kedah iaitu DUN Pantai Merdeka, DUN Bakar Bata, DUN Kota Siputeh dan DUN Sungai Limau
(Sumber: Diubahsuai daripada Suruhanjaya Pilihan Raya/SPR 2017)

POLA PENGUNDIAN PADA PRU 11, 12 DAN 13

Pilihan raya umum Malaysia ke-11, 12 dan 13 sememangnya memperlihatkan banyak perbezaan kemenangan parti BN di beberapa kawasan yang terlibat sama ada kubu kuat UMNO atau kubu kuat PAS. Kubu kuat PAS seperti DUN Sungai Limau dan Tokai sama sekali adalah sukar untuk ditewaskan namun begitu juga kubu kuat UMNO seperti Bakar Bata dan Kota Siputeh yang semakin menjadi medan pengumpulan etnik Melayu di kawasan tersebut. Walau bagaimanapun, kubu-kubu kuat ini sememangnya menyediakan pelbagai strategi yang sempurna sama ada untuk mengekalkan calon yang bertanding atau merampas kawasan yang menjadi kubu terkuat pihak lawan. Dalam konteks pola pengundian PRU 11, 12 dan 13 di Kedah, strategi kesemua parti yang bertanding adalah dengan melihat majoriti etnik di sesuatu kawasan.

Kecenderungan etnik tersebut akan diwakili seorang calon yang boleh mempengaruhi etnik tersebut dalam erti kata lain, calon yang sama etnik, bangsa, budaya serta agama. Hal ini kerana, persamaan ini akan lebih mendekati hati rakyat dan dapat mempengaruhi tingkah laku pengundi semasa mengundi. Namun begitu, faktor lain seperti ‘undi popular’ juga menjadi peranan utama. Undi popular boleh didefinisikan sebagai undian mengikut tahap pencapaian seseorang calon dalam memikat hati rakyat atau pengundi. Tahap popular ini tidak kira dari segi sosioekonomi, budaya, politik, pendidikan, sejarah atau bakat yang dimiliki oleh seseorang calon tersebut. Bagi kebanyakan parti yang telah mempunyai ramai tokoh-tokoh seperti ini, strategi yang dijalankan adalah dengan meletakkan calon-calon tersebut yang boleh dijadikan potensi untuk kemenangan parti tersebut. Contohnya dalam tiga

kali PRU yang dijalankan, calon tersebut telah dipindah ke tiga kawasan yang berlainan dan hasil keputusan adalah menang majoriti dan memihak kepada parti tersebut.

Dalam pada itu juga, selain menggunakan strategi ‘undi popular’, setiap parti yang bertanding akan berani menonjolkan muka-muka baharu dalam bertanding di sesuatu kawasan. Calon-calon yang baharu ini akan menjadi ‘rumput dalam batang’ yang akan bercambah dan kemudian membesar dan menguasai seluruh batang pokok tersebut. Bagi calon-calon baharu seperti ini, adalah strategi yang sangat tepat kerana muka-muka baharu kebanyakannya lebih pandai menggunakan kempen berparti dengan cara dan alternatif yang moden dan lebih pandai memikat generasi-generasi pengundi Y. Generasi seperti ini seharusnya mula dibentuk dan diterapkan dengan unsur-unsur politik bersih demi kemajuan politik negara pada masa akan datang.

Jadual 1. Senarai wakil calon UMNO-BN pada PRU 11, 12 dan 13 di Kedah

PRU	PRU 11		PRU 12		PRU 13		
	Wakil Rakyat	Parlimen	ADUN	Parlimen	ADUN	Parlimen	ADUN
Zainudin bin Maidin	Merbok (P014) (mng)		Sungai Petani (P015) (klh)				
Badruddin bin Amiruldin	Jerai (P012) (mng)		Jerai (P012) (klh)				
Chor Chee Heung	Alor Star (P009) (mng)		Alor Star (P009) (mng)			Alor Star (P009) (mng)	
Boey Chin Gan	Kulim (N35) (mng)		Padang Serai (P017) (klh)				
Fong Chok Gin	Sidam (N29) (mng)		Sidam (N29) (klh)				
Cheung Khai Yan	Derga (N11) (mng)		Derga (N11) (klh) (PKR)				
Ahmad Bashah Md Hanipah	Bakar Bata (N12) (mng)		Bakar Bata (N12) (mng)			Bakar Bata (N12) (mng)	
Mohd Hadzir Ismail	Merbau Pulas (N33) (mng)		Merbau Pulas (N33) (klh)				
Abu Bakar Taib Mukhriz	Langkawi (P004) (mng)		Langkawi (P004) (mng)			Ayer Hitam (N04) (mng)	
Mahathir Johari Baharum	Kubang Pasu (P006) (mng)		Kubang Pasu (P006) (mng)			Kubang Pasu (P006) (mng)	
Ghazali Ibrahim Rahman	Padang Terap (P007) (mng)		Padang Terap (P007) (klh)				
Ibrahim Hashim Jahaya	Pokok Sena (P008) (mng)		Pokok Sena (P008) (klh)				
Hashim Jahaya	Kuala Kedah (P010) (mng)		Kuala Kedah (P010) (klh)				
Tajul Urus Mat Zain			Merbok (P014) (klh)			Tanjong Dawai (N26) (mng)	
Azeez Abdul Rahim			Baling (P016) (klh)			Baling (P016) (mng)	
Aziz Sheikh Fadzir	Kuala Ketil (N32) (mng)		Kulim Bandar Baharu (P018) (klh)			Kulim Bandar Baharu (P018) (mng)	
Rawi bin Abd Hamid			Ayer Hangat (N01) (mng)			Ayer Hangat (N01) (mng)	
Nawawi Ahmad	Kuah (N02) (mng)		Kuah (N02) (mng)			Langkawi (P004) (mng)	

Abu Hasan Sarif	Kota Siputeh (N03) (mng)	Kota Siputeh (N03) (mng)	Kota Siputeh (N03) (mng)
Othman Aziz Zaini Japar	Ayer Hitam (N04) (mng)	Ayer Hitam (N04) (klh) Bukit Kayu Hitam (N05) (mng)	Jerlun (P005) (mng) Bukit Kayu Hitam (N05) (mng)
Mahdzir bin Khalid	Pedu (N08) (mng)	Padang Terap (P007) (mng)	Padang Terap (P007) (mng)
Riffin bin Man Cheah Soon Hai Suraya Yaacob	Bukit Lada (N09) (mng) Sungai Tiang (N19) (mng)	Bukit Lada (N09) (klh) Derga (N11) (mng) Sungai Tiang (N19) (mng)	Derga (N11) (klh) Sungai Tiang (N19) (mng)
Ku Abd Rahman Ku Ismail		Guar Chempedak (N21) (mng)	Guar Chempedak (N21) (mng)
Leong Yong Kong		Gurun (N22) (mng)	Gurun (N22) (mng)
Tajudin Abdullah		Belantek (N23) (mng)	Belantek (N23) (mng)
Arzmi Hamid	Tanjong Dawai (N26) (mng)	Tanjong Dawai (N26) (klh)	
Shuib Saedin	Pantai Merdeka (N27) (mng)	Pantai Merdeka (N27) (klh)	
Azmi Che Husain		Bayu N(30) (mng)	Bayu N(30) (mng)
Ismail Abu Bakar	Kupang (N31) (mng)	Kupang (N31) (klh)	
Hadzir Ismail	Merbau Pulas (N33) (mng)	Merbau Pulas (N33) (klh)	
Ananthan A/L Somasundaram		Lunas (N34) (klh)	Lunas (N34) (klh)
Azimi Daim	Bandar Baharu (N36) (mng)	Bandar Baharu (N36) (klh)	

Sumber: Suruhanjaya Pilihan Raya, 2004, 2008, 2013

Jadual 1 menunjukkan senarai wakil calon UMNO-BN pada PRU-11, 12 serta 13 di Kedah. Jadual tersebut menunjukkan beberapa calon UMNO-BN yang masih kekal di sesuatu kawasan pada PRU-11, 12 dan 13 sama ada menang atau kalah. Hasil analisis yang telah ditunjukkan pada jadual tersebut menunjukkan UMNO-BN menjalankan beberapa strategi untuk menang di sesuatu kawasan serta menarik hati pengundi dalam mengundi UMNO-BN pada PRU-11, 12 serta 13. Hasil keputusan menunjukkan, UMNO-BN mengekalkan seramai sembilan calon pada PRU-11, 12 dan 13. Namun, pengekalan tersebut juga adalah calon yang kekal menang atau berubah-ubah selama PRU-11, 12 dan 13 di satu tempat yang sama atau berpindah ke kawasan yang lain.

Salah satu calon yang kekal di tempat yang sama adalah Ahmad Bashah bin Md Hanipah yang telah bertanding di DUN Bakar Bata (N12) selama tiga musim berturut-turut dan telah menguasai kawasan tersebut dengan majoriti undian yang besar. Hal ini kerana, kawasan tersebut mempunyai majoriti Melayu yang boleh menarik lebih ramai pengundi Bakar Bata untuk mengundi UMNO-BN. Majoriti yang diperoleh Ahmad Bashah selama tiga musim berturut-turut adalah konsisten dan ini menunjukkan beliau mempunyai potensi yang amat besar dalam UMNO. Oleh itu beliau telah dilantik sebagai Menteri Besar Kedah menggantikan Datuk Seri Mukhriz. Hal ini bermaksud, UMNO-BN menggunakan strategi pengekalan calon yang sama di sesuatu kawasan yang sama bagi menyebarkan lebih ramai pengaruh pengundi di kawasan tersebut ke kawasan sekitarnya.

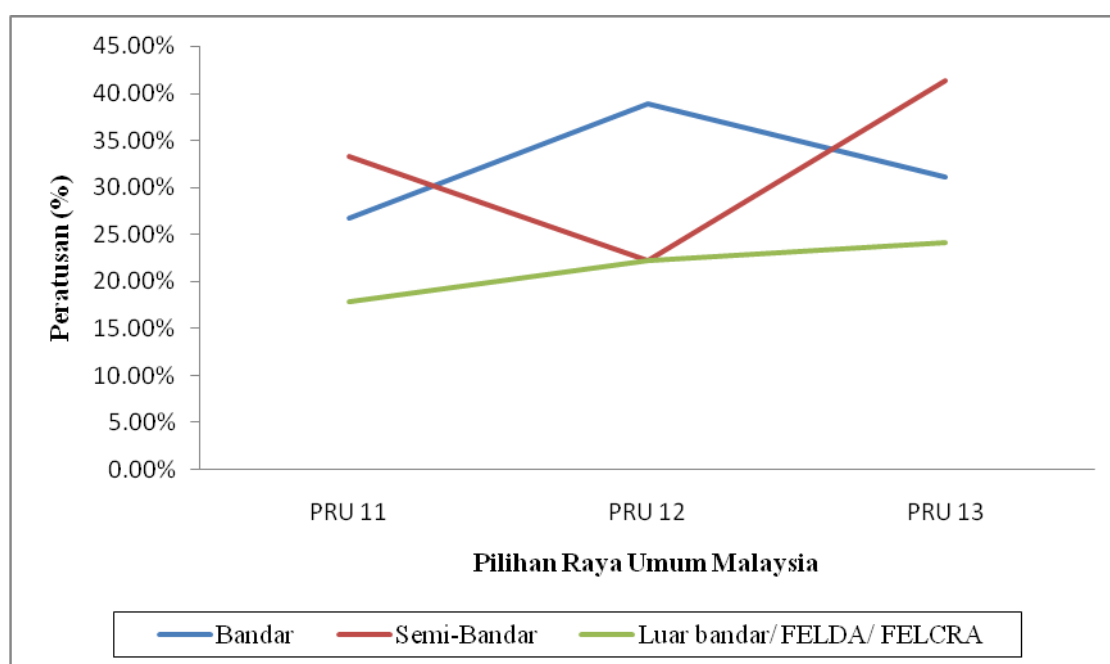
Jika dari segi geografi, DUN Bakar Bata adalah berada dalam Parlimen Alor Star yang dikuasai Pakatan Rakyat. Namun, Ahmad Bashah tetap menguasai DUN Bakar Bata walaupun pengaruh Parlimen pembangkang yang amat kuat. Bakar Bata juga adalah sebuah kawasan bandar yang berbentuk menyerupai bulat yang berpendudukan secara berpusat. Dari segi kajian lepas yang dijalankan, faktor geografi tersebut lebih memihak kepada pihak pembangkang, namun bagi DUN Bakar Bata, Ahmad Bashah telah berjaya menyampaikan maklumat dengan saluran yang baik di setiap pengundi di kawasan tersebut sehingga berjaya menguasai kawasan tersebut tiga musim berturut-turut. Selari dengan teori tingkah laku, penduduk di kawasan Bakar Bata lebih cenderung terhadap teori identifikasi parti. Hal ini kerana dalam arus saluran media massa dan media alternatif yang tidak terkawal serta pelbagai isu yang telah diketengahkan, namun DUN Bakar Bata tetap menjadikan kawasan tersebut kubu UMNO dengan memperoleh majoriti undian yang tinggi berbanding kawasan lain. Ini membuktikan, pengundi masih setia dalam memilih parti undian mereka tanpa memikirkan secara rasional isu dan berita-berita terkini yang telah disampaikan.

Di samping itu, jadual tersebut juga menunjukkan beberapa calon yang kalah tidak lagi dipertandingkan di kawasan yang sama pada PRU seterusnya. Ini dapat dilihat seperti, DUN Tanjong Dawai (N26), Pantai Merdeka (N27), Kupang (N31) dan Merbau Pulas (N33). Keempat-empat DUN ini telah memenangi PRU-11 namun tewas pada PRU 12 di kawasan yang sama. Oleh itu strategi UMNO-BN adalah dengan menggugurkan calon tersebut pada PRU 13 dan digantikan dengan calon yang lain atau baharu. Hal ini dapat dibuktikan apabila pada PRU-13, Tanjong Dawai, Pantai Merdeka dan Kupang dapat dirampas oleh UMNO-BN kecuali Merbau Pulas masih dikuasai PAS. Dari segi geografi yang dapat dianalisis, keempat-empat kawasan tersebut hampir menyerupai bulat penuh kecuali DUN Pantai Merdeka. Ini menunjukkan, pengundi di kawasan tersebut adalah lebih cenderung terhadap teori identifikasi parti dengan memilih parti UMNO-BN sebagai parti harapan pada masa akan datang.

Sehubungan itu, analisis yang telah dijalankan terhadap pola pengundian berdasarkan calon mendapati calon yang telah kalah pada PRU-12 di satu kawasan yang sama telah menang pada PRU 13. UMNO-BN telah menggunakan strategi dengan mengekalkan calon yang kalah pada PRU-12 untuk dibawa ke PRU-13 dan ini telah dapat dibuktikan apabila dapat menawan PRU-13 di kawasan tersebut. Antara kawasan tersebut ialah Parlimen Baling (P016) dan Kulim Bandar Baharu (P018). Baling telah dimenangi oleh Azeez Abdul Rahim manakala Kulim Bandar Baharu telah dimenangi oleh Aziz Sheikh Fadzir. Dari segi geografi, Baling lebih berbentuk menghampiri bulat penuh, manakala Kulim Bandar Baharu lebih menyerupai *gerrymandering*. Walaupun Baling mempunyai DUN Kuala Ketil dan telah dimenangi oleh PAS pada PRU 13, namun Parlimen Baling tetap diterajui UMNO-BN pada PRU-13. Parlimen Kulim Bandar Baharu pula mempunyai DUN Kulim dan DUN Bandar Baharu yang masing-masing diterajui UMNO-BN pada PRU 13. Ini dapat dibuktikan bahawa, pengundi di kawasan-kawasan tersebut lebih mengikut kepada teori identifikasi parti. Hal ini kerana, faktor geografi serta kependudukan sedikit sebanyak tidak menjejaskan kemenangan UMNO-BN di kawasan tersebut. Namun, faktor isu sosioekonomi yang melanda juga tidak mempengaruhi pengundi untuk cenderung ke arah teori sosiologikal. Pengundi di kawasan tersebut lebih terikat kepada parti yang telah lama menerajui kerajaan dan yakin terhadap UMNO-BN. Oleh itu, teknik dan strategi UMNO-BN dilihat dapat memberi kesan yang positif di samping memluaskan lagi pengaruh mereka di negeri Kedah.

POLA TABURAN MENGIKUT JENIS KAWASAN (GEOGRAFI)

Taburan yang terdapat dalam pengundian di Kedah pada PRU-11, 12 dan 13 adalah berlainan di setiap kawasan. Walaupun, pelbagai pendekatan telah digunakan termasuk teori tingkah laku pengundi, namun faktor geografi (ruangan) harus lebih dititikberatkan agar keputusan yang diperolehi dapat dianalisis secara seimbang tanpa menyebelahi pihak-pihak yang terlibat. Faktor geografi atau ruangan lebih menjurus kepada faktor bentuk atau jenis sesuatu ruangan atau kawasan dalam pilihan raya umum tersebut. Hal ini bermaksud, kawasan tersebut melibatkan kawasan Parlimen dan DUN yang mempunyai sempadan-sempadan tertentu pilihan raya umum yang dijalani. Ini juga termasuk jumlah penduduk serta taburan penduduk di kawasan tersebut. Dalam mengkaji pola taburan pengundi, jenis kawasan adalah faktor utama antara keempat-empat elemen yang terdapat dalam geografi ruangan.

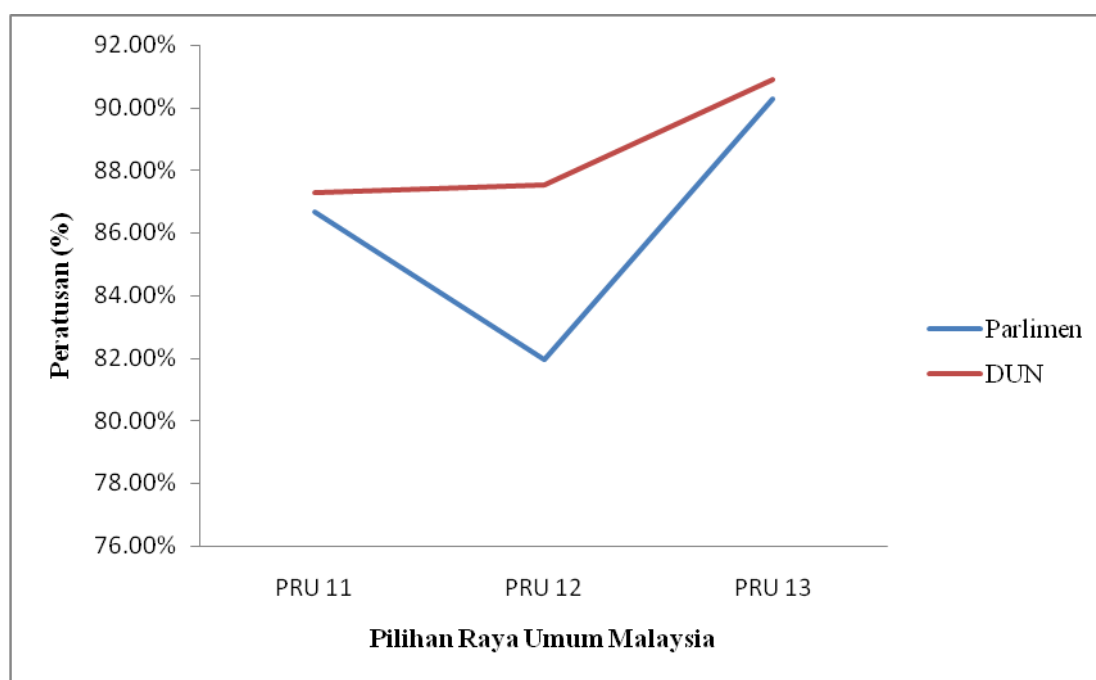


Rajah 2. Prestasi BN di kawasan bandar, semi-bandar dan luar bandar pada PRU 11, 12 dan 13 di negeri Kedah

Analisis yang telah dijalankan ke atas kemenangan UMNO-BN di beberapa jenis kawasan telah menunjukkan beberapa perubahan turun naik (pendulum) dalam tempoh tersebut. Pada PRU-11, kemenangan UMNO-BN di Kedah adalah berada pada takat normal dan kemenangan tersebut lebih tertumpu di kawasan semi-bandar iaitu 35 peratus dari jumlah kemenangan UMNO-BN di kerusi parlimen dan DUN. Namun, nilai ini telah menurun pada PRU 12 sebanyak 15 peratus. Walau bagaimanapun, bagi kawasan bandar dan luar bandar, UMNO-BN bangkit pada tahun 2008 dari keseluruhan jumlah kerusi parlimen dan DUN yang dimenangkinya. Pada PRU-13 pula, kawasan semi-bandar telah meningkat semula dengan kemenangan UMNO-BN lebih tertumpu di kawasan tersebut berbanding kawasan bandar dan luar bandar (Rujuk Rajah 2).

Jika dilihat dari segi ruangan, prestasi kemenangan UMNO-BN di kawasan-kawasan tersebut lebih tertumpu di kawasan semi-bandar. Hal ini kerana, kawasan semi-bandar adalah kawasan yang baru membangun dari luar bandar ke bandar. Penduduk di kawasan tersebut

juga bertambah sama ada dari segi migrasi penduduk atau pertumbuhan penduduk. Walau bagaimanapun, kependudukan di kawasan semi-bandar ini telah menunjukkan penduduk telah mula celik IT dan menerima pelbagai sumber maklumat serta informasi terkini melalui pelbagai saluran. Namun, cabaran yang telah diterima penduduk kawasan semi-bandar ini tetap menunjukkan kemenangan yang sejati ke atas parti UMNO-BN. Jika berdasarkan teori tingkah laku pengundi yang digunakan dalam kajian ini, pengundi di setiap kawasan kemenangan UMNO-BN masih menggunakan pendekatan identifikasi parti. Hal ini kerana, walaupun banyak cabaran yang dihadapi oleh pengundi di kawasan semi-bandar, namun mereka tetap memilih UMNO-BN untuk menjadi tempat pertama dalam hati mereka. Kawasan-kawasan lain seperti bandar dan luar bandar juga menunjukkan prestasi yang baik bagi UMNO-BN. Berdasarkan analisis yang telah dijalankan ini, UMNO-BN semestinya berada pada tahap 'hati lapang' di kawasan kerusi parlimen dan DUN di Kedah kerana berpandukan faktor geografi, kemenangan mereka berada pada tahap jenis kawasan yang seimbang dan perlu dipertingkatkan usaha bagi meraih undi yang lebih banyak di kawasan bandar.



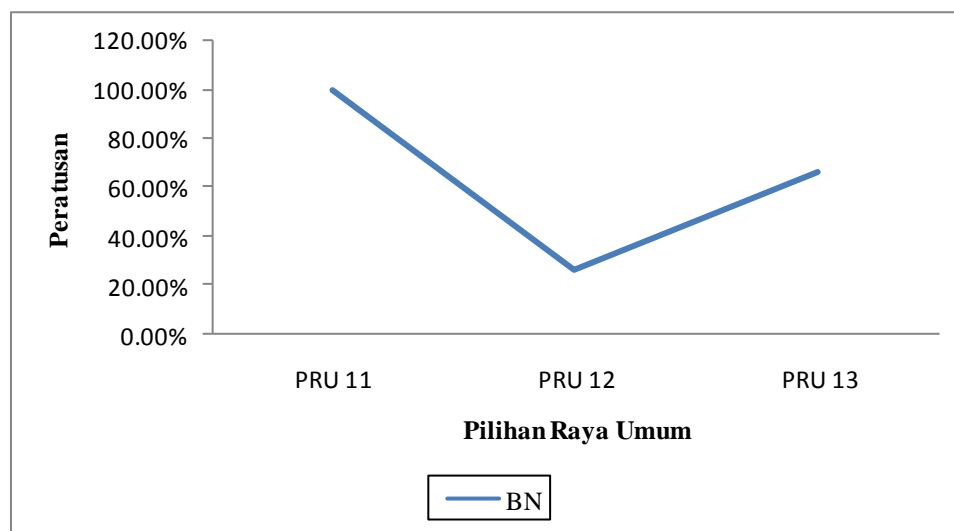
Rajah 3. Prestasi peratusan yang keluar mengundi BN pada PRU 11, 12 dan 13 di negeri Kedah

Walaupun bagaimanapun, jika dilihat dari segi peratusan yang keluar mengundi, kawasan DUN adalah mencatat jumlah peratusan tertinggi dalam mengundi UMNO-BN iaitu 90.9 peratus di kawasan tersebut berbanding kawasan parlimen (Rujuk Rajah 3). Hal ini kerana, kawasan DUN lebih banyak kawasan semi-bandar berbanding kawasan bandar. Di parlimen pula kawasan bandar adalah lebih banyak berbanding kawasan semi-bandar dan luar bandar. Dalam menentukan pengundi yang lebih aktif mengundi, kawasan semi-bandar di DUN pengundi lebih rancak untuk keluar mengundi dan pilihan mereka adalah UMNO-BN. Oleh itu, kemenangan UMNO-BN telah menunjukkan prestasi yang memuaskan dan baik dari segi faktor geografi ruangan. Ini kerana, pengundi di negeri Kedah masih tertumpu untuk mengundi UMNO-BN walaupun pelbagai spekulasi telah dikeluarkan pihak pembangkang melalui arus media yang boleh dilayari dengan pelbagai cara. Mereka lebih mengharap parti

kerajaan berbanding pembangkang kerana mereka yakin UMNO-BN telah lama menerajui negara dan percaya UMNO-BN boleh membawa Malaysia kepada sesuatu keadaan yang lebih baik dan cemerlang pada peringkat dunia.

PERBANDINGAN PRU-11, 12 DAN 13 DI NEGERI KEDAH

Kemenangan parti BN di Kedah sememangnya suatu kenyataan yang tidak dapat dinafikan. Namun dalam melihat pola perbandingan kemenangan tersebut, terdapat bentuk *pendulum* dalam kemenangan PRU 11, 12 dan 13. Bentuk ini dapat dilihat dalam bentuk peratusan setiap pilihan raya umum (Rujuk Rajah 4).



Rajah 4. Peratusan kemenangan parti pada PRU 11, 12 dan 13

Pada PRU-11, jumlah peratusan kemenangan BN boleh dinyatakan bahawa keseluruhan kawasan Kedah adalah dimenangi oleh Barisan Nasional. Namun nilai ini telah kecundang atau merosot pada pilihan raya umum seterusnya iaitu kemenangan BN hanya berada pada kadar 20 peratus di setiap kawasan parlimen dan DUN di negeri Kedah. Walau bagaimanapun, angka ini kemudian meningkat semula pada PRU ke-13 dengan kadar mencecah 75 peratus kawasan Kedah diterajui oleh BN. Namun, angka ini belum lagi berada dalam keadaan yang selamat dan masih menjadi tanda tanya untuk PRU-14.

Jika dilihat melalui analisis isu yang telah dibangkitkan melalui kajian ini, pada PRU-11, kawasan Kedah masih selamat dan masih berada dalam lingkungan “selamat” daripada jajahan parti pembangkang. Pada pilihan raya umum ke 11, negeri Kedah tidak mempunyai isu yang berbangkit dan hanya isu mengenai perletakan jawatan mantan Perdana Menteri Malaysia keempat iaitu Tun Dr. Mahathir Muhammad. Beliau telah meletak jawatan beliau secara rasmi pada persidangan UMNO pada Oktober 2003. Lantas, Tun Abdullah Ahmad Badawi memikul jawatan Perdana Menteri sejeurus perletakan jawatan Tun Dr. Mahathir Muhammad pada ketika itu. Walau bagaimanapun, perletakan jawatan pada 2003 tidak sedikit menggugat kerusi di kebanyakan kawasan di Kedah.

Selain kubu-kubu kuat PAS seperti Tokai, Sungai Limau serta Bukit Pinang, kawasan lain masih berada dalam pengaruh UMNO-BN yang sangat kuat. Oleh itu, pada PRU-11, isu perletakan jawatan mantan Perdana Menteri paling lama di Malaysia langsung tidak mencuit kedudukan UMNO-BN di Kedah. Selain isu yang diketengahkan, faktor geografi (ruangan)

juga menjadi faktor kejayaan UMNO-BN hingga ke hari ini. Jika dilihat kawasan Bakar Arang (N28) dan Sidam (N29) sememangnya ramai pengundi Cina dan ini boleh dikatakan kubu kuat DAP. Kawasan DUN Bakar Arang dan Sidam adalah bersaiz kecil namun mempunyai pengundi Cina yang agak padat. Selain itu, dari segi analisis geografi, DUN Bakar Arang lebih berbentuk “*gerrymandering*” dan ini lebih melihatkan kemenangan terhadap Pakatan Rakyat. Di samping itu juga, kawasan ini juga boleh dikatakan penduduk padat apabila pengundi Bakar Arang pada PRU-11 adalah seramai 8,899 orang serta Sidam adalah seramai 6,134 orang. Berdasarkan definisi bandar dan luar bandar oleh Jabatan Perangkaan Malaysia, banci penduduk dan perumahan 2010, jumlah penduduk yang berada dan melebihi 10,000 orang berada dalam kategori bandar selain 1,000 hingga 9,999 berada dalam kategori semi-bandar serta 1,000 kebawah berada pada tahap luar bandar. Jelas di sini, kawasan Sidam dan Bakar Arang masih berada dalam kategori semi-bandar dan kawasan ini masih aktif diterajui pihak pembangkang. Dalam erti kata lain, kajian terhadap faktor geografi pengundi, penduduk yang bersaiz kecil, padat serta berada dalam kategori bandar atau semi-bandar adalah lebih cenderung terhadap kemenangan parti pihak pembangkang (Rosmadi, 2012). Walau bagaimanapun, kawasan yang penuh dengan pengundi Cina ini masih utuh terhadap pegangan UMNO-BN pada PRU-11 walaupun akhirnya kecundang ke tangan Pakatan Rakyat pada PRU-12 dan 13.

Pada pilihan raya umum ke-12 pula, analisis kemenangan UMNO-BN terhadap Kedah adalah sangat mengecewakan. Pada PRU-12 atau pada tahun 2008 ini juga telah menyaksikan ‘Tsunami Politik’ melanda di kebanyakan negeri dengan dimenangi pihak pembangkang. Kekalahan pimpinan UMNO-BN pada ketika itu adalah suatu mimpi negeri yang sukar dilupakan oleh semua lapisan pengundi UMNO-BN. Jika dilihat berdasarkan analisis yang dijalankan, pada PRU ke-12 adalah isu berkenaan kenaikan harga barangan runcit yang seklaligus telah menaikkan kemarahan semua rakyat termasuk pengundi UMNO-BN sendiri. Isu ekonomi ini sememangnya memberi tamparan hebat terhadap semua rakyat di samping pada tahun tersebut pucuk pimpinan kerajaan adalah berada di bawah pentadbiran Datuk Seri Najib Tun Razak yang telah heboh dikaitkan berkenaan isteri beliau serta pembelian kapal selam yang bernilai berjuta-juta.

Pembaziran yang telah dijalankan ini sedikit sebanyak telah menjatuhkan imej UMNO-BN di hati pengundi lantas telah menjadikan pengundi bertindak melalui teori pilihan rasional demi untuk kepentingan diri serta keluarga. Impak yang dialami pada tahun tersebut bukan sahaja seluruh Malaysia, namun telah menyebabkan keruntuhan kepercayaan pengundi dalam mengundi UMNO-BN di Kedah. Kesan yang diperoleh, pada PRU ke-12 hampir 80 peratus kawasan parlimen dan DUN di Kedah telah jatuh kecundang kepada pihak pembangkang. Jika dianalisis semula mengikut teori tingkah laku, pengundi Kedah dan Malaysia pada tahun tersebut lebih menunjukkan provokasi dan telah memilih untuk kebaikan diri mereka masing-masing. Oleh itu, teori pilihan rasional adalah lebih relevan dalam mengundi demi untuk kepentingan mereka sesama keluarga. Sifat patriotisme dan rasa cinta terhadap parti yang mereka sayangi telah terhakis sedikit demi sedikit. Di samping itu juga, analisis dari segi geografi juga tidak kurang sama pada PRU-11. Saiz serta kawasan yang menempatkan pelbagai etnik serta peringkat umur juga menjadikan faktor atau alasan geografi tersebut tidak dapat diterima pakai. Isu sosioekonomi yang melanda pada ketika itu sememangnya telah mengalahkan faktor-faktor lain yang boleh dijadikan alasan. Oleh itu, rakyat lebih bertindak secara pilihan rasional demi kepentingan mereka sama ada pada masa sekarang atau masa hadapan.

Walau bagaimanapun, pilihan raya umum ke 13 telah membuktikan bahawa UMNO-BN masih di hati pengundi. Pelbagai isu telah dibangkitkan oleh pihak pembangkang menjelang PRU-13 termasuk isu makro berkenaan IMDB yang telah diketengahkan oleh Perdana Menteri Datuk Seri Najib Tun Razak. Walau bagaimanapun, isu berkenaan ketua Pembangkang Datuk Seri Anwar Ibrahim masih belum tamat dan masih menjadi muka hadapan setiap media cetak dan media alternatif yang dikeluarkan. Namun bagi rakyat Kedah, hal tersebut sama sekali tidak memberi kesan terhadap undian malah mendatangkan lebih kepercayaan terhadap UMNO-BN. Seiring pula dengan Datuk Seri Mukhriz yang bertanding di Ayer Hitam, ini telah mendatangkan semangat pengundi-pengundi di Kedah dalam menaruh sepenuh kepercayaan terhadap BN. Oleh itu, keputusan PRU-13 sememangnya telah membuktikan hasil keputusan yang diluar jangkaan dengan menjadikan UMNO-BN bangkit semula untuk menerajui Kedah. Walaupun tidak 100 peratus, namun BN masih menguasai kerusi parlimen dan DUN di Kedah.

BN telah merampas kembali kerusi mereka daripada pembangkang iaitu Ayer Hitam (N4), Bukit Lada (N9), Jeneri (N24), Tanjong Dawai (N26), Pantai Merdeka (N27), Kupang (N31), Kulim (N35), serta Bandar Baharu (N36). Selari dengan teori tingkah laku, pengundi di Kedah telah bangkit semula dengan menjadikan UMNO-BN sebagai pilihan parti mereka yang pertama dalam mentadbir Kedah dengan penuh adil dan saksama. Walaupun seiring dengan kemenangan Datuk Seri Mukhriz Mahathir dan perlantikan beliau sebagai Menteri Besar Kedah pada ketika itu, semangat pengundi Kedah juga telah didorong dengan teori pilihan rasional iaitu dengan memilih pemimpin yang baik, bertanggungjawab, adil dan berwibawa dalam mentadbir negeri tanpa sepenuhnya mengharap identifikasi parti bagi seseorang pengundi.

Jelas di sini, walaupun terdapat *pendulum* kemenangan UMNO-BN di Kedah, namun parti tersebut masih utuh dengan kejayaan dan penawanan kembali pada PRU-13. Walau bagaimanapun, UMNO-BN seharusnya berwaspada menjelang PRU-14 disebabkan pelbagai isu telah melanda dengan teruk sekali terhadap BN. Ini termasuk isu Datuk Seri Mukhriz Mahathir yang telah dipecat atas sebab-sebab tertentu dan digantikan dengan Ahmad Bashah Md Hanipah dalam memimpin Kedah dan menerajui UMNO Kedah. Isu lain juga berkaitan dengan pemecatan Timbalan Perdana Menteri iaitu Tan Seri Muhyiddin Yasin atas sebab-sebab tertentu serta teguran oleh mantan Perdana Menteri Malaysia iaitu Tun Dr. Mahathir Muhammad terhadap Datuk Seri Najib Tun Razak serta penglibatan beliau dalam Parti Peribumi Bersatu Malaysia (PPBM). Isu-isu yang semakin heboh dalam pelbagai media cetak serta media massa ini boleh dijadikan sebagai ancaman yang sangat kuat terhadap UMNO-BN menjelang PRU-14 nanti. Walaupun, Kedah masih boleh dikatakan ‘kubu kuat UMNO’ namun UMNO harus lebih barhati-hati terhadap muslihat dan helah pembangkang dalam menjatuhkan kerajaan dan merampas Putarjaya.

ANALISIS POLA PENGUNDIAN DAN TABURAN GEOGRAFI KERUSI UMNO KAWASAN KAJIAN

Dalam kajian yang dijalankan ini, kawasan DUN Bakar Bata (N12), Kota Siputeh (N03), Pantai Merdeka (N27), dan Sungai Limau (N20) adalah ‘hot spot’ utama dalam melihat pola pengundian serta taburan UMNO-BN dalam memenangi kawasan tersebut.

Jadual 2. Perbandingan taburan kerusi yang dimenangi parti di DUN kawasan kajian pada PRU 11, 12 dan 13

Dewan Undangan Negeri (DUN)	PRU-11	PRU-12	PRU-13
Bakar Bata (N12)	BN	BN	BN
Kota Siputeh (N03)	BN	BN	BN
Pantai Merdeka (N27)	BN	PAS	BN
Sungai Limau (N20)	PAS	PAS	PAS

Sumber: Suruhanjaya Pilihan Raya (SPR) (2013)

Jadual 2 menunjukkan perbandingan taburan kerusi yang dimenangi parti-parti politik yang bertanding di DUN kawasan kajian pada PRU 11, 12 dan 13. Berdasarkan jadual tersebut, dapat dikenal pasti bahawa terdapat kawasan yang masih menjadi “kubu kuat UMNO” serta “kubu kuat PAS”. DUN Bakar Bata menunjukkan pada PRU-11, 12 serta 13 masih ditadbir oleh UMNO-BN. Kawasan ini masih berada di bawah pengaruh UMNO-BN yang sangat kuat dan ramai pengundi Melayu. Dari segi geografi (ruangan) pula, saiz DUN Bakar Bata adalah meliputi Parlimen Alor Setar dan mempunyai kawasan bandar di dalamnya.

Namun, bentuk kawasan tersebut seakan-akan menyerupai “*gerrymandering*” dan ini menunjukkan taburan penduduk yang tidak sekata di kawasan tersebut. Jika dilihat dari segi majoriti mengundi DUN Bakar Bata pada PRU-11, 12 serta 13, terdapat turun naik pendulum dalam undian UMNO-BN di kawasan tersebut. Pada PRU-11, majoriti pengundi adalah seramai 6,037, namun telah menurun pada PRU-12 iaitu 358 pengundi dan seterusnya naik semula pada PRU 13 iaitu 895 pengundi. Walaupun undian majoriti tersebut meningkat dari PRU-12 ke PRU-13 namun beza purata kenaikan tersebut adalah sedikit dan belum meletakkan UMNO-BN di kawasan DUN Bakar Bata dalam keadaan yang selesa. Jika dianalisis secara teori tingkah laku pengundi di kawasan DUN Bakar Bata, pengundi di kawasan tersebut lebih cenderung terhadap teori identifikasi parti.

Hal ini kerana, walaupun terdapat kecairan dalam majoriti mengundi di kawasan tersebut, namun UMNO-BN tetap berada di hati penduduk kawasan DUN Bakar Bata. Ini menjadikan pada PRU-13, UMNO-BN telah berjaya merampas semula kawasan yang kian tewas di tangan pembangkang pada PRU-12. Tingkah laku pengundi di kawasan DUN Bakar Bata adalah suatu simbolik menunjukkan pengundi di kawasan tersebut masih memberi sepenuh kepercayaan terhadap UMNO-BN. Walau bagaimanapun, UMNO-BN masih belum berada pada tempat yang selesa menjelang PRU-14 akan datang.

Di samping itu, kawasan DUN Kota Siputeh (N03) juga telah menunjukkan corak keputusan kemenangan BN dan pengundian yang lebih kurang sama dengan kawasan DUN Bakar Bata. Kawasan DUN Kota Siputeh adalah kawasan yang majoriti etnik Melayu. Sepanjang PRU 11, 12 serta 13, kawasan ini telah diterajui oleh UMNO-BN. Pada PRU-11, majoriti pengundi adalah seramai 1,573 pengundi dan telah menurun pada PRU-12 iaitu seramai 495 pengundi. Walau bagaimanapun, angka ini kemudian meningkat secara mendadak pada PRU-13 iaitu seramai 2,238 orang pengundi. Selaras dengan teori tingkah laku, hasil keputusan majoriti pengundi tersebut mendapati pengundi di kawasan DUN Kota Siputeh masih cenderung kepada teori identifikasi parti. Hal ini dapat dilihat melalui *pendulum* dari PRU-11 hingga PRU-13 bahawa kenaikan majoriti pengundi adalah meningkat secara mendadak pada PRU-13.

Hal ini juga didorong dengan beberapa isu yang terdapat pada peringkat nasional di samping pengundi masih memberi sepenuh kepercayaan terhadap UMNO-BN. Jika terdapat kecairan sokongan pengundi, PRU-13 pasti telah menunjukkan majoriti yang agak sedikit sehingga boleh menyebabkan kedudukan UMNO-BN di kawasan DUN Kota Siputeh tersebut goyah dan tidak kukuh. Namun, keputusan PRU 13 di kawasan DUN Kota Siputeh sememangnya di luar jangkaan dan masih dapat dikekalkan tanpa terlepas ke tangan pihak pembangkang. Dari segi faktor geografi (ruangan), kawasan DUN Kota Siputeh berbentuk menyerupai *gerrymandering* dan lebih cenderung kepada BN. Majoriti pemilih di kawasan tersebut juga masih berada dalam lingkungan semi-bandar dan juga lebih cenderung kepada kemenangan parti BN. Walau bagaimanapun, faktor geografi juga adalah sangat penting dalam menganalisis sesuatu ruangan dalam politik pilihan raya. Ini kerana, dalam sesuatu kawasan atau kependudukan, adalah penting untuk mengetahui sempadan dan muatan penduduk di sesuatu ruang. Saiz yang kecil dan penduduk yang ramai akan menyebabkan penduduk di kawasan tersebut sangat padat dan akan menyebabkan limpahan keluar penduduk atau migrasi penduduk ke negara lain. Hal ini selari dengan kawasan-kawasan di seluruh negara yang menggunakan faktor geografi sebagai faktor utama kependudukan.

Sehubungan itu, kawasan DUN Pantai Merdeka (N27) telah menunjukkan pendulum pada PRU-11, 12 dan 13. Kawasan DUN Pantai Merdeka telah menunjukkan kecairan sokongan pengundi terhadap UMNO-BN. Ini dapat dilihat melalui PRU-11, kawasan ini masih dimenangi BN dengan majoriti seramai 2,661 pengundi. Namun, pada PRU-12, kawasan ini telah tawan oleh PAS dengan majoriti 503 pengundi. Walau bagaimanapun, kawasan DUN Pantai Merdeka kemudian telah ditawan kembali oleh parti BN dengan memperoleh majoriti 1,707 undi. Jika dilihat pada keadaan dan isu semasa, sememangnya pelbagai isu dan kepentingan telah timbul sepanjang PRU-11, 12 dan 13. Ini termasuk isu sosioekonomi yang dialami semua rakyat Malaysia. Walau bagaimanapun, seiring dengan teori tingkah laku, pengundi di kawasan DUN Pantai Merdeka lebih cenderung kepada teori pilihan rasional.

Hal ini dapat dilihat melalui peralihan kuasa di kawasan tersebut pada PRU-12. Ini bukan sahaja dapat dibuktikan melalui pertukaran tersebut, malah dapat dilihat pertukaran juga berlaku apabila pada PRU-13, BN telah menawan kembali kawasan tersebut. Jika dilihat dari segi geografi, kawasan tersebut berbentuk separa *gerrymandering* serta separa bulat. Namun, jika diteliti dengan lebih mendalam, kawasan tersebut adalah bersebelahan dengan kawasan DUN Bakar Arang dan Sidam yang merupakan “kubu kuat etnik Cina” dan juga merupakan kawasan DUN yang kuat pengaruh terhadap parti pembangkang. Kawasan DUN Bakar Arang dan kawasan DUN Sidam juga telah dikuasai Pakatan Rakyat (PKR) pada PRU-12 dan PRU-13 berturut-turut. Oleh itu, kawasan geografi yang bersebelahan dengan pihak pembangkang akan membawa sedikit sebanyak pengaruh yang besar antara satu sama lain melalui penyampaian-penyampaian maklumat serta penghijrahan penduduk minoriti. Jadi jelas di sini bahawa pengundi di kawasan tersebut menerima pengaruh hasil dari faktor geografi kedudukan kawasan tersebut. Namun, teori pilihan rasional juga menjadi pemangkin utama pengundi apabila dapat dilihat kejatuhan BN dan pelepasan kuasa pada PRU-12 pada parti pembangkang.

DUN kawasan kajian yang telah lama menjadi ‘kubu kuat PAS’ adalah kawasan DUN Sungai Limau (N20). Kawasan ini sememangnya sukar ditumbangkan kerana pengaruh yang sangat kuat pengundi sejak PRU 1969. Kawasan DUN Sungai Limau tidak pernah mengalami pertukaran kuasa namun mengalami pengurangan majoriti pada PRU-11, 12 dan 13. Pada PRU 11, majoriti kemenangan PAS ialah 1,080 undi dan angka ini kemudian meningkat

menjadi majoriti 3,212 undi pada PRU-12. Namun pada PRU-13, majoriti kemenangan PAS telah menurun kepada 2,774 undi. Kecairan majoriti pengundi ini berkemungkinan akan berterusan hingga PRU-14 jika strategi dan langkah menawan hati pengundi dapat disusun dengan baik oleh BN.

Walau bagaimanapun, jika dilihat dari segi geografi, kawasan DUN Sungai Limau adalah tidak berbentuk *gerrymandering* dan separa hampir berbentuk bulat. Ini menunjukkan penduduk di kawasan tersebut adalah berpendudukan secara berpusat dan tidak berselerak. Tambahan pula, kawasan DUN Sungai Limau juga bersebelahan dengan kawasan DUN Tokai yang juga merupakan 'kubu kuat PAS'. Hal ini menjadikan kedua-dua kawasan ini mempunyai ikatan dan pengaruh yang kuat dan sukar merampas kawasan tersebut kepada BN. Sejarar dengan teori tingkah laku, pengundi di kawasan DUN Sungai Limau adalah cenderung kepada teori identifikasi parti. Ini dapat dilihat melalui pengekalan pucuk pemerintahan PAS sejak PRU-11 hingga PRU-13. 'Kubu kuat' ini telah membuktikan pengundi di kawasan tersebut tetap memilih PAS sebagai parti pilihan walaupun pucuk pemerintahan negara dan negeri Kedah berada pada pihak BN.

Ironinya, keempat-empat kawasan kajian yang telah dijalankan ke atas PRU-11, 12 dan 13 mendapati perubahan pentadbiran parti di setiap kawasan dipengaruhi oleh faktor-faktor yang berbeza. Faktor yang melibatkan isu semasa akan menyebabkan pengundi di sesuatu kawasan membuat pilihan secara rasional dan teori pilihan rasional cenderung kepadanya. Namun, bagi pengundi yang masih setia dengan parti pilihan mereka sejak zaman dahulu, maka teori identifikasi parti menjadi pendekatan buat mereka dalam membuat undian dalam pilihan raya. Walau bagaimanapun, faktor-faktor ini juga adalah disebabkan faktor geografi yang membawa kepada empat aspek ruangan iaitu saiz, bentuk, kawasan teras politik serta *gerrymandering*. Keempat-empat elemen ini akan dilihat melalui kecenderungan sesuatu kawasan dan dikaitkan dengan kajian-kajian yang lepas. Justeru, tingkah laku politik juga bukan sahaja dapat dikaitkan dengan teori tingkah laku, namun faktor geografi ruangan juga harus dititikberatkan.

KESIMPULAN

Sebagai kesimpulannya, pola taburan kemenangan UMNO-BN di setiap kerusi pilihan raya di Kedah pada PRU-11, 12 dan 13 menunjukkan *pendulum* turun naik kemenangan. Kesan tersebut adalah disebabkan beberapa faktor seperti faktor pada peringkat nasional berkenaan 'tsunami politik' yang melanda pada tahun 2008. Keadaan ini telah menggugat kedudukan BN di negeri Kedah. Di samping itu, faktor lain yang mempengaruhi adalah dari segi geografi (ruangan). Faktor ini adalah menitikberatkan aspek kependudukan, saiz serta ruang dalam sesuatu kawasan. Hal ini kerana faktor kejayaan sesebuah parti dalam pilihan raya umum juga didorong oleh bentuk serta sempadan antara kawasan tersebut. Sebelum ini kajian pilihan raya dan tingkah laku pengundian banyak dilakukan tanpa mengambilkira elemen ruangan dan keputusan pilihan raya dan tingkah laku mengundi di sesuatu kawasan merupakan satu fenomena yang mempunyai pertalian ruangan. Oleh itu, kajian sifat-sifat ruangan dan pertalian antara ruangan yang mempengaruhi keputusan pilihan raya merupakan satu aspek penting. Sehubungan itu juga, pendekatan teori tingkah laku juga telah dijalankan dengan mengaitkan dengan isu-isu semasa yang melanda pada ketika itu. Isu-isu ini termasuk isu berkenaan sosiobudaya dan sosioekonomi di samping isu-isu yang melanda ahli-ahli politik itu sendiri. Dalam pada masa yang sama, pendekatan ini akan lebih berpengaruh dan cenderung terhadap tingkah laku pengundi dalam meramal keputusan PRU-14 akan datang.

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Aplikasi Pemetaan GIS dalam Sistem Pengesanan Geopolitik di Kawasan Parlimen Sri Gading, Johor, Malaysia

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ABSTRAK

Kajian Sistem Pengesanan Geopolitik (SPG) bertujuan untuk mengesan pergerakan penduduk atau pengundi di sesuatu kawasan kajian. Kajian ini memaparkan pola pergerakan penduduk atau pengundi hasil daripada dasar atau program kerajaan terutamanya yang melibatkan pembangunan perumahan, ekonomi, sosial, pendidikan, kepimpinan dan lain-lain. Justeru adalah menjadi tujuan penulisan kertas kerja ini untuk menganalisis aplikasi pemetaan Geography Information System (GIS) dalam Sistem Pengesanan Geopolitik dengan menjadikan kawasan Parlimen Sri Gading, Johor, Malaysia sebagai lokasi kajian. Metod kajian ini adalah melalui kajian lapangan (soal selidik dan pemerhatian di lapangan/audit fizikal) dan rujukan sumber sekunder. Dapatan kajian menunjukkan bahawa penggunaan grafik peta terutamanya melalui teknologi maklumat GIS adalah lebih menarik, ringkas namun padat, efektif dan dapat memberi motivasi kepada pembaca atau penganalisis supaya lebih berminat dalam membaca seterusnya menganalisis data dan maklumat yang ditampilkan dalam sesuatu penulisan akademik. Kajian politik sememangnya tidak dapat lari daripada persepsi, emosional, sentimen kepartian, sentimen perkauman dan sentimen keagamaan. Kepelbagaian pandangan ini dapat dianalisis dengan menggunakan sistem maklumat geografi dengan melihat faktor geografi seperti ruang, masa, jarak, lokasi dan sebagainya dalam usaha mengenalpasti punca permasalahan dengan lebih mendalam seterusnya menghasilkan langkah penyelesaian yang tuntas kepada semua pihak. Dengan mengambilkira jangkamasa menjelang PRU-14, adalah diharapkan satu trend atau pola sokongan politik dapat dikesan, dipetakan dan dianalisis serta diintervensi. Akhirnya dapatan kajian ini boleh digunakan oleh pihak berkenaan untuk mengatur strategi bagi memenuhi aspirasi atau keperluan penduduk dan generasi Y yang bermatlamatkan untuk terus menyokong dan menawan hati mereka menjelang pilihan raya umum yang akan datang (PRU-14).

Keywords: Sistem Pengesanan Geopolitik, Pola Pergerakan, Pengundi, Pemetaan, Sistem Maklumat Geografi

ABSTRACT

The Geopolitic Detection System (SPG) study is aimed at detecting population movements or voters in a study area. This study illustrates the patterns of movement of people or voters as a result of government policies or programs, especially those involving the development of housing, economy, social, education, leadership and others. Hence the purpose of writing this paper is to analyze Geography Information System (GIS) mapping application in Geopolitical Detection System by making the area of Sri Gading parliamentary constituency, Johor, Malaysia as the location of the study. The method of this study is through field study (questionnaire and field observation/physical audit) and reference of secondary sources. The findings show that the use of map graphs, especially through GIS information technology, is more interesting, concise but compact, effective and motivating readers or analysts to be more interested in reading and then analyzing the data and information presented in academic writing. Political research can never escape perceptions, emotions, partisan sentiments, racial sentiments and religious sentiments. This diversity of views can be analyzed using the geographical information system by looking at geographical factors such as space, time, distance, location and so on in order to identify the root cause of the problem more deeply so as



to produce complete solutions to all parties. Given the timing of the GE-14, it is hoped that a trend or pattern of political support can be tracked, mapped and analyzed and intervened. Finally, the findings can be used by the relevant parties to set up strategies to meet the aspirations or needs of the people and generations of Y who are endeavoring to continue to support and captivate them ahead of the upcoming general election (GE-14).

Keywords: Geopolitical Detector System, Movement Pattern, Voter, Mapping, Geographical Information System

PENGENALAN

Proses pambandan dan globalisasi memberi kesan antaranya ke atas struktur penduduk, jenis dan gaya pembangunan, aliran migrasi, memampatkan ruang dan masa, mewujudkan landskap pasca-modern dan geopolitik ke atas sesebuah kawasan atau negara. Impak tersebut akan mempengaruhi pembentukan kelas, tahap partisipasi sosio-ekonomi dan politik kaum di kawasan berkenaan. Keadaan geopolitik sesebuah kawasan amat dipengaruhi oleh faktor seperti taburan komposisi etnik, bandar-luar bandar, program pembangunan kerajaan negeri atau nasional (terutamanya projek perumahan dan bandar baru), proses pambandan, pembangunan sektor pertanian dan perindustrian dan dasar luar negara. Oleh kerana faktor tersebut amat mempengaruhi kelestarian geopolitik dan prestasi kepimpinan kawasan, maka amat penting diwujudkan satu sistem kawalan dan pengesanan maklumat perubahan taburan penduduk, status sosioekonomi, daftar dan arah aliran pengundi lama dan baru dan mekanisme mobilisasi parti dan impak program pembangunan agar situasi politik boleh dimonitor dan distrategikan semula. Justeru salah satu kaedah kearah melestarikan dan meneguhkan politik parti adalah melalui Sistem Pengesanan Geopolitik (SPG) dengan menjadikan Kawasan Parlimen Sri Gading, Johor sebagai kajian kes.

METOD/DATA KAJIAN

Metod kajian ini adalah melalui Kajian Lapangan (Soal selidik dan pemerhatian di lapangan/audit fizikal) dan rujukan sumber sekunder. Kajian lapangan menggunakan borang soal selidik yang dilakukan pada 11 Mei 2016 sehingga 3 Jun 2016 di 29 daerah mengundi dalam kawasan Parlimen Sri Gading, Johor. Seramai 3,008 orang responden/pengundi telah dipilih secara rawak bertujuan serta melakukan audit fizikal di 172 buah kampung. Kajian rintis (*Pilot Study*) telah dilakukan pada awal bulan Mei dan kesahihan telah diuji dan mempunyai nilai Alpha Cronbach 0.88, iaitu melebihi 0.7. Ini menunjukkan ianya baik dan tahap kebolehpercayaan adalah tinggi. Data primer diperolehi melalui data keputusan PRU 2013 serta pengumpulan data sekunder daripada penyelidikan di perpustakaan (buku, laporan/terbitan berkala dan jurnal), bahan-bahan bercetak, akhbar dan maklumat atas talian iaitu laman web dan blog. Data atau hasil kajian dianalisis melalui program *Statistics Programme for Social Science extra* (SPSSx) yang disokong dengan kajian lepas dan sumber sekunder yang berkaitan dengan menggunakan kaedah statistik deskriptif/peratusan. Kemudian data daripada perisian statistik SPSS tersebut dipetakan melalui *Geographical Information System* (GIS) maklumat geopolitik mengikut kawasan Daerah Mengundi.

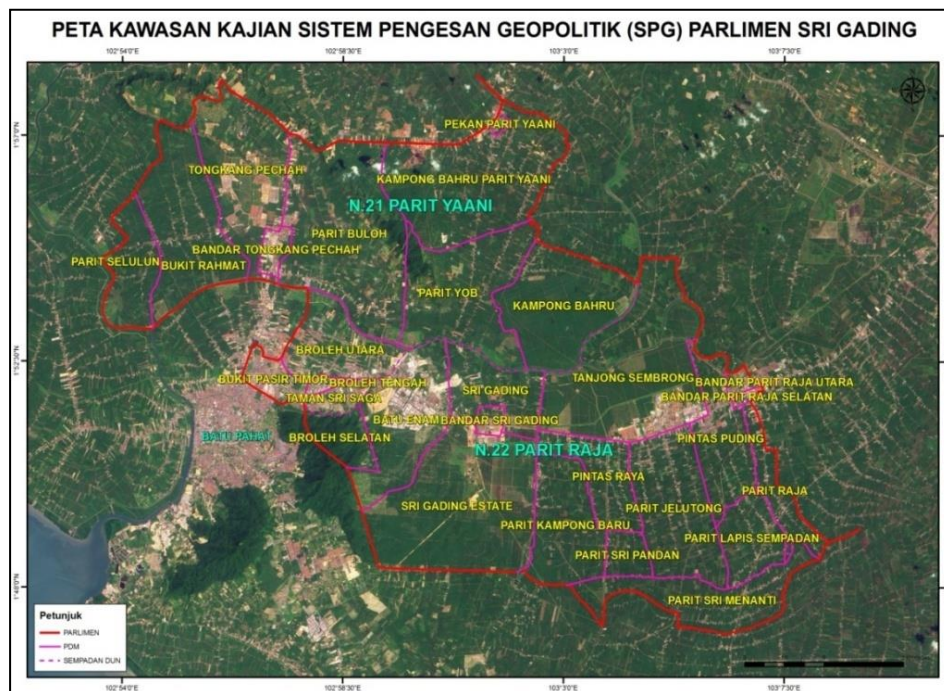
KAWASAN KAJIAN

Kawasan Parlimen P.149 Sri Gading yang terletak dalam daerah pentadbiran Batu Pahat dan berkedudukan bahagian barat negeri Johor (Lihat Rajah 1). Kawasan Parlimen P.149 Sri Gading merangkumi 2 kawasan Dewan Undangan Negeri (DUN) iaitu N22 Parit Raja dan N21 Parit Yaani.



Rajah 1. Peta Kedudukan Kawasan Parlimen Sri Gading di Negeri Johor Darul Takzim

Sri Gading atau Seri Gading merupakan sebuah bandar dan kawasan parlimen yang terletak di negeri Johor. Sri Gading terletak pada koordinat $01^{\circ} 49' 0$ Utara, $103^{\circ} 1' 0$ Timur (Lihat Rajah 2). Kawasan Sri Gading mempunyai iklim tropika yang sederhana panas dan hujan yang banyak atau tidak. Keluasan kawasan parlimen Sri Gading adalah seluas 285.05 km persegi.



Rajah 2. Peta Kawasan Kajian Sistem Pengesan Geopolitik (SPG) Parlimen Sri Gading

Keluasan ini merangkumi keluasan kawasan N21 Parit Yaani dan N22 Parit Raja. Terdapat 29 kawasan Daerah Mengundi dalam Parlimen Sri Gading iaitu Parit Selulun, Bukit Rahmat, Tongkang Pechah, Bandar Tongkang Pechah, Parit Buloh, Pekan Parit Yaani, Kampong Bahru Parit Yaani, Kampong Bahru, Parit Yob, Broleh Utara, Broleh Tengah, Bukit Pasir Timor, Taman Sri Saga, Broleh Selatan, Batu Enam, Sri Gading, Bandar Sri Gading, Tanjong Sembrong, Bandar Parit Raja Utara, Bandar Parit Raja Selatan, Pintas Puding, Parit Jelutong, Pintas Raya, Sri Gading Estate, Parit Kampong Baru, Parit Sri Pandan, Parit Sri Menanti, Parit Lapis Sempadan dan Parit Raja (Lihat Rajah 2). Keluasan kawasan bagi kawasan DUN Parit Yaani ialah 114.04 km persegi manakala keluasan kawasan bagi kawasan DUN Parit Raja ialah 171.01km persegi. Sri Gading merupakan kawasan yang dikelilingi oleh taman perumahan untuk petempatan penduduk. Buktinya, di bahagian timur Sri Gading adalah merupakan kawasan taman perumahan seperti Taman Budaya, Taman Flora dan Taman Sentosa (Rujuk Lampiran). Selain itu, Institusi Pengajian Tinggi seperti Universiti Tun Hussein Onn (UTHM) juga terletak di bahagian timur Sri Gading. Antara bandar yang berhampiran dengan kawasan Sri Gading ialah Batu Pahat, Parit Raja, Parit Yaani, Ayer Hitam dan Yong Peng, Kampung Parit Jelutong, Taman Chempaka Bandar dan Taman Bukit Pasir. Kampung Sri Gading terletak di Jalan Parit Yaani, Sri Bengkal. Kini, Sri Gading telah dinaiktaraf dan lebih dikenali sebagai bandar universiti.

ULASAN LITERATUR

Geografi politik adalah kajian tentang dimensi ruangan dan pelbagai dimensi lain dalam politik. Sarjana dalam bidang geografi politik mengkaji pelbagai dimensi geografi dan politik yang meliputi aspek persempadanan, negara, negeri, tempatan atau lokaliti, pembangunan, organisasi antarabangsa, diplomasi dan sebagainya. Pelbagai kriteria yang diambil kira dalam penentuan persempadanan semula di mana-mana negara di seluruh dunia seperti pengundi, pola petempatan, densiti penduduk, komposisi penduduk, bentuk muka bumi dan ekonomi. Geopolitik pula merupakan kajian mengenai sesuatu kawasan dan juga negara dalam konteks fenomena ruang lokal dan global yang bertujuan untuk memahami secara umum asas kuasa sesebuah negara dan sifat interaksi kawasan dan juga antara negara dengan negara lain. Ia juga merupakan kajian hubungan antarabangsa dari kacamata ruang atau geografi dan fokus kajian ialah negara manakala alat utama dalam geopolitik adalah peta politik. Keadaan geopolitik di sesebuah negara/kawasan dipengaruhi oleh faktor taburan komposisi etnik, kawasan bandar-luar bandar, program pembangunan kerajaan, proses pembandaran, pembangunan sektor perindustrian dan pertanian (Kasperson, 1973; Agnew & Corbridge, 1995; Glassner, 1995; Paasi, 2002; dan Blacksell, 2006).

Ulasan literatur dalam bab ini dibahagikan kepada tiga bahagian iaitu geografi politik dan pilihan raya; aplikasi GIS dalam kajian politik dan pilihan raya; dan politik pilihan raya di negeri Johor. Bagi geografi politik dan pilihan raya (Amer Saifude, 2009) menjelaskan bahawa geografi pilihan raya ialah satu bidang kajian mengenai perbezaan aspek geografi seperti kawasan, persempadanan, kependudukan, pembangunan dan pengaruh ekonomi terhadap trend politik kewilayahan. Aspek utama dalam kajian geografi pilihan raya ialah pengaruh proses politik dalam ruang geografi. Dalam erti kata lain, geografi pilihan raya menekankan aspek analisis geografi dalam pilihan raya iaitu kajian tentang pola ruang dan kuasa dalam pengundian serta pengaruh faktor sejarah, sosiologi, ekonomi dan faktor setempat terhadap tingkahlaku pengundi dan keputusan pilihan raya di sesuatu kawasan. Faktor yang dikaji adalah untuk mengetahui sejauhmana aspek geografi manusia mempengaruhi pola sokongan sesebuah parti politik. Faktor geografi juga boleh

mempengaruhi sesebuah parti politik membuat dasar/rancangan dan strategi mereka untuk mengekalkan sokongan di kawasan lemah atau faktor yang menggalakkan wakil rakyat menyokong keputusan untuk kepentingan pengundi di kawasan tersebut (Amer Saifude, 2015).

Junaidi dan Mohd Faidz (2011) dan Junaidi et al. (2012a) dalam kajian geografi pilihan raya DUN Galas, Kelantan menjelaskan bahawa isu negeri dan nasional seperti isu tuntutan royalti minyak, kenaikan harga petrol, pembinaan Menara Warisan dan kes perbicaraan salah laku Ketua Pembangkang, tidak mempengaruhi pilihan politik pengundi di kawasan ini. Sebaliknya, isu setempat seperti hak milik tanah; perumahan; pembangunan infrastruktur setempat; penerokaan tanah; pencemaran; perubahan landskap alam sekitar Lojing dan pemaparan janji-janji pembangunan yang sedang dan telah dilaksanakan oleh Kerajaan Pusat telah memberi kelebihan kepada BN untuk menjuarai ‘isu-isu rakyat’ di Galas. Faktor kemenangan juga dikaitkan dengan kepemimpinan Pengarah Pilihan Raya DUN Galas iaitu Tengku Razaleigh Hamzah dan keberkesanan strategi kempen bersemuka dengan pengundi. Dari segi pola pengundian pula menunjukkan peningkatan jumlah undi yang diterima oleh calon BN bagi kesemua lokasi dan etnik.

Mohd Fuad et al. (2013) mengkaji pengaruh aspek keruangan terhadap pilihan raya kecil melalui analisis perbandingan di 16 kawasan yang terlibat dengan PRK dari sudut calon, kempen, isu, faktor kemenangan dan kekalahan serta pola pengundi dengan menggunakan elemen geografi pengundian. Berdasarkan pemerhatian di lapangan dan kajian sekunder yang berkenaan, didapati terdapat persamaan dan perbezaan antara kesemua 16 kawasan PRK tersebut dalam aspek geografi pilihan raya dan ianya berkait rapat dengan faktor isu semasa, sentimen dan juga ideologi pengundi di kawasan berkenaan. Justeru, persamaan dan kepelbagaian ini dapat dijadikan petunjuk dan strategi kepada parti-parti politik untuk menghadapi PRU ke-13.

Junaidi et al. (2013 & 2015) dalam kajian geografi pilihan raya Parlimen Titiwangsa, Kuala Lumpur mendapati bahawa kemenangan BN disebabkan oleh komposisi etnik campurannya serta pertambahan pemilih dan isu semasa di peringkat setempat dan nasional yang memihak kepada BN. Seterusnya, kemenangan PAS dengan majoriti 1972 undi pada PRU 2008 pula diakibatkan ‘tsunami politik’ 2008 melalui sokongan padu pengundi Cina dan India serta sebahagian peneroka Melayu bandar. Namun BN berjaya menawan semula kawasan ini pada PRU 2013 dengan majoriti 866 undi melalui sokongan pengundi Melayu bandar yang berpendapatan sederhana di Kampung Bharu, Keramat dan Kampung Pandan serta undi pos dan undi awal. Dalam masa yang sama PAS masih mendapat sokongan daripada pengundi Cina dan India bandar serta golongan Melayu profesional.

Junaidi et al. (2016) dalam kajian geografi pilihan raya kawasan DUN Manir, Terengganu mendapati bahawa faktor idealisme atau fahaman keislaman dan perkauman Melayu yang kuat dan sehati, ketokohan calon, faktor sosiologi atau kekeluargaan, faktor anak tempatan, faktor kekuatan jentera parti dan faktor isu semasa dan setempat mempengaruhi sokongan pengundi kepada PAS dan BN/UMNO mengikut kawasan-kawasan daerah mengundi tertentu. Pengundi di kawasan DUN Manir ini yang tidak terlalu ramai (tidak lebih 15,000 orang pengundi pada PRU 2014), lebih ramai bersikap partisan turun-temurun dalam keluarga masing-masing serta pengundi atas pagar yang agak minimum menyebabkan jentera parti berkempen untuk mengukuhkan sokongan ahli parti sahaja. Meskipun kawasan DUN Manir dimenangi PAS terus-menerus sejak PRU 1990-2013 iaitu selama 6 penggal berturut-

turut namun dengan majoriti yang kurang 500 undi setiap pilihan raya tersebut (kecuali PRU 1999 dan 2013) membuktikan kawasan ini masih mampu sama ada kekal dimenangi PAS ataupun masih dapat ditawan oleh BN/UMNO. Justeru, kawasan yang marginal ini menarik untuk dikaji atau dianalisis terhadap perubahan persempadanan bahagian pilihan raya, komposisi etnik pengundi, keputusan pilihan raya, faktor kemenangan atau kekalahan dan pola pengundian untuk kegunaan dan rujukan parti politik mahupun ahli akademik dan pihak berkuasa/kerajaan kelak.

Junaidi (2017) dalam kertas kerja yang bertajuk 'Analisis Geografi Politik dan Pilihan Raya di Negeri Perlis Indera Kayangan' menunjukkan bahawa dari segi analisis geografi pilihan raya iaitu saiz negeri perlis, saiz kawasan DUN dan Parlimen yang kecil dengan jumlah pemilih yang tidak ramai menjadikan logistik serta gerak kerja parti politik untuk meraih sokongan adalah lebih mudah, terutamanya parti yang menguasai aspek 6M yang mantap dan berkesan iaitu *Money, Machinery, Media, Mainpower, Mindset* dan *Mastermind*. Ini dikukuhkan lagi dengan penerapan elemen 5F dalam sentimen dan pemikiran politik pengundi iaitu *Fun*/hiburan; *Fund*/wang atau dana; *Fear*/takut; *Fashion*/fesyen atau ikut selera pengundi; dan *Future*/masa depan. Dari segi budaya politik pula, orang Perlis terkenal dengan budaya santunannya yang menghormati antara satu sama lain, berfikiran terbuka, berlapang dada, ambil berat, ramah mesra, beradab, beragama dan mempunyai nilai persahabatan dan kekeluargaan/persaudaraan yang kukuh dan tinggi. Dari segi keputusan pilihan raya pula menunjukkan walaupun negeri Perlis mempunyai 84 peratus etnik Melayu (negeri majoriti Melayu seperti Kelantan/94.5, Terengganu/95.9 peratus dan Kedah/76.2 peratus pernah dikuasai pasti pembangkang/PAS) namun negeri ini terus dikuasai BN dalam PRU 1999 (12/15), 2004 (14/15), 2008 (13/15), dan 2013 (13/15).

Dari segi faktor sokongan pengundi kepada parti politik pula bergantung kepada kepemimpinan negeri dan negara; isu setempat dan isu nasional; calon setempat dan turun padang; kekuatan jentera parti; dana kewangan; ideologi parti; pengalaman dalam politik dan faktor sosiologi seperti pengaruh kekeluargaan, keagamaan dan sebagainya. Dari segi pola pengundian pula menunjukkan bahawa BN dan PAS menguasai kawasan luar bandar dengan sokongan daripada pengundi tegar masing-masing, manakala pada PRU 2013 menunjukkan bahawa parti pembangkang seperti PKR menguasai kawasan bandar iaitu DUN Indera Kayangan. Justeru, dapatan kajian daripada 5 perkara yang diterangkan tersebut menunjukkan negeri Perlis ini mempunyai keunikan dalam politik yang tersendiri untuk dikaji dan difikirkan seterusnya diharapkan selepas ini lebih banyak kajian politik di negeri Perlis akan dilakukan oleh pengkaji politik pada masa hadapan.

Bagi aplikasi GIS dalam kajian politik dan pilihan raya, Quek (2001) dalam kajian analisis keputusan pilihan raya umum di negeri Terengganu bagi tahun 1959 hingga 1999 melalui kaedah Sistem Maklumat Geografi (GIS) mendapati kekuatan BN di kawasan Parlimen dan DUN semakin merosot manakala kekuatan PAS semakin meningkat. Terdapat banyak faktor yang mempengaruhi pola taburan sedemikian antaranya ialah faktor ekonomi, faktor agama, faktor politik dan faktior parti. Hasil kajian juga menunjukkan perubahan politik di negeri Terengganu disebabkan kesedaran politik yang semakin tinggi dalam kalangan masyarakat Terengganu terutamanya golongan muda.

Rosmadi (2006) menyatakan sebelum ini kajian pilihan raya dan tingkahlaku pengundian banyak dilakukantampa mengambilkira elemen ruangan dan keputusan pilihan raya dan

tingkah lakumengundi di sesuatu kawasan merupakan satu fenomena yang mempunyaipertalian ruangan. Oleh itu, kajian sifat-sifat ruangan dan pertalian antara ruangnya yang mempengaruhi keputusan pilihan raya merupakan satu aspek penting. Dalam analisis ruangan corak pengundian di Malaysia ini, aplikasi geografi politik dan Sistem Maklumat Geografi (GIS) digunakan bagi memperlihatkan corak ruang di suatu kawasan pilihan raya dan analisis ini juga ditambah dengan analisis statistik. Sistem Maklumat Geografi (GIS) dilihat sebagai satu teknologi pengurusan maklumat ruangan yang cekap di era teknologi maklumat. Kebanyakan pengurus sistem maklumat sebelum ini merangkumi pangkalan data berupa atribut sahaja. Sementara GIS mempunyai pangkalan data atribut dan bersifat ruang. Maklumat pengundian dan pilihan raya seperti sempadan pilihan raya DUN dan parlimen, calon-calon, data pengundi, senarai pemilih yang banyak dapat diuruskan dalam masa yang singkat dengan menggunakan GIS.

Pada hari ini aplikasi GIS dalam pilihan raya adalah kepada pendekatan pengurusan maklumat. Banyak data-data tentang maklumat pengundi, parti dan calon dipaparkan secara pemetaan di mana memerlukan penggunaan aplikasi GIS. GIS digunakan sebagai alat sokongan untuk persediaan data dan untuk menghasilkan peta-peta dan penerbitan yang menggambarkan pelan persempadanan termasuklah untuk penyiaran media elektronik dan laman web pilihan raya, manakala dalam bidang pengundian, pilihan raya, geografi politik dan bidang sains politik dengan adanya kajian integrasi di antara pilihan raya dan GIS akan menambahkan lagi cabang dalam bidang sains politik amnya. Sebelum ini, kebanyakan kajian mengenai pilihan raya dalam bidang sains politik tidak mengambil kira aspek ruangan yang mana ia memerlukan analisis GIS. Kajian-kajiandan penyelidikan pilihan raya banyak dilakukan menjurus kepada deskriptif dan jadual tanpa memasukkan elemen teknikal seperti GIS. Ini merupakan satu kolaborasi yang baru dan sangat baik terutamanya dalam kajian pilihan raya di Malaysia. Oleh itu kajian ini dilihat sebagai langkah awal ke arah memperkembangkan penggunaan GIS dengan lebih aktif dan berkesan dalam pengundian di negara ini. Kemunculan GIS dapat memberi harapan untuk digunakan sebagai peralatan penting dalam aplikasi pilihan raya. Keupayaan GIS sentiasa dipertingkatkan, diperkemas dan digabungkan dengan sistem maklumat yang lain bagi membolehkan GIS menjadi sistem sokongan yang berkesan.

Rosmadi et al. (2012) menyatakan bahawa Sistem Maklumat Geografi (GIS) merupakan salah satu teknologi maklumat yang berkembang begitu pesat dengan mengaplikasikan bidang politik pilihan raya bagi pembentukan model ruangan. Model ruangan membolehkan kita melihat dan meramalkan corak pilihan raya dengan lebih berkesan lagi dari sudut ruangan. Model ruangan pengundian yang akan dibentuk dapat memenuhi kedua-dua bidang iaitu ruang dan bukan ruangan dengan integrasi GIS untuk menjalankan analisis ruangan bersama dengan analisis regresi dalam pembentukan model.

Rosmadi et al. (2013) menjelaskan bahawa perkembangan sistem maklumat geografi (GIS) mutakhir ini, secara tidak langsung telah meningkatkan penggunaan teknik tersebut dalam proses pilihan raya. Aplikasi ini berupaya mengesan, misalnya elemen kejanggalan dalam bentuk gerimander dalam proses persempadanan semula konstituensi. Analisis geospasial dalam sistem maklumat geografi telah digunakan untuk mengukur indeks kepadatan DUN yang dikaitkan dengan kesan gerimander. Hasil kajian menunjukkan 16 DUN di Kedah telah berlaku gerimander dengan bacaan indeks kepadatan yang rendah, iaitu antara 0.1 sehingga 0.5. Ini membuktikan bahawa telah berlaku gerimander dalam proses pilihan raya di Malaysia.

Indeks kepadatan cuba membuktikan secara kuantitatif dan teknikal bagaimana gerimander telah berlaku di sesuatu daerah pengundian DUN negeri Kedah. Selain penggabungan atau pemecahan sempadan politik dan kesan faktor fizikal, faktor lain seperti kepadatan bentuk, perdampungan dan lokaliti pengundian, juga harus diberi perhatian apabila menjalankan persempadanan semula. Ukuran kepadatan bentuk adalah kriteria yang penting bagi memandu proses persempadanan semula. Kepadatan bentuk adalah salah satu petunjuk yang boleh digunakan untuk mengesan berlakunya gerimander yang lazimnya dikaitkan dengan ketaktelusan dalam proses persempadanan semula daerah mengundi. Penggunaan analisis geospasial seperti GIS boleh memudahkan usaha pengesanan konstituensi yang perlu diberi perhatian untuk persempadanan semula. Dalam kajian ini, analisis GIS telah digunakan untuk mengukur kepadatan konstituensi DUN dan kesannya kepada keputusan pilihan raya. Dengan menggunakan analisis geospasial GIS, usaha persempadanan semula kawasan pilihan raya akan menjadi lebih mudah dan berintegriti. Kaedah tersebut lebih praktikal selari dengan kemajuan negara dan sekali gus memperkasakan proses pilihan raya yang lebih demokratik, telus lagi adil. Gerimander boleh memberi impak negatif dalam proses pilihan raya negara. Oleh sebab itu, dalam proses persempadanan semula kesan gerimander wajar diambil kira oleh pihak yang bertanggungjawab terutamanya Suruhanjaya Pilihan Raya supaya perjalanan pilihan raya lebih telus dan demokratik.

Kajian oleh Fadilah (2015) dalam kajian 'Konstruk Persempadanan Etnik dalam Pilihan raya: Kajian Kes Etnik Kadazandusun di Sabah' telah menggunakan aplikasi GIS (Sistem Maklumat Geografi) sebagai alat bantu dalam penganalisan data ruangan yang berkaitan. Beliau menjelaskan bahawaindikator etnik menjadi salah satu kriteria penting dalam menentukan persempadanan pilihan raya. Namun, tidak dinyatakan secara jelas dalam perubahan persempadanan pilihan raya yang biasanya diwakili oleh jumlah penduduk keseluruhan. Penggunaan data daripada indikator etnik berkenaan jelas memberi impak kepada penentuan persempadanan ruangan politik, terutamanya DUN di Sabah dan secara tidak langsung memperlihatkan penerapan konsep *racial gerrymandering* adadiaplikasikan di Sabah. Jika dianalisis secara terperinci, perubahan ruangan yang ada juga melibatkan perubahan nama kerusi kawasan Parlimen dan jelas menunjukkan bahawa setiap Parlimen yang ada telah menggunakan nama daerah pentadbiran itu sendiri untuk mewakili kerusi berkenaan. Sebelum perubahan persempadanan 2003, semua kerusi parlimen yang diwakili oleh etnik Kadazandusun diwakili berdasarkan nama daerah pentadbiran kecuali Ranau yang dikenali sebagai parlimen Kinabalu, akan tetapi pada pilihan raya 2004, nama Kinabalu telah digantikan dengan Ranau.

Dalam perubahan berkaitan dengan penambahan ruangan baharu pula memperlihatkan bahawa satu daerah pentadbiran boleh dibahagikan kepada beberapa buah kerusi DUN yang tidak semestinya akan mewakili Parlimen yang merujuk kepada sesuatu daerah pentadbiran. Sebagai contoh, perubahan yang berlaku pada DUN Sook yang terletak di daerah pentadbiran Keningau dan pada pilihan raya 1994 diletakkan di bawah Parlimen Keningau dengan satu DUN sahaja, iaitu Bingkor. Pertambahan DUN Sook ini diletakkan di bawah parlimen Pensiangan setelah persempadanan 2003 dan diguna pakai pada pilihan raya 2004. Hal ini jelas membuktikan bahawa konsep peningkatan dan kemajuan kawasan dalam konteks memberi kesamarataan, pengagihan kemudahan kepada rakyat dalam kriteria perubahan persempadanan telah diambil kira dalam perubahan persempadanan yang ada.

Rosmadi (2015) menyatakan pembangunan aplikasi GIS di Malaysia dilihat sangat berkembang pesat dan mengalakkan pada masa akan datang. Pada hari ini semua mahukan GIS. Akronim GIS semakin menjadi sebutan bukan sahaja kepada pengguna tegar GIS tetapi juga kepada mereka yang luar di lingkungan GIS seperti ahliperniagaan, ahli politik, ahli sejarahwan dan orang ramai. Penglibatan vendor utama membuktikan faktabahaya GIS dilihat sebagai salah satu kebangkitan teknologi baru dalam pasaran informasi dan teknologikomputer. GIS merupakan satu alat multi disiplin untuk pengurusan data ruang. GIS sememangnya rumit kerana keperluan integrasi data dari pelbagai sumber. Pelbagai pembangunan dan pembaharu pendapat dicapai hasil dari penggunaan GIS.

Bagi kajian lepas mengenai politik pilihan raya di negeri Johor, Abdul Rahman (1994) dalam kajian “Tingkah laku Pengundi di Kawasan Luar Bandar: Satu Kajian kes di Tangkak, Johor” mendapati bahawa pengundi-pengundi Melayu lebih memihak kepada parti kerajaan manakala pengundi Cina lebih memihak kepada parti pembangkang. Kecenderungan terhadap politik didapati berkait rapat dengan umur, jantina, pendidikan dan pekerjaan. Faktor persekitaran juga didapati mempengaruhi tingkah laku pengundi terutama dalam membuat keputusan pilihan raya. Kajian ini juga mendapati bahawa lebih daripada 50 peratus responden bersikap positif terhadap pilihan raya.

Iskandar Miza (1998) dalam kajian tentang UMNO dan pembangunan di Gelang Patah, Johor telah mendapati bahawa terdapat empat isu dominan yang berlaku di Gelang Patah iaitu isu pampasan, peminggiran kontraktor Melayu dalam pembangunan, nasib nelayan akibat pencemaran dan perbelanjaan wang pampasan. UMNO telah muncul sebagai satu organisasi yang cuba menyelesaikan masalah tersebut. Walaupun UMNO Bahagian dianggap mempunyai kaitan yang rapat dengan kerajaan, namun UMNO telah gagal untuk menyelesaikan keseluruhan isu yang muncul walaupun pelbagai usaha telah dilakukan. Walau bagaimanapun, kegagalan UMNO ini tidak menjejaskan sokongan orang Melayu terhadap UMNO di kawasan Gelang Patah malahan sokongan bertambah kuat kerana kemunculan isu pembangunan telah merapatkan lagi hubungan antara UMNO dengan orang Melayu yang ada di Gelang Patah.

Menurut Ng (2001) dalam kajian tentang pola perlakuan pengundi Cina di DUN Bandar Maharani, Johor pada Pilihan Raya Umum 1995 dan Pilihan Raya Umum 1999 telah mendapati bahawa faktor keputusan PRU 1999 adalah ditentukan oleh faktor seperti janji-janji calon atau parti politik dan pengaruh media massa. Di samping itu, faktor isu semasa pilihan raya dan manifesto parti serta keadaan ekonomi semasa negara yang merupakan faktor yang mempengaruhi perlakuan pengundi pada PRU 1995 juga turut mempengaruhi perlakuan pengundi di kawasan DUN Maharani pada PRU 1999. Sebaliknya faktor personaliti calon hanya mempengaruhi keputusan pilihan pengundi pada PRU 1995 sahaja. Sesungguhnya begitu, faktor yang bukan berbentuk perlakuan pengundi turut menyumbang kepada kemenangan sesebuah parti. Antara faktor-faktor tersebut ialah isu persempadanan semula kawasan, pertambahan jumlah pengundi Melayu dan masalah dalaman parti. Keputusan kajian ini memperlihatkan pendekatan Pemilihan Rasional berjaya menerangkan perlakuan pengundi secara mutlak.

Nor Ilyana (2004) dalam kajian tentang tinjauan terhadap UMNO Bahagian di Parit Sulong, Johor telah mendapati bahawa golongan tua dan generasi muda mempunyai matlamat perjuangan masing-masing dalam UMNO. UMNO Bahagian Parit Sulong memerlukan perubahan mengikut kesesuaian masa dan masyarakatnya mahu melihat UMNO sebagai parti

yang dominan di negeri Johor. Program-program yang dijalankan oleh UMNO dapat mengekalkan kepercayaan golongan tua dan generasi muda.

Mohd Fuad dan Junaidi (2011a & 2012a) dalam kajian meninjau pendapat dan keperluan generasi muda di kawasan Parlimen Muar, Johor telah mendapati bahawa 71.0 peratus di kalangan mereka menyokong peranan kerajaan dalam memantapkan agenda pembangunan Belia Negara dan 66.1 peratus menyatakan gagasan 1 Malaysia disokong, dihayati dan dimanifestasikan. Dari aspek pentadbiran awam pula, 82.3 peratus responden menyatakan Indeks Petunjuk Prestasi (KPI) untuk wakil rakyat dan Menteri adalah baik dan pembaharuan yang dilakukan oleh Perdana Menteri dalam menerajui pembangunan negara terus mendapat sokongan generasi muda (73.9 peratus). Mereka juga menyatakan (71.9 peratus) bahawa kepimpinan kawasan Muar perlu dikekalkan kerana telah menunjukkan prestasi yang amat baik. Merujuk kepada parti politik yang akan diundi pada pilihan raya umum akan datang, masing-masing 66.8 peratus dan 67.6 peratus akan mengundi BN di peringkat DUN dan Parlimen Muar.

Mohd Fuad dan Junaidi (2011b & 2012b) dalam kajian “Persepsi politik dan kepimpinan di kawasan Parlimen Kluang, Johor” telah mendapati bahawa dalam aspek pendapat politik, 95.0 peratus di kalangan responden menyokong program kerajaan dalam memantapkan agenda pembangunan negara dan 83.2 peratus menyatakan gagasan “1 Malaysia: Rakyat Didahulukan, Pencapaian Diutamakan” disokong dan dihayati oleh responden. Dari aspek pengurusan awam pula, 86.3 peratus responden menyatakan Indeks Petunjuk Prestasi (KPI) untuk wakil rakyat dan Menteri adalah baik dan mempengaruhi sokongan rakyat terhadap kerajaan dan polisi atau pembaharuan yang dilakukan oleh kepimpinan Perdana Menteri dalam menerajui pembangunan negara terus mendapat sokongan rakyat (80.2 peratus). Parti politik yang akan diundi pada pilihan raya umum akan datang ialah BN (60.8 peratus) dan DAP (39.2 peratus).

Menurut Junaidi et al. (2011 dan 2012b) dalam kajian “Analisis pola pengundian etnik Cina dalam Pilihan Raya Kecil di DUN Tenang, Johor”, kawasan yang majoritinya pengundi etnik Cina memihak kepada parti pembangkang/PAS namun kawasan majoriti Melayu terus didominasi UMNO/BN. Sokongan pengundi kaum Cina kepada parti pembangkang adalah disebabkan mereka percaya bahawa Pakatan Rakyat dapat menjadi kerajaan alternatif di peringkat negeri dan pusat bagi memperjuangkan hak mereka, memberikan keadilan sosial, ekonomi dan politik yang menyeluruh tanpa mementingkan sesuatu kaum sahaja. Pengundi Cina juga berani untuk mengubah sokongan mereka dengan memberi peluang kepada parti pembangkang untuk berkuasa sama ada di peringkat negeri mahupun pusat. Kassim dan Rosman (2013) menyatakan kepimpinan politik Melayu di Johor mempunyai kekuatan politik daripada segi sejarah dan prinsip perjuangan. Kepimpinan politik Melayu di Johor mengarusperdanakan elemen-elemen kenegaraan dalam pengasasan dan pembentukan sebuah negara bangsa.

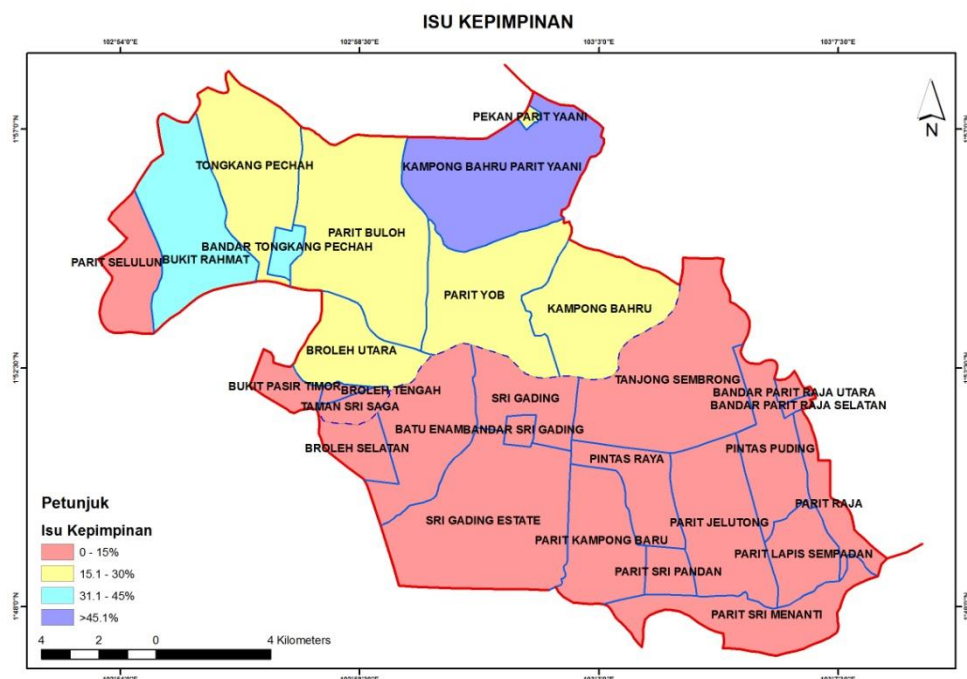
Junaidi (2016) dalam kajian perkaitan sumber maklumat dengan sokongan kepada parti politik di kawasan Parlimen Batu Pahat, Johor mendapati bahawa responden yang mengakses media cetak dan elektronik lebih cenderung menyokong BN manakala responden yang mengakses sumber alternatif seperti blog dan media sosial lebih cenderung menyokong parti-parti dalam Pakatan Pembangkang. Hal ini kerana kedua-dua media cetak dan elektronik dikuasai parti pemerintah iaitu BN manakala kebanyakan blog dan media sosial majoritinya

dikendalikan oleh blogger atau netizen yang pro-pembangkang. Keadaan ini berlarutan sejak PRU 1999 hinggalah PRU 2013. Justeru, media baru atau internet ini telah mengubah landskap politik negara ini dan mencetuskan pendemokrasian maklumat yang luas dan lebih cepat berbanding media arus perdana. Thock & Tan (2016) dalam kajian politik DAP di Johor pada PRU 2013 menyatakan bahawa penerusan ‘urban swing’ di Johor berlaku sejak PRU 2008 lagi dengan berjaya menambah kerusi DUN di Johor kepada 13 kerusi daripada 14 kerusi yang ditandingi parti tersebut.

HASIL KAJIAN DAN PERBINCANGAN

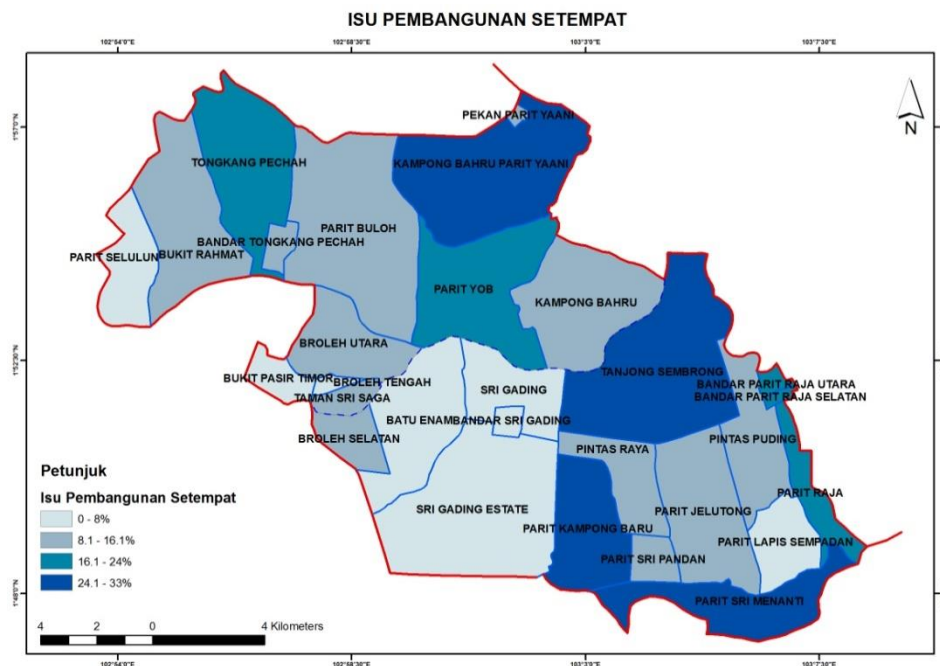
Hasil kajian dipaparkan berdasarkan peta GIS mengikut kawasan DUN dan Daerah Mengundi dalam kawasan Parlimen Sri Gading. Pemaparan data keputusan statistik (peratusan) adalah berdasarkan peta Daerah Mengundi manakala penghuraian analisis atau perbincangan hasil kajian berdasarkan temubual bersemuka, pemerhatian di lapangan dan dikukuhkan lagi dengan sokongan maklumat daripada sumber sekunder atau kajian lepas iaitu daripada artikel jurnal, kertas seminar/persidangan dan juga daripada sumber atas talian/online. Penggunaan grafik peta hasil daripada olahan pemetaan GIS akan memudahkan seterusnya mempercepatkan pemahaman dan interpretasi dalam menganalisis seterusnya mentafsir sesuatu data yang terhasil daripada penganalisan statistik SPSS yang telah dibuat. Penggunaan grafik peta juga adalah lebih menarik, ringkas namun padat, efektif dan dapat memberi motivasi kepada pembaca atau penganalisis supaya lebih berminat dalam membaca seterusnya menganalisis data dan maklumat yang ditampilkan dalam sesuatu penulisan akademik.

Penggunaan peta terutamanya dalam bentuk GIS dapat menunjukkan dengan lebih jelas dari segi faktor geografi dalam mempengaruhi hasil kajian iaitu persepsi responden di lapangan. Faktor geografi yang dimaksudkan ialah dari segi tempat/wilayah (seragam, fungsian, asli, keadaan persekitaran yang dipengaruhi oleh keadaan sosiobudaya dan kekuatan persaudaraan; identifikasi parti, pilihan rasional dan sosiologi; faktor sejarah; sinonim/kebiasaan/pelabelan; pengaruh media; faktor sosiologi seperti umur, jantina, etnik, tahap pendidikan dan tahap akademik, pekerjaan dan pendapatan, dan tahap pemikiran); ruang/kawasan (mutlak, relatif, budaya, kognitif, sosial, ideologi, pergerakan, ekonomi, masa, luas dan kecil/sempit, bandar-luar bandar, jenis perumahan, bentuk muka bumi, tumbuhan semula jadi, iklim, jenis tanah, jaringan perhubungan dan pengangkutan), lokasi/letakan/kedudukan (kedudukan daripada bandar dan kawasan lain, maju-mundur), jarak (jauh-dekat), ketersampaian (darjah kesenangan atau kesusahan untuk sampai di sesuatu kawasan), kejiranan (kedudukan bersebelahan dan pengaruh persekitaran), globalisasi (budaya, ekonomi, dan sekitaran), sumber (pengetahuan, fungsi, keperluan dan kehendak ekonomi, politik dan akses maklumat (sumber tradisional/konvensional seperti media cetak dan elektronik; dan media alternatif seperti internet dan SMS)



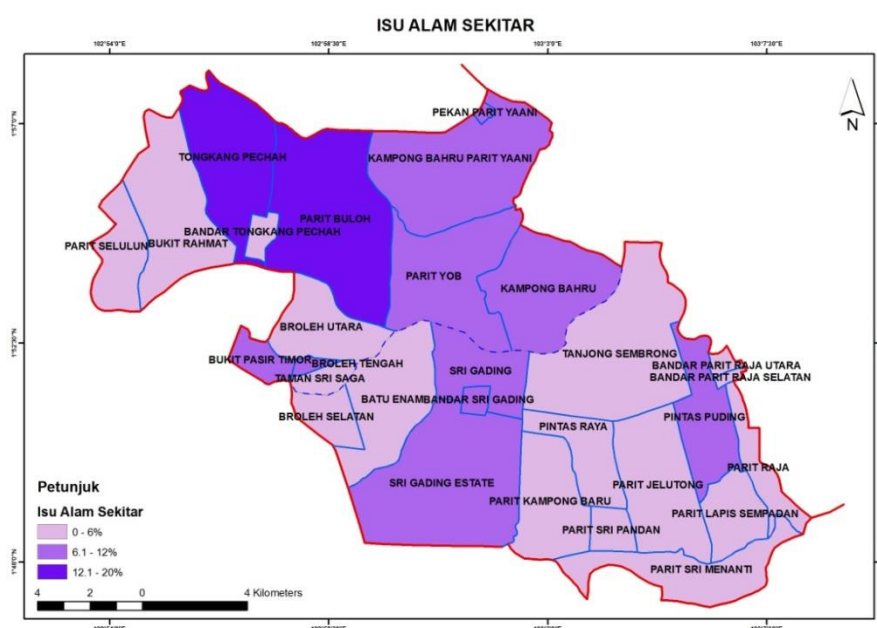
Rajah 3. Peta Kawasan Kajian (Persepsi Responden Terhadap Isu Kepimpinan) di Parlimen Sri Gading

Rajah 3 menunjukkan dapatan kajian mengenai persepsi responden terhadap isu kepimpinan di Parlimen Sri Gading, Johor mengikut peratusan berdasarkan kawasan daerah mengundi. Dapatan kajian mendapati responden kawasan-kawasan daerah mengundi di kawasan DUN Parit Yaani seperti Kampong Bahru Parit Yaani, Parit Yob, Kampong Bahru, Broleh Utara, Tongkang Pechah dan Parit Buloh lebih cenderung membincangkan isu kepimpinan. Keadaan ini berlaku kerana kawasan DUN ini dikuasai parti pembangkang iaitu PAN (dulu PAS) dalam PRU 2013. Terdapat pengakuan responden (Melayu) yang mengaku sebagai penyokong BN namun tidak mengundi calon BN kerana calon BN yang dipilih oleh kepimpinan tertinggi adalah daripada etnik Cina (MCA) sedangkan kawasan DUN Parit Yaani 56 peratus. Justeru sebagai protes mereka sama ada mengundi calon parti pembangkang (Melayu) ataupun tidak mengundi. Selain itu isu kepimpinan yang dibincangkan ialah ketidakpuasan hati terhadap kepimpinan di peringkat setempat seperti ketua cawangan dan ketua kampung. Mereka tidak berpuas hati kerana perkhidmatan yang diberikan kepimpinan setempat adalah tidak memuaskan ataupun hanya mengutamakan ahli keluarga atau sanak saudara serta jarang turun padang.



Rajah 4. Peta Kawasan Kajian (Persepsi Responden Terhadap Isu Pembangunan Setempat) di Parlimen Sri Gading

Rajah 4 menunjukkan dapatan kajian mengenai persepsi responden terhadap isu pembangunan setempat di Parlimen Sri Gading mengikut peratusan berdasarkan kawasan daerah mengundi. Dapatan kajian mendapati responden kawasan-kawasan daerah mengundi di kawasan daerah mengundi di lokasi luar bandar seperti Tanjong Sembrong, Kampong Bahru Parit Yaani, Parit Kampong Baru dan Parit Sri Menanti lebih cenderung membincangkan isu pembangunan setempat. Kebanyakan responden di kawasan yang disebutkan di atas mengadu bahawa terdapat beberapa isu pembangunan setempat yang menjadi perbualan masyarakat setempat dan memerlukan tindakan susulan pihak berkuasa seperti jalan raya yang rosak, ketiadaan lampu jalan, masalah parit yang dipenuhi rumput dan tersumbat serta masalah serangan binatang perosak dalam ladang kelapa sawit.



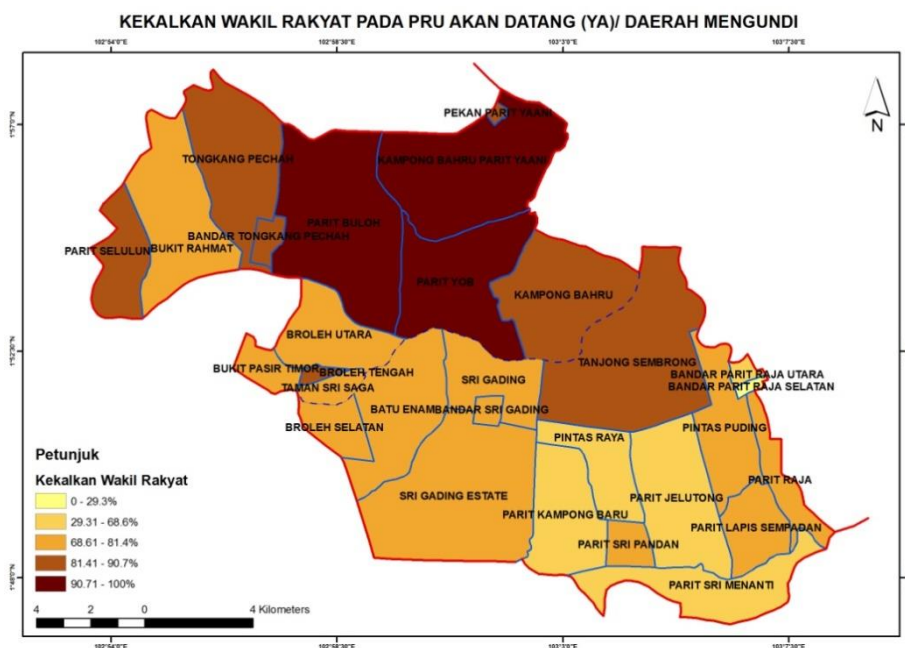
Rajah 5. Peta Kawasan Kajian (Persepsi Responden Terhadap Isu Alam Sekitar) di Parlimen Sri Gading

Rajah 5 menunjukkan dapatan kajian mengenai persepsi responden terhadap isu alam sekitar di Parlimen Sri Gading mengikut peratusan berdasarkan kawasan daerah mengundi. Dapatan kajian mendapati majoriti responden kawasan-kawasan daerah mengundi di lokasi bandar yang berhampiran dengan kawasan industri iaitu Tongkang Pechah, Parit Buloh, Pintas Puding, Bukit Pasir Timor, Sri Gading, Bandar Sri Gading, Sri Gading Estate dan Bandar Parit Raja Utara serta Selatan membincangkan isu alam sekitar. Hal ini kerana kawasan-kawasan tersebut berhampiran dengan kawasan perindustrian/perkilangan yang terdedah dengan pencemaran udara serta pencemaran air yang dihasilkan pihak pengilang. Justeru, pihak berwajib perlu memantau aktiviti perindustrian tersebut agar masalah alam sekitar dapat diselesaikan dengan baik dan mengutamakan kesihatan serta kesejahteraan penduduk setempat.



Rajah 6. Peta Kawasan Kajian (Persepsi Responden Terhadap Kepuasan Hati dengan Perkhidmatan Ahli Parlimen) di Parlimen Sri Gading

Rajah 6 menunjukkan dapatan kajian mengenai persepsi responden terhadap kepuasan hati dengan perkhidmatan Ahli Parlimen di Parlimen Sri Gading mengikut peratusan berdasarkan kawasan daerah mengundi. Dapat kajian mendapati majoriti responden kawasan-kawasan daerah mengundi di kawasan DUN Parit Yaani iaitu Parit Buloh, Kampong Bahru Parit Yaani, Parit Yob, Bandar Tongkang Pechah dan Broleh Utara berpuas hati dengan perkhidmatan ahli parlimen Sri Gading berbanding kebanyakan di lokasi luar bandar seperti Parit Kampong Baru dan Pintas Raya. Kebanyakan masalah yang diadukan di kawasan DUN Parit Yaani dapat diselesaikan ahli parlimen Sri Gading berbanding di beberapa kawasan luar bandar yang masih dalam proses penyelesaian yang memerlukan sedikit masa untuk penyelesaian masalah yang diadukan kerana faktor logistik, prosedur dan peruntukan kewangan.



Rajah 7. Peta Kawasan Kajian (Persepsi Responden Terhadap Pengekalan Wakil Rakyat/Ahli Parlimen pada PRU Akan Datang) di Parlimen Sri Gading

Rajah 7 menunjukkan dapatan kajian mengenai persepsi responden terhadap pengekalan wakil rakyat/Ahli Parlimen pada PRU akan datang di kawasan Parlimen Sri Gading mengikut peratusan berdasarkan kawasan daerah mengundi. Dapat kajian mendapati majoriti responden kawasan-kawasan daerah mengundi di kawasan DUN Parit Yaani iaitu Kampong Bahru Parit Yaani, Parit Yob, Parit Buloh, Bandar Tongkang Pechah dan Parit Selulun ingin mengekalkan ahli parlimen yang sedia ada. Ini disebabkan keberkesanan perkhidmatan yang diberikan ahli parlimen tersebut di samping merupakan kubu kuat penyokong ahli parlimen yang sedia ada hasil kerja keras jentera parti di peringkat cawangan dalam penganjuran aktiviti atau program dan gerak kerja pendaftaran keahlian parti dan pendaftaran sebagai pemilih di kawasan berkenaan. Di Parit Kampong Baru dan Pintas Raya pula berpendapat hanya sebilangan kecil yang ingin mengekalkan ahli parlimen yang sedia ada disebabkan berkemungkinan dipinggirkan oleh pemimpin yang sedia ada atau tidak berpuas hati dengan tahap perkhidmatan yang diberikan, kecewa dari sudut agihan projek ekonomi, diketepikan daripada projek pembangunan di samping berlainan ideologi politik antara mereka dengan pemimpin yang sedia ada.



Rajah 8. Peta Kawasan Kajian (Persepsi Responden Parti yang Dijangka Menang dalam Pilihan Raya Umum Akan Datang bagi Kerusi Parlimen) di Parlimen Sri Gading

Rajah 8 menunjukkan dapatan kajian mengenai persepsi responden terhadap parti yang dijangka menang dalam Pilihan Raya Umum akan datang bagi kerusi Parlimen di kawasan Parlimen Sri Gading mengikut peratusan berdasarkan kawasan daerah mengundi. Dapatan kajian mendapati majoriti responden kawasan-kawasan daerah mengundi dalam DUN Parit Raja (Parit Raja, Parit Sri Menanti, Parit Sri Pandan, Parit Kampong Baru, Sri Gading Estate dan Pintas Raya) bersikap berkecuali atau tidak menjawab terhadap persoalan jangkaan parti yang akan menang dalam PRU akan datang. Hal ini disebabkan mereka merasakan politik pilihan raya itu adalah persoalan peribadi yang sulit/rahsia untuk dikongsi. Terdapat juga responden yang tidak menjawab (biasanya pengundi neutral/atas pagar) menyatakan bahawa politik itu adalah dinamik, 'game' atau penuh dengan permainan yang ada menang dan kalah, tiada yang mustahil dan berseni/berstrategi/bertaktik, dan boleh dipengaruhi oleh isu diluar jangka atau isu besar justeru adalah sukar bagi mereka untuk menjangkakan parti yang akan menang pada PRU akan datang. Bagi majoriti responden yang menyokong BN di kawasan Tanjong Sembrong, Parit Yob dan Kampong Bharu Parit Yaani pula mereka adalah penyokong tegar UMNO/BN yang berpegang kepada prinsip perjuangan parti, bersyukur dengan jasa dan budi Kerajaan BN selama ini dan bermentaliti 'politik pembangunan' iaitu bergantung harap dengan bantuan kerajaan yang sedia ada. Di Broleh Tengah, Bukit Pasir Timor dan Taman Sri Saga pula majoriti responden adalah penyokong Pakatan Harapan yang majoritinya adalah daripada etnik Cina yang berpendirian peri pentingnya tatakelola pentadbiran yang berhemah, politik yang bersih, keadilan, integriti dan inginkan perubahan pucuk pimpinan negeri dan negara pads PRU akan datang. Majoriti responden di Bukit Rahmat dan Tongkang Pecah pula menyokong Blok Ketiga (PAS dan IKATAN) yang kini dikenali sebagai Gagasan Sejahtera kerana mereka melihat kelemahan BN dan PH dalam senario politik negara dapat diperjuangkan melalui gagasan Sejahtera sebagai 'check and balance' dalam meredakan kekalutan politik negara pada masa kini.



Rajah 9. Peta Kawasan Kajian (Persepsi Responden Parti yang Dijangka Menang dalam Pilihan Raya Umum Akan Datang bagi Peringkat Negara) di Parlimen Sri Gading

Rajah 9 menunjukkan dapatan kajian mengenai persepsi responden terhadap parti yang dijangka menang dalam Pilihan Raya Umum akan datang bagi kerusi peringkat negara di kawasan Parlimen Sri Gading mengikut peratusan berdasarkan kawasan daerah mengundi. Dapat kajian mendapati majoriti responden kawasan-kawasan daerah mengundi Parit Yob, Kampong Bahru Parit Yaani, Parit Buloh dan Bandar Tongkang Pechah terus meyakini BN akan terus menang di peringkat negara pada PRU akan datang. Ini adalah berdasarkan keadaan geografi politik di negara ini yang mempunyai majoriti parlimen di kawasan luar bandar di samping kerusi parlimen di Sabah dan Sarawak yang merupakan kubu kuat BN. Ini dikukuhkan lagi dengan gaya pemerintahan Perdana Menteri (Dato' Sri Mohd Najib Tun Abdul Razak) yang dilihat mengutamakan kebajikan rakyat melalui pemberian BR1M, bantuan pembelian rumah pertama, di samping memperkenalkan beberapa program pembangunan sosioekonomi yang bersifat populis seperti '1 Malaysia: Rakyat Didahulukan, Pencapaian Diutamakan', 'NKRA', 'KPI', 'GTP', 'ETP' dan sebagainya dalam usaha memenangi hati rakyat untuk terus menyokong/mengundi BN pada PRU akan datang. Bagi majoriti responden yang menyokong PH di Broleh Tengah, Broleh Selatan, Bukit Pasir Timor dan Taman Sri Saga pula berpendapat bahawa perlunya kepimpinan negara sekarang ditukar kerana terpalit dengan isu kepimpinan, isu 1MDB, peningkatan kadar hutang negara, politik perkauman dan keagamaan yang diterap dengan elemen kebencian di samping menekan rakyat dengan pengenalan cukai GST serta melakukan projek-projek yang dilihat membazir.

KESIMPULAN

Penggunaan grafik peta terutamanya melalui teknologi maklumat GIS adalah lebih menarik, ringkas namun padat, efektif dan dapat memberi motivasi kepada pembaca atau penganalisis supaya lebih berminat dalam membaca seterusnya menganalisis data dan maklumat yang ditampilkan dalam sesuatu penulisan akademik. Kajian politik sememangnya tidak dapat lari daripada persepsi, emosional, sentimen kepartian, sentimen perkauman dan sentimen keagamaan. Kepelbagaian pandangan ini dapat dianalisis dengan menggunakan sistem maklumat geografi dengan melihat faktor geografi seperti ruang, masa, jarak, lokasi dan

sebagainya dalam usaha mengenalpasti punca permasalahan dengan lebih mendalam seterusnya menghasilkan langkah penyelesaian yang tuntas kepada semua pihak. Kajian Sistem Pengesanan Geopolitik (SPG) di Kawasan Parlimen Sri Gading adalah diharapkan dapat mengesan pergerakan penduduk atau pengundi di kawasan kajian. Ia akan memaparkan pola pergerakan penduduk atau pengundi hasil daripada dasar atau program kerajaan terutamanya yang melibatkan pembangunan perumahan, ekonomi, sosial, pendidikan, kepimpinan dan lain-lain. Dengan mengambilkira jangkamasa menjelang PRU-14, adalah diharapkan satu trend atau pola sokongan politik dapat dikesan, dipetakan dan dianalisis serta intervensi. Akhirnya dapatan kajian ini boleh digunakan oleh pihak berkenaan untuk mengatur strategi bagi memenuhi aspirasi atau keperluan penduduk dan generasi Y yang bermatlamatkan untuk terus menyokong dan menawan hati mereka menjelang pilihan raya umum yang akan datang (PRU-14).

PENGHARGAAN

Sekalung penghargaan untuk penaja bagi penyelidikan ini iaitu Pejabat Ahli Parlimen Sri Gading, Johor, Malaysia atas pembiayaan terhadap penyelidikan ini yang menggunakan kod penyelidikan SK-2016-004 serta pihak Kementerian Pengajian Tinggi Malaysia (KPTM), Canselori UKM dan Kedekanan FSSK UKM atas kebenaran dan sokongan untuk menjalankan penyelidikan seterusnya terlibat dalam kelulusan untuk menghadiri pembentangan kertas kerja ini.

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Struktur Persembahan Bangsawan Alaf ke-21

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ABSTRAK

Persembahan bangsawan yang terakhir dikaji pada alaf ke-21 adalah Bangsawan Cucu Sharip Masahor (2004). Setelah persembahan bangsawan ini terdapat sebanyak tiga lagi bangsawan di Sarawak yang dipersembahkan dalam skala yang besar. Persembahan-persembahan ini telah dianjurkan oleh agensi kerajaan dan juga agensi swasta dengan nilai purata setiap persembahan RM170,000.00. Sehubungan itu dengan menggunakan konsep 'the nest' dalam 'teori Persembahan' oleh Richard Schechener kertas kerja ini bertujuan meneliti struktur persembahan bangsawan di Sarawak dari 2004 sehingga 2016. Data bagi artikel ini diperolehi daripada kajian jenis fundamental dandan kaedah kajian bersifat kualitatif. Instrumen kajian utama adalah kajian perpustakaan dan temubual. Selain buku, artikel jurnal, akhbar dan buku program persembahan bangsawan, rakaman pementasan turut dikaji untuk perolehi data. Temubual turut dilaksanakan dengan para penggiat bangsawan yang terlibat dalam keempat-empat pementasan yang menjadi subjek kajian ini. Dapatan yang diperolehi adalah, struktur persembahan bangsawan masih kekal seperti pementasan-pementasan sebelum alaf ke-21. Namun begitu kehadiran golongan veteran dengan pengalaman persembahan bangsawan sekitar tahun 1980-an adalah punca pengekakalan elemen persembahan tahun 1980-an, sementara kehadiran teknologi dalam teater telah membuka ruang kepada Teknik-teknik persembahan bersifat multimedia. Selain itu, penggiat teater muda pula menghadirkan teknik operati kelengkapan persembahan dengan kaedah-kaedah baharu.

Keywords: Teater, Bangsawan, Teori Persembahan, Struktur Persembahan, The Nest

PENGENALAN

Pada 2003, MANTERA mengambil inisiatif untuk mementaskan Bangsawan yang telah hampir sedekad terkubur di Sarawak. Dalam menerajui usaha ini MANTERA tegas mengatakan Bangsawan yang dipentaskan oleh masyarakat Sarawak berbeza daripada "Bangsawan Tanah Melayu" (MANTERA 2003, ms. 1; Utusan Sarawak 30 Januari 2004, Budaya Sastera)). Atas alasan ini, MANTERA pada peringkat awal perancangan pementasan teater ini menggunakan istilah "Bangsawan ala-Sarawak" yang kemudian ditukar kepada "Bangsawan Sarawak" (MANTERA 2004, ms. 5; Salbiah Nawi 2004a). Untuk menjayakan pementasan Bangsawan, MANTERA menuntut sokongan kewangan daripada kerajaan yang dilihat sebagai pendukung kuat perkembangan teater ini pada tahun 1980-an. Permintaan kumpulan teater tempatan ini disambut baik oleh kerajaan negeri yang melihat pementasan semula Bangsawan sebagai usaha memantapkan pelaksanaan Dasar Kebudayaan Nasional. Sebagai tanda sokongan kerajaan, sejumlah RM160,000.00 diperuntukkan kepada MANTERA bagi menjayakan persembahan Bangsawan ini. Kerjasama antara MANTERA dan kerajaan negeri Sarawak akhirnya melahirkan "Bangsawan Sarawak: Cucu Syarif Masahor" (dirujuk sebagai BSCSM selepas ini) yang dipentaskan pada Januari 2004.

Kemunculan semula Bangsawan di Sarawak pada 2004 dan perbezaan teater ini dengan Bangsawan yang terdahulu menjadi fokus utama Bab Enam. Bagi mengkaji bentuk persembahan "Bangsawan Sarawak" secara menyeluruh, analisis "teori persembahan" yang digunakan dalam Bab Tiga hingga Lima akan diaplikasikan. Dalam analisis ini, perbincangan



mengenai *production mode* dan proses persembahan BSCSM akan menjadi tumpuan. Selain mengkaji bentuk persembahannya, Bab Enam juga menganalisis faktor-faktor yang mendorong kemunculan semula Bangsawan di Sarawak pada awal kurun ke-21. Berbeza dengan kebangkitan Bangsawan pada tahun 1910-an, 1930-an dan 1980-an, kemunculan “Bangsawan Sarawak” tidak didorong oleh faktor persekitaran. Sebaliknya, faktor dalaman iaitu perkembangan kegiatan dan penggiat teater di Sarawak pada awal kurun ke-21 memainkan peranan yang lebih penting dalam menyumbang ke arah kemunculan semula Bangsawan pada waktu tersebut. Perbezaan faktor yang mempengaruhi kemunculan “Bangsawan Sarawak” dan kesannya terhadap perkembangan teater ini pada awal kurun ke-21 akan diperhalusi nanti.

KERANGKA KAJIAN

Konsep ‘production mode’ dari ‘teori persembahan’ yang dikemukakan oleh Richard Schechener (1985) diaplikasi sebagai kerangka analisis bagi kajian ini. Pemilihan konsep ini selari dengan kajian Nur Afifah (2009) yang turut meneliti tujuan dan proses persembahan bangsawan Cucu Sharip Masahor pada tahun 2004.

Production mode ialah asas sesebuah persembahan. Ia lazimnya terdiri daripada lima elemen utama iaitu kewangan, penganjur, tenaga produksi, gaya pengurusan dan tujuan penganjuran. Elemen-elemen *production mode* saling bergantung antara satu sama lain dalam mempengaruhi hasil sesebuah persembahan. Tindakbalas pertama ini kemudiannya akan menyebabkan berlakunya tindak balas bersambung (*chain reaction*) terhadap proses persembahan (Schechner 1985, ms. 123).

Dalam sesebuah persembahan, kewangan ialah modal atau peruntukan yang dikeluarkan oleh penganjur. Jumlah modal yang dikeluarkan amat bergantung kepada bilangan penganjur, tenaga produksi, gaya pengurusan dan tujuan penganjuran. Walaupun penganjur sesebuah persembahan hanya seorang, modal yang besar mampu menjadikan sesebuah persembahan tersebut bersaiz besar. Sebaliknya bilangan penganjur yang ramai tidak bererti modal yang dilaburkan adalah besar. Dari segi tenaga produksi pula, bilangan dan tahap kepakaran tenaga produksinya dapat mempengaruhi nilai bayaran upah dalam sesebuah persembahan. Tenaga produksi yang ramai dan berkepakaran tinggi akan melibatkan kos bayaran upah yang tinggi manakala tenaga produksi yang terhad dan kurang kepakaran pula akan melibatkan kos yang rendah. Gaya pengurusan juga mempengaruhi elemen kewangan sesebuah persembahan. Pengurusan yang bercorak pengkhususan tugas melibatkan lebih banyak wang berbanding pengurusan yang bersifat gotong royong dan *multi tasking*. Elemen terakhir dalam *production mode* iaitu tujuan penganjuran juga berkait rapat dengan elemen kewangan. Sesebuah persembahan yang didorong oleh pengaruh komersial sudah pasti menjadikan keutungan sebagai paksi utama persembahan, manakala sesebuah persembahan yang diadakan untuk tujuan bukan komersial pula tidak memandang berat soal kewangan.

Kelima-lima elemen *production mode* ini adalah penting dan amat berpengaruh dalam menentukan budaya sesebuah persembahan. Justeru, penelitian terhadap *production mode* adalah penting kerana ‘*the entire operation changes its shape, what it is, according to various modes of production*’ (Schechner 1985, ms. 10). Bagi Schechner, kepelbagaian *production mode* adalah asas yang menentukan perubahan keseluruhan proses persembahan.

Dalam konteks proses persembahan Bangsawan Sarawak, tauke, kewangan, tenaga produksi, gaya pengurusan, dan tujuan penganjuran merupakan elemen-elemen *production modenya*.

Elemen-elemen *production mode* ini adalah asas yang menentukan pelaksanaan proses persembahan Bangsawan di Sarawak.

METOD

Kajian berbentuk *fundamental* dirangka dengan kaedah kualitatif untuk memperolehi data bagi artikel ini. Kajian perpustakaan dan temubual adalah dua instrumen kajian bagi memperolehi data. Analisis kandungan berdasarkan konsep ‘production mode’ pula diaplikasi untuk meneliti semua data yang diperolehi bagi memperolehi dapatan kajian.

Kajian perpustakaan dilaksanakan untuk memperolehi data daripada bahan bercetak dan digital. Sehubungan itu buku, artikel jurnal, artikel surat khabar, poster dan buku program pementasan serta ketiga-tiga video pementasan bangsawan diteliti. Tujuan penelitian tersebut adalah untuk memperolehi informasi tentang latar belakang, tujuan, kaedah, amalan dan aspek artistik pementasan ketiga-tiga persembahan bangsawan yang dikaji.

Temubual pula dilaksanakan bersama beberapa individu yang terlibat secara langsung dalam penganjuran ketiga-tiga persembahan bangsawan yang diteliti. Informen bagi kajian ini dibahagikan kepada dua kategori, iaitu yang terlibat dalam proses perancangan dan pelaksanaan persembahan bangsawan yang dikaji. Bagi kedua-dua kategori, pihak penganjur dan pelaksana ditemuduga untuk memperolehi data. Antara informen yang ditemuduga adalah individu yang memegang peranan sebagai penerbit, ketua promosi, penulis skrip, pengarah, pengurus produksi, pengurus pentas, pengarah artistik dan pelakon dalam menjayakan persembahan-persembahan bangsawan tersebut.

DAPATAN KAJIAN

Bangsawan Alaf Ke-21

Bangsawan muncul kembali di Sarawak pada awal abad ke-21 disebabkan perkembangan yang berlaku dalam kalangan kumpulan teater di peringkat nasional dan negeri. Di peringkat nasional, Majlis Teater Kebangsaan Malaysia (selepas ini dirujuk sebagai TEMA) mengalami penstrukturan semula di bawah presiden barunya, Ismail Kassan, pada Mei 2000 (Ismail Kassan 2008). Menurut Ismail Kasan (2008), TEMA kurang berjaya mencapai objektif penubuhannya iaitu menggalakkan kegiatan teater Melayu sejak penubuhannya pada 1987. Sebagai langkah mengatasi kelemahan ini, Ismail Kassan mengemaskini pengurusan majlis teater di peringkat negeri bagi merencanakan lagi kegiatan teater Melayu. Ketika itu, Sarawak merupakan antara negeri yang tidak mempunyai majlis teaternya sendiri kerana Majlis Teater Negeri Sarawak (selepas ini dirujuk sebagai MTNS)ⁱ dibubarkan pada Januari 1999 (MANTERA 2005, ms.1). Usaha penstrukturan semula TEMA merupakan punca kelahiran MANTERA di Kuching pada 1 Julai 2001. Pada waktu itu, Dr. Adi Badiozaman Tuahⁱⁱ dilantik sebagai peneraju MANTERA yang pertama (MANTERA 2005, ms. 1).

Penubuhan MANTERA seolah-olah memberi harapan baru kepada perkembangan kegiatan teater Melayu yang suram di Sarawak, khususnya di Kuching. Suasana teater Melayu sepanjang 1990-an hingga awal kurun ke-21, seolah-olah tidak banyak berkembang dari segi bilangan kumpulan dan persembahan teater. Semasa penubuhan MANTERA, hanya terdapat 17 buah kumpulan teater yang berdaftar di seluruh Sarawak di mana sembilan daripadanya berada di Kuchingⁱⁱⁱ (Salbiah Nawi 2007; Hasnizam Osman 2008; Mohd Rozaidi Siaw Abdullah 2008; Mohamad Hassan 2008). Ngoncong merupakan satu-satunya kumpulan teater

Melayu yang aktif di Kuching pada waktu itu. Sejak penubuhannya pada 1995, kumpulan ini secara purata mengadakan dua persembahan^{iv} teater setiap tahun (Hazis Wahab 2008; Sabtuyah Bolhi 2008). Secara keseluruhan, kegiatan teater Melayu di Sarawak agak suram kerana kebanyakan kumpulan teater hanya mengadakan pementasan semasa pertandingan teater tahunan anjuran Pejabat Kebudayaan, Kesenian dan Warisan, Negeri Sarawak^v. Menurut kebanyakan pemerhati teater dan pegawai-pegawai kesenian di Sarawak, hambatan utama kepada kerancakan teater Melayu ketika itu adalah kebergantungan kumpulan-kumpulan teater tempatan terhadap dana kerajaan untuk mengadakan persembahan, dan kegagalan para penggiat teater bekerjasama sesama mereka (Abdillah Untung 2005; Sharkawi Amit 2006a, 2006b; Awangku Merali 2007; Mohamad Hassan 2007).

Namun, kemuraman kegiatan teater di Sarawak seolah-olah menemui sinarnya apabila MANTERA mengambil keputusan untuk mementaskan Bangsawan sebagai projek ulungnya. Apabila kumpulan teater ini mendekati kerajaan negeri Sarawak untuk memperolehi sokongan kewangan, respon yang diberikan adalah begitu menggalakkan. Sejumlah RM160,000.00 diperuntukkan oleh kerajaan negeri kepada MANTERA untuk menjayakan pementasan Bangsawan (Salbiah Nawi 2004b; Abdillah Untung 2005; Sharkawi 2006c). Sokongan kewangan kerajaan serta komitmen MANTERA akhirnya membawa kepada kemunculan semula Bangsawan pada awal kurun ke-21. Sepertimana penganjuran Bangsawan 1980-an, pementasan Bangsawan yang bakal diadakan oleh MANTERA ini turut diatur bersempena dengan sambutan kebesaran negeri iaitu perayaan Jubli Delima Kemerdekaan Sarawak (yang disambut sepanjang bulan Ogos dan September 2003) dan perayaan Ulangtahun TYT Negeri Sarawak (September 2003). Mengikut perancangan awal MANTERA, pementasan Bangsawan ini akan diadakan pada 24 Oktober 2003 bertempat di Kuching (MANTERA 2003). Namun, tarikh pementasan Bangsawan ini terpaksa ditunda beberapa kali bagi mengakomodasi kesibukan Ketua Menteri yang diundang sebagai tetamu kehormat. Tarikh baru kemudiannya ditetapkan pada Disember 2003 tetapi ditunda sekali lagi kepada 16 dan 17 Januari 2004 yang merupakan tarikh sebenar pementasan (Utusan Sarawak 17 Oktober 2003; Utusan Sarawak 21 November 2003; Utusan Sarawak 16 Januari 2004).

Selain perkembangan kegiatan teater di Sarawak, satu lagi faktor yang mendorong kemunculan semula Bangsawan pada awal kurun ke-21 ialah sokongan pemimpin negeri terhadap teater ini. Seperti yang telah dibincangkan dalam Bab Lima, Ketua Menteri Abdul Taib Mahmud adalah peminat dan juga bekas penggiat “Bangsawan Kampung” semasa zaman mudanya (Zaini Ozea 20 Februari 2004; ms. 7). Justeru, beliau sudah pasti menyokong sebarang usaha untuk menghidupkan semula pementasan Bangsawan yang suatu ketika dahulu begitu popular dalam kalangan masyarakat Melayu. Minat dan komitmen Ketua Menteri dalam merencanakan kegiatan seni persembahan, termasuk Bangsawan di Sarawak, semakin kuat apabila beliau diiktiraf sebagai Tokoh Budayawan Sarawak^{vi} oleh KPSU pada 18 November 2000 (Kementerian Pembangunan Sosial dan Urbanisasi Sarawak 2000, ms. 1). Pengiktirafan ini mendorong beliau untuk mempertingkatkan kegiatan seni persembahan, terutamanya teater. Salah satu usaha kerajaan negeri di bawah kepimpinan Taib Mahmud untuk menggalakkan kegiatan teater ialah dengan menyalurkan bantuan kewangan kepada Jabatan Pendidikan Negeri bagi penganjuran pertandingan drama^{vii} Bahasa Melayu dan Bahasa Inggeris antara sekolah-sekolah menengah di seluruh Sarawak sejak 2001^{viii} (Abdillah Untung 2005; Sharkawi 2006a). Selain bantuan kewangan, Ketua Menteri turut mengarahkan KPSU Negeri Sarawak untuk memberi sokongan teknikal dan artistik kepada Jabatan Pendidikan Negeri agar kesinambungan kegiatan teater dapat direalisasikan.

Minat Taib Mahmud terhadap Bangsawan merupakan katalis penting kepada usaha pementasan Bangsawan yang bersifat nostalgik bagi pemimpin negeri ini. Beliau sering bercerita mengenai kegemilangan persembahan “Bangsawan Kampung” di Sarawak dalam setiap ucapan rasminya bersempena dengan majlis-majlis pementasan teater. Pada majlis penutupan Pesta Drama Piala Ketua Menteri di Antara Maktab-Maktab Perguruan Sarawak Tahun 2000^{ix}, beliau menyatakan

‘Bangsawan pernah dijadikan landasan bagi menyampaikan idea-idea dan nasihat sosial pada era tersebut. Walau bagaimanapun, kini ia tidak dipentaskan disebabkan Bangsawan memerlukan pengorbanan masa dan tenaga. Perubahan zaman dan gaya hidup moden tidak memungkin kehadiran kesenian Bangsawan’ (Sarawak Tribune 13 April 2000, ms. 1).

Dalam majlis yang sama dua tahun kemudiannya^x, beliau sekali lagi membangkitkan zaman kegemilangan “Bangsawan Kampung” di Sarawak (Salbiah Nawi 2004b; Razali Yu 2005; Sharkawi 2006b). Kali ini, Taib Mahmud melahirkan keinginan agar kegiatan teater di Sarawak kembali seperti zaman kegemilangan Bangsawan pada tahun 1950-an. Ucapan Ketua Menteri dalam majlis ini memberi *signal* kepada MANTERA untuk menghidupkan semula seni persembahan Bangsawan di Sarawak. Gabungan tenaga MANTERA dan kerajaan negeri Sarawak di bawah kepimpinan Taib Mahmud menjadi faktor pendorong kemunculan Bangsawan pada awal kurun ke-21.

Berbeza dengan kemunculan Bangsawan yang terdahulu, Bangsawan yang dipentaskan oleh MANTERA ini muncul disebabkan oleh faktor dalaman iaitu perkembangan kegiatan teater di Sarawak pada awal kurun ke-21. Ini menunjukkan bahawa perkembangan Bangsawan bukan sahaja dipengaruhi oleh faktor persekitaran tetapi juga faktor dalaman seni persembahan itu sendiri. Walaupun faktor dalaman mampu menjadi katalis kepada kemunculan semula Bangsawan, Bab ini akan membuktikan bahawa ia mempunyai impak yang bersifat minimal dalam menjana perubahan struktur dan bentuk teater tersebut berbanding faktor persekitaran. Bagi menguji andaian ini, analisis “teori persembahan” sekali lagi diaplikasikan dalam mengkaji secara menyeluruh persembahan “Bangsawan Sarawak”. Analisis ini menuntut perbincangan mendalam terhadap *production mode* dan proses persembahan “Bangsawan Sarawak” yang dipentaskan oleh MANTERA pada 2004. Bagi memulakan analisis ini, kupasan mengenai *production mode* “Bangsawan Sarawak” yang memaparkan struktur asas teater ini akan dilakukan terlebih dahulu.

***Production Mode* “Bangsawan Sarawak”**

Secara umum, faktor dalaman kurang mempengaruhi *production mode* Bangsawan yang dipentaskan pada 2004-2016. *Production mode* bangsawan pada alaf ke-21 memaparkan banyak persamaan dengan Bangsawan 1980-an^{xi}. Antara elemen-elemen *production mode* bangsawan alaf ke-21 yang menyerupai Bangsawan 1980-an ialah kewangan, tenaga produksi dan gaya pengurusan. Manakala perbezaan *production mode* bangsawan alaf ke-21 dengan Bangsawan 1980-an ialah hanya dari aspek penganjur dan tujuan penganjurannya. *Production mode* bangsawan alaf ke-21 dengan itu menunjukkan kesinambungan daripada

Bangsawan 1980-an yang mempunyai susur galur “bangsawan Tanah Melayu”. Sehubungan itu, perbincangan seterusnya akan memperincikan setiap elemen *production mode* bangsawan alaf ke-21 agar kesimpulan yang bersifat objektif dapat dicapai.

Penganjur

Terdapat dua jenis penganjur atau tauke bangsawan alaf ke-21. Jika bangsawan 1980-an dianjurkan oleh pihak kerajaan sepenuhnya, tauke bangsawan alaf ke-21 pula adalah kerajaan dan agensi swasta. Kerajaan negeri Sarawak kekal berperanan sebagai tauke, sementara agensi swasta yang turut terlibat dalam penganjuran bangsawan di Kuching adalah PETRONAS. Tiga daripada empat persembahan bangsawan iaitu Cucu Sharip Masahor (2004); Panji Asmara (2009) dan Sultan Tengah dianjurkan oleh kerajaan negeri. Bagi ketiga-tiga produksi ini MANTERA bertindak sebagai badan untuk penganjur yang bertanggungjawab mementaskan semula teater ini selepas hampir sedekad menghilang. Berbanding punca kemunculan tiga bentuk persembahan Bangsawan yang terdahulu, usaha MANTERA untuk mementaskan teater ini hanya sekadar untuk memenuhi aktiviti perkumpulan teater ini. Justeru, pementasan semula Bangsawan pada 2004 bukanlah suatu usaha untuk menghidupkan kembali kegiatan teater ini di Sarawak atau untuk menggunakannya sebagai medium bagi mencapai agenda tertentu. Keadaan ini menyebabkan hanya satu persembahan “Bangsawan Sarawak” dipentaskan antara tahun 2004 hingga 2008.

Usaha MANTERA untuk mementaskan Bangsawan sudah pasti tidak dapat direalisasikan sekiranya kerajaan tidak menghulurkan bantuan kewangan. Sebagai sebuah NGO yang baru ditubuhkan, MANTERA tidak mempunyai dana kewangan yang mencukupi untuk mementaskan Bangsawan. Justeru, ia memohon bantuan daripada kerajaan yang sentiasa menyokong kegiatan persembahan ini. Lantaran itu, kerajaan merupakan tauke “Bangsawan Sarawak” kerana ia bertanggungjawab dalam menyediakan dana kewangan bagi pementasannya.

Bagi melicinkan urusan pementasan “Bangsawan Sarawak”, MANTERA menubuhkan Jawatankuasa Tenaga Produksi yang kesemuanya dianggotai oleh ahli MANTERA. Dalam Jawatankuasa ini, urusan kewangan Bangsawan dipertanggungjawabkan kepada dua orang ahlinya yang juga merupakan pegawai^{xiii} KPSU (lihat Lampiran 9). Walaupun bertugas di KPSU, penglibatan kedua-dua pegawai kerajaan ini dalam “Bangsawan Sarawak” bukanlah atas kapasiti mereka sebagai wakil kerajaan tetapi lebih kepada penggiat teater tempatan. Ini menunjukkan bahawa kerajaan tidak memainkan peranan secara aktif dalam pementasan “Bangsawan Sarawak” walaupun ia menanggung keseluruhan kos perbelanjaannya. Senario ini bukanlah sesuatu yang janggal kerana sesetengah tauke “Bangsawan Tanah Melayu”, terutamanya yang berketurunan Cina, mengupah anak-anak Bangsawan sebagai pengurus. Misalnya tauke kumpulan Yap Chow Tong Opera (1903) adalah antara individu yang menggunakan khidmat anak-anak Bangsawan untuk mengusahakan kumpulan Bangsawannya (Rahmah 1975, ms. 25). Amalan yang sama turut berlaku dalam “Bangsawan Kampung” yang mempunyai penganjur (pertubuhan sosial) dan tauke (masyarakat kampung) yang berbeza. Manakala dalam Bangsawan 1980-an pula, pihak kerajaan bertindak sebagai tauke, sementara para penggiat teater sekitar Kuching bertindak sebagai penganjurnya.

Kewangan

Sepertimana Bangsawan 1980-an, sumber kewangan bagi pementasan “Bangsawan Sarawak” turut diperolehi daripada kerajaan yang terus menerus memberikan sokongan terhadap kegiatan persembahan ini. Walaupun MANTERA berperanan sebagai penggerak kemunculan

semula Bangsawan pada awal kurun ke-21, ia tidak mempunyai dana untuk merealisasikan hasrat ini. Justeru, ia terpaksa memohon bantuan kewangan daripada kerajaan agar hasrat ini tidak terkubur begitu sahaja. Bagi pementasan “Bangsawan Sarawak” oleh MANTERA, sejumlah RM160,000 (modal hangus) diperuntukkan oleh kerajaan bagi menampung kos pementasannya yang dijadualkan selama tiga hari.

Jumlah kewangan yang besar ini merupakan perbelanjaan Bangsawan yang tertinggi dalam sejarah teater ini di Sarawak. Kerajaan memperuntukkan sejumlah dana yang besar bagi pementasan “Bangsawan Sarawak” kerana ia adalah antara pelbagai acara yang telah diatur bagi meraikan perayaan berganda negeri iaitu Jubli Delima Kemerdekaan Sarawak dan Hari Ulangtahun TYT. Kedua-dua pemimpin tertinggi negeri iaitu TYT dan Ketua Menteri turut diundang bagi menyaksikan pementasan Bangsawan ini. Jemputan kepada kedua pemimpin tertinggi negeri ini merupakan sebahagian daripada strategi MANTERA untuk menampilkan Bangsawan pada 2004 sebagai sebuah pementasan yang penting. Strategi MANTERA ternyata berhasil kerana kerajaan memperuntukkan sejumlah wang yang besar bagi pementasan “Bangsawan Sarawak”. Antara perbelanjaan yang terlibat dalam pementasan Bangsawan pada 2004 ialah penganjuran beberapa bengkel dan latihan lakonan; pembinaan kelengkapan pementasan seperti set, hiasan latar, sebang dan kostum; penyewaan auditorium untuk pementasan; dan pembayaran upah tenaga produksi. Walaupun nilai perbelanjaan bagi semua aspek yang terlibat dalam pementasan “Bangsawan Sarawak” lebih tinggi daripada persembahan-persembahan sebelumnya, perbelanjaan bagi pembayaran upah tenaga produksinya yang amatir merupakan yang paling menarik. Hakikat bahawa pementasan ini dilakukan secara amatir oleh tenaga produksi tempatan menyebabkan sejumlah wang yang besar diperlukan untuk membiayai khidmat mereka. Berbanding “Bangsawan Kampung” dan peringkat awal pementasan Bangsawan 1980-an, kesemua tenaga produksi “Bangsawan Sarawak” menuntut bayaran upah. Senario ini menambahkan lagi kos perbelanjaan “Bangsawan Sarawak”.

Tenaga Produksi

Tenaga produksi “Bangsawan Sarawak” didukung sepenuhnya oleh ahli MANTERA, yang terdiri daripada sembilan buah kumpulan teater dan juga penggiat teater dari sekitar kawasan Kuching (Radin Azahar 17 Oktober 2003, Stail; Salbiah Nawi 2007; lihat Lampiran 8). Jawatan penting dalam Jawatankuasa Tenaga Produksi Bangsawan didominasi oleh ahli-ahli tertinggi MANTERA tanpa penglibatan langsung wakil kerajaan. Untuk menyokong tugas-tugas yang dijalankan oleh ahli Jawatankuasa Tenaga Produksi ini, penggiat teater tempatan yang terdiri daripada ahli-ahli MANTERA dibawa masuk menjadi sebahagian krew produksi. Jumlah keseluruhan tenaga produksi persembahan “Bangsawan Sarawak” yang dipentaskan pada 2004 ialah sekitar 100 orang. Bilangan tenaga produksi yang besar ini adalah satu lagi perbezaan pada “Bangsawan Sarawak” berbanding persembahan-persembahan Bangsawan yang terdahulu.

MANTERA tidak mengenakan sebarang syarat khas terhadap individu yang berminat untuk menyertai projek pementasan Bangsawannya. Kebanyakan tenaga produksi “Bangsawan Sarawak” terdiri daripada penggiat teater amatir yang cenderung kepada persembahan teater moden. Malah, lebih 90 peratus daripada tenaga produksinya tidak pernah menonton mahupun terlibat dalam pementasan teater Bangsawan sebelum ini. Manakala hanya sebilangan kecil tenaga produksinya terdiri daripada penggiat “Bangsawan Kampung” dan Bangsawan 1980-an. Antara mereka ialah Yetni Adenan, A. B. Nor, Ahmad Beduwi

Narawai, Hazis Wahab, Sabtuyah Bolhi, Sabri Bujang, Saniah Zainuddin, Saeit Ahmad dan Sulaiman Mentali (lihat Lampiran 9). Hampir kesemua tenaga produksi “Bangsawan Sarawak” ini mempunyai pekerjaan tetap dan hanya terlibat dalam kegiatan teater sebagai aktiviti sampingan. Walau bagaimanapun, penglibatan mereka dalam pementasan “Bangsawan Sarawak” tidak dilakukan secara sukarela atau atas dasar minat semata-mata. Salah satu dorongan kuat penggiat teater tempatan untuk terlibat dalam pementasan “Bangsawan Sarawak” ialah faktor wang. Setiap tenaga produksi yang terlibat dalam pementasan Bangsaawan ini dibayar gaji kecuali penerbitnya yang juga merupakan Presiden MANTERA. Jumlah gaji yang dibayar kepada tenaga produksi “Bangsawan Sarawak” ditentukan oleh peranan dan tanggungjawab yang dimainkan oleh mereka (Jadual 6.1). Berdasarkan kriteria ini, pengarah menerima jumlah bayaran tertinggi iaitu sejumlah RM5,000 manakala pekerja rencam menerima bayaran yang terendah iaitu sejumlah RM700.

Jumlah anggaran keseluruhan gaji yang dibayar kepada tenaga produksi “Bangsawan Sarawak” mencecah nilai RM75,000 iaitu separuh daripada jumlah peruntukan kewangan MANTERA. Bayaran gaji kepada tenaga produksi “Bangsawan Sarawak” ini adalah amat lumayan berbanding nilai gaji yang diperolehi tenaga produksi “Bangsawan Tanah Melayu” dan Bangsaawan 1980-an. Walaupun imbuhan yang lumayan ini adalah sesuatu yang positif bagi penggiat teater tempatan yang terlibat dalam pementasan “Bangsawan Sarawak”, ia mempunyai kesan negatif terhadap perkembangan teater ini. Apabila sesebuah pementasan Bangsaawan memerlukan kos kewangan yang besar (terutamanya dari segi bayaran gaji tenaga produksi), kelangsungan teater ini sudah pasti sukar direalisasikan. Sebagai tauke Bangsaawan, kerajaan tidak akan mampu menghulurkan bantuan kewangan yang sebegitu banyak setiap kali persembahan “Bangsawan Sarawak” dipentaskan. Akibatnya, usaha menghidupkan semula teater yang suatu waktu dahulu amat popular di Sarawak sudah pasti tidak akan berhasil. Senario ini terbukti benar apabila hanya sebuah persembahan “Bangsawan Sarawak” dipentaskan dalam masa empat tahun sejak pementasan pertamanya pada 2004.

Gaya Pengurusan

Dari segi gaya pengurusan pula, MANTERA menerapkan kaedah pengurusan teater moden dalam pelaksanaan projek pementasan Bangsaawannya. Komponen penting dalam pengurusan teater moden ini ialah penubuhan sebuah jawatankuasa khas yang bertanggungjawab terhadap keseluruhan hal berkaitan dengan pementasan Bangsaawan. Dalam jawatankuasa khas ini, ahli yang memikul tanggungjawab besar seperti pengarah, pengurus pentas dan pelakon utama, hanya memikul satu tanggungjawab tanpa terlibat dalam urusan produksi “Bangsawan Sarawak” yang lain. Manakala bagi tenaga produksi yang memikul tanggungjawab yang kurang membebaskan seperti pelakon tambahan dan pekerja rencam, mereka diberikan lebih daripada satu tugas untuk dilaksanakan. Ini menunjukkan bahawa “Bangsawan Sarawak” menggunakan gabungan kaedah pengkhususan dan *multi-tasking* dalam pembahagian kerja tenaga produksinya. Gaya pengurusannya turut memaparkan persamaan dengan kaedah pengurusan persembahan “Bangsawan Tanah Melayu”.

Secara umum, bidang tugas tenaga produksi “Bangsawan Sarawak” dibahagikan kepada tiga bahagian iaitu pentadbiran, pengurusan artistik dan kreatif. Bahagian pentadbiran bertindak sebagai enjin yang menggerakkan keseluruhan tenaga produksi Bangsaawan bagi memastikan pementasannya berjalan dengan lancar. Ia terdiri daripada pengurus produksi, setiausaha,

pengurus dana dan pengurus seranta yang bertanggungjawab dalam mengawal selia projek Bangsawan ini. Dalam bahagian pengurusan artistik pula, ia terdiri daripada pengurus pentas, ketua artis, ketua set dan prop, ketua teknik, ketua kostum dan ketua tatarias (Lampiran 9). Mereka ini bertanggungjawab terhadap proses persediaan dan pementasan Bangsawan baik dari segi lakonan, nyanyian, tarian atau peralatan pentas. Bahagian kreatif pula terdiri daripada penulis skrip, pengarah, pengarah *extra turn*, juru tari, ketua muzik, pereka, pelakon, penari, penyanyi, pelawak, dan pemuzik. Bakat golongan ini penting dalam memastikan kejayaan pementasan Bangsawan. Setiap ahli di bahagian kreatif, diletakkan di bawah tanggungjawab seorang ketua artistik yang bertanggungjawab melaporkan setiap perkembangan bahagiannya kepada pengurus di bahagian pentadbiran.

Jangkamasa persediaan bagi melaksanakan “Bangsawan Sarawak” adalah panjang. Tenaga produksi Bangsawan yang diterajui oleh MANTERA ini mengambil masa hampir setahun, iaitu daripada Februari 2003 hingga Januari 2004 untuk merancang dan melaksanakan pementasan. Jangkamasa ini merangkumi perbincangan awal mengenai konsep persembahan Bangsawan, pemilihan tenaga produksi, penganjuran diskusi ‘Sembang Bangsawan’ bagi membincangkan konsep Bangsawan yang bakal dipentaskan, pencarian teks drama yang sesuai melalui pertandingan menulis teks drama Bangsawan, penganjuran dua bengkel Bangsawan bagi memilih barisan pelakon dan memperkenalkan selok belok lakonan Bangsawan secara intensif, dan latihan lakonan. Pementasan “Bangsawan Sarawak” oleh MANTERA memerlukan jangkamasa yang panjang kerana tenaga produksinya tidak terlibat secara sepenuh masa walaupun menerima bayaran yang agak lumayan bagi titik peluh mereka. Keadaan ini menyebabkan proses persembahan Bangsawan agak terbantut. Selain kekangan masa yang dihadapi oleh tenaga produksi, kekurangan ilmu Bangsawan dalam kalangan tenaga produksi turut menyumbang kepada tempoh persediaan yang agak panjang berbanding Bangsawan dalam era yang terdahulu.

Tujuan Penganjuran

Tujuan penganjuran persembahan Bangsawan pada 2004 agak berbeza dengan tujuan penganjuran Bangsawan pada 1980-an. Jika Bangsawan 1980-an diadakan bagi mencapai agenda kerajaan iaitu menyatupadukan masyarakat berbilang kaum di Malaysia, “Bangsawan Sarawak” pula diadakan semata-mata untuk mengisi aktiviti kumpulan teater tempatan iaitu MANTERA. Melalui pementasan “Bangsawan Sarawak”, MANTERA ingin membuktikan bahawa penubuhannya adalah relevan dalam usaha memperjuangkan kegiatan teater di Sarawak (MANTERA 2003, ms. 1; Utusan Sarawak 16 Januari 2004, ms. 5). Ini kerana terdapat pihak yang mempersoalkan kehadiran MANTERA yang tidak mengadakan sebarang kegiatan teater setelah dua tahun diasaskan. Tanggapan negatif ini mendorong MANTERA untuk menghasilkan sebuah persembahan pada skala besar dengan Bangsawan sebagai teater pilihan. Hasrat MANTERA untuk mementaskan Bangsawan dapat direalisasikan dengan sokongan yang diberikan oleh kepimpinan kerajaan negeri Sarawak. Apabila MANTERA mengemukakan cadangan untuk mementaskan Bangsawan sebagai aktiviti ulungnya, kerajaan negeri dengan segera meluluskan peruntukan bagi menyokong usaha tersebut. Sokongan kerajaan negeri terhadap usaha pementasan “Bangsawan Sarawak” didorong oleh minat Ketua Menteri Abdul Taib Mahmud terhadap persembahan teater ini. Selain itu, kerajaan negeri juga menyokong usaha MANTERA mementaskan Bangsawan kerana ia ingin memelihara kesenian ini daripada mati begitu sahaja. Hasrat kerajaan negeri ini dengan jelas dipaparkan dalam kata-kata aluan Ketua Menteri Sarawak dalam buku program Bangsawan yang dipentaskan oleh MANTERA,

“... usaha MANTERA untuk mempersembahkan Cucu Syarip Masahor sebagai suatu usaha yang amat dialu-alukan dan tepat pada masanya. Dengan ini, “Bangsawan Sarawak”, sebagai salah satu khazanah seni budaya yang unik, sedikit banyak dapat dipelihara daripada pupus ditelan zaman untuk dinikmati bersama oleh generasi muda” (MANTERA Januari 2004).

Memandangkan kos persembahan “Bangsawan Sarawak” ditanggung sepenuhnya oleh kerajaan negeri, persembahannya dipertontonkan secara percuma selama dua hari (16-17 Januari 2004) di Auditorium TAZA, MPBL. Tontonan secara percuma ini merupakan kesinambungan daripada *Bangsawan 1980-an* yang diteruskan dalam “Bangsawan Sarawak” walaupun tujuan penganjuran kedua-dua *Bangsawan* ini agak berbeza antara satu sama lain. Di sebalik perbezaan ini, hakikat bahawa pementasan “Bangsawan Sarawak” dan *Bangsawan 1980-an* dibiayai oleh kerajaan adalah faktor penting yang mendorong pementasan teater ini dibuka secara percuma kepada orang ramai. Sebagai sebuah pementasan yang didukung dari segi kewangan oleh kerajaan, penganjur tidak perlu mengenakan sebarang bayaran kepada penonton yang hendak menyaksikan persembahan *Bangsawan*. Tambahan pula, tujuan penganjuran “Bangsawan Sarawak” yang tidak berteraskan kepada keuntungan juga mendorong MANTERA menyisihkan amalan mengenakan bayaran tiket kepada penonton. Ini juga bermakna status bukan komersial yang diperolehi teater *Bangsawan 1980-an* masih dikekalkan oleh MANTERA.

Secara keseluruhan, *production mode* “Bangsawan Sarawak” masih memperlihatkan kesinambungan daripada *Bangsawan 1980-an* terutamanya dari segi kewangan, tenaga produksi dan gaya pengurusannya. Namun, terdapat sedikit perbezaan dari segi penganjur dan tujuan penganjuran “Bangsawan Sarawak” berbanding *Bangsawan 1980-an*. Ini membuktikan bahawa faktor dalaman hanya membawa perubahan yang bersifat minimal terhadap *Bangsawan* berbanding faktor luaran yang mempunyai kekuatan untuk mengubah struktur dan bentuk teater ini. Bagi mengupas persembahan “Bangsawan Sarawak” dengan lebih mendalam lagi, bahagian seterusnya akan membincangkan proses keseluruhan persembahan teater ini daripada proses pra persembahan hingga proses bersurai. Perbincangan ini nanti mampu menguatkan lagi hujah bahawa persembahan “Bangsawan Sarawak” banyak mengekalkan ciri-ciri yang ada pada *Bangsawan 1980-an* terutamanya dari segi bentuk persembahan teater ini.

PERSEMBAHAN BANGSAWAN ALAF KE-21

Dari segi keseluruhan persembahan, “Bangsawan Sarawak” tidak menunjukkan sebarang perbezaan besar dengan “Bangsawan Tanah Melayu”, “Bangsawan Kampung” dan *Bangsawan 1980-an*. Selain daripada beberapa aktiviti tambahan dalam proses pra persembahan dan proses bersurai, persembahan “Bangsawan Sarawak” masih mengekalkan acara-acara asas yang terdapat dalam proses pementasan “Bangsawan Tanah Melayu”. Sehubungan dengan itu, “Bangsawan Sarawak” masih memaparkan persamaan dengan “Bangsawan Tanah Melayu”, “Bangsawan Kampung”, mahupun *Bangsawan 1980-an* dari aspek format pementasannya. Walaupun penggiat teater tempatan, khususnya MANTERA, mendakwa persembahan *Bangsawan* yang dipentaskan oleh masyarakat tempatan sebagai unik, hakikatnya “Bangsawan Sarawak” tidak mempunyai perbezaan struktural dengan “Bangsawan Tanah Melayu”. Hujah ini akan diperhalusi lagi dengan membincangkan proses

keseluruhan persembahan “Bangsawan Sarawak” yang merangkumi proses pra persembahan, proses berkumpul, proses pementasan dan proses bersurai.

Proses Pra Persembahan

Proses pra persembahan “Bangsawan Sarawak” tidak mempunyai banyak perbezaan dengan Bangsawan 1980-an. Dalam proses ini, acara-acara yang dilaksanakan dalam Bangsawan 1980-an seperti pemilihan tarikh pementasan, pemilihan panggung, pelaksanaan publisiti dan latihan pementasan tetap dikekalkan dalam “Bangsawan Sarawak”. Memandangkan aktiviti-aktiviti ini adalah komponen penting dalam proses pra persembahan, ia tidak dapat diketepikan bagi memastikan kelancaran pementasan Bangsawan. Selain aktiviti tetap ini, beberapa aktiviti tambahan diselitkan dalam proses pra persembahan “Bangsawan Sarawak” iaitu majlis diskusi Bangsawan dan pertandingan teks Bangsawan. Kedua-dua aktiviti ini diadakan oleh MANTERA selaku penganjur semata-mata untuk mementaskan Bangsawan ala-Sarawak yang mereka anggap berbeza daripada “Bangsawan Tanah Melayu”. Aktiviti tambahan inilah yang melahirkan “Bangsawan Sarawak”.

Penetapan Tarikh Pementasan

Sepertimana Bangsawan 1980-an, penganjur “Bangsawan Sarawak” memilih untuk mementaskan teater ini bersempena dengan perayaan hari kebesaran negeri (Lampiran 8). Apabila MANTERA bercadang untuk mementaskan Bangsawan, kerajaan negeri sedang sibuk membuat persiapan untuk meraikan perayaan Delima kemerdekaan Sarawak dan sambutan ulangtahun TYT. Justeru, ia memutuskan untuk mengadakan pementasan Bangsawan bersempena dengan perayaan berganda negeri ini. Keputusan mementaskan Bangsawan bersempena dengan perayaan negeri adalah keputusan strategik di pihak MANTERA. Memandangkan kumpulan teater ini memerlukan sokongan kewangan daripada kerajaan, ia memutuskan untuk mengadakan persembahan Bangsawan bersempena dua perayaan kebesaran negeri bagi memenangi “hati” kerajaan negeri. Strategi ini ternyata berhasil apabila kerajaan negeri bersetuju membiayai kos pementasan Bangsawan anjuran MANTERA. Walaupun pementasan “Bangsawan Sarawak” diadakan bersempena dengan hari kebesaran negeri, ia tidak dipentaskan pada hari itu sendiri. Sebaliknya, MANTERA menetapkan tarikh yang berbeza untuk mementaskan Bangsawan yang pada mulanya dijadualkan pada 24 Oktober 2003. Namun tarikh pementasan ini terpaksa ditunda pada Disember 2003 yang kemudiannya ditunda sekali lagi kepada 16 dan 17 Januari 2004 yang merupakan tarikh sebenar pementasan. Seperti yang telah dinyatakan sebelum ini, tarikh pementasan “Bangsawan Sarawak” terpaksa ditunda beberapa kali kerana penganjur perlu menyesuaikan jadual ketat Ketua Menteri yang merupakan salah seorang tetamu kehormatannya.

Pemilihan Panggung

Dari segi pemilihan panggung, MANTERA memilih Auditorium Tun Ahmad Zaidi Aduce, Maktab Perguruan Batu Lintang (selepas ini dirujuk sebagai TAZA) yang dibina khusus untuk penganjuran acara-acara seni persembahan di Kuching sebagai lokasi persembahan (Sharkawi Amit 2006c; Abdillah 2006; Salbiah Nawi 2005). Bangunan ini mempunyai kawasan lobi yang luas; auditorium yang dapat memuatkan hampir 500 penonton; sebuah pentas proscenium; ruang okestra di bawah pentas proscenium; bilik-bilik persalinan lelaki dan wanita; ruang persiapan peralatan pementasan; dan kemudahan penghawa dingin. Dengan kemudahan secanggih ini, TAZA merupakan lokasi yang terbaik di Kuching untuk mementaskan sebuah persembahan yang diwar-warkan sebagai salah sebuah pementasan

teater yang terbesar di Sarawak sejak beberapa dekad kebelakangan ini. MANTERA menyewa TAZA selama hampir tujuh hari dengan jumlah bayaran sebanyak RM500 semalam (lihat Lampiran 8). Pemilihan lokasi pentas Bangsawan yang dianggap mahal ini tidak pernah dilakukan oleh mana-mana penganjur Bangsawan sebelum ini. Memandangkan penganjur “Bangsawan Tanah Melayu” dan “Bangsawan Kampung” mengutamakan keuntungan, mereka sentiasa berusaha menjimatkan kos pentas dengan memilih lokasi pentas yang mempunyai kadar sewa yang rendah. Manakala bagi penganjur Bangsawan 1980-an pula, mereka lebih cenderung memilih kawasan lapang dan dewan tertutup yang mempunyai kadar sewa yang rendah bagi menjimatkan kos pentasnya. Walaupun Bangsawan 1980-an didukung oleh kerajaan, peruntukan kewangannya yang terhad memaksa penganjur memilih lokasi pentas yang mempunyai kadar sewa yang rendah. Ini berbeza dengan penganjur “Bangsawan Sarawak” yang mempunyai kemampuan kewangan yang besar, hasil sokongan padu kerajaan.

Latihan Pentas

Latihan pentas BSCSM mempunyai banyak persamaan dengan Bangsawan 1980-an. Aktiviti latihan pentas BSCSM seperti lakonan dan acara-acara *extra turn*, dilaksanakan secara berasingan oleh artis-artis yang terlibat dalam pentas ini. Kaedah pelaksanaan aktiviti latihan BSCSM menyerupai kaedah persediaan pentas yang diamalkan dalam Bangsawan 1980-an. Walaupun kaedah latihan lakonan dan *extra turn* BSCSM menyamai Bangsawan 1980-an, jangkamasa latihan lakonannya didapati berbeza. Bagi BSCSM, jangkamasa latihan lakonan adalah lebih panjang berbanding Bangsawan 1980-an kerana kebanyakan tenaga produksinya tidak mempunyai pengetahuan yang luas mengenai teater ini. Sehubungan itu, MANTERA mengadakan sesi latihan lakonan yang tidak menentu kekerapannya selama lima bulan sebelum pentas BSCSM. Untuk membantu barisan pelakonya menghayati watak masing-masing, beberapa bengkel lakonan^{xiii} diadakan secara intensif daripada Julai hingga November 2003. Pada Julai 2003, dua bengkel lakonan selama dua hari diadakan yang kemudiannya disusuli dengan sesi latihan lakonan pada hampir setiap hujung minggu daripada Ogos sehingga November 2003. Sebulan sebelum persembahan BSCSM dipentaskan, latihan lakonan secara intensif diadakan kembali bagi memantapkan persembahan barisan pelakonya (Awang Bujang 2006c; Ahmad Beduwi 2006b).

Barisan pelakon “Bangsawan Sarawak” menjalani sesi latihan jauh lebih lama berbanding pelakon-pelakon persembahan Bangsawan yang terdahulu. MANTERA terpaksa mengadakan tempoh latihan yang lama untuk mengenal pasti barisan pelakon, mendedahkan pelakon-pelakon baru kepada asas lakonan dan seterusnya membantu mereka menjiwai watak masing-masing (Salbiah Nawi 2005; Hazis Wahab 2006e; Malik Hassan 2005). Sesi-sesi latihan lakonan diterajui oleh Awang Bujang Nor sebagai Pengarah Bangsawan, dan Ahmad Beduwi Narawi sebagai Penolong Pengarah Bangsawan (Lampiran 10). Mereka menggunakan kaedah latihan moden, iaitu mendedahkan pelakon kepada teks CSM, dan kemudiannya membantu barisan pelakon menjiwai watak masing-masing selepas proses penghafalan teks. Pengarah dan kebanyakan pelakon BSCSM mengesahkan bahawa pelakon banyak diberi ruang untuk mengeksplorasi emosi dan psikologi watak semasa latihan, sementara pengarah lebih memainkan tanggungjawab dalam ‘*blocking*’ dan pergerakan pelakon (Awang Bujang 2007; Ahmad Beduwi 2004c; Malik Hassan 2005; Mohd. Addly 2007). Jangkamasa latihan lakonan yang panjang ini meningkatkan perbelanjaan persembahan BSCSM. Pihak penganjurnya terpaksa menanggung kos seperti membayar sewa bangunan, saguhati fasilitator bengkel lakonan dan makan minum para pelakon. Walau bagaimanapun, perbelanjaan yang tinggi

sepanjang sesi latihan pementasan tidak mendatangkan sebarang masalah kepada MANTERA yang mempunyai dana kewangan yang besar.

Bagi latihan *extra turn* BSCSM pula, ia diadakan secara berasingan dengan sesi latihan lakonan sepertimana yang dipraktikkan dalam pelaksanaan persembahan Bangsawan 1980-an. Untuk menghasilkan persembahan *extra turn* yang bermutu tinggi, MANTERA menggunakan khidmat artis daripada KPSU yang sememangnya mahir dan berpengalaman dalam menghasilkan persembahan yang bersifat profesional. Artis-artis KPSU dilatih oleh Rahamah Mohd. Ekbar (jurulatih tarian KPSU), yang berpengalaman menari dan menyanyi dalam Bangsawan 1980-an (Sharkawi Amit 2006a; Rahamah Ekbar 2006; Awang Bujang 2006a). Dalam masa kurang daripada lima hari, artis-artis KPSU telah mahir dengan acara nyanyian dan tarian *extra turn* BSCSM (Rahamah Ekbar 2006; Ossaini Razak 2006). Mereka menjalani sesi latihan *extra turn* selama tiga hari di bangunan KPSU dan dua hari di TAZA MPBL sebelum bermulanya pementasan sebenar. Walaupun penganjur “Bangsawan Sarawak” menggunakan khidmat artis KPSU dalam persembahan *extra turn*, khidmat mereka turut dibayar. MANTERA terpaksa memperuntukkan sejumlah wang bagi membayar artis KPSU ini yang sememangnya tidak menjadi masalah kepada mereka.

Proses Berkumpul

Proses berkumpul dalam persembahan “Bangsawan Sarawak”, pada dasarnya, menunjukkan banyak persamaan dengan persembahan Bangsawan 1980-an yang diadakan dalam dewan atau panggung tertutup. Persamaan ini berlaku kerana kedua-dua persembahan Bangsawan ini dipertontonkan secara percuma kepada orang ramai di TAZA MPBL. Sehubungan itu, beberapa ritual dalam “Bangsawan Tanah Melayu” seperti membeli tiket, menyerahkan tiket untuk pemeriksaan di pintu masuk panggung dan mendapatkan tempat duduk yang bersesuaian dengan harga tiket tidak dilaksanakan oleh penonton dalam persembahan “Bangsawan Sarawak”. Selain penyingkiran ritual yang berkaitan dengan tiket, aktiviti lain dalam proses berkumpul persembahan “Bangsawan Tanah Melayu” seperti memasuki panggung tetap dikekalkan dalam “Bangsawan Sarawak”. Keadaan ini menyebabkan ritual yang dilakukan dalam proses berkumpul persembahan “Bangsawan Sarawak” menjadi lebih ringkas dan singkat.

Penggiat Memasuki Panggung

Aktiviti persediaan dalam kalangan tenaga produksi “Bangsawan Sarawak” tidak banyak memaparkan kelainan daripada Bangsawan 1980-an. Seperti Bangsawan 1980-an, tenaga produksi “Bangsawan Sarawak” mula memasuki panggung seawal jam 5 petang, iaitu kira-kira 3 jam sebelum pementasan dimulakan. Sebaik sahaja memasuki panggung, tenaga produksi melaksanakan tugas masing-masing mengikut pengkhususan tugas yang telah ditetapkan. Kira-kira setengah jam sebelum pementasan dimulakan, semua tenaga produksi berkumpul di belakang pentas untuk acara baca doa selamat. Acara ini dilaksanakan pada kedua-dua hari pementasan. Awang Bujang selaku Pengarah Bangsawan melaksanakan acara ini pada hari pertama, manakala pada hari kedua, Ahmad Beduwi Narawi selaku penolong Pengarah Bangsawan pula menyempurnakannya (Awang Bujang 2008; Hazis Wahab 2007; Mohd. Addly 2007). Pada kedua-dua hari tersebut, upacara baca doa ini dijalankan secara ringkas dengan bacaan ayat *Al-Fatihah* yang disusuli dengan bacaan doa dalam bahasa Melayu. Ketua acara ini memohon kepada Tuhan agar persembahan BSCSM dijauhi daripada segala kejadian yang tidak diingini. Ritual baca doa ini bertujuan memohon keselamatan selain mengeratkan kerjasama antara tenaga produksi pada setiap malam persembahan.

Penonton Memasuki Panggung

Selepas kesemua tenaga produksi “Bangsawan Sarawak” memasuki panggung dan melaksanakan setiap ritual yang perlu dilakukan, giliran penonton pula memasuki panggung. Aktiviti yang dilakukan semasa penonton “Bangsawan Sarawak” memasuki panggung juga tidak banyak memaparkan perbezaan dengan Bangsawan 1980-an. Pada hari pertama pementasan BSCSM (16 Januari 2004), tetamu kehormat (Ketua Menteri Sarawak), tetamu istimewa (Menteri KPSU) dan para pegawai kerajaan yang lain diberikan layanan istimewa semasa mereka memasuki panggung. Sebaik sahaja tetamu kehormat memasuki panggung, beliau diiringi oleh Menteri KPSU dan Presiden MANTERA sehingga ke tempat duduk. Ketibaan beliau diumumkan oleh pengacara majlis dan penonton *integral* lain yang diminta berdiri sebagai tanda hormat. Sebaik sahaja tetamu kehormat mengambil tempat duduknya, penonton lain turut berbuat demikian. Tetamu kehormat disediakan kerusi yang lebih selesa oleh MANTERA berbanding para penonton *intergral* yang lain. Kerusi ini berbeza dari segi bentuk, warna dan teksturnya untuk membezakan hirarki sosial tetamu kehormat daripada penonton lain. Kerusi-kerusi yang digunakan untuk menempatkan tetamu kehormat dan tetamu istimewa BSCSM adalah dipinjam khas daripada Jabatan Kerja Raya Negeri Sarawak (Salbiah Nawi 2006a; Razali Yu 2006).

Pada hari kedua pementasan pula, aktiviti penonton memasuki panggung tidak serasmi hari pertama. Para penonton *intergral* yang majoritinya terdiri daripada pelajar-pelajar sekolah memasuki auditorium dan kemudiannya memilih tempat duduk dengan bebas. Sambutan pelajar sekolah terhadap pementasan “Bangsawan Sarawak” ini amat memberangsangkan sehingga ada yang terpaksa duduk di anak-anak tangga auditorium. Ini menyebabkan bilangan tempat duduk bagi penonton *accidental* agak terhad. Keadaan ini tidak mendatangkan banyak masalah kepada penganjur kerana bilangan penonton *accidental* yang datang pada hari kedua pementasan hanya sekitar 30 orang sahaja (Salbiah Nawi 2006a; Razali Yu 2006). Tanpa kehadiran pelajar-pelajar sekolah yang diundang oleh pihak penganjur, suasana panggung pada hari kedua pementasan sudah pasti lengang. Setelah kesemua penonton *integral* dan *accidental* mengambil tempat duduk, acara pementasan pun dimulakan.

Proses Pementasan

Secara keseluruhan, ritual serta acara yang dilakukan dalam proses pementasan “Bangsawan Sarawak” banyak menunjukkan persamaan dengan “Bangsawan Tanah Melayu”. Kebanyakan ritual dalam “Bangsawan Tanah Melayu” seperti membunyikan loceng, pengumuman oleh *program master*, lakonan, *extra turn* (tarian, nyanyian dan lawak jenaka) dan iringan muzik secara langsung masih dikekalkan dalam BSCSM. Manakala kesemua acara tambahan (ucapan rasmi sebelum pementasan dan hiburan selepas pementasan) yang diselitkan oleh penganjur Bangsawan 1980-an dalam pementasannya diketepikan oleh penganjur BSCSM. Satu-satunya kelainan yang ada pada pementasan BSCSM berbanding Bangsawan terdahulu ialah acara lakonan yang dipersembahkan^{xiv}. Dengan hal yang demikian, bahagian ini hanya membincangkan aspek lakonan BSCSM yang didapati berbeza dengan “Bangsawan Tanah Melayu”, “Bangsawan Kampung” dan Bangsawan 1980-an.

Lakonan

Faktor asas yang menjadikan lakonan BSCSM berbeza dengan Bangsawan terdahulu ialah penggunaan teks CSM yang bergenre tragedi^{xv}. Sepanjang sejarah pementasan Bangsawan di Sarawak, tauke-tauke Bangsawan lebih cenderung mementaskan cerita-cerita bergenre

melodrama^{xvi} atau tragi-komedi. Kedua-dua genre ini mengandungi aksi-aksi lucu yang dikemukakan oleh watak sampingan bagi tujuan meleraikan adegan-adegan tegang. Aksi-aksi lucu ini amat diminati oleh kebanyakan penonton Bangsawan kerana ia menghiburkan (Saniah Han 2002; Zainab Obel 2002; Maimunah Daud 2002; Laila Tambi 2005b). Semasa era pementasan Bangsawan 1980-an, misalnya, hampir seratus peratus pementasan teks Bangsawan adalah bergenre melodrama. Namun, MANTERA memilih untuk mementaskan teks CSM yang bergenre tragedi bagi memenuhi kehendaknya untuk mementaskan Bangsawan ala-Sarawak. Ini menyebabkan pementasan BSCSM sarat dengan aksi-aksi serius dengan penghujung cerita yang menyedihkan.

Tindakan penganjur memilih teks Bangsawan bergenre tragedi menimbulkan reaksi tidak senang dalam kalangan peminat dan penggiat teater tempatan yang terdedah kepada Bangsawan sebelumnya yang bergenre melodrama dan tragi-komedi. Beberapa reaksi negatif diluahkan secara terbuka dalam bentuk rencana di dada akhbar tempatan, Utusan Sarawak, selepas pementasan BSCSM (Utusan Sarawak 1 Januari 2004, m.s 6; Utusan Sarawak 20 Januari 2004, ms. 7; Utusan Sarawak 30 Januari 2004, ms. 6; Utusan Sarawak 30 Januari 2004, ms. Budaya Sastera; Utusan Sarawak 20 dan 24 Februari 2004, ms. 7). Rencana-rencana ini mempersoalkan tindakan MANTERA menggunakan teks moden yang mengakibatkan acara lakonan BSCSM berbeza daripada “Bangsawan Tanah Melayu”. Secara tidak langsung, rencana-rencana tersebut memaparkan rasa kurang senang dalam kalangan segelintir peminat “Bangsawan Kampung” dan Bangsawan 1980-an terhadap tindakan MANTERA yang sepatutnya memperjuangkan teater ini di Sarawak. Salah satu daripada kritikan yang dilemparkan kepada MANTERA berbunyi seperti berikut,

‘Lazimnya apabila disebut bangsawan, walaupun relatif subjektif tanggapan saya ini, tanggapan kebanyakan orang di Sarawak, baik kalangan yang pernah ‘membesar’ dalam seni persembahan bangsawan pada peringkat awalnya mahupun di kalangan generasi muda yang kurang terdedah dengan seni persembahan bangsawan (tetapi ada sedikit pengetahuan tentang bidang itu, khususnya yang diperolehi melalui pembacaan atau media), bangsawan itu ialah seni persembahan drama yang mengandungi unsur-unsur mitos, keajaiban, wira, wirawati (orang muda), alam kayangan, tasmat, kota bam, tirai-tirai yang pelbagai (setting), poet justice, extra turn dan sebagainya; berbeza dengan pandangan asas atau stereotaip mereka tentang teater atau drama moden.’ (Abang Patdeli 20 Januari 2004, ms. 7).

Selain perubahan terhadap genre Bangsawan, keputusan penganjur BSCSM untuk menggunakan teks dalam menjayakan acara lakonan menyebabkan teknik improvisasi yang menjadi komponen penting lakonan Bangsawan diketepikan. Para pelakon BSCSM menggunakan teknik lakonan moden yang terikat dengan teks dan bantuan pengarah. Aspek pembentukan watak dan kaedah lakonan dalam kalangan barisan pelakon BSCSM ini membuktikan bahawa budaya lakonan yang diamalkan dalam persembahan Bangsawan 1980-an diteruskan dalam persembahan “Bangsawan Sarawak”.

Kebergantungan pelakon kepada teks untuk menghafal dialog berpunca daripada kekurangan ilmu dan bakat lakonan. Keadaan ini menyebabkan hanya beberapa pelakon sahaja yang dapat menjiwai watak dengan baik, manakala majoriti pelakon kurang berjaya. Antara komen penonton terhadap lakonan BSCSM dalam akhbar tempatan adalah, ‘gabungan antara lakonan yang kuat, mantap dan menarik dengan lakonan yang kurang kuat dan kurang mantap’ (Zaini Ozea 24 Februari 2004; ms. 7). Rata-rata, pelakon amatir BSCSM tidak dapat menyampaikan psikologi watak dengan baik. Lakonan mereka lebih cenderung ke arah mengucapkan dialog yang dihafal semata-mata. Keadaan ini menyebabkan setiap watak seolah-olah berdiri sendiri tanpa interaksi yang baik dalam kalangan watak atas pentas. Kepincangan lakonan BSCSM ini menyebabkan keseluruhan acara lakonannya agak mendatar dan kurang menarik (Zaini Ozea 20 Februari 2004, ms. 7; Utusan Sarawak 24 Februari, ms. 7). Ini menyebabkan lakonan “Bangsawan Sarawak” kurang realistik dan sumbang berbanding Bangsawan terdahulu.

Selain genre yang berbeza dan penggunaan teknik hafalan, satu lagi perbezaan yang terdapat dalam lakonan BSCSM ialah jangkamasa lakonannya yang agak panjang. BSCSM dipersembahkan dalam sembilan babak yang berlatarkan suasana kampung Melayu, ruang dalam rumah pegawai Inggeris (Sir Waddell), ruang dalam rumah Melayu (Ahmad Zaidi) dan suasana bandar. Empat helai hiasan latar digunakan bagi menggambarkan suasana-suasana tersebut. Satu hiasan latar khusus yang tertulis perkataan “EXTRA TURN” turut digunakan dalam acara *extra turn* (Sulaiman Menthal 2006; Hazis Wahab 2007). Semasa pertukaran hiasan latar dan set, acara *extra turn* dipersembahkan agar penonton terus terhibur. Secara keseluruhan, proses pementasan sembilan babak BSCSM yang diselang-selikan dengan acara *extra turn* mengambil masa 3 jam tanpa sebarang waktu rehat (*intermission*). Setiap babak BSCSM yang mendatar dan lama, serta suasana persembahan yang *formal* menyebabkan kebanyakan penonton kurang selesa di ruang auditorium (Hazis Wahab 2008; Razali Yu 2006; Salbiah Nawawi 2007). Namun penganjur dan juga pelakon BSCSM seperti era persembahan Bangsawan 1980-an, tidak dapat berbuat sesuatu untuk memperbaiki keadaan tersebut kerana pementasannya amat terikat kepada teks. Suasana ini ternyata berbeza dengan “Bangsawan Tanah Melayu” dan “Bangsawan Kampung” yang acara lakonannya dapat dipendek atau dipanjangkan berdasarkan respon penonton. Hal ini juga membuktikan bahawa MANTERA kurang mengambil berat terhadap citarasa dan kehendak penonton apabila teater ini dipentaskan secara percuma.

Secara kesimpulan, acara lakonan BSCSM adalah yang paling menonjol kelainannya berbanding Bangsawan terdahulu yang lebih cenderung mementaskan cerita bergenre melodrama dan tragi-komedi. Kelainan ini berpunca daripada penggunaan teks drama moden bergenre tragedi oleh MANTERA. Tanpa pengetahuan yang mendalam mengenai persembahan Bangsawan di Sarawak dan juga sikap taksib untuk me”Sarawak”kan seni persembahan ini, MANTERA membuat keputusan yang akhirnya mencatitkan kesenian ini. Tindakan ini dipersoal dalam salah satu tulisan yang diterbitkan dalam akhbar tempatan,

“Dari segi naskah pula, adakah ciri khusus bangsawan Sarawak itu ialah ia bebas menggunakan naskah teater moden untuk ‘dibangsawankan’? Maksudnya, naskah teater moden dipentaskan dengan hanya ‘menempelkan’ sebahagian daripada unsur dominan dalam bangsawan seperti sekadar mengambil

unsur *extra turn* sahaja; lalu yang dipentaskan itu dinamai “Bangsawan Sarawak” (Utusan Sarawak 20 Januari 2004, ms. 7).

Peminat Bangsawan di Sarawak yang sebatu dengan penyulaman aksi-aksi lucu dalam plot cerita yang serius, kurang senang dengan BSCSM yang mengemukakan aksi serius sepenuhnya sepanjang pementasan. Bagi kebanyakan peminat dan penggiat Bangsawan di Sarawak lakonan BSCSM kurang sesuai digolongkan sebagai persembahan Bangsawan (Abang Padeli 2008; Saniah Zainuddin 2007; Kasim Daud 2006). Sehubungan itu, punca kelainan acara lakonan Bangsawan 2004 berbanding persembahan Bangsawan sebelumnya ialah tindakan MANTERA memilih teks drama CSM untuk dipentaskan sebagai “Bangsawan Sarawak”.

Proses Bersurai

Proses bersurai persembahan “Bangsawan Sarawak” bermula sebaik sahaja pengacara majlis membuat pengumuman mengenai berakhirnya pementasan pada hari tersebut. Terdapat sedikit kelainan dalam proses bersurai “Bangsawan Sarawak” berbanding Bangsawan terdahulu (kecuali Bangsawan 1980-an). Kelainan ini, walau bagaimanapun, hanya berlaku pada hari pertama pementasan yang dihadiri oleh penonton kehormat dan penonton istimewa. Pada hari tersebut, beberapa acara sampingan seperti acara bergambar dan jamuan ringan disediakan oleh pihak penganjur. Acara ini bertujuan semata-mata untuk meraikan tetamu kehormat dan tidak melibatkan penonton lain. Justeru, bahagian ini hanya membincangkan acara sampingan yang diselitkan pada hari pertama pementasan yang mana tidak ada dalam Bangsawan terdahulu.

KESIMPULAN

Perbincangan mengenai persembahan “Bangsawan Sarawak” dalam Bab ini menunjukkan bahawa faktor dalaman hanya membawa perubahan yang bersifat minimal terhadap seni persembahan ini. Walaupun faktor dalaman mempengaruhi beberapa elemen dalam *production mode* “Bangsawan Sarawak”, ia tidak membawa perubahan yang signifikan dalam proses persembahan teater ini. Pada dasarnya, “Bangsawan Sarawak” tetap mempunyai banyak persamaan dengan “Bangsawan Tanah Melayu” walaupun bentuk asal cerita-cerita Bangsawan (genre melodrama dan tragi-komedi; dan latar golongan raja, aristokrat, dewa-dewa dan jin) diketepikan. Acara-acara asas proses pementasan “Bangsawan Tanah Melayu” seperti lakonan, *extra turn*, pengumuman oleh *program master* dan iringan musik secara lansung tetap diteruskan dalam persembahannya. Sehubungan itu, tindakan MANTERA mendakwa “Bangsawan Sarawak” berbeza daripada “Bangsawan Tanah Melayu” dengan hanya satu sahaja perbezaan (tirai *extra turn*) adalah sesuatu yang tidak wajar. MANTERA terdorong untuk “mengasingkan” persembahan Bangsawan dalam kalangan masyarakat tempatan di Sarawak daripada persembahan “Bangsawan Tanah Melayu” atas sebab sentimen nasionalisme negeri yang ada pada pemimpin kumpulan teater ini dan juga kerajaan negeri. Jangka hayat “Bangsawan Sarawak” sukar diramal kerana setakat ini ia hanya dipentaskan sekali sahaja. Ia mungkin terus diangkat oleh penggiat teater tempatan sebagai sebuah seni persembahan yang unik bagi masyarakat Sarawak atau ia mungkin terkubur dek kritikan mereka yang arif mengenai persembahan Bangsawan. Apapun kesudahan yang bakal dialami oleh “Bangsawan Sarawak”, Bab ini bersama Bab-bab sebelumnya telah membuktikan betapa fleksebilnya persembahan Bangsawan yang secara berterusan mengalami beberapa perubahan di Sarawak sejak kedatangannya pada 1914.

Persembahan teater ini terpaksa disesuaikan dengan pelbagai perubahan faktor persekitaran mahupun faktor dalaman di negeri ini. Fleksibiliti inilah yang mendorong Bangsawan terus dipentaskan di Sarawak sehingga 2004 walaupun pada kekerapan yang semakin menurun.

PENGHARGAAN

Kertas kerja ini dihasilkan melalui penyelidikan bertajuk, “Warisan Persembahan Bangsawan di Sarawak”, dana Geran Galakan Penyelidik Muda UKM (GGPM-2016-024).

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ⁱ MTNS ditubuhkan pada pertengahan 1989 dan kemudiannya didaftarkan pada 12 Ogos 1992. Penubuhan MTNS adalah sebagai respon kepada saranan TEMA agar setiap negeri menubuhkan majlis teater mereka sendiri pada 1987. Ahli jawatankuasa MTNS terdiri daripada pegawai-pegawai tinggi kerajaan negeri Sarawak dan aktivis teater Kuching seperti Taha Ariffin, Zaini Ozea, Saiee Dris, Kameri Affandi dan Mohd Radzy Mohd Nor (Faisal Tehrani 2001; Jabatan Pendaftaran Pertubuhan Negeri Sarawak). MTNS tidak menghadkan aktivitinya kepada kegiatan teater semata-mata. Sebaliknya, ia turut menggalakkan pelbagai kegiatan seni persembahan lain seperti bacaan puisi, tarian dan lawak jenaka (Saei Driss 2005). Sejak penubuhan MTNS hingga pembatalan pendaftarannya pada 1999, ia dianggotai oleh enam pertubuhan kebudayaan dari seluruh Sarawak dan individu-individu yang meminati pelbagai bidang kesenian (Jabatan Pendaftaran Pertubuhan Negeri Sarawak, Mei 2006).

ⁱⁱ Adi Badiozaman Tuah (Datuk Dr.) merupakan antara penggiat teater Sarawak yang mengasaskan RUSDA pada lewat 1960-an (Jabatan Pendaftaran Pertubuhan Negeri Sarawak). Beliau adalah seorang aktivis teater di Sarawak yang aktif dalam penulisan skrip pentas, pengarahan dan lakonan. Sewaktu pementasan BSCSM, Adi memegang jawatan sebagai Pengetua Maktab PBL (2001-2003).

ⁱⁱⁱ Antara kumpulan teater yang berdaftar di Kuching ialah Ngoncong, Kias Kasturi, Sanggar Teater Akar, Sanggar Kreatif Production, Persatuan Seni Persembahan Sifar, Grup Teater House, Persatuan Teater SEDAR dan Saramart Sdn. Bhd. (Hasnizam Osman 2008; Mohd Rozaidi Siaw Abdullah 2008; Mohamad Hassan 2008).

^{iv} Anggaran perbelanjaan setiap persembahan adalah lebih kurang RM2500-3000. Peruntukan bagi mengadakan persembahan diperolehi daripada agensi seperti DBP, JKBS dan KPS (Hazis Wahab 2008; Sabtuyah Bolhi 2008).

^v Sejak pertandingan drama tahunan anjuran KKKSM diperkenalkan pada 1991, pertandingan ini disertai oleh kumpulan-kumpulan teater dari Bahagian Pertama hingga Bahagian Keenam Sarawak. Namun sejak 1998 hanya kumpulan-kumpulan teater di Kuching sahaja terus menunjukkan minat

menyertai pertandingan ini. Secara purata, sembilan buah kumpulan teater dari Kuching, samada yang berdaftar ataupun sebaliknya, menyertai pertandingan ini (Hanizam Osman 2008; Mohamad Hassan 2008).

^{vi} Abdul Taib Mahmud dipilih sebagai Tokoh Budayawan Sarawak disebabkan oleh sumbangan beliau dalam pelbagai aktiviti kesenian di Sarawak. Antara aktiviti kesenian yang mendapat sokongan beliau ialah Simposium Budaya Sarawak, pertandingan lagu-lagu P. Ramlee di peringkat negeri dan kebangsaan, Yayasan Budaya Melayu Sarawak, pertandingan Bintang Kecil dan pertandingan teater di peringkat maktab-maktab perguruan Sarawak (Utusan Sarawak 20 November 2000, ms. 1). Anugerah Budayawan ini diilhamkan oleh Bahagian Kebudayaan, KPSU Sarawak. Ia disampaikan kepada Ketua Menteri oleh Tuan Yang Terutama Negeri Sarawak pada majlis yang dinamakan ‘Malam 1001 Bintang’, di Stadium Perpaduan, Petra Jaya Kuching (Sharkawi Amit 2006b; Utusan Sarawak 20 November 2000).

^{vii} Walaupun pertandingan drama di peringkat sekolah menengah di Sarawak diadakan sebelum tahun 2000, ia hanya menjadi lebih meriah selepas menerima sokongan daripada KPSU atas arahan Ketua Menteri Sarawak. Acara tahunan ini dibahagikan kepada pertandingan drama Bahasa Inggeris dan Bahasa Melayu (Abdillah Untung 2005; Sharkawi Amit 2006b).

^{viii} Sejak tahun 2000, KPSU memperuntukkan dana sejumlah lebih kurang RM200,000 untuk menganjurkan pertandingan drama Bahasa Inggeris dan Bahasa Melayu di seluruh Sarawak (Sharkawi Amit 2006b).

^{ix} Pesta Drama Piala Ketua Menteri Sarawak adalah cadangan Ketua Menteri sendiri yang menggesa agar pertandingan drama diadakan antara maktab-maktab perguruan seluruh Sarawak. Gesaan ini disuarakan beliau pada perasmian Konvokesyen Ke-50 MPBL pada 1999. Menurut Ketua Menteri, aktiviti drama dapat mendedahkan generasi muda dengan cara hidup bermasyarakat yang utuh dengan nilai-nilai kekeluargaan yang tinggi. Sehubungan itu, beliau mengarahkan agar sejumlah RM100,000 disalurkan setiap tahun bagi menganjurkan pertandingan ini. Susulan itu, pertandingan drama antara maktab-maktab perguruan seluruh Sarawak diadakan buat ulung kalinya pada 2000. Pada waktu itu, sebanyak empat buah maktab perguruan layak mengambil bahagian dalam pertandingan tersebut iaitu, MPBL, Maktab Perguruan Sarawak (Miri), Maktab Perguruan Rajang (Bintangor) dan Maktab Perguruan Tun Abdul Razak (Samarahan) (MPBL 2002: 1-2). Penulis dilantik sebagai salah seorang panel juri bagi pertandingan ini dari tahun 2000 sehingga 2002.

^x Penulis turut menghadiri majlis ini sebagai Ketua Panel Penilai Pertandingan Drama Piala Ketua Menteri Sarawak Antara Maktab-Maktab Perguruan Seluruh Sarawak.

^{xi} Format pementasan bangsawan 1980-an masih kekal dengan program master, *extra turn*, babak, lagu Tarik nasib dan tasmat. Namun bangsawan pada tahun 1980-an telah hilang nilai komersialnya disebabkan ia mula dianjurkan sepenuhnya oleh kerajaan tanpa sebarang bayaran masuk.

^{xii} Dua orang ahli jawatankuasa MANTERA yang juga merupakan pegawai kerajaan ialah Sharkawi Amit (Pegawai Kebudayaan KPSU) dan Abdillah Untung (Penolong Pegawai Kebudayaan (Teater) KPSU).

^{xiii} Bengkel lakonan Bangsawan secara intensif dikendalikan oleh A.B.Nor dan Ahmad Beduwi Narawi. Kedua-dua fasilitator ini dipilih berdasarkan pengalaman dan ilmu persembahan yang ada pada mereka. Bengkel ini dibuka kepada semua penggiat teater sekitar Kuching yang berminat untuk menyertai persembahan Bangsawan anjuran MANTERA.

^{xiv} Pemilihan cerita “Bangsawan Sarawak” menjadi topik yang kerap dipersoalkan oleh pemerhati teater sekitar Kuching. Beberapa artikel berhubung perkara ini sering diutarakan dalam akhbar tempatan sebelum dan selepas persembahan BSCSM. Antara tajuk artikel-artikel tersebut ialah *Prebiu Bangsawan Cucu Sharif Masahor: Ahmad Zaidi di Auditorium Tun Ahmad Zaidi Aduce; Bangsawan Sarawak: Suatu Pencarian Dari Segi Konsep; Pelbagai Pertanyaan Dalam Teater Cucu Sharif Masahor; Bezanya Pada Tirai Extra Turn; dan Cucu Sharif Masahor: Perjuangan Dalam Ahmad Zaidi* (Utusan Sarawak 1 Januari 2004; Utusan Sarawak 20 Januari 2004; Utusan Sarawak 30 Januari 2004; Utusan Sarawak 30 Januari 2004; Budaya Sastera; Utusan Sarawak 20 dan 24 Februari 2004).

^{xv} Lazimnya, cerita yang bergenre tragedi mengemukakan aksi-aksi atau peristiwa yang bersifat serius. Penonton yang menyaksikan cerita sebegini akan mengalami perasaan bimbang dan simpati

terhadap perjuangan dan kepayahan watak protagonis sepanjang plotnya. Protagonisnya pula merupakan satu watak yang memiliki sifat kepewiraan. Lazimnya protagonis terdiri daripada golongan atasan yang hidup dalam kalangan masyarakat umum (Hatlen 1962, ms. 70-73).

^{xvi} Tiga genre asas teks drama ialah melodrama, tragedi dan komedi. Genre melodrama mengemukakan aksi-aksi serius oleh watak protagonis yang disulami aksi lucu oleh watak-watak pembantu. Genre ini bertujuan untuk mencari perlepasan daripada realiti kehidupan. Penonton terdorong untuk merasai perasaan suspen, simpati, risau dan bimbang terhadap watak protagonisnya sepanjang cerita, manakala perasaan tidak senang dan benci dirasakan terhadap antagonisnya. Cerita melodrama wajib diakhiri dengan penyelesaian yang membahagiakan (Hatlen 1962, ms. 86).

Meningkatkan Kesejahteraan Mangsa Bencana Banjir di Malaysia: Kajian Analisis Resiliensi

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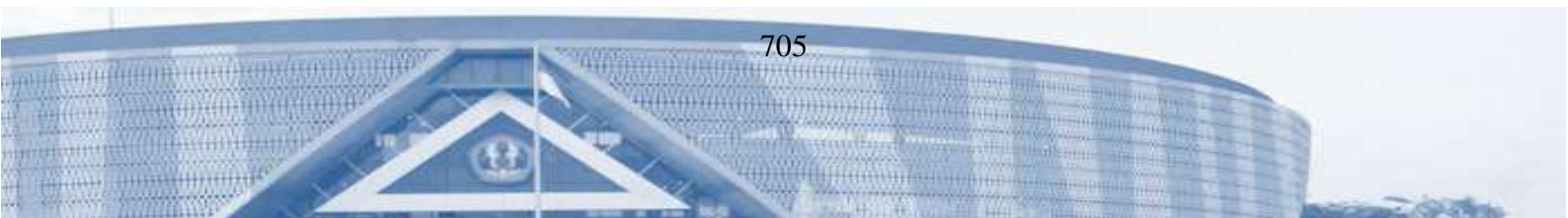
ABSTRAK

Bencana banjir adalah sesuatu keadaan yang amat menekankan kerana ia dianggap sebagai situasi krisis. Dalam kebanyakan situasi bencana tidak kira sebesar mana kecederaan atau kehilangan yang dirasai, semua mangsa yang terlibat akan merasa tertekan, bimbang dan risau dengan apa yang berlaku, dan ini telah menjejaskan kesejahteraan hidup mereka selepas kejadian bencana banjir. Lebih membimbangkan, tanpa bantuan dan sokongan yang sewajarnya, mangsa akan mengalami kesukaran dari aspek psikososial untuk bangkit membina kehidupan baru selepas banjir. Oleh itu, satu kajian telah dijalankan ke atas 28 orang mangsa bencana banjir yang mengalami kemusnahan rumah dan harta benda secara total akibat banjir besar yang melanda negeri Kelantan, Malaysia pada 2014. Terdapat sebelas masalah yang dikenal pasti mengganggu responden untuk bangkit selepas banjir. Selain itu, empat elemen resiliensi yang dianalisis oleh pengkaji iaitu melibatkan aspek kecekapan sendiri, daya tindak, semangat kemasyarakatan dan sokongan sosial yang wujud dalam komuniti mangsa banjir yang akan diperjelaskan secara terperinci. Kajian ini menggunakan *interpretivism* atau *social constructionism* sebagai falsafah kajian di mana reka bentuk yang digunakan adalah fenomenologi. Pengkaji turut menggunakan pendekatan induktif bagi kajian ini. Pemilihan responden adalah berdasarkan pensampelan bertujuan dan temu bual mendalam telah dijalankan ke atas kesemua responden secara berasingan. Data yang diperolehi seterusnya dianalisis menggunakan analisis tema. Secara keseluruhannya kajian ini diharap dapat meningkatkan kefungsi mangsa banjir yang terjejas akibat bencana banjir supaya kembali berfungsi dalam masyarakat secara positif serta mempunyai resiliensi iaitu daya tahan yang tinggi untuk berhadapan dengan situasi bencana pada masa hadapan dan seterusnya dapat meningkatkan kesejahteraan hidup mangsa banjir di Malaysia secara amnya.

Keywords: Bencana banjir, resiliensi, mangsa banjir

PENGENALAN

Merujuk kepada Coppola (2007), bencana adalah kejadian fizikal yang boleh menyebabkan kehilangan nyawa, kecederaan fizikal, kerosakan harta benda, kerosakan infrastruktur, kemusnahan hasil tanaman dan alam sekitar. Malah Strategi Antarabangsa bagi Pengurangan Bencana Pertubuhan Bangsa-bangsa Bersatu (*United Nation International Strategic Disasters Reduction UNISDR*, 2009) juga mendefinisikan bencana sebagai gangguan kritikal terhadap kefungsi masyarakat, menyebabkan kematian, kehilangan harta benda dan kemusnahan alam sekitar dan ianya menyebabkan individu dan masyarakat tidak dapat menggunakan sumber sedia ada untuk menghadapi situasi kritikal yang berlaku. Manakala Arahan Majlis Keselamatan Negara (MKN) No. 20 mendefinisikan bencana sebagai sesuatu kejadian yang berlaku secara mengejut, bersifat kompleks dan ia mengakibatkan kehilangan nyawa, kemusnahan kepada harta benda, dan alam sekitar serta menjejaskan aktiviti masyarakat setempat. Kejadian ini memerlukan pengendalian yang melibatkan sumber, peralatan dan tenaga manusia yang ektensif daripada pelbagai agensi serta penyelarasan yang berkesan di mana kemungkinan memerlukan tindakan yang kompleks dan jangkamasa yang panjang (Majlis Keselamatan Negara, 2013).



Secara geografinya Malaysia terletak di luar lingkaran api pasifik dan hal ini menyebabkan Malaysia bebas daripada kerosakan dan kemusnahan teruk akibat bencana alam seperti gempa bumi, ribut taufan dan gunung berapi. Walau bagaimanapun merujuk kepada Jabatan Ramalan Kaji Cuaca Malaysia, banjir berlaku hampir setiap tahun sewaktu musim terkujuh akibat hujan lebat antara bulan November hingga Mac (Wan Hassan, Subramaniam & Yap, 2012). Menurut Wan Nik (2015), hampir setiap tahun, negeri Kelantan akan mengalami banjir disebabkan oleh bentuk muka bumi dan faktor cuaca di mana berlaku peralihan Angin Monsun Timur Laut. Walaupun begitu, kejadian bencana banjir pada Disember 2014 di Negeri Kelantan adalah di luar jangkaan sama sekali sehingga diisytihar sebagai antara negeri yang terburuk dilanda banjir pada ketika itu. Malah peristiwa banjir yang digelar 'Bah Kuning' itu juga telah mencatatkan sejarah sebagai banjir terbesar dan terburuk di negeri tersebut selepas 'Bah Merah 1967' (Wan Nik, 2015). Banjir yang berlaku ternyata mengganggu kesejahteraan kehidupan serta menyebabkan kesan psikologi dan emosi yang membimbangkan. Merujuk kepada Quaranteli (1998) bencana adalah sesuatu keadaan yang amat menekankan kerana ia dianggap sebagai situasi krisis. Konflik juga dikaitkan dengan bencana kerana persaingan sering berlaku untuk mendapatkan sumber yang terhad (Miller, 2003).

Dalam peristiwa bencana banjir Disember 2014, hampir kesemua jajahan di Kelantan terjejas teruk sehingga memaksa lebih 120,000 orang mangsa dipindahkan ke pusat pemindahan. Dilaporkan seramai 11 orang terkorban manakala anggaran 2374 rumah musnah sepenuhnya di samping kemusnahan alam sekitar, kerosakan bangunan dan aset kerajaan dan infrastruktur termasuk kerosakan jalan darat, cerun dan tanah runtuh serta jambatan, landasan dan stesen kereta api yang tenggelam dan hanyut. Kesan daripada bencana banjir tersebut, kerajaan terpaksa menanggung kerosakan dan kerugian yang dianggarkan melebihi 1 bilion Ringgit Malaysia (Unit Perancang Ekonomi Negeri Kelantan, 2015). Selain membangunkan semula kawasan yang terjejas teruk akibat banjir yang berlaku, antara cabaran yang perlu diberi perhatian adalah mengembalikan keyakinan masyarakat untuk bangun dan pulih semula terutama mereka yang kehilangan rumah dan harta benda secara total kesan daripada bencana banjir yang berlaku.

Di fahamkan selain daripada kehilangan rumah dan harta benda akibat bencana banjir Disember 2014, mangsa banjir juga berdepan dengan masalah kemurungan dan trauma akibat kejadian yang menimpa diri mereka. Fakta yang diperoleh daripada intervensi krisis dan sokongan psikologi yang dijalankan oleh Jabatan Kebajikan Masyarakat Malaysia (JKMM) mendapati seramai 14,995 orang kanak-kanak serta 289 orang dewasa di kesan mengalami kemurungan dan trauma kesan daripada kejadian bencana banjir tersebut (Rohani, 2015). Dalam kebanyakan situasi bencana, tidak kira sebesar mana kecederaan atau kehilangan yang dirasai, semua mangsa yang terlibat akan merasa tertekan, bimbang dan risau dengan apa yang berlaku ke atas diri mereka. Malah merasakan seolah-olah kehidupan mereka telah dimusnahkan dan masa depan mereka kabur tanpa arah tujuan (Landau, Mittal & Wieling, 2008). Mereka mendapati diri mereka sudah kehilangan tempat tinggal dan hilang punca pendapatan serta hilang sokongan sosial. Malah kehilangan dan penderitaan emosi yang dialami oleh mangsa banjir juga boleh mengundang kepada tekanan emosi dan masalah psikologikal yang boleh mengganggu resiliensi atau daya tahan seseorang individu untuk bangkit membina kehidupan baru selepas banjir (Brave & Maria, 2000).

Memandangkan mangsa banjir mengalami kehilangan harta benda secara total, pasti wujud pelbagai masalah dan keperluan yang perlu difahami dan diselami. Oleh itu, kajian ini ingin memahami masalah dan keperluan mangsa banjir yang mengalami kehilangan harta benda serta melihat kepada daya tahan (*resilience*) dari aspek kecekapan sendiri, daya tindak, ciri komuniti dan sokongan sosial yang wujud ketika mereka menghadapi situasi krisis selepas banjir. Di akhir kajian ini, pengkaji berharap dapat mencadangkan intervensi berasaskan komuniti berdaya tahan (*resilience*) bagi membantu mangsa banjir mencapai kefungsi dan kesejahteraan fizikal dan psikososial selepas bencana banjir.

METODOLOGI

Bagi menjalankan kajian ini, berikut merupakan ringkasan metodologi kajian yang digunakan:

Jadual 1. Rumusan Metodologi Kajian

Kaedah kajian	Kajian Kualitatif
Falsafah kajian	Interpretivism atau social constructionism
Reka bentuk kajian	Fenomenologi
Pendekatan kajian	Induktif
Persampelan kajian	Persampelan bertujuan
Bilangan responden	28 orang
Teknik pengumpulan data	Temu bual mendalam Pemerhatian Analisis dokumen
Instrumen kajian	Panduan soalan (semi struktur) Perakam suara Buku nota lapangan Pengkaji
Analisis kajian	Analisis tema

DAPATAN KAJIAN DAN PERBINCANGAN

Hasil dapatan kajian akan diterangkan secara berasingan berdasarkan (a) demografi responden kajian, dan keduanya (b) masalah yang dihadapi oleh responden selepas bencana banjir yang mengganggu keupayaan daya tahan (resiliensi) mereka untuk bangkit membina kehidupan baru selepas bencana banjir Dismeber 2014 di Kelantan akan dibincangkan.

(a) Demografi responden kajian

Jadual 2. Demografi responden kajian

(R)	Jantina	Umur	Bangsa	Status Perkahwinan	Tahap Pendidikan
1	Perempuan	63	Melayu	Berkahwin	Tidak bersekolah
2	Lelaki	77	Cina	Isteri meninggal	Darjah enam
3	Perempuan	40	Melayu	Berkahwin	Darjah enam
4	Perempuan	91	Melayu	Bercerai	Tidak bersekolah
5	Lelaki	45	Melayu	Berkahwin	Tingkatan tiga
6	Lelaki	41	Melayu	Berkahwin	Tingkatan lima
7	Perempuan	29	Melayu	Berkahwin	Tingkatan lima
8	Perempuan	51	Melayu	Berkahwin	Darjah enam
9	Lelaki	66	Melayu	Berkahwin	Darjah lima
10	Perempuan	47	Melayu	Berkahwin	Tingkatan tiga
11	Perempuan	42	Melayu	Bercerai	Tingkatan lima
12	Lelaki	54	Cina	Tidak berkahwin	Tingkatan lima
13	Lelaki	49	Melayu	Berkahwin	Tingkatan lima
14	Perempuan	48	Melayu	Bercerai	Tingkatan lima
15	Lelaki	51	Melayu	Berkahwin	Tingkatan tiga
16	Lelaki	56	Melayu	Berkahwin	Tingkatan lima
17	Perempuan	47	Melayu	Bercerai	Tingkatan lima
18	Perempuan	40	Melayu	Berkahwin	Tingkatan lima
19	Lelaki	24	Melayu	Berkahwin	Tingkatan lima
20	Perempuan	44	Melayu	Berkahwin	Tingkatan tiga
21	Lelaki	45	Melayu	Berkahwin	Tingkatan lima
22	Perempuan	36	Melayu	Berkahwin	Tingkatan lima
23	Perempuan	47	Melayu	Suami meninggal	Tidak bersekolah
24	Lelaki	36	Melayu	Berkahwin	Tingkatan tiga
25	Lelaki	54	Melayu	Berkahwin	Tingkatan tiga
26	Perempuan	30	Melayu	Berkahwin	Tingkatan lima
27	Perempuan	42	Melayu	Suami meninggal	Tingkatan lima
28	Perempuan	37	Melayu	Berkahwin	Darjah enam

Kajian ini melibatkan 28 orang mangsa banjir yang mengalami kemusnahan harta benda secara total akibat bencana banjir Disember 2014 di negeri Kelantan. Terdapat 16 orang responden perempuan dan 12 orang responden lelaki mengambil bahagian dalam kajian ini. Daripada temu bual dan pemerhatian yang dijalankan oleh pengkaji, responden perempuan dilihat mengalami kesan yang lebih buruk berbanding lelaki dari segi tekanan yang dialami akibat daripada bencana banjir yang berlaku. Ini dilihat dari segi cara mereka melihat dan menerima perkara yang berlaku. Responden lelaki tidak suka memikirkan masalah dan mereka enggan membebankan diri mereka dengan pelbagai masalah terutamanya perkara remeh. Berbeza dengan cara wanita yang lebih kompleks dalam berfikir dan menganggap bencana banjir yang berlaku sebagai sesuatu yang amat membebankan kerana memikirkan banyak perkara yang perlu dilakukan dan diselesaikan terutamanya apabila kehilangan rumah akibat banjir yang berlaku. Menurut Matud (2004), hasil daripada kajian yang dilakukan olehnya mendapati hampir separuh daripada peristiwa tekanan yang disenaraikan oleh wanita dan lelaki adalah berbeza. Wanita lebih kerap melaporkan masalah yang berkaitan kesihatan, keluarga dan peristiwa yang dialami oleh orang lain dalam persekitaran mereka. Manakala

lelaki pula cenderung melaporkan masalah berkaitan dengan kewangan dan kerja. Lelaki juga menggunakan pendekatan *problem focused coping* yang menjurus kepada penyelesaian punca permasalahan yang dihadapi manakala wanita lebih cenderung menggunakan *emotional focused coping* di mana mengambil kira elemen emosi dalam menyelesaikan masalah yang dihadapi (Billings & Moos, 1984; Endler & Parker, 1990; Ptacek, Smith, & Dodge, 1994). Oleh itu, daripada kajian ini, wanita dilihat mengalami kesan lebih buruk dari segi psikologikal akibat bencana banjir berbanding lelaki. Majoriti responden yang terlibat dalam kajian ini adalah responden Melayu iaitu seramai 26 orang diikuti dengan responden Cina seramai dua orang. Responden yang terlibat dalam kajian ini merupakan golongan yang berumur dalam lingkungan 24 sehingga 91 tahun. Responden 19 (R19), merupakan responden yang paling muda iaitu berumur 24 tahun, manakala R4 merupakan responden yang tertua iaitu berumur 91 tahun.

Selain daripada itu, majoriti responden yang terlibat dalam kajian ini mempunyai status sudah berkahwin iaitu seramai 20 orang responden. Empat orang responden bercerai manakala tiga orang responden telah kematian pasangan masing-masing. Hanya seorang responden yang terlibat dalam kajian ini tidak berkahwin. Daripada pemerhatian pengkaji, responden lelaki yang mempunyai status berkahwin mampu menghadapi bencana lebih baik berbanding lelaki yang tidak berkahwin. Ini adalah kerana berdasarkan perkongsian responden melalui temu bual yang dijalankan responden yang berkahwin, mengakui mereka mempunyai tanggungjawab dan komitmen terhadap pasangan, anak dan keluarga dan ini membuatkan mereka segera bangkit dan meneruskan kehidupan berbanding lelaki bujang yang merasakan kehidupan mereka sudah tidak bermakna setelah kehilangan segala-galanya ditambah pula tidak mempunyai sokongan emosi dan sosial daripada pasangan kerana tidak berkahwin. Ini selari dengan apa yang dikatakan oleh Siti Hajar, Jamiah, Haslinda dan Turiman (2016) di mana, individu yang merasakan diri mereka mempunyai hubungan yang selamat dan mendapat sokongan sosial yang tinggi daripada keluarga menunjukkan daya tahan yang tinggi dan mempunyai tahap kebimbangan dan kemurungan yang rendah apabila berhadapan dengan situasi berisiko.

Manakala bagi wanita yang berstatus ibu tunggal, mereka dilihat mengalami banyak masalah yang memerlukan bantuan dan sokongan kesan daripada banjir yang berlaku. Ia dipersetujui oleh Crosier, Butterworth dan Rodgers (2007), yang menyatakan kesusahan hidup yang dialami oleh ibu tunggal menyebabkan mereka mengalami ketidakupayaan mental dan masalah kewangan yang tinggi selepas berlakunya situasi kritikal seperti bencana. Menurut Joan (2006), ibu tunggal berisiko mengalami kecelaruan psikologi disebabkan oleh kemiskinan, kesukaran hidup serta tekanan peranan dan tanggungjawab yang terpaksa dipikul. Selain itu, ibu tunggal yang terlibat dalam kajian ini juga dikaitkan dengan kurang mendapat sokongan sosial daripada keluarga dan masyarakat sekeliling disebabkan oleh isu stigma dan status mereka sebagai ibu tunggal. Perkara yang sama turut dipersetujui oleh Crosier, Butterworth dan Rodgers (2007).

Majoriti responden dalam kajian ini mendapat pendidikan di sekolah menengah, lima orang responden mendapat pendidikan sehingga sekolah rendah dan tiga orang responden tidak pernah bersekolah disebabkan oleh kesempitan hidup. Ini bermakna responden yang terlibat dalam kajian ini tidak mempunyai latar belakang pendidikan yang tinggi. Menurut Yogi (2009), kebanyakan penduduk setinggan tidak mempunyai pendidikan formal, dan berpendidikan sekolah rendah. Malah terdapat penduduk setinggan yang buta huruf dan tidak boleh membaca mengakibatkan mereka terpinggir dari sektor pekerjaan. Oleh itu dari segi

pekerjaan, kebanyakan responden bekerja sendiri dengan memperoleh pendapatan yang tidak tetap seperti menoreh getah, menjahit tempahan baju serta menjalankan perniagaan sendiri seperti membuka kedai runcit, bengkel kereta, kedai perabot, gerai makan, pengusaha kantin sekolah serta menjual kuih-muih dan minuman. Ada juga dalam kalangan responden kajian yang menerima pendapatan bulanan atau menerima upah seperti tukang kebun sekolah, pekerja kontraktor, pembantu kedai makan, pembantu kantin sekolah, pembantu rumah dan *housekeeping* di hotel budget. Dapatan kajian ini selari dengan kajian yang dijalankan oleh Salhah, Sapora, Husni dan Zulkepli (2015), di mana kebanyakan mangsa banjir terdiri daripada mereka yang berpendapatan rendah disebabkan mereka tinggal di kawasan kampung dan bandar kecil di mana rata-rata penduduknya mempunyai latar belakang pendidikan yang rendah.

Majoriti responden iaitu 25 orang tinggal di rumah yang dibina sendiri dan hanya tiga orang responden sahaja yang tinggal di rumah sewa. Walau bagaimanapun, daripada 25 orang responden, hanya enam orang responden sahaja yang membina rumah di atas tanah milik mereka sendiri atau milik keluarga yang mempunyai geran tanah yang sah. Manakala 19 orang responden yang lain membina rumah di atas tanah bukan milik mereka atau dengan erti kata lain membina rumah di atas tanah yang tidak mempunyai pemilikan geran yang sah iaitu 11 orang responden membina rumah di atas tanah rizab sungai, tiga orang responden membina rumah di atas rizab kereta api, dua orang responden membina rumah di atas tanah rizab kerajaan, dua orang responden membina rumah di atas tanah yang di sewa dan seorang responden membina rumah di atas tanah yang diragui pemilikannya. Menurut Kanun Tanah Negara (KTN) 1965 di bawah seksyen 425(1)(a) menegaskan bahawa penerokaan atau pendudukan atau pembinaan bangunan di atas tanah hak pihak lain (kerajaan, rizab kerajaan, tanah agensi kerajaan, tanah komuniti, tanah persendirian atau lain-lain) secara haram adalah tidak sah di sisi undang-undang. Manakala merujuk kepada Ordinan Darurat (Kuasa-Kuasa Perlu) 1969 yang kemudiannya digantikan dengan Akta Darurat (Kuasa-Kuasa Perlu) 1979, dalam peraturan 3 menaekrifkan rumah setinggan bermaksud apa-apa rumah atau bangunan yang dibina tanpa sebarang pelan yang diluluskan oleh pihak berkuasa tempatan. Ini bermakna mangsa banjir yang mendirikan atau membina bangunan seperti rumah tanpa kebenaran adalah dilarang. Oleh itu, majoriti daripada responden yang terlibat dalam kajian ini yang terdiri daripada penduduk setinggan.

(b) Masalah yang dihadapi oleh responden selepas banjir

Bahagian yang kedua ini, akan membincangkan masalah-masalah yang dihadapi oleh responden sehingga menyukarkan mereka untuk bangkit memulakan kehidupan baru selepas banjir. Hasil kajian mendapati terdapat enam masalah utama yang diketengahkan oleh responden kajian iaitu kemusnahan rumah dan harta benda, masalah kewangan dan hilang sumber pendapatan, masalah psikologikal, masalah kesihatan responden atau ahli keluarga, masalah dengan wakil penduduk atau ketua komuniti dan masalah peribadi dengan ahli keluarga atau jiran tetangga.

(i) Kemusnahan rumah dan harta benda.

Kesemua 28 orang responden yang terlibat dalam kajian ini mengalami kemusnahan rumah dan harta benda secara total (*total lost*) akibat bencana banjir yang berlaku. Ini bermakna mereka kehilangan tempat tinggal atau tempat berlindung. Dalam Teori Hierarki Keperluan Maslow, rumah merupakan keperluan keselamatan yang diperlukan oleh setiap individu untuk berlindung daripada hujan dan panas serta melindungi diri daripada persekitaran yang

tidak selamat. Malah ada responden yang mengaku tinggal sehelai sepinggang kesan daripada banjir yang berlaku. Menurut Wong dan Zhao (2001), tahap kebinasaan akibat bencana banjir bergantung kepada tahap magnitud banjir dan kerentanan (*vulnerability*) penempatan manusia itu sendiri. Melalui pemerhatian pengkaji kebanyakan responden yang terlibat dengan kajian ini adalah penduduk setinggan yang membina rumah di tepi atau berhampiran dengan sungai di mana kawasan tersebut di anggap terdedah kepada risiko banjir. Ini selari dengan apa yang dinyatakan oleh Chan (1995), di mana dianggarkan 3.5 million penduduk Malaysia tinggal di dataran banjir dan kawasan yang terdedah kepada risiko banjir. Malah angka tersebut di jangka terus meningkat disebabkan oleh penghijrahan dari luar bandar ke bandar, ketidakmampuan dan kemiskinan serta faktor lain yang dijangka memburukkan lagi pencerobohan ke atas kawasan dataran banjir. Walau bagaimanapun, kesemua responden yang terlibat mengaku kehidupan mereka selepas banjir dirasakan semakin sukar terutamanya apabila kehilangan tempat berlindung. Oleh itu, IFRC (2008) mencadangkan dalam piramid intervensi, antara perkhidmatan asas yang perlu disediakan kepada mangsa bencana adalah perlindungan dan penempatan yang selamat.

(ii) Masalah kewangan dan sumber pendapatan terjejas.

Majoriti responden dalam kajian ini telah kehilangan sumber pendapatan dan mengalami masalah kewangan kesan daripada bencana banjir yang berlaku. Ada yang mengaku pendapatan yang diperolehi terjejas selepas banjir. Ini selari dengan kenyataan Wong dan Zhao (2001) di mana penurunan pendapatan adalah antara kesan banjir yang dialami oleh kebanyakan mangsa banjir sepertimana kajian yang dijalankan olehnya mendapati 98.1 peratus sampel kajiannya mengaku mengalami penurunan pendapatan kesan daripada bencana banjir yang berlaku di Beijing, Guangdong, China. Ini disokong oleh Morrow dan Peacock (1997) di mana mangsa banjir yang mempunyai pendapatan yang rendah akan mengalami kesan yang lebih teruk selepas bencana. Malah ia juga selari dengan kajian yang dijalankan oleh Sundet dan Mermelstein (1996) ke atas lapan komuniti yang mengalami banjir Midwest di Amerika Syarikat tentang analisis hubungan antara ciri komuniti dengan kelangsungan hidup dan kegagalan hidup selepas bencana mendapati mereka yang mempunyai kadar kemiskinan yang tinggi dikaitkan dengan kegagalan dalam meneruskan kelangsungan hidup selepas bencana.

(iii) Masalah psikologikal

Hampir semua responden dalam kajian ini menyatakan bahawa mereka turut menghadapi masalah psikologikal kesan daripada bencana banjir yang berlaku. Menurut Salhah, Sapura, Husni dan Zulkepli (2015), bencana alam seperti banjir, gempa bumi, tsunami boleh menyebabkan mangsa yang terlibat berisiko mengalami masalah psikologikal kesan daripada peristiwa bencana yang berlaku. Malah kebanyakan kajian yang dijalankan turut membuktikan wujud hubungan antara masalah psikologikal dan bencana dalam kalangan mereka yang terlibat secara langsung dengan kejadian bencana terutamanya mangsa bencana itu sendiri (Norris, 2005; Stevens & Stone, 2005). Kebanyakan responden wanita yang terlibat dalam kajian ini menyuarakan kebimbangan mereka akan nasib yang bakal diterima oleh diri dan anak-anak apabila kehilangan tempat perlindungan. Responden turut mengaku sering termenung, berasa sedih dan emosi mereka terganggu kerana semuanya berlaku secara mengejut. Merujuk kepada Davidson (2004), kesan daripada bencana, wanita adalah dua kali ganda (10 hingga 14 peratus) berpotensi mengalami masalah psikologikal dan masalah mental berbanding lelaki (5 hingga 6 peratus).

Ada juga responden mengadu berasa sedih dan runsing apabila mengenangkan kemusnahan dan kehilangan teruk yang dialami akibat bencana banjir yang berlaku. Responden yang merupakan seorang berbangsa Cina turut mengaku selepas banjir beliau lebih suka menyendiri serta enggan bertemu dengan orang luar. Kadang kala pada satu ketika beliau berasa seperti ingin membunuh diri kerana mengalami kerugian besar dalam perniagaannya. Beliau seolah-olah tidak mampu untuk memikirkan masa depan dan seperti hilang arah tujuan untuk hidup. Menurut Salhah et. al, (2015), kebimbangan adalah perasaan tentang kurang kemampuan untuk mengawal masa depan yang tidak pasti. Mangsa banjir yang mengalami kebimbangan dan masalah kesihatan mental mempunyai persepsi yang rendah terhadap diri mereka (Kamal, 1999). Ini akan membawa kepada gangguan psikologikal yang serius iaitu kemurungan (Khalili, Murken, Helmut, Shah & Vahabzadeh, 2002). Malah William, Larson, Buckler, Heckmann dan Pyle (1991), turut mendakwa kemurungan boleh membawa kepada gangguan psikologi yang lebih serius sehingga menyebabkan kes bunuh diri. Oleh itu, wujud perkaitan antara masalah psikologikal yang dihadapi oleh mangsa bencana dengan kes bunuh diri.

Ada juga responden yang mengaku sebelum ini beliau tidak boleh ketawa mahupun tersenyum kerana kesan banjir yang dihadapi terlalu berat dan perit. Malah menurut responden rakan-rakannya juga menegur perubahan tingkah laku dan perwatakannya yang tidak ceria seperti dahulu. Ini selari dengan hasil kajian yang dijalankan oleh Nasir, Zainah dan Khairudin (2012) di mana mangsa banjir yang berada dalam keadaan tertekan sering menunjukkan reaksi seperti sedih, tidak bermotivasi, tidak fokus, bertingkah laku negatif dan tidak ceria. Responden mengaku tinggal di khemah tanpa melakukan apa-apa sebenarnya telah menyebabkan beliau mengalami tekanan perasaan kerana asyik memikirkan rumah, barang dan perniagaannya yang musnah akibat banjir. Responden hilang punca dan arah tujuan kehidupan sehingga tidak tahu apa yang harus dilakukan selepas banjir. Berdasarkan pemerhatian pengkaji, ini berlaku disebabkan oleh kesan dari cara hidup di khemah atau penempatan sementara yang rata-rata mangsa banjir di situ hanya menunggu dan terus menunggu bantuan tanpa melakukan apa-apa yang boleh menggalakkan mereka untuk bangun dan bangkit semula selepas apa yang berlaku. Kebanyakan organisasi seperti Pertubuhan Kesihatan Sedunia (*World Health Organization, WHO*) begitu prihatin terhadap kesihatan fizikal dan psikologikal mangsa bencana namun ini tidak berlaku di lokasi kajian yang dijalankan.

(iv) Masalah kesihatan responden dan ahli keluarga

Selain mengalami masalah psikologikal, pengkaji mendapati kebanyakan responden mengalami masalah kesihatan seperti penyakit kulit akibat terdedah kepada selut dan lumpur selepas banjir. Ini selari dengan kajian yang dijalankan oleh Murthy dan rakan-rakan di mana selepas dua tahun kejadian bencana taufan di India beliau menjalankan kajian ke atas 88 mangsa yang dipilih secara rawak dalam lingkungan usia empat hingga 82 tahun. Hasil daripada kajian yang dijalankan, 82 peratus mengalami masalah kesihatan di mana 39 peratus mengalami masalah kesihatan mental dan 43 peratus mengalami masalah kesihatan fizikal (Murthy, Kar, Sekar, Swain, Mishra & Daniel, 2003). Menurut responden, keadaan selepas banjir yang dipenuhi dengan selut dan lumpur. Tambahan pula, banjir kali ini dikatakan bah kuning kerana kandungan lumpur yang tinggi menyebabkan air banjir berwarna kuning dan ia datang dari kawasan bukit dan lombong bijih. Oleh itu, kandungan airnya dikatakan mengundang risiko kepada penyakit alahan kulit seperti bengkak dan biji-biji merah serta gatal-gatal di tangan dan kaki. Walau bagaimanapun, dalam Garis Panduan Pengurusan

Banjir Kesihatan (2008), banjir yang berlaku menyebabkan sampah sarap dan takungan najis keluar bersama-sama limpahan air. Sampah sarap dan sisa najis ini bertaburan di merata-rata tempat sehingga mengakibatkan pelbagai jenis penyakit berjangkit malaria, cirit-birit, keracunan makanan, jangkitan kulit, penyakit kaki tangan dan mulut (HFMD) dan cacar air (Kementerian Kesihatan Malaysia, 2016). Selain itu, responden juga mengadu mengalami masalah kulit kering selepas banjir akibat cuaca yang terlalu panas. Ada juga sebahagian responden mengaku kerap demam selepas banjir akibat cuaca yang terlalu panas dan tinggal di dalam khemah. Ada juga segelintir yang mengadu mengalami batuk selama dua bulan kerana keadaan berdebu selepas banjir ditambah pula responden membina khemah di tapak asal rumah yang dibina di tepi jalan utama.

Malah ada juga responen yang mengakui kesihatan dirinya menjadi semakin teruk sejak kejadian banjir kerana beliau mengakui terlalu memikirkan kemusnahan dan kehilangan yang dialami di samping mengadu sukar tidur pada waktu malam. Responden mengaku bukan sahaja terkesan secara emosi dan mental akibat kemusnahan rumah dan kehilangan harta benda tetapi tubuh badannya juga terasa sakit kesan daripada apa yang telah berlaku. Kajian terdahulu membuktikan bahawa selain daripada kesan langsung daripada trauma, mangsa bencana turut mengalami masalah kecederaan dan kesakitan fizikal kesan daripada bencana yang berlaku (Hull et. al, 2001; Morgan et. al, 2003; Galea et. al, 2005). Kajian terdahulu turut memperakui apabila tindak balas tekanan akibat bencana semakin kronik ia akan memberi kesan kepada sistem fizikal tubuh badan seperti imunisasi badan terjejas, aterosklerosis, obesiti, rosak tulang dan atrofi sel-sel otak (Kiecolt-Glaser, Glaser, Gravenstein, Malarkey & Sheridan, 1996; Magarinos, Verdugo & McEwab, 1997; McEwen, 2004). Malah menurut Lin dan Ensel (1989) tekanan hidup boleh merosakkan kesejahteraan fizikal seorang mangsa bencana.

(v) *Masalah dengan wakil penduduk atau pemimpin masyarakat*

Selain itu, mangsa banjir turut mengadu mengalami masalah dengan wakil penduduk atau pemimpin masyarakat disebabkan oleh sikap pilih kasih terutamanya berkaitan isu bantuan dan sumbangan kepada mangsa banjir. Menurut Campbell (1997), pemimpin masyarakat adalah individu yang menjalankan tanggungjawab dan tugas bagi mencapai matlamat yang dikehendaki dan individu tersebut seharusnya mampu meyakinkan masyarakat agar dapat berkerjasama bagi mencapai matlamat tersebut. Seorang pemimpin perlu mempunyai tiga ciri iaitu memahami pandangan dan harapan ahli komuniti yang terlibat, mempunyai sudut pandangan yang jauh ke hadapan demi kemajuan dan kebaikan masyarakat serta mempunyai kemahiran kepimpinan. Walau bagaimanapun, seorang responen mengaku kurang senang dengan ketua cawangan di tempatnya kerana bersikap pilih kasih dalam memberikan bantuan kepada mangsa banjir. Menurut responden, sekiranya bantuan sampai di kawasanya, ketua cawangan tersebut hanya memberikan bantuan tersebut kepada mereka yang rapat dan menyokong diri dan partinya sahaja sebaliknya yang tidak mempunyai hubungan rapat atau yang tidak menyokong dirinya, pasti tidak akan beroleh apa-apa bantuan. Sikap dan tindakan pemimpin seperti itu telah mengundang rasa tidak puas hati dalam kalangan mangsa banjir. Responden berasa perkara tersebut tidak adil dan pemimpin masyarakat tidak wajar mengambil kesempatan di atas kesempitan yang dialami oleh mangsa banjir. Perkara yang sama turut dinyatakan oleh responden yang lain di mana wujud masalah ketua komuniti (penghulu) yang bersikap tidak jujur ketika mengagihkan bantuan dan sumbangan kepada mangsa banjir sehinggakan ada yang tidak layak menerima bantuan turut diberikan bantuan. Hal ini sekali gus mengurangkan rasa percaya penduduk kampung terhadap ketua komuniti seperti itu. Ini selari dengan kajian yang dijalankan oleh Azman dan Norlina (2016), di mana

hasil kajian yang dijalankan ke atas 456 orang responden yang terlibat dalam bencana banjir di Kelantan pada tahun 2014 mendapati majoriti iaitu 52 peratus responden tidak berpuas hati dengan pengurusan sumbangan kepada mangsa banjir dan antara faktor yang mempengaruhi ketidakpuasan hati mangsa banjir adalah pilih kasih, kepentingan politik dan tidak telus dan tidak sistematik. Menurut Yuki (2006), integriti adalah salah satu daripada empat sikap (kebijaksanaan, kematangan, bermotivasi dan integriti) seorang pemimpin yang berjaya. Pemimpin yang berjaya dalam tempoh yang lama kebiasaannya mempunyai tahap integriti yang tinggi iaitu apa yang dikatakan selari dengan apa yang dilaksanakan. Kejujuran pemimpin akan mempengaruhi tingkat kepercayaan orang bawahan. Dalam kes ini, ketua masyarakat perlu bersikap jujur agar semua mangsa banjir perlu dibantu dan kebajikan mereka tidak boleh dipolitikkan atas kepentingan peribadi mahupun parti politik.

Ada juga responden yang mengakui kurang mendapat bantuan di penempatan sementara yang didiami berbanding di tempat lain kerana ketua komuniti atau penghulu kampungnya tidak memainkan peranan yang aktif dalam membantu mangsa banjir. Tambah responden lagi, sewaktu kejadian banjir, penghulu juga dikatakan bersikap lepas tangan dengan mengambil cuti dan tidak mempedulikan kebajikan penduduk kampungnya. Responden turut merungut dan kesal dengan sikap yang ditunjukkan oleh penghulu yang tidak mengambil tahu tentang masalah yang dihadapi oleh mangsa banjir yang tinggal di penempatan sementara. Menurut George (2003), pemimpin yang bertanggungjawab sering mempraktikkan nilai dan prinsip kejujuran, akauntabiliti dan sentiasa proaktif dalam memastikan kebajikan orang bawahan dijaga dan dibantu dengan sebaiknya. Kegagalan untuk berbuat demikian hanya akan melemahkan imej seorang pemimpin di mata masyarakat. Ini kerana kekuatan atau kelemahan masyarakat bergantung pada peranan seorang pemimpin (Maria, 2009).

(vi) Masalah peribadi dengan ahli keluarga atau jiran tetangga

Dalam kajian yang dijalankan ini terdapat responden yang mengaku mempunyai masalah peribadi dengan ahli keluarga sendiri. Menurut responden yang merupakan seorang warga emas, beliau mempunyai masalah peribadi dengan anak kandungnya sendiri berpunca daripada isu anaknya turut menuntut bantuan rumah kekal baharu (RKB) sedangkan hanya menumpang di rumah miliknya yang musnah akibat banjir. Sejak kejadian banjir, responden mengadu anaknya itu tidak pernah menziarahinya sebaliknya hubungan mereka semakin renggang selepas kejadian tersebut. Masalah hubungan kekeluargaan yang timbul menyebabkan responden mengaku kurang mendapat sokongan sosial daripada ahli keluarga sehingga menyebabkan beliau sering menunjukkan gejala masalah psikologikal seperti berasa sedih, bimbang dan risau tentang masa hadapan, suka menyendiri dan sering menangis. Menurut Mitchell, Sakraida dan Zalice (2005) kesan tekanan yang dialami daripada peristiwa bencana boleh menyebabkan peningkatan konflik antara mangsa dengan individu lain. Menurut Kar (2000) selepas kejadian bencana, kebanyakan mangsa dilihat menangis tanpa sebab, malah ada juga yang kurang bercakap dan ada yang terus mendiamkan diri sebagai reaksi kepada masalah psikologikal yang dialami. Revell dan McCurry (2010) menambah dengan menyatakan bahawa gangguan tingkah laku mangsa bencana berlaku disebabkan oleh tahap kebimbangan yang tinggi dan ketidakfungsian yang berlaku dalam keluarga.

Selain itu, ada dalam responden mengaku mengalami masalah dengan jiran tetangga selepas banjir. Menurut responden, sikap jiran yang memulaukan beliau dan keluarganya telah membawa masalah kepada responden untuk bangkit selepas banjir. Tambah responden lagi,

sikap berdengki sesama orang Melayu sering menyebabkan orang Melayu lambat untuk bangkit dari musibah yang berlaku. Perkara ini berlaku kepada dirinya yang merupakan seorang pengusaha bengkel membaiki kereta di mana bukan sahaja tidak mendapat sokongan jiran tetangga untuk memulakan semula perniagaannya selepas banjir malah dicemuh dengan kata-kata negatif. Menurut Violanti, Paton dan Dunning (2000), daripada perspektif sosial dan psikologikal, *resilience* dilihat sebagai fungsi operasi kepada ciri peribadi individu yang berupaya menunjukkan semangat kesepaduan yang diamalkan dalam sesebuah masyarakat walaupun ditimpa krisis. Ini bermakna, sokongan jaringan sosial yang wujud dalam sesebuah masyarakat sebenarnya akan dapat mengurangkan kesan buruk akibat bencana yang berlaku dan memaksimumkan potensi individu untuk menggalakkan pertumbuhan dan pemulihan dilaksanakan selepas bencana berlaku. Walau bagaimanapun apa yang dialami oleh responden adalah berbeza dengan apa yang disarankan. Hal ini telah menyebabkan responden mengalami kesukaran untuk mendapatkan sokongan dan dorongan yang sewajarnya daripada ahli komuniti untuk bangkit meneruskan kehidupan selepas banjir. Merujuk kepada *Division, Mental Health* (2008), antara pengalaman yang sering dihadapi mangsa bencana bukan sahaja kehilangan harta benda fizikal tetapi turut kehilangan interaksi sosial dengan rakan dan jiran tetangga, hilang rasa percaya, perubahan peranan sosial, kemerosotan hubungan kekeluargaan, penganiayaan dan diskriminasi. Oleh itu, jelas menunjukkan pengalaman yang dialami oleh responden telah memberi kesan dan impak negatif terhadap kesihatan mental dan kesejahteraan psikososial responden.

KESIMPULAN

Kesimpulan, pengkaji mendapati terdapat enam masalah yang dihadapi oleh responden selepas banjir iaitu kemusnahan rumah dan harta benda; masalah kewangan dan hilang sumber pendapatan; masalah psikologikal; masalah kesihatan responden atau ahli keluarga; masalah dengan wakil penduduk atau ketua komuniti; serta masalah terkahir adalah masalah peribadi dengan ahli keluarga atau jiran tetangga. Kesemua masalah yang dibincangkan tersebut diakui oleh responden sebagai antara punca kepada masalah kurangnya daya tahan (*resilience*) responden untuk bangkit meneruskan kehidupan selepas banjir. Menurut Paton dan Johnston (2001), komuniti yang berdaya tahan (*resilience*) adalah komuniti yang mempunyai keupayaan untuk bangkit dan pulih semula daripada situasi kritikal seperti bencana. Mereka dikatakan berkemampuan untuk kembali semula berfungsi dalam masyarakat dengan menggunakan sumber sedia ada yang dimiliki. Komuniti yang mempunyai daya tahan (*resiliency*) yang tinggi dikatakan mampu menjaga integriti fizikal alam sekitar dan kehidupan dan memastikan ekonomi, pentadbiran dan institusi sosial dapat berfungsi secara berterusan. Walau bagaimanapun, individu yang mempunyai daya tahan yang rendah sering dikaitkan dengan masalah ketidakfungsian sosial yang berlaku dalam persekitarannya. Dalam sesebuah komuniti atau sistem sosial, pencapaian kefungsian sosial dilihat berdasarkan tanggungjawab dan tindakan sistem terhadap keperluan ahli dan hubungan timbal balik yang berlaku. Konsep ini menjelaskan tentang elemen interaksi yang wujud antara individu dan sistem persekitarannya. Interaksi akan membantu meningkatkan kefungsian sosial tetapi pada masa yang sama ia mungkin menimbulkan masalah kepada ketidakfungsian sosial seperti mana yang dinyatakan oleh Skidmore, 1957 dalam teori *Person in environment*. Setiap individu, kumpulan, atau komuniti secara semula jadi akan membentuk interaksi dengan individu, kumpulan atau komuniti yang lain. Walau bagaimanapun, kegagalan dalam menghasilkan interaksi yang positif dengan sistem persekitaran akan menyebabkan berlakunya ketidakfungsian sosial seperti masalah-masalah yang dinyatakan oleh responden sehingga melemahkan daya tahan mereka menghadapi krisis selepas bencana banjir yang berlaku.

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Masa Depan Kecamatan di Kabupaten Bandung Dalam Kontinuitas Program PATEN (Pelayanan Administrasi Terpadu Kecamatan)

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ABSTRAK

Kecamatan di Kabupaten Bandung telah menerapkan Pelayanan Administrasi Terpadu Kecamatan atau dikenal dengan istilah PATEN. Dengan demikian kecamatan bukan hanya berperan sebagai akselerator peningkatan kualitas pelayanan publik tetapi berperan pula sebagai katalisator guna menciptakan pelayanan prima melalui konsep pelayanan one stop service atau pelayanan satu pintu. Namun demikian di Kabupaten Bandung terdapat masalah yang berkaitan dengan sumber daya manusia dan terkait dengan struktur organisasi, kewenangan dan kapasitas perangkat kecamatan yang ada di Kabupaten Bandung tidak sesuai dengan keragaman beban dan masalah sosial.

Peneliti menggunakan metode penelitian kualitatif, dengan melakukan observasi dan wawancara kepada aparatur kecamatan di Kabupaten Bandung, selain itu untuk memperkuat analisis peneliti juga melakukan wawancara kepada beberapa pihak lainnya yang dianggap kompeten.

Hasil penelitian menunjukkan bahwa organisasi kecamatan di Kabupaten Bandung telah melaksanakan PATEN sehingga memainkan peranan penting dalam perkembangan Kabupaten Bandung. Sejauh ini organisasi kecamatan di Kabupaten Bandung telah menjadikan PATEN sebagai garda depan dalam melakukan pelayanan publik. Kecamatan telah menjadi tumpuan pelaksanaan pemerintah daerah mengingat banyak tugas-tugas dari dinas-dinas Kabupaten yang secara nyata justru dapat dioperasionalkan di tingkat Kecamatan, karena adanya fungsi kewilayahan yang masih dimiliki kecamatan sebagai perangkat daerah yang terbawah pada saat ini. Fungsi perangkat kewilayahan yang dimiliki kecamatan pada masa lalu hingga masa mendatang memungkinkan bekerjanya peran-peran pelayanan publik yang lebih luas di berbagai bidang.

Kata Kunci: Kecamatan, Pelayanan Publik, PATEN.

PENDAHULUAN

Kecamatan di Kabupaten Bandung telah mendapatkan penguatan secara kelembagaan dari Kementerian Dalam Negeri dengan diberlakukannya program Pelayanan Administrasi Terpadu Kecamatan atau disingkat Paten¹ yang merupakan penyelenggaraan pelayanan publik di kecamatan dari tahap permohonan sampai ke tahap terbitnya dokumen dalam satu tempat. Kementerian Dalam Negeri membuat dua kebijakan terkait dengan Paten ini, yaitu Permendagri Nomor 4 Tahun 2010 tentang Pedoman Pelayanan Administrasi Terpadu Kecamatan dan Kepmendagri Nomor 138-270 Tahun 2010 tentang Petunjuk Teknis Pedoman Pelayanan Administrasi Terpadu Kecamatan. Pemerintah Kabupaten Bandung menyambut kebijakan ini dengan baik, dimana satu tahun kemudian Pemerintah Kabupaten Bandung menerbitkan dua kebijakan yang mengoperasionalkan Permendagri tersebut, yaitu dengan diterbitkannya Keputusan Bupati Bandung Nomor 138/Kep.368-Pemum/2011 tentang Pembentukan Tim Teknis Pelayanan Administrasi Terpadu Kecamatan (Paten) dan kemudian disusul dengan terbitnya Keputusan Bupati Bandung Nomor 138/Kep.420-Pemum/2011

¹ Peraturan Menteri Dalam Negeri Nomor 4 Tahun 2010 Tentang Pedoman Pelayanan Administrasi Terpadu Kecamatan Pasal 1 Ayat 4



tentang Penetapan Kecamatan Sebagai Penyelenggara Pelayanan Administrasi Terpadu Kecamatan (Paten).

Maksud dari penyelenggaraan Paten di Kabupaten Bandung adalah mewujudkan Kecamatan sebagai pusat pelayanan masyarakat dan menjadi simpul pelayanan bagi instansi pelayanan terpadu di Kabupaten Bandung². Sedangkan tujuan pelaksanaan Paten oleh kecamatan di Kabupaten Bandung adalah untuk meningkatkan kualitas pelayanan publik dan mendekatkan pelayanan kepada masyarakat Kabupaten Bandung³. Adapun pejabat penyelenggara⁴ Paten terdiri atas: Camat di Kabupaten Bandung beserta Sekretaris Kecamatan dan Kepala seksi yang membidangi pelayanan administrasi.

Pelayanan Administrasi Terpadu Kecamatan atau dikenal dengan istilah Paten disertai dukungan pembiayaan beserta sarana dan prasarannya. Setiap Kecamatan di Kabupaten Bandung diberikan dana operasional pada tahap awal yang cukup besar untuk pelaksanaan Paten ini, yaitu sebesar Rp. 250.000.000,00 (dua ratus lima puluh juta rupiah) per Kecamatan. Untuk selanjutnya biaya penyelenggaraan Paten dibebankan pada Anggaran Pendapatan dan Belanja Daerah⁵. Biaya penyelenggaraan Paten merupakan bagian yang tidak terpisahkan dari rencana kerja dan anggaran Kecamatan.

Dalam pedoman tertulis tentang Paten disebutkan bahwa Kecamatan bukan hanya berperan sebagai percepatan peningkatan kualitas pelayanan publik, tetapi berperan pula sebagai katalisator guna menciptakan pelayanan prima melalui konsep pelayanan *one stop service* atau pelayanan satu pintu. Pelaksanaan Paten ini sejalan dengan tujuan dari kebijakan otonomi daerah yang bertujuan mewujudkan peningkatan pelayanan dan kesejahteraan lebih baik, artinya pelayanan diberikan haruslah suatu layanan yang memenuhi standar kualitas tertentu yang dielaborasi melalui paradigma *new public services* dimana publik dipandang sebagai *citizen* dan *shareholder* sehingga pelayanan yang diberikan sesuai dengan kepentingan publik.

Namun demikian pelaksanaan Permendagri Nomor 4 Tahun 2010 tentang Pedoman Pelayanan Administrasi Terpadu Kecamatan (Paten) dan Kepmendagri Nomor 138-270 Tahun 2010 tentang Petunjuk Teknis Pedoman Pelayanan Administrasi Terpadu Kecamatan (Paten) juga belum dapat dilaksanakan secara efektif. Hal tersebut terdapat dalam pelayanan perizinan dan non perizinan. Dalam bidang perizinan, sebagai contoh Pemerintah Kabupaten Bandung belum melaksanakan Paten dalam Pemberian izin untuk penggunaan/pemanfaatan jaringan irigasi tersier dalam satu wilayah kecamatan bagi pengguna/pemanfaatan di luar kepentingan pertanian, belum memberikan Penerbitan Tanda Daftar Industri (TDI) bagi industri mikro, tradisional dan rumah tangga dengan investasi peralatan, belum menerbitkan pemberian, pembatalan, penutupan dan perpanjangan izin usaha pengumpulan dan penyaluran pelumas bebas, dan belum melakukan pemberian izin dalam bentuk Surat Izin Usaha Perorangan (SIUP) operasi produksi untuk usaha pertambangan umum untuk jenis bahan galian pasir di luar sungai, tanah urug, tanah liat dengan luas 1000 m². Sedangkan dalam bidang non perizinan, sebagai contoh Pemerintah Kabupaten Bandung belum melaksanakan Paten dalam rekomendasi pemakaian lahan tanah bekas sungai/irigasi yang berada dalam wilayah kecamatan, dan belum memberikan rekomendasi usaha ketenagalistrikan untuk kepentingan sendiri yang berada di wilayah kecamatan.

² Hal ini sejalan dengan isi Peraturan Menteri Dalam Negeri Nomor 4 Tahun 2010 Tentang Pedoman Pelayanan Administrasi Terpadu Kecamatan, Pasal 3.

³ Hal ini sejalan dengan isi Peraturan Menteri Dalam Negeri Nomor 4 Tahun 2010 Tentang Pedoman Pelayanan Administrasi Terpadu Kecamatan, Pasal 4.

⁴ Hal ini sejalan dengan isi Peraturan Menteri Dalam Negeri Nomor 4 Tahun 2010 Tentang Pedoman Pelayanan Administrasi Terpadu Kecamatan, Bab V Pasal 15.

⁵ Hal ini sejalan dengan isi Peraturan Menteri Dalam Negeri Nomor 4 Tahun 2010 Tentang Pedoman Pelayanan Administrasi Terpadu Kecamatan, Bab VI Pasal 21 Ayat 1 - Ayat 2.

Dengan demikian kecamatan-kecamatan di Kabupaten Bandung belum efektif melaksanakan Paten atau Pedoman Pelayanan Administrasi Terpadu Kecamatan. Padahal sudah jelas bahwa pelaksanaan Paten di Kabupaten Bandung dimaksudkan untuk mewujudkan Kecamatan sebagai pusat pelayanan masyarakat dan menjadi simpul pelayanan bagi instansi pelayanan terpadu di Kabupaten Bandung serta bertujuan untuk meningkatkan kualitas pelayanan publik dan mendekatkan pelayanan kepada masyarakat Kabupaten Bandung. Namun demikian faktanya belum semua jenis pelayanan dapat dilaksanakan dalam program Paten oleh Kecamatan di Kabupaten Bandung.

Berdasarkan latar belakang tersebut, maka rumusan masalah dalam tulisan ini adalah: Bagaimana Masa Depan Kecamatan di Kabupaten Bandung Dalam Kontinuitas Program PATEN ?

TINJAUAN TEORITIS

Kontinuitas organisasi tercermin dari kemampuan untuk dapat melaksanakan program dan manajemen proses (*program and process management*), yang dapat diartikan sebagai mekanisme yang menunjukkan bahwa pegawai, baik secara individu maupun kelompok dalam organisasi dapat melaksanakan pekerjaan guna mencapai tujuan yang telah ditetapkan (Lusthaus, 2002:44). Secara definitif manajemen proses diartikan sebagai:

“the task of aligning and integrating the various practices and cultures of different segmen of an organization through the introduction of common system and operations that apply uniformly to all segment of the organization” (Lusthaus, 2002:45).

Menurut Miles (1975:21-25), kegiatan manajemen merupakan *“integrating organization and human variables into an effective and efficient sociotechnical system”*. Manajemen proses ini merupakan kegiatan yang menggabungkan antara variabel manusia dengan variabel organisasi, dengan menerapkan prinsip-prinsip manajemen. Dengan demikian manajemen proses merupakan tahapan praktis atas semua yang telah direncanakan sebelumnya guna mencapai tujuan organisasi. Dalam manajemen proses ini setiap manusia dengan tugas dan pekerjaannya mengadakan interaksi dengan pihak-pihak, sesuai dengan sistem dan prosedur serta ketentuan yang telah ditetapkan dalam organisasi. Manajemen proses dalam organisasi terjadi dalam setiap *level* organisasi, mulai dari organisasi pada *level* atas, sampai pada *level* yang paling bawah. Manajemen proses ini meliputi kegiatan antara lain: *plan arrangement, organizing, problem solving, communication, decision making, dan monitoring and evaluation* (Lusthaus, 2002:46).

Menurut Lusthaus (2002:43), ada dua hal yang saling terkait dalam aspek struktur organisasi, yaitu struktur *‘governance’* (*governing structure*) dan struktur operasional (*operational structure*). Struktur *governance* menggambarkan tentang sistem kewenangan yang siapa dan bagaimana organisasi dijalankan. Dengan demikian, *governance* menunjukkan pada siapa yang bertanggung jawab terhadap hasil yang diharapkan dari organisasi, dari *stakeholder* dan yang berkepentingan terhadap organisasi. Dalam konteks organisasi pemerintah, yang menjadi *stakeholder* utamanya adalah warga negara.

Sedangkan yang dimaksud dengan struktur operasional adalah bagaimana organisasi melakukan transformasi sumber daya yang ada untuk menghasilkan barang dan pelayanan sesuai dengan yang ditargetkan. Dengan demikian struktur operasional merupakan sistem jalinan kerja yang di dalamnya terdapat pembagian dan koordinasi atas tugas dari orang dan kelompok kerja dalam organisasi untuk mencapai tujuan (Lusthaus, 2002:44).

Problem solving diartikan sebagai proses diagnosa terhadap permasalahan yang ada dalam organisasi dengan cara mengidentifikasi dan menyelesaikan permasalahan tersebut agar tidak menghambat jalannya organisasi, dan mengarahkan agar organisasi berjalan sesuai dengan arah yang dikehendaki. Menurut Lusthaus, (2004:46) menyatakan bahwa: *'succesfully diagnosing the root problem and clearly defining it bevomes the first prerequisite or remobing bottleneck and taking the organization in the right direction'*. Dengan demikian proses pemecahan bertujuan untuk menghilangkan kebuntuan suatu permasalahan, sehingga permasalahan yang ada dalam organisasi dapat segera diatasi.

Kegiatan *monitoring* dan evaluasi merupakan salah satu fungsi manajemen yang dilakukan untuk mendeteksi apakah proses dan hasil kerja organisasi telah dapat tercapai atau belum sesuai dengan yang direncanakan. Proses *monitoring* lainnya dilakukan dengan pengamatan langsung di lapangan dan hasil-hasil sementara untuk melihat tingkat efisiensi dan efektifitasnya (Keban, 2004:74). Tingkat efisiensi dalam proses *monitoring* menyangkut rasio terbaik antara semua biaya yang dikeluarkan selama pelaksanaan program dan kegiatan dibandingkan dengan apakah suatu hasil sementara yang telah didapatkan sesuai dengan yang direncanakan. Oleh karena itu, kegiatan *monitoring* dapat membantu organisasi untuk mengklairikasi tujuan suatu program, mengamati proses aktivitas, menentukan target kinerja organisasi, mengumpulkan data yang secara langsung terkait dengan pelaksanaan suatu program.

Sedangkan evaluasi digunakan untuk mempelajari tentang hasil yang diperoleh dalam suatu program yang dikaitkan dengan pelaksanaannya, dan dalam pelaksanaan program (Keban, 2004:75). Kegiatan evaluasi ini digunakan sebagai sarana cara untuk menilai tentang kegunaan program dan ada tidaknya inisiatif baru, peningkatan efektivitas manajemen dan administrasi program, dan mempertanggungjawabkan hasil kepada pihak yang memiliki program tersebut (Rossi dan Freeman, 1993:4). Menurut Lusthaus, evaluasi adalah dimaksudkan untuk :

"look at why and how result were not achieved at the organizational level. It link specific activities to over all result includes broader output that are not readily quantifiable. Explored unintended result and provide overall lessons that can help adjust programs and policies to improve result..." (Lusthaus, 2002:51)

Dengan demikian kegiatan *monitoring* dan evaluasi merupakan proses untuk menjaga agar kinerja organisasi tetap berada dalam arah yang sesuai dan hasil yang diinginkan. Menurut Horton, faktor *program and process management* ini terdiri dari beberapa unsur, yaitu: *Project cycle management; Program planning and formulation; Monitoring and evaluation; Reporting; Communications; Assesing and redesigning policies, systems, and procedures; Learning from both successes and mistakes; Obtaining support from higher authorities; dan Changing processes to respond to new needs and opportunities* (Horton, 2003:29).

Struktur organisasi yang mendukung *program and process management* dapat melakukan pembagian pekerjaan dan tanggung jawab kepada para pegawai, baik secara individu maupun kelompok, dan didalamnya termasuk juga proses untuk mengkoordinasikan pekerjaan staf (Lusthaus, 2002:36). Namun demikian, hal yang menjadi hambatan dalam organisasi publik adalah tidak adanya keleluasaan bagi organisasi untuk melakukan suatu model yang lebih fleksibel dan adaptif. Hal ini karena kebijakan, program dan kegiatan dalam proses administrasi publik biasanya menggunakan pendekatan *top-down* dari pada *bottom-up* (Googin, 1990:122).

PEMBAHASAN

Kecamatan di Kabupaten Bandung telah mengimplementasikan kebijakan Peraturan Menteri Dalam Negeri Nomor 4 Tahun 2010 Tentang Pedoman Administrasi Terpadu Kecamatan (Paten) yang menjadikan kecamatan sebagai pusat pelayanan masyarakat dan menjadi simpul pelayanan bagi institusi penyelenggara pelayanan terpadu di Kabupaten Bandung yang bertujuan meningkatkan kualitas dan mendekatkan pelayanan kepada masyarakat. Paten ini merupakan suatu konsepsi pelayanan yang selaras dengan semangat yang diamanatkan dalam Undang-Undang No. 25 Tahun 2009 Tentang Pelayanan Publik.

Pelayanan Administrasi Terpadu Kecamatan atau Paten ini merupakan upaya optimalisasi pelayanan dimana kecamatan berperan sebagai ujung tombak dalam mewujudkan pelayanan prima bagi publik yang diejawantahkan melalui konsep *one stop services* atau pelayanan satu pintu. Dalam konteks ini, kecamatan bukan hanya berperan sebagai akselelator optimalisasi pelayanan publik, melainkan kecamatan berperan pula sebagai katalisator guna meningkatkan kualitas pelayanan yang selaras dengan amanat Undang-Undang Nomor 25 Tahun 2009 Tentang Pelayanan Publik, artinya pelayanan yang diberikan haruslah suatu pelayanan yang memenuhi standar kualitas tertentu yang ditinjau melalui paradigma *new public services* dimana publik dipandang sebagai *citizen* dan *shareholder* sehingga pelayanan yang diberikan sesuai dengan kepentingan publik.

Komitmen Pemerintah Kabupaten Bandung dalam upaya meningkatkan kualitas pelayanan kepada publik tercermin melalui pelaksanaan Paten yang bertujuan memberikan jaminan dan kepastian penyelenggaraan pelayanan serta memberikan perlindungan bagi masyarakat dari penyalahgunaan wewenang dalam penyelenggaraan pelayanan publik di lingkungan Pemerintah Kabupaten Bandung yang sesuai dengan asas dan prinsip *good governance*. Hal ini secara langsung maupun tidak langsung berkaitan pula dengan semangat dalam Permendagri Nomor 4 Tahun 2010 Tentang Pedoman Administrasi Terpadu Kecamatan, dimana kedua legalitas formal tersebut merujuk kepada asas yang terkandung dalam Undang-Undang No. 25 Tahun 2009 Tentang Pelayanan Publik.

Dalam struktur kelembagaan, organisasi kecamatan di Kabupaten Bandung mempunyai tugas sebagai organisasi pelaksana dari kebijakan Paten, baik yang dibuat oleh pemerintah tingkat atasnya, yaitu Pemerintah Kabupaten Bandung yang mengacu kepada kebijakan pemerintah pusat, dan juga tugas-tugas dekonsentrasi dan tugas pembantuan. Kontinuitas organisasi kecamatan di Kabupaten Bandung tidak hanya terbatas pada kemampuan pemerintah daerah menjalankan kebijakan atau perintah dari Pemerintah Kabupaten Bandung di atasnya, melainkan juga mencakup kemampuan kecamatan untuk membuat rencana dan program dan langkah-langkah strategis sesuai dengan kewenangannya.

Dalam faktor program dan manajemen proses, terdapat Perencanaan Kecamatan⁶ di Kabupaten Bandung, dimana pengaturannya adalah sebagai berikut.

- (1) Dalam rangka penyelenggaraan pemerintahan di kecamatan, disusun perencanaan pembangunan sebagai kelanjutan dari hasil Musyawarah Perencanaan Pembangunan Desa/Kelurahan.
- (2) Perencanaan pembangunan kecamatan merupakan bagian dari perencanaan pembangunan Kabupaten Bandung.
- (3) Perencanaan pembangunan kecamatan dilakukan melalui Musyawarah Perencanaan Pembangunan Kecamatan secara partisipatif.

⁶ Hal ini diatur dalam Peraturan Pemerintah No. 19 Tahun 2008 Tentang Kecamatan, Pasal 29 dan Pasal 30

- (4) Mekanisme penyusunan rencana pembangunan kecamatan berpedoman pada Peraturan Menteri Dalam Negeri.

Selanjutnya dalam faktor program dan manajemen proses untuk penyusunan Rencana Anggaran Perangkat Daerah Kecamatan diatur sebagai berikut ini.

- (1) Kecamatan sebagai perangkat daerah di Kabupaten Bandung menyusun rencana anggaran perangkat daerah sesuai dengan peraturan perundang-undangan.
- (2) Rencana anggaran perangkat daerah kecamatan di Kabupaten Bandung disusun berdasarkan rencana kerja kecamatan.
- (3) Rencana kerja kecamatan di Kabupaten Bandung disusun berdasarkan rencana strategis kecamatan.

Kemudian dalam faktor program dan manajemen proses kecamatan di Kabupaten Bandung dilakukan pula pembinaan dan pengawasan atas penyelenggaraan pemerintahan di Kecamatan⁷ yang dilaksanakan oleh Bupati Bandung sesuai dengan peraturan perundang-undangan. Secara operasional, pembinaan dan pengawasan atas penyelenggaraan Kecamatan di Kabupaten Bandung adalah:

- (1) Setiap tahun pemerintah Kabupaten Bandung melakukan evaluasi terhadap kinerja kecamatan yang mencakup:
 - a. penyelenggaraan sebagian wewenang Bupati Bandung yang dilimpahkan untuk melaksanakan sebagian urusan otonomi daerah;
 - b. penyelenggaraan tugas umum pemerintahan; dan
 - c. penyelenggaraan tugas lainnya yang ditugaskan kepada camat.
- (2) Hasil evaluasi disampaikan oleh Bupati Bandung kepada Gubernur Jawa Barat dengan tembusan kepada Menteri Dalam Negeri.
- (3) Pelaksanaan evaluasi Bupati Bandung terhadap kecamatan ini berpedoman pada Peraturan Menteri Dalam Negeri.

Pemilihan strategi dalam faktor program dan manajemen proses pada organisasi kecamatan di Kabupaten Bandung ditujukan untuk meningkatkan kualitas pelayanan kepada masyarakat, antara lain dilaksanakan melalui penyelenggaraan Program Pelayanan Administrasi Terpadu Kecamatan atau Paten.

Ruang lingkup pelayanan Paten sebenarnya meliputi pelayanan bidang perizinan dan pelayanan bidang non perizinan yang dilaksanakan dengan menganut asas pelayanan publik sebagaimana diamanatkan oleh Undang-Undang No. 25 Tahun 2009 Tentang Pelayanan Publik, yaitu:

1. Mengutamakan kepentingan umum.
2. Adanya kepastian hukum.
3. Adanya kesamaan dan keseimbangan antara hak serta kewajiban.
4. Keprofesionalan pelaksana Paten.
5. Partisipasi masyarakat.

⁷ Hal ini diatur dalam Peraturan Pemerintah No. 19 Tahun 2008 Tentang Kecamatan, Pasal 31 dan Pasal 32.

6. Keterbukaan.
7. Akuntabilitas.
8. Adanya fasilitas dan perlakuan khusus bagi kelompok rentan.
9. Adanya standar mutu yang meliputi ketepatan, kecepatan, kemudahan dan keterjangkauan pelayanan.

Hal ini kemudian ditegaskan secara lebih operasional dalam Permendagri No. 4 Tahun 2010, persyaratan penyelenggaraan Paten yang meliputi:

1. Aspek persyaratan substantif, yaitu adanya pendelegasian atau pelimpahan sebagian wewenang Bupati kepada camat yang meliputi pelimpahan wewenang pelayanan bidang perizinan dan non perizinan.
2. Aspek persyaratan administratif, yaitu adanya standar pelayanan yang meliputi jenis, persyaratan, prosedur, waktu, biaya dan pelaksana pelayanan serta uraian Tupoksi personel kecamatan.
3. Aspek persyaratan teknis, yaitu dukungan sarana dan prasarana serta personel pelaksana Paten.

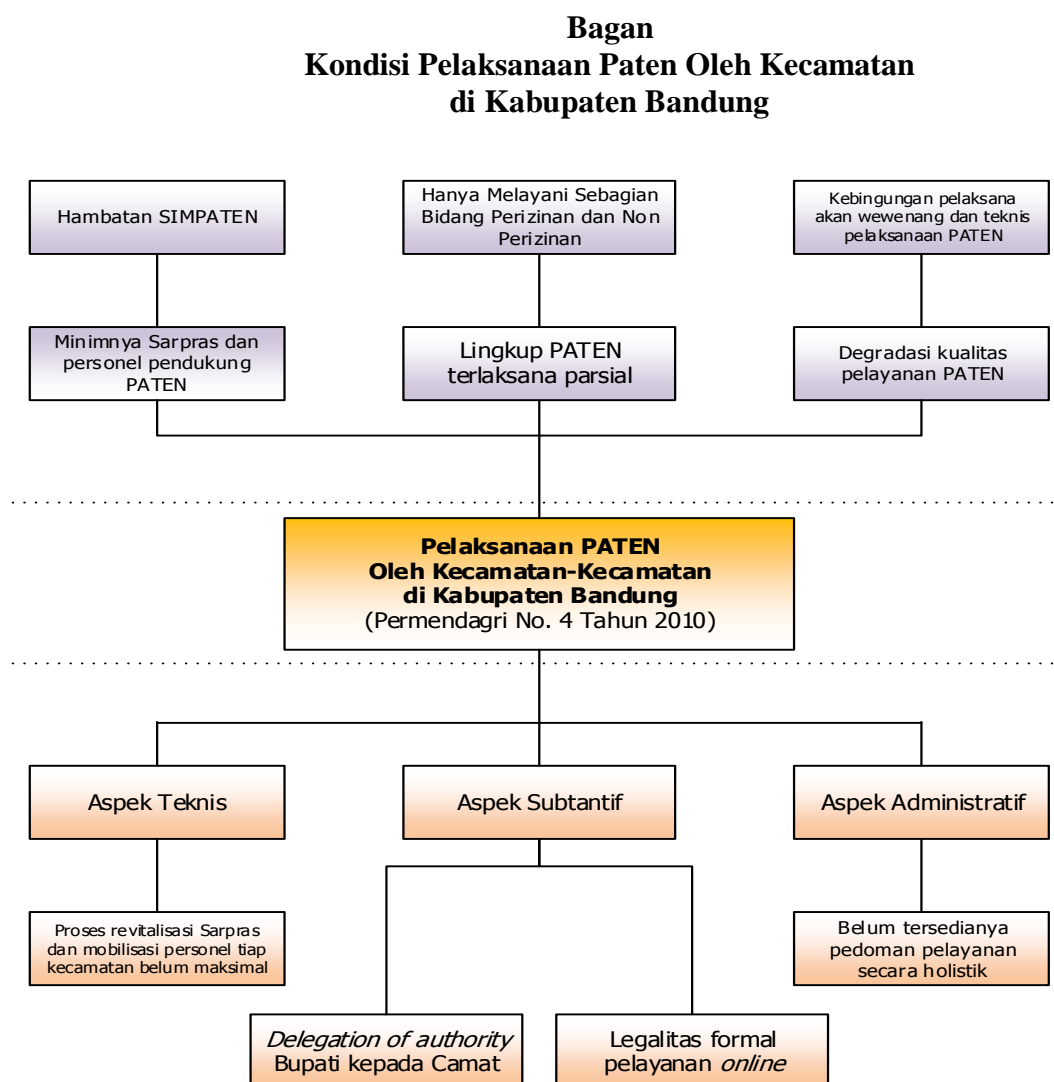
Untuk menunjang efektivitas dan efisiensi pelaksanaan Paten, penyelenggara Paten dapat menyediakan sistem informasi Paten. Namun demikian, untuk mencapai kondisi tersebut diperlukan beberapa tahapan dalam mewujudkan Paten sebagaimana dimaksud dalam Permendagri No. 4 Tahun 2010 tersebut. Tahapan tersebut antara lain meliputi tahap pemenuhan persyaratan substantif, yaitu dengan membentuk tim teknis Paten yang diketuai oleh Sekretaris Daerah yang beranggotakan Asisten Bidang Pemerintahan, Kepala Bagian Pemerintahan, Kepala Bagian Keuangan, Kepala Bagian Hukum, Kepala Bagian Organisasi dan Pemberdayaan Aparatur Daerah, Kepala Badan Kepegawaian Daerah, Kepala Badan Penanaman Modal dan Perizinan, serta unsur lain yang terkait bidang pelayanan. Tugas Tim Teknis Paten antara lain adalah:

1. Identifikasi dan pemilahan kewenangan yang akan dilimpahkan Bupati kepada Camat.
2. Mempersiapkan rancangan kebijakan dan petunjuk teknis pelaksanaan Paten.
3. Memfasilitasi penyelenggaraan Paten.
4. Memberikan rekomendasi kepada Bupati terkait kecamatan yang telah siap melaksanakan Paten. (Permendagri No. 4 Tahun 2010)

Selanjutnya adalah tahap pemenuhan persyaratan teknis, yaitu identifikasi sarana dan prasarana serta kualitas maupun kuantitas kecamatan yang diproyeksikan menjadi pelaksana teknis Paten. Kemudian yang terakhir adalah tahap pemenuhan persyaratan administratif, yaitu meliputi penyusunan pedoman standar pelayanan serta pengaktifan Tupoksi dan komitmen pelaksana Paten.

Kecamatan di Kabupaten Bandung lebih memilih strategi parsial dalam pelaksanaan Paten ini. Pemilihan strategi tersebut didasarkan adanya kebutuhan strategis dari implementasi sistem informasi dan penyelenggaraan Paten guna menjadikan kecamatan sebagai simpul dan akselerator dalam upaya peningkatan kualitas pelayanan publik sebagaimana terkandung dalam Permendagri No. 4 Tahun 2010. Dengan kata lain, berdasarkan data penelitian, argumentasi dan analisis yang lahir berbasis kepada pendekatan yang memahami karakteristik pelayanan publik guna beradaptasi dengan dinamika lingkungan kecamatan yang berkembang dewasa ini.

Berdasarkan kondisi pelayanan kecamatan di Kabupaten Bandung yang telah dibahas sebelumnya, maka teridentifikasi beberapa strategi implementasi Paten oleh kecamatan di Kabupaten Bandung yang disajikan dalam bagan berikut ini.



(Sumber : Penulis mengolah data yang diperoleh dari Bagian Pemerintahan Umum Sekretariat Daerah, dan dari Kecamatan-Kecamatan di Kabupaten Bandung)

Dari bagan diatas nampak beberapa hal yang terkait dengan pelaksanaan program Paten di Kabupaten Bandung, yang dijabarkan berikut ini.

- 1) Aspek substantif penerapan Paten berupa *delegation of authority* dari Bupati Bandung kepada Camat melalui Peraturan Bupati Nomor 60 Tahun 2011 Tentang Pelimpahan Sebagian Urusan Pemerintah dari Bupati Kepada Camat belum sepenuhnya mengakomodir semua lingkup pelayanan Paten. Hal ini pada akhirnya berpotensi timbulnya dampak terhadap lingkup pelaksanaan pelayanan Paten yang parsial, yaitu pelaksanaan hanya pada beberapa bidang pelayanan perizinan dan non perizinan.

- 2) Dengan meninjau payung hukum penyelenggaraan Paten, semangat penyelenggaraan Paten berasal dari konsep *new public services* seperti tertuang dalam konsideran Permendagri No. 4 Tahun 2010 bahwa Paten dilaksanakan dengan pertimbangan dalam rangka meningkatkan kualitas dan mendekatkan pelayanan kepada masyarakat, sehingga perlu mengoptimalkan peran kecamatan di Kabupaten Bandung sebagai perangkat daerah terdepan dalam memberikan pelayanan publik. Hal ini diperkuat dengan tujuan dari pembentukan organisasi kecamatan di Kabupaten Bandung sebagai perangkat kerja daerah yang bertujuan untuk meningkatkan efisiensi dan efektivitas pelayanan publik dan pemberdayaan masyarakat, sebagaimana diamanatkan dalam Peraturan Pemerintah Nomor 19 Tahun 2008 tentang Kecamatan.
- 3) Aspek administratif penerapan Paten adalah belum tersedianya standar dan pedoman pelayanan secara utuh dan menyeluruh serta belum lengkapnya petunjuk teknis pelaksana pelayanan Paten di Kabupaten Bandung. Hal ini pada akhirnya berpotensi timbulnya degradasi kualitas pelayanan Paten akibat kebingungan para pelaksana Paten terhadap wewenang dan teknis pelayanan Paten. Lebih jauh, hal ini berpotensi pula menjadi penyebab timbulnya kelambanan birokrasi pada organisasi kecamatan di Kabupaten Bandung.
- 4) Sementara pada aspek teknis, penerapan Paten masih diiringi dengan belum sempurnanya dukungan dari proses revitalisasi sarana dan prasarana penunjang serta mobilisasi personel pelaksana Paten. Hal ini melemahkan penyelenggaraan Paten akibat kurang maksimalnya dukungan mobilisasi personel maupun kompetensi pelaksana Paten pada organisasi kecamatan di Kabupaten Bandung.

Berdasarkan kondisi yang ada pada saat ini, strategi yang diterapkan dalam pelaksanaan Paten oleh kecamatan-kecamatan di Kabupaten Bandung adalah dengan menerapkan Paten secara parsial dalam sebagian bidang pelayanan perizinan dan pelayanan non perizinan. Dengan kondisi demikian, maka pilihan kecamatan di Kabupaten Bandung untuk mengimplementasikan program peningkatan pelayanan kepada masyarakat melalui Paten sementara ini dilaksanakan secara parsial saja.

Beberapa unsur yang ada pada faktor program dan manajemen proses (*program and process management*) termasuk ke dalam kapasitas operasional yang dapat juga disebut sebagai kapasitas statis (*static capacity*) merupakan kondisi kemampuan organisasi kecamatan di Kabupaten Bandung untuk menjalankan tugas rutin keseharian, mengimplementasikan kebijakan dan program dalam rangka untuk mencapai tujuan. Dengan demikian, kapasitas operasional identik dengan kedudukan organisasi kecamatan di Kabupaten Bandung sebagai lembaga pelaksana kegiatan. Sedangkan kapasitas adaptif merupakan kemampuan organisasi kecamatan di Kabupaten Bandung untuk menyesuaikan dengan kondisi perubahan yang terjadi di lingkungannya.

Pelayanan Administrasi Terpadu Kecamatan atau Paten seharusnya merupakan upaya optimalisasi pelayanan dimana kecamatan berperan sebagai ujung tombak dalam mewujudkan pelayanan prima bagi publik yang diejawantahkan melalui konsep *one stop services* atau pelayanan satu pintu. Dalam konteks ini, kecamatan bukan hanya berperan sebagai akselelator optimalisasi pelayanan publik, melainkan kecamatan berperan pula sebagai katalisator guna meningkatkan kualitas pelayanan yang selaras dengan amanat Undang-Undang Nomor 25 Tahun 2009 Tentang Pelayanan Publik, artinya pelayanan yang diberikan haruslah suatu pelayanan yang memenuhi standar kualitas tertentu yang ditinjau

melalui paradigma *new public services* dimana publik dipandang sebagai *citizen* dan *shareholder* sehingga pelayanan yang diberikan sesuai dengan kepentingan publik.

Komitmen Pemerintah Kabupaten Bandung dalam upaya meningkatkan kualitas pelayanan kepada publik tercermin melalui pelaksanaan Paten yang bertujuan memberikan jaminan dan kepastian penyelenggaraan pelayanan serta memberikan perlindungan bagi masyarakat dari penyalahgunaan wewenang dalam penyelenggaraan pelayanan publik di lingkungan Pemerintah Kabupaten Bandung yang sesuai dengan asas dan prinsip *good governance*. Hal ini secara langsung maupun tidak langsung berkaitan pula dengan semangat dalam Permendagri Nomor 4 Tahun 2010 Tentang Pedoman Administrasi Terpadu Kecamatan, dimana kedua legalitas formal tersebut merujuk kepada asas yang terkandung dalam Undang-Undang No. 25 Tahun 2009 Tentang Pelayanan Publik.

Dalam hal-hal tertentu dan atau Camat di Kabupaten Bandung dianggap tidak mampu melaksanakan urusan pemerintahan, maka Bupati Bandung dapat menarik kembali urusan pemerintahan yang dilimpahkan dengan menyesuaikan dengan potensi dan kondisi di masing masing kecamatan di Kabupaten Bandung. Bupati Bandung melakukan pembinaan dan pengendalian terhadap penyelenggaraan urusan pemerintahan yang dilimpahkan kepada Camat di Kabupaten Bandung sesuai dengan Peraturan Perundang-undangan. Bupati Bandung dalam melaksanakan pembinaan dapat menunjuk Sekretaris Daerah sebagai Ketua Pelaksana yang anggotanya terdiri dari Perangkat Daerah terkait urusan pemerintahan yang dilimpahkan kepada Camat di Kabupaten Bandung. Pembinaan ini berbentuk sosialisasi, bimbingan teknis, pendidikan dan pelatihan teknis tentang norma, standar, prosedur, dan kriteria masing-masing bidang urusan pemerintahan yang dilaksanakan oleh Perangkat Daerah. Pengendalian atas penyelenggaraan urusan pemerintahan yang dilimpahkan kepada Camat di Kabupaten Bandung dilaksanakan secara fungsional sesuai dengan Peraturan Perundang-undangan yang berlaku.

Seiring dengan modernisasi pelayanan publik di kecamatan, maka peningkatan kualitas pelayanan melalui pelaksanaan berbagai *Standard Operating Procedure* (SOP) yang dilaksanakan oleh kecamatan memiliki dampak positif terhadap masyarakat. Sebagai contohnya dalam pelaksanaan Paten, masyarakat sudah merasa diberikan pelayanan yang baik, dimana aspek fisik (*tangible*) setidaknya sudah menunjukkan keseriusan kecamatan dalam memberikan pelayanan prima kepada masyarakat di Kabupaten Bandung. Peningkatan kualitas pelayanan ini merupakan upaya akselerasi dan optimalisasi dalam meningkatkan mutu pelayanan di kecamatan sebagai pusat dan simpul pelayanan publik bagi penyelenggaraan pelayanan terpadu di Kabupaten Bandung sehingga pelayanan publik dapat berjalan dengan lebih efektif dan efisien.

Kontinuitas kecamatan berkaitan dengan kemampuan kecamatan untuk dapat melakukan manajemen proses yang merupakan tahapan praktis pelaksanaan kegiatan-kegiatan atas semua hal yang telah direncanakan sebelumnya untuk mencapai tujuan organisasi. Dalam manajemen proses, setiap pegawai kecamatan fokus dengan pelaksanaan tugas dan pekerjaannya, termasuk dalam mengadakan interaksi dengan pihak-pihak tertentu sesuai dengan sistem dan prosedur serta ketentuan yang telah ditetapkan dalam organisasi.

SIMPULAN DAN SARAN

Simpulan

1. Kecamatan-kecamatan di Kabupaten Bandung memiliki kontinuitas organisasi yang baik untuk dapat melaksanakan tugas dan fungsi penyelenggaraan pemerintahan daerah, pelayanan publik, dan pemberdayaan masyarakat. Namun demikian masih adanya permasalahan dalam kontinuitas organisasi kecamatan di Kabupaten Bandung ini terkait dengan pelaksanaan program dan manajemen proses di kecamatan yang belum tertata dengan baik.
2. Amanat yang besar dari kedua kebijakan Pemerintah Pusat sementara ini baru diiringi dengan perubahan yang bertahap pada pembagian tugas yang jelas sesuai aturan, tanggung jawab, dan kewenangan (*clear division of roles, responsibilities, and authority*) oleh organisasi kecamatan di Kabupaten Bandung. Penyesuaian yang paling besar ditekankan pada unsur pimpinan kecamatan untuk menilai dan mendesain ulang kebijakan, sistem, dan prosedur (*assesing and redesigning policies, systems, and procedures*) yang ada pada kecamatan di Kabupaten Bandung.
3. Kecamatan di Kabupaten Bandung telah melaksanakan program Pelayanan Administrasi Terpadu Kecamatan (Paten) dimana struktur tata kelola (*governance structures*) pelayanan publik cukup dilakukan di kecamatan saja dari tahap awal sampai ke tahap akhir. Dalam melaksanakan Paten ini kecamatan di Kabupaten Bandung hanya melaksanakan beberapa jenis pelayanan perizinan dan non perizinan saja terkait dengan aspek substantif sebagai dasar legalitas formal pelimpahan urusan Bupati Bandung kepada Camat berkaitan dengan implementasi Paten yang masih bersifat parsial baik dalam aspek pelimpahan wewenang maupun petunjuk teknis dan petunjuk pelaksanaan kewenangan yang diberikan kepada Camat.
4. Kecamatan di Kabupaten Bandung lebih memilih prioritas kegiatan Paten tertentu yang dapat dilaksanakan terlebih dahulu dan sekaligus mendapatkan input untuk pembuatan keputusan (*involving stakeholders in planning and review activities to get their inputs in decisions making*) yang bermuara pada kesepakatan dan dibuatnya petunjuk teknis kerjasama yang dibuat antara kecamatan dan perangkat daerah yang lainnya.

Saran

1. Dengan demikian pada kontinuitas organisasi yang berkaitan dengan faktor program dan manajemen proses seyogyanya kecamatan membuat “*Standard Operating Procedure (SOP)*” yang menjadi serangkaian instruksi kerja tertulis yang dibakukan dan terdokumentasi mengenai proses penyelenggaraan aktivitas organisasi, bagaimana dan kapan harus dilakukan, dimana dan oleh siapa dilakukan. Dengan adanya unsur SOP ini terdapat mekanisme yang menunjukkan bahwa pegawai, baik secara individu maupun kelompok dalam organisasi dapat melaksanakan pekerjaan guna mencapai tujuan yang telah ditetapkan.
2. Lingkup pelaksanaan pelayanan Paten tidak dipertahankan hanya secara parsial, tetapi pelaksanaan dapat dilakukan pada semua bidang pelayanan perizinan dan non perizinan, karena peran kecamatan di Kabupaten Bandung adalah perangkat daerah terdepan dalam memberikan pelayanan publik.

3. Kecamatan di Kabupaten Bandung segera dapat menetapkan standar dan pedoman pelayanan secara utuh dan menyeluruh serta melengkapi berbagai petunjuk teknis pelaksana pelayanan Paten di Kabupaten Bandung
4. Pemerintah Kabupaten Bandung secepatnya dapat mendukung dan memenuhi proses revitalisasi sarana dan prasarana penunjang serta mobilisasi personel pelaksana Paten di semua kecamatan.

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Implementasi PIPPK (Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan) di Kota Bandung

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ABSTRAK

Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan (PIPPK) yang diimplementasikan oleh Pemerintah Kota Bandung telah menghasilkan perubahan di masyarakat. Tidak hanya soal pembangunan infrastruktur tetapi juga pemberdayaan masyarakat. PIPPK melibatkan kebersamaan antara pemerintah, masyarakat, dan pihak ketiga (swasta/professional). PIPPK ini berupaya untuk mewujudkan sinergitas antara pemerintah dengan masyarakat, khususnya lembaga kemasyarakatan kelurahan.

Riset ini menggunakan metode penelitian kualitatif. Data primer dan sekunder dikumpulkan melalui observasi, wawancara, studi literatur, dan studi dokumen. Data kemudian dianalisis, baik selama pengumpulan maupun setelahnya melalui proses reduksi data, pemrosesan satuan, kategorisasi, dan penafsiran data. Untuk menguji validitas data, digunakan teknik triangulasi sumber. Adapun informan penelitian ditentukan melalui pertimbangan kelompok sasaran, perencana, pelaksana PIPPK, pihak yang memiliki informasi mengenai PIPPK, dan pihak yang terkait dalam pelaksanaan PIPPK.

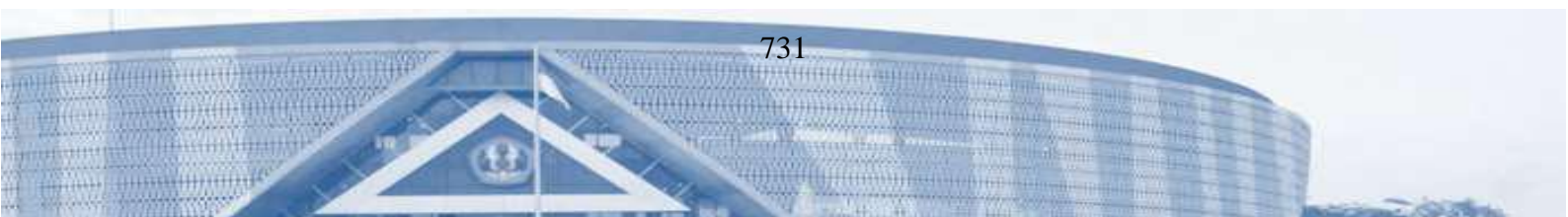
Hasil penelitian menunjukkan bahwa implementasi program PIPPK telah melibatkan aparatur pemerintah, lembaga kemasyarakatan kelurahan, dan pihak ketiga, yang dilakukan berbasis pada pemberdayaan masyarakat. Dengan adanya pelibatan pihak ketiga dalam pelaksanaan beberapa kegiatan, sebagian partisipasi masyarakat menjadi terhambat, sehingga implementasi PIPPK belum sepenuhnya efektif. Selain itu, kondisi implementasi PIPPK terjadi di tingkat kelurahan serta keberadaan faktor-faktor lainnya mempengaruhi efektivitas implementasi PIPPK, dimana pencapaian PIPPK selama tahun 2016 yang telah dianggarkan sebesar Rp 207.957.546.235. bisa terserap Rp 199.868.187.911,- (96,11%). Selain itu, pelaksanaan PIPPK Tahun 2016 ini menggalang partisipasi masyarakat sebesar Rp 36.266.874.140 atau 18,15% dari total penyerapan anggaran PIPPK Tahun 2016.

Kata Kunci: Pembangunan Daerah, Inovasi, dan Pemberdayaan Kewilayahan

PENDAHULUAN

Salah satu hal penting dalam pembangunan adalah terjalinnya sinergitas antara pemerintah dengan masyarakat. Pembangunan harus berpijak pada kebutuhan nyata masyarakat dan dilaksanakan oleh pemerintah dengan melibatkan partisipasi masyarakat. Dengan demikian, masyarakat tidak semata-mata menjadi objek pembangunan, melainkan juga menjadi subjek yang berperan aktif sehingga memiliki keberdayaan yang kuat.

Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan (PIPPK) yang dijalankan Pemerintah Kota Bandung di bawah pimpinan Walikota Ridwan Kamil antara lain berupaya untuk mencapai sinergi tersebut. Program yang pertama kali diluncurkan pada 31 Maret 2015 ini dalam perencanaan dan pelaksanaannya melibatkan aparatur pemerintah dan lembaga kemasyarakatan kelurahan serta berbasis pada pemberdayaan masyarakat.



Hal ini bisa dilihat dalam Peraturan Walikota Bandung No. 281 Tahun 2015 tentang Pelaksanaan PIPPK Kota Bandung yang beberapa pasalnya diubah oleh Peraturan Walikota Bandung No. 436 Tahun 2015 tentang Perubahan atas Peraturan Walikota Bandung Nomor 281 Tahun 2015. Dalam kedua Perwal ini juga dicantumkan bahwa pihak-pihak penunjang pelaksanaan PIPPK adalah lembaga Rukun Tetangga (RT)/Rukun Warga (RW), Tim Penggerak Pemberdayaan dan Kesejahteraan Keluarga (TP PKK), Karang Taruna, dan Lembaga Pemberdayaan Masyarakat (LPM) Kelurahan. Setiap lembaga ini diberi kewenangan untuk merencanakan beragam kegiatan dengan pagu setiap lembaga sebesar Rp 100.000.000,00.

Program ini merupakan terobosan kebijakan di mana Pemkot berupaya mengajak warganya untuk menentukan sendiri kebutuhan mereka. Dalam kerangka ini pemerintah mengalihkan sebagian kewenangan melakukan pembangunan kewilayahan kepada masyarakat terutama dengan pelibatan RW, Karang Taruna, PKK dan LPM. Partisipasi masyarakat dalam perencanaan pembangunan memang bukan hal baru, misalnya melalui mekanisme musrenbang, namun keberadaan PIPPK memberikan kepastian kepada masyarakat bahwa kegiatan yang dirancang oleh mereka akan dilaksanakan karena sudah disediakan pagu anggarannya.

Selain dalam aspek perencanaan, berdasarkan observasi awal di beberapa kelurahan, PIPPK menimbulkan inovasi dalam beberapa hal, antara lain pemanfaatan lahan dan pengelolaan sampah. Salah satu program penting dalam pemanfaatan lahan adalah munculnya keinginan untuk menambah Ruang Terbuka Hijau (RTH), membuat ruang-ruang publik, dan gagasan *vertical garden* mengingat keterbatasan jumlah lahan yang dimiliki sementara kebutuhan akan RTH cukup mendesak. Hal ini misalnya terjadi di Kelurahan Sukawarna yang bahkan mengembangkan sungai di wilayahnya menjadi kawasan wisata melalui pemberdayaan Karang Taruna.

Pelibatan masyarakat melalui lembaga kemasyarakatan kelurahan juga memiliki konsekuensi dalam aspek penguatan kelembagaan. RT/RW, PKK, Karang Taruna, dan LPM yang diberi kewenangan merencanakan dan menjalankan kegiatan-kegiatan PIPPK mesti memiliki kemampuan baik di tataran individu para pegiatnya maupun dalam lingkup keorganisasian. Kapasitas lembaga-lembaga ini harus memadai dalam mengidentifikasi kebutuhan, menyusun rencana, dan sedikit banyak terlibat dalam pelaksanaan kegiatan.

Pengalihan sebagian kewenangan pemerintah kepada lembaga masyarakat seperti dalam PIPPK ini idealnya mampu meningkatkan partisipasi masyarakat beserta penguatan kelembagaan yang dimilikinya. Namun hal ini masih belum kuat di Kota Bandung karena adanya pelibatan pihak ketiga dalam pelaksanaan beberapa pekerjaan. Akibatnya, masyarakat menjadi cenderung apatis dan dengan sendirinya penguatan kelembagaan pun tidak berjalan maksimal.

Berdasarkan paparan di atas, penting kiranya ditelusuri bagaimana konstelasi kepentingan pemerintah, swasta (pihak ketiga), dan masyarakat dalam perencanaan dan pelaksanaan kegiatan-kegiatan PIPPK. Selain itu, akan ditelaah juga bagaimana kondisi kapasitas lembaga kemasyarakatan kelurahan serta keberadaan faktor-faktor determinan yang mempengaruhi proses penguatan kelembagaan melalui PIPPK. Ketiga aspek ini akan diteliti dengan metode penelitian deskriptif analitis.

Dengan demikian Rumusan Masalah yang menjadi pertanyaan adalah Bagaimana peran pemerintah, swasta (pihak ketiga), dan masyarakat dalam implementasi PIPPK di Kota Bandung?

TINJAUAN TEORITIS

Kebijakan publik memiliki kedudukan penting dalam kehidupan dan menjadi alat bagi negara dalam mengatur kehidupan dan harus mampu menjawab persoalan-persoalan publik yang dihadapi oleh masyarakat. Islamy yang mengutip Anderson menyatakan bahwa kebijakan publik merupakan: “Serangkaian tindakan yang mempunyai tujuan tertentu yang diikuti dan dilaksanakan oleh seorang pelaku atau sekelompok pelaku guna memecahkan masalah tertentu.” (Islamy, 2003:17). Konsep kebijakan yang disampaikan oleh Siagian adalah:

“Kebijakan dapat diartikan sebagai serangkaian keputusan yang sifatnya mendasar digunakan sebagai landasan bertindak dalam usaha mencapai satu tujuan yang telah ditetapkan sebelumnya. Dapat pula dikatakan bahwa kebijakan merupakan peta jalan yang memberikan petunjuk tentang arah yang seyogyanya ditempuh sehingga perjalanan yang dilakukan berlangsung dengan aman, efisien dan efektif.” (Siagian, 1989:49)

Adapun definisi kebijakan publik dari Thomas R. Dye sebagaimana dikutip oleh Islamy, “*Public policy is whatever government choose to do or not to do...apapun yang dipilih oleh pemerintah untuk dilakukan atau tidak dilakukan...*” (Islamy, 2003:18). Senada dengan Dye, George C. Edwards III dan Ira Sharkansky yang juga dikutip oleh Islamy menyatakan bahwa kebijakan publik, “*.....is what governments say and do, or do not do. It is the goals or purposes of government programmes.....* adalah apa yang dinyatakan dan dilakukan atau tidak dilakukan oleh pemerintah. Kebijaksanaan negara itu berupa sasaran atau tujuan program-program pemerintah....” (Islamy, 2003:18). Sedangkan definisi lebih khusus disampaikan oleh Mustopadidjaja yang menyatakan bahwa:

“Kebijakan publik pada dasarnya adalah suatu keputusan yang dimaksudkan untuk mengatasi permasalahan tertentu, untuk melakukan kegiatan tertentu, atau untuk mencapai tujuan tertentu, yang dilakukan oleh instansi yang berkewenangan dalam rangka penyelenggaraan tugas pemerintahan negara dan pembangunan.” (Mustopadidjaja, 2003:5)

Proses kebijakan publik meliputi tiga tahapan. Ketiga tahapan tersebut adalah formulasi (perumusan), implementasi (pelaksanaan), dan evaluasi. Ketiga tahapan ini saling terkait satu sama lain. Sebuah kebijakan yang sudah dirumuskan kemudian disosialisasikan, dilaksanakan, dan dievaluasi.

Implementasi kebijakan publik adalah tindakan-tindakan yang dilakukan oleh Pemerintah yang diarahkan untuk mencapai tujuan yang telah ditetapkan. Dalam buku *Implementing Public Policy: Governance in Theory and in Practice* yang diterbitkan di London melalui *SAGE Publications*, Hill dan Hupe (2002:188) menyatakan bahwa:

Managing implementation takes place in three different loci in political-societal relations. There it takes the form of, respectively, managing policy processes, managing inter-organizational relations, and managing external and internal contact; What do the prescriptive perspectives that in an ideal-typical and heuristic way can be related to the three modes of governance.

Adapun yang dimaksud dengan *three different loci* adalah tiga aktivitas operasional yang dilakukan dalam implementasi kebijakan. Ketiga aktivitas operasional ini harus dipenuhi dalam implementasi kebijakan, karena ketidaklengkapan salah satu aktivitas akan berpengaruh pada implementasi kebijakan.

Dalam mengimplementasikan kebijakan publik (Hill dan Hupe, 2002: 190) harus dikelola melalui tiga aktivitas operasional, yaitu:

- (1) Aktivitas yang terkait dengan proses pengelolaan kebijakan (*managing policy processes*).
- (2) Aktivitas mengelola hubungan inter-organisasional (*managing inter-organizational relations*).
- (3) Aktivitas mengelola keterkaitan faktor-faktor internal dan eksternal (*managing external and internal contacts*)

Aktivitas proses pengelolaan kebijakan (*managing policy processes*) dalam implementasi kebijakan menyiratkan penugasan tanggung jawab yang jelas untuk memenuhi tugas seperti kapan, dan di mana kebijakan tertentu akan diterapkan. Pada saat yang sama, implementasi kebijakan ini memerlukan perhatian yang serius, dalam perumusan kebijakan, dan pengambilan keputusan tentang hukum, dan kebijakan program, dengan penugasan tanggung jawab yang jelas.

Dalam aktivitas proses pengelolaan kebijakan (*managing policy processes*), manajemen pelaksanaan program menyiratkan penugasan tanggung jawab yang jelas untuk memenuhi tugas seperti kapan, dan di mana kebijakan tertentu akan diterapkan. Pada saat yang sama, implementasi kebijakan ini memerlukan perhatian yang serius terhadap perumusan kebijakan sebelumnya, pengambilan keputusan tentang hukum, dan peraturan lainnya dengan penugasan dan tanggung jawab yang jelas.

Selanjutnya untuk aktivitas yang ke dua, yaitu: mengelola hubungan inter-organisasional dalam implementasi kebijakan ini berarti, implementor harus menyadari pentingnya 'kemitraan dalam pelaksanaan kebijakan'. Manajemen dalam implementasi kebijakan harus melakukan profesionalisasi dengan meningkatkan partisipasi masyarakat dan melembagakan program. Penilaian aktor internal menjadi sesuatu yang penting, serta menetapkan prosedur pengaduan yang baik bagi implementasi kebijakan.

Dalam aktivitas mengelola hubungan inter-organisasional (*managing inter-organizational relations*) membutuhkan kejelasan dalam pelaksanaan kebijakan. Dengan demikian kejelasan dalam implementasi kebijakan tentang tugas, dan lingkup kompetensi sangatlah penting dalam pelaksanaan kebijakan publik ini.

Selanjutnya untuk aktivitas yang terakhir dalam implementasi kebijakan ini, yaitu aktivitas mengelola keterkaitan faktor-faktor internal dan eksternal (*managing external and internal contacts*). Berarti mengurus prosedur operasi standar, dan memastikan kepatuhan kepada standar tersebut, menunjukkan kepemimpinan dalam implementasi kebijakan, meningkatkan motivasi dan internalisasi, dan memberikan pelatihan di tempat kerja dalam konteks implementasi kebijakan.

Dalam menjalankan aktivitas mengelola keterkaitan faktor-faktor internal dan eksternal (*managing external and internal contacts*), faktor penting yang harus diperhatikan adalah saluran informasi, gagalnya implementasi kebijakan Pemerintah biasanya diakibatkan oleh lambatnya saluran informasi, sehingga tidak ada kejelasan informasi. Terjadinya kesalahpahaman antara Pemerintah dan masyarakat tentang program-program karena saluran informasi berdampak pula pada kebijakan yang tidak konsisten, dengan kata lain penjelasan terkadang bertentangan dengan kenyataan dan kebutuhan masyarakat, manakala suatu kebijakan diimplementasikan.

Pada tingkat yang mendasar dalam implementasi kebijakan, aktivitas mengelola keterkaitan faktor-faktor eksternal dan internal berarti mengelola prosedur operasi standar, dan memastikan kepatuhan kepada standar tersebut, adanya kepemimpinan, meningkatkan motivasi dan internalisasi, dan memberikan pelatihan di tempat kerja.

Selain birokrasi pemerintah, dalam aktivitas mengelola keterkaitan faktor-faktor internal dan eksternal (*managing external and internal contacts*) keberadaan masyarakat sebagai obyek atau kelompok sasaran (*target group*) dari kebijakan tersebut juga membawa peranan penting dalam proses implementasi kebijakan. Dukungan masyarakat sebagai kelompok sasaran kebijakan sangat diperlukan dalam proses implementasi sebuah kebijakan publik. Melalui dukungan masyarakat akan mempermudah atau memperlancar implementasi kebijakan publik. Bentuk dukungan dimaksud dapat berupa kesediaan untuk menerima, dan ikut serta secara aktif dalam implementasi kebijakan publik tersebut.

Aktivitas mengelola keterkaitan faktor-faktor internal dan eksternal (*managing external and internal contacts*) dilakukan oleh unsur pelaksana atau implementor yang bertanggungjawab terhadap keberhasilan program, yaitu aktor-aktor yang ada dalam aparat birokrasi pemerintah. Dengan demikian, keberadaan birokrasi pemerintah merupakan salah satu unsur penting dalam implementasi. Di mana suatu aktivitas atau kegiatan dalam rangka mewujudkan atau merealisasikan kebijakan yang telah ditetapkan sebelumnya yang dilakukan oleh organisasi birokrasi pemerintahan, atau badan pelaksana lain melalui proses administrasi, dan manajemen, dengan memanfaatkan segala sumber daya yang tersedia untuk mencapai tujuan tertentu. Dengan demikian peran organisasi badan pelaksana (birokrasi) besar sekali peranannya dalam tahap implementasi ini.

Penulis memahami bahwa dalam teori implementasi kebijakan ini, hal yang utama ialah arah tindakan yang dipilih implementor sampai selesainya waktu pelaksanaan, sedangkan mengenai pemahaman sifat permasalahan tidak boleh terabaikan. Implementasi sangat tergantung pada masalah yang telah diformulasikan sebelumnya, berarti suatu proses pelaksanaan kerangka kerja atau program yang telah dirumuskan sedemikian rupa pada tahap sebelumnya, dan karakteristik dari implementasi ini, serta tindakan pelaksanaan yang dibatasi waktu, dimana hasilnya harus jelas dan terukur. Perhatian yang serius dari aparat pelaksana untuk melakukan interpretasi, yaitu usaha untuk mengerti apa yang dimaksud oleh pembuat kebijakan, dan mengetahui betul apa dan bagaimana tujuan akhir itu harus diwujudkan atau direalisasikan. Suatu kebijakan tidak hanya bagaimana membuatnya, tetapi juga berkaitan bagaimana melaksanakannya, sehingga memberi manfaat bagi masyarakat.

HASIL PENELITIAN DAN PEMBAHASAN

Proses Pengelolaan Kebijakan (*Managing Policy Processes*)

Pada 31 Maret 2015 Walikota Bandung, Ridwan Kamil menetapkan sebuah program untuk turut membangun Kota Bandung, berupa Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan (PIPPK). Program ini dilegitimasi dengan Peraturan Wali Kota Bandung Nomor 281 Tahun 2015. Kemudian kebijakan PIPPK ini tertuang dalam Peraturan Walikota Bandung Nomor 436 Tahun 2015 Tentang Perubahan Atas Peraturan Walikota Bandung Nomor 281 Tahun 2015 Tentang Pelaksanaan Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan Kota Bandung. PIPPK merupakan salah satu pemikiran nyata dari Walikota Bandung untuk meningkatkan tugas dan fungsi peran aparatur kewilayahan beserta seluruh anggota masyarakatan kelurahan dalam rangka mempercepat rangka pembangunan melalui pengembangan dan pemberdayaan masyarakat. PIPPK merupakan fokus pengembangan kewilayahan sebagai bagian desentralisasi kewilayahan di kecamatan. Karena wilayah kecamatan memiliki tiga fungsi utama, antara lain sebagai model program sistem pelayanan publik yang efektif dan efisien untuk senantiasa mengedepankan kesejahteraan masyarakat, sebagai arena pengembangan kehidupan ekonomi kerakyatan dan sebagai arena pengembangan demokrasi di tingkat kota sebagai arena politik yang bisa menghubungkan politik setingkat kelurahan dengan kota sebagai pusat pengambilan keputusan politik.

Dalam Peraturan Wali Kota Bandung Nomor 281 Tahun 2015 disebutkan, maksud dan tujuan dilaksanakannya program PIPPK ini, yaitu untuk meningkatkan tugas, peran, dan fungsi aparat kewilayahan beserta seluruh *stakeholder* lembaga masyarakatan kelurahan dalam rangka percepatan pelaksanaan pembangunan melalui pengembangan pemberdayaan masyarakat. Dalam Pelaksanaan PIPPK diharapkan dapat mewujudkan sinergitas kinerja aparatur kewilayahan dengan lembaga masyarakatan kelurahan dalam melaksanakan PIPPK berbasis pada pemberdayaan masyarakat. Output PIPPK di tahun pertama berfokus pada infrastruktur dan kebersihan. Lalu di tahun selanjutnya akan memaksimalkan pemberdayaan ekonomi. Dalam Buku Sosialisasi PIPPK Kota Bandung 2015 dipertegas, program ini didasari semangat desentralisasi, inovasi, dan kolaborasi. Berbagai program pembangunan akan diamanatkan kepada setiap kelurahan berdasarkan kebutuhan masing-masing kelurahan, atas dasar kerja sama antara Pemkot Bandung dengan seluruh masyarakat Kota Bandung. Dengan demikian PIPPK merupakan suatu implementasi kebijakan publik dimana tindakan-tindakan yang dilakukan oleh Pemerintah Kota Bandung diarahkan untuk mencapai tujuan yang telah ditetapkan.

Program PIPPK telah dimulai sejak bulan Maret tahun 2015. Dengan demikian program ini sudah berjalan selama dua tahun. Pada Tahun 2016 penghargaan diberikan kepada lima kecamatan yaitu Kecamatan Panyileukan, Cibiru, Rancasari, Bandung Wetan serta Babakan Ciparay. Penghargaan diberikan kepada lima kecamatan tersebut karena dianggap berhasil dalam menjalankan program PIPPK tahun sebelumnya. Selain itu, terdapat penghargaan untuk penyerapan anggaran terbanyak dan penghargaan tersebut diberikan kepada Kecamatan Panyileukan. Dengan demikian pada pelaksanaan PIPPK ini aktivitas proses pengelolaan kebijakan (*managing policy processes*) telah dilaksanakan dalam implementasi kebijakan PIPPK yang menyiratkan penugasan tanggung jawab yang jelas kepada birokrasi di Pemerintah Kota Bandung untuk memenuhi tugas seperti kapan, dan di mana kebijakan PIPPK ini diterapkan. Pada saat yang sama, implementasi kebijakan PIPPK ini memerlukan perhatian yang serius, dalam perumusan kebijakan PIPPK, dan pengambilan keputusan

tentang hukum yang terkait dengan PIPPK, dan penugasan tanggung jawab yang jelas bagi personil yang melaksanakan PIPPK.

Peraturan Walikota Bandung Nomor 436 Tahun 2015 Tentang Perubahan Atas Peraturan Walikota Bandung Nomor 281 Tahun 2015 tentang Pelaksanaan Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan Kota Bandung mempertegas mengenai penunjang pelaksana maupun ruang lingkup dari Kebijakan PIPPK. Penunjang pelaksana kegiatan beserta ruang lingkungnya dapat dilihat dari tabel berikut ini.

Tabel
Penunjang Pelaksana dan Ruang Lingkup Pelaksanaan PIPPK

No.	Penunjang Pelaksana Kegiatan	Ruang Lingkup Kegiatan
1.	Lembaga Rukun Tertangga (RT) / Rukun Warga (RW)	Ruang Lingkup Kegiatan Fasilitasi Pemberdayaan RW, meliputi : <ol style="list-style-type: none">1. Infrastruktur2. Sosial Kemasyarakatan3. Penguatan Kelembagaan RW4. Pelaksanaan Ketertiban, Kebersihan, dan Keindahan Lingkup RW5. Pemberdayaan Dan Inovasi Ekonomi Lokal
2.	Lembaga Tim Penggerak Pemberdayaan dan Kesejahteraan Keluarga (TP. PKK) Kelurahan	Ruang Lingkup Kegiatan Fasilitasi Pemberdayaan PKK, meliputi : <ol style="list-style-type: none">1. Penguatan Kelembagaan2. Pelaksanaan Program/Kegiatan Lingkup Pokja I PKK3. Pelaksanaan Program/Kegiatan Lingkup Pokja II PKK4. Pelaksanaan Program/Kegiatan Lingkup Pokja III PKK5. Pelaksanaan Program/Kegiatan Lingkup Pokja IV PKK
3.	Lembaga Karang Taruna Unit Kelurahan	Ruang Lingkup Kegiatan Fasilitasi Pemberdayaan Karang Taruna, meliputi : <ol style="list-style-type: none">1. Penguatan Kelembagaan2. Penyediaan Sarana dan Kelengkapan Kegiatan Olah Raga, dan Kesenian3. Pengabdian pada Masyarakat4. Penyelenggaraan Kesejahteraan Sosial5. Pelatihan dalam Rangka Usaha Ekonomi Produktif (UEP).
4.	Lembaga Pemberdayaan Masyarakat (LPM) Kelurahan	Ruang Lingkup Kegiatan Fasilitasi Pemberdayaan LPM, meliputi : <ol style="list-style-type: none">1. Penguatan kelembagaan2. Peningkatan kapasitas pengurus dan pelaku pembangunan di kewilayahan3. Koordinasi proses pembangunan.

Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan (PIPPK) di Kota Bandung diharapkan dapat menghadirkan perubahan yang merata di masyarakat. Tidak hanya soal pembangunan infrastruktur tetapi juga pemberdayaan masyarakat. Konsep PIPPK memandang pembangunan adalah kebersamaan, antara pemerintah, masyarakat, dan professional. Jika masyarakat telah mampu turut berpartisipasi dalam urusan pembangunan berarti telah beradab. Melalui PIPPK Kota Bandung diharapkan dekat dengan tujuan itu.

Semangat PIPPK di kelurahan, kecamatan, hingga di Pemerintah Kota Bandung, masyarakat harus menjadi lebih pintar, lebih sejahtera, dan lebih mandiri, bisa menolong diri sendiri, bisa menyejahterakan lingkungan sendiri, dan bisa menyukseskan program dengan inisiatif sendiri. Konsep PIPPK bukanlah program politik, melainkan murni teori pembangunan. PIPPK merupakan konsep desentralisasi di mana kekuatan pembangunan disebarakan secara merata ke seluruh wilayah dan organisasi kemasyarakatan. Tujuannya adalah untuk mempercepat hadirnya perubahan. Perubahan dengan PIPPK itu cepat karena dibelanjakan oleh masyarakat sendiri, dikerjakan oleh masyarakat sendiri, supaya merata, tidak ada satu jengkal pun RW-RW yang tidak ada sentuhan pembangunan, supaya berdaya karena masyarakat yang mengerjakan dengan kerja sama.

Pencapaian PIPPK selama Tahun 2016, sepanjang 526.000 m² jalan-jalan lingkungan diperbaiki, 762 unit rumah warga miskin yang dibedah oleh masyarakat, 335 unit MCK umum dibangun, 210.000 meter gorong-gorong diperbaiki, 51 taman-taman baru hadir di kewilayahan, 242 gapura baru menyambut di pintu masuk jalan-jalan kecil, 2.357 unit sumur resapan dibangun untuk penyerapan air tanah, 124 masjid direnovasi, dan 700-an titik lampu diperbaharui. Hal ini menandakan bahwa pembangunan yang merata ini dapat mendistribusikan uang rakyat kembali ke rakyat.

Tahun 2016, Pemerintah Kota Bandung menganggarkan Rp.207.957.546.235,- sementara penyerapan anggaran mencapai Rp.199.868.187.911,- (penyerapan 96,11%). Pelaksanaan PIPPK Tahun 2016 menyerap partisipasi masyarakat sebesar Rp.36.266.874.140,- atau 18,15% dari total penyerapan anggaran PIPPK Tahun 2016. Dengan demikian Pemerintah Kota Bandung dalam melaksanakan PIPPK ini telah melakukan aktivitas *managing policy processes* (proses pengelolaan kebijakan), dimana Pemerintah Kota Bandung telah melaksanakan aspek-aspek kegiatan: *making responsibilities explicit* (kegiatan membuat pertanggungjawaban yang jelas); *creating interfaces* (kegiatan menciptakan penghubung dalam pelaksanaan program); dan *making discretion explicit* (kegiatan membuat keleluasaan yang jelas).

Aktivitas Mengelola Hubungan Inter-Organisasional (*Managing Inter-Organizational Relations*)

Kebijakan PIPPK ini dibuat berdasarkan janji politik pada saat Ridwan Kamil menjadi Calon Walikota Bandung Tahun 2013-2018, yaitu pemberian bantuan Rp. 100.000.000/tahun bagi setiap Rukun Warga (RW), PKK, Lembaga Pemberdayaan Masyarakat (LPM), dan Karang Taruna. Ketika Ridwan Kamil menjadi Walikota Bandung, maka seluruh janji politik pada saat kampanye harus dilaksanakan, sehingga diakomodir dan dimasukan dalam Peraturan Daerah Kota Bandung Nomor 03 Tahun 2014 Tentang Rencana Pembangunan Jangka Menengah Daerah (RPJMD) Kota Bandung tahun 2013-2018. Hal ini merupakan upaya Pemerintah Kota Bandung dalam mengelola hubungan inter-organisasional dalam implementasi kebijakan PIPPK yang berarti, implementor PIPPK menyadari pentingnya 'kemitraan Pemerintah Kota Bandung dengan *stakeholder* lainnya dalam pelaksanaan

kebijakan'. Manajemen dalam implementasi kebijakan PIPPK dengan meningkatkan partisipasi masyarakat dan melembagakan program ini dengan sebaik mungkin. Penilaian aktor internal menjadi sesuatu yang penting, serta menetapkan prosedur pengaduan yang baik bagi implementasi kebijakan PIPPK.

Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan (PIPPK) tentunya memiliki maksud dan tujuan yang baik dalam bidang pembangunan. Maksud dari program ini adalah untuk meningkatkan tugas, peran dan fungsi aparat kewilayahan beserta seluruh *stakeholder* lembaga kemasyarakatan kelurahan dalam rangka percepatan pelaksanaan pembangunan melalui pengembangan pemberdayaan masyarakat. Sedangkan tujuan dari program ini adalah untuk mempercepat proses dan pelaksanaan pembangunan khususnya dalam meningkatkan fungsi, kemampuan dan peran kelompok masyarakat di kelurahan untuk menampung, menyalurkan aspirasi, mengkoordinasikan sekaligus melaksanakan proses pembangunan yang inovatif secara mandiri melalui metode pemberdayaan masyarakat. Dengan demikian dalam aktivitas mengelola hubungan inter-organisasional (*managing inter-organizational relations*) Pemerintah Kota Bandung membutuhkan kejelasan dalam pelaksanaan kebijakan PIPPK. Dengan demikian kejelasan dalam implementasi kebijakan PIPPK tentang tugas, dan lingkup kompetensi sangatlah penting dalam pelaksanaan kebijakan PIPPK ini.

Pada tahun 2017 ada beberapa penyempurnaan yang dilakukan oleh Pemerintah Kota Bandung, yakni penyiapan instrumen pedoman teknis dan membangun persamaan persepsi, filosofi, dan mekanisme PIPPK. Peningkatan kapasitas Sumber Daya Manusia Aparatur Kewilayahan dan Lembaga Kemasyarakatan juga menjadi fokus PIPPK tahun 2017. Pemerintah Kota Bandung telah mempersiapkan berbagai instrumen pengukuran keberhasilan pembangunan melalui PIPPK, antara lain pengukuran indeks kebahagiaan keluarga di tingkat kelurahan, indeks kemasyarakatan sebagai rapor tingkat ketaatan dan partisipasi masyarakat dalam pembangunan. Ada juga pengukuran indeks pembangunan manusia lokal dari setiap kelurahan se-Kota Bandung.

Penunjang pelaksanaan kegiatan PIPPK yang ada di beberapa kecamatan terdiri dari Rukun Warga (RW), Pemberdayaan dan Kesejahteraan Keluarga (PKK), Karang Taruna dan Lembaga Pemberdayaan Masyarakat (LPM). Total anggaran PIPPK di beberapa kecamatan lebih kurang sebesar Rp.9.000.000.000. Sedangkan realisasi anggarannya atau penyerapan anggaran lebih kurang sebesar 90% (Sumber dari Rekapitulasi Realisasi PIPPK beberapa kecamatan Tahun 2016). Penyerapan anggaran menjadi salah satu tolok ukur dalam keberhasilan pelaksanaan PIPPK ini. Meskipun penyerapan anggaran secara keseluruhan berkisar 90%, namun masih ada beberapa kelurahan yang penyerapan anggarannya kurang dari 90%. Realisasi PIPPK atau penyerapan anggaran PIPPK di beberapa kelurahan sebesar 90% dengan uraian penyerapan anggaran sebagai berikut LPM 65%, PKK 90%, Karang Taruna 60%, dan RW 90%. Sehingga pelaksanaan PIPPK di beberapa kelurahan berdasarkan penyerapan anggarannya belum terealisasi sesuai perencanaan. Dengan demikian Pemerintah Kota Bandung pada aktivitas *managing inter-organizational relations* (aktivitas mengelola hubungan inter-organisasional) dalam melaksanakan PIPPK ini belum mampu melakukan kegiatan dengan baik dalam hal: *creating clarity on tasks and competence* (kegiatan membuat kejelasan pada tugas dan kompetensi); *taking care of sufficient resources* (kegiatan memelihara sumber daya yang sudah memadai); *enhancing contract compliance* (kegiatan meningkatkan pencapaian kesepakatan); dan *realizing partnerships* (menyadari kemitraan).

Aktivitas Mengelola Keterkaitan Faktor-Faktor Internal Dan Eksternal (*Managing External And Internal Contacts*)

Upaya peningkatan pelayanan Pemerintah Kota Bandung dilakukan dengan pengembangan yang inovatif, namun efektivitasnya sering terhambat oleh beberapa hal, seperti banyaknya masyarakat yang harus dilayani. Pemerintah Kota Bandung membuat suatu kebijakan Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan (PIPPK) yang bertujuan untuk mengatasi masalah tersebut. Pemerintah Kota Bandung dalam implementasi kebijakan PIPPK ini, telah mengelola keterkaitan faktor-faktor internal dan eksternal (*managing external and internal contacts*). Pemerintah Kota Bandung mengurus prosedur operasi standar, dan memastikan kepatuhan kepada standar tersebut, menunjukkan kepemimpinan dalam implementasi kebijakan PIPPK, meningkatkan motivasi dan internalisasi PIPPK, dan memberikan pelatihan PIPPK di tempat kerja dalam konteks implementasi kebijakan PIPPK.

Pelaksanaan Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan (PIPPK) dilaksanakan di daerah kewilayahan. Sesuai dengan Peraturan Pemerintah Nomor 19 Tahun 2008 tentang Kecamatan, kecamatan merupakan perangkat daerah kabupaten/kota sebagai pelaksana teknis kewilayahan yang mempunyai wilayah kerja tertentu, sehingga PIPPK dilaksanakan di wilayah kecamatan. Kecamatan dibentuk dalam rangka meningkatkan koordinasi penyelenggaraan pemerintahan, pelayanan publik, dan pemberdayaan masyarakat Desa/kelurahan. Hal tersebut sesuai dengan Undang-Undang Nomor 23 Tahun 2014 tentang Pemerintah Daerah yang secara eksplisit memberikan otonomi yang luas kepada pemerintah daerah untuk mengurus dan mengelola berbagai kepentingan dan kesejahteraan masyarakat daerah. Dengan demikian Pemerintah Kota Bandung dalam menjalankan aktivitas mengelola keterkaitan faktor-faktor internal dan eksternal (*managing external and internal contacts*), faktor penting yang harus diperhatikan dalam PIPPK adalah saluran informasi, gagalnya implementasi kebijakan PIPPK diakibatkan oleh lambatnya saluran informasi, sehingga tidak ada kejelasan informasi PIPPK. Terjadinya kesalahpahaman antara Pemerintah Kota Bandung dan masyarakat tentang PIPPK karena saluran informasi ini sebagai akibat formulasi kebijakan yang tidak konsisten, dengan kata lain fakta di lapangan terkadang bertentangan dengan kenyataan dan kebutuhan masyarakat, manakala suatu kebijakan PIPPK diimplementasikan.

Kecamatan merupakan perangkat daerah yang memiliki peran penting di daerah, terutama dalam bidang pembangunan. Pentingnya peran kecamatan dalam PIPPK disebabkan adanya tuntutan masyarakat untuk mendapatkan pelayanan publik yang lebih baik dan terpenuhinya kebutuhan masyarakat melalui PIPPK. Perubahan kedudukan kecamatan dari wilayah administrasi pemerintahan menjadi lingkungan kerja perangkat pemerintah daerah memberikan peluang bagi Pemerintah Kota Bandung untuk mengembangkan kreativitasnya dalam memberikan pelayanan kepada masyarakat sesuai dengan kebutuhan masyarakat. Dengan demikian pada tingkat yang mendasar dalam implementasi kebijakan PIPPK, aktivitas mengelola keterkaitan faktor-faktor eksternal dan internal yang dilakukan Pemerintah Kota Bandung adalah mengelola prosedur operasi standar PIPPK, dan memastikan kepatuhan birokrasi kepada standar PIPPK, adanya kepemimpinan dalam pelaksanaan PIPPK, meningkatkan motivasi dan internalisasi PIPPK, dan memberikan pelatihan PIPPK di tempat kerja.

Ruang lingkup pelaksanaan PIPPK juga belum semua terlaksana. Hampir di semua RW ruang lingkup PIPPK yang dilaksanakan hanya berkisar pada infrastruktur dan pelaksanaan ketertiban, kebersihan dan keindahan (Kamtibmas). Sedangkan ruang lingkup lain, seperti

pemberdayaan inovasi ekonomi lokal ternyata tidak satu pun RW yang melaksanakannya. Ruang lingkup pelatihan dalam rangka Usaha Ekonomi Produktif (UEP) juga bagi Karang Taruna belum terlaksana, sehingga PIPPK di beberapa Kecamatan belum terlaksana seluruhnya. Keikutsertaan masyarakat dalam pelaksanaan PIPPK ini menjadi ciri khas dari kebijakan ini. Masyarakat dituntut untuk ikut berperan dalam membangun daerahnya. Pembangunan ini tidak hanya membangun infrastruktur saja, melainkan membangun masyarakatnya juga. Hal inilah yang masih belum bisa dilaksanakan oleh para pelaksana. Dengan demikian selain birokrasi pemerintah, dalam aktivitas mengelola keterkaitan faktor-faktor internal dan eksternal (*managing external and internal contacts*) keberadaan masyarakat sebagai obyek atau kelompok sasaran (*target group*) dari kebijakan PIPPK juga membawa peranan penting dalam proses implementasi kebijakan PIPPK. Dukungan masyarakat sebagai kelompok sasaran kebijakan sangat diperlukan dalam proses implementasi PIPPK sebagai sebuah kebijakan publik. Melalui dukungan masyarakat akan mempermudah atau memperlancar Pemerintah Kota Bandung dalam mengimplementasikan kebijakan PIPPK. Bentuk dukungan dimaksud dapat berupa kesediaan untuk menerima, dan ikut serta secara aktif dalam implementasi kebijakan PIPPK tersebut.

Sumber Daya Manusia (SDM) menjadi sangat penting bagi pelaksanaan PIPPK. Masyarakat dituntut ikut serta secara aktif dalam proses atau alur tahapan program dan pengawasannya, mulai dari tahap sosialisasi, perencanaan, pelaksanaan dan pelestarian kegiatan dengan memberikan sumbangan tenaga, pikiran atau dalam bentuk materi. Hal ini menjadi tantangan maupun permasalahan bagi masyarakat dan juga aparat pemerintah kewilayahan. Keinginan dan inovasi yang muncul dari masyarakat merupakan tantangan yang harus mampu difasilitasi dan dilaksanakan oleh para pelaksana. Sedangkan permasalahan akan muncul ketika keinginan dan inovasi-inovasi baru dari masyarakat tidak dapat difasilitasi maupun dilaksanakan oleh para pelaksana sehingga menyebabkan masyarakat tidak ikut serta dalam pelaksanaan kegiatan PIPPK yang lainnya. Aparat pemerintah kewilayahan memiliki peran penting dalam pelaksanaan PIPPK. Peran aparat pemerintah diantaranya membina, mengarahkan, dan melakukan pengawasan kepada para pelaksana kegiatan PIPPK. Koordinasi antara pemerintah dan masyarakat pelaksana PIPPK sangat penting dalam pelaksanaan kegiatan. Tidak semua masyarakat (pelaksana kegiatan) tahu mengenai pelaksanaan PIPPK, sehingga aparat pemerintah kewilayahan dituntut untuk membantu dalam memfasilitasi keperluan pelaksanaan kegiatan. Kegiatan memfasilitasi ini seperti melakukan koordinasi, memberikan pengetahuan dan membantu pada setiap tahapan pelaksanaan PIPPK. Dengan demikian aktivitas mengelola keterkaitan faktor-faktor internal dan eksternal (*managing external and internal contacts*) yang dilakukan oleh unsur pelaksana atau implementor dari Pemerintah Kota Bandung yang bertanggung jawab terhadap keberhasilan PIPPK, yaitu aktor-aktor yang ada dalam aparat birokrasi Pemerintah Kota Bandung. Dengan demikian, keberadaan birokrasi Pemerintah Kota Bandung merupakan salah satu unsur penting dalam implementasi PIPPK. Di mana suatu aktivitas atau kegiatan dalam rangka mewujudkan atau merealisasikan kebijakan PIPPK yang telah ditetapkan sebelumnya yang dilakukan oleh organisasi birokrasi Pemerintah Kota Bandung, melalui proses administrasi dan manajemen, dengan memanfaatkan segala sumber daya yang tersedia untuk mencapai tujuan tertentu. Dengan demikian peran organisasi badan pelaksana (birokrasi) Pemerintah Kota Bandung besar sekali peranannya dalam tahap implementasi PIPPK.

Realisasi PIPPK oleh Pemerintah Kota Bandung belum efektif, masih terdapat beberapa kegiatan yang belum terlaksana. Kegiatan yang ruang lingkupnya pembangunan masyarakat masih belum terlaksana secara utuh. Kurangnya kemampuan SDM atau pelaksana kegiatan

PIPPK menjadi salah satu faktor tidak terlaksananya beberapa ruang lingkup kegiatan. Dengan demikian Pemerintah Kota Bandung pada aktivitas *managing external and internal contacts* (mengelola keterkaitan faktor-faktor internal dan eksternal), belum dapat sepenuhnya melakukan aspek-aspek kegiatan ini, karena pada kenyataannya Pemerintah Kota Bandung belum sepenuhnya melakukan: *enhancing motivation and internalization* (meningkatkan motivasi dan internalisasi); *realizing compliance to standard operating procedures* (menyadari pelaksanaan program harus sesuai dengan SOP); *leadership* (kepemimpinan); *training on the job* (pelatihan pada pelaksanaan program); *enhancing and maintaining service orientation* (meningkatkan dan memelihara orientasi pada pelayanan); *rewarding target compliance* (memberikan penghargaan pada pencapaian target); *enhancing professionalization* (meningkatkan profesionalisasi); *institutionalizing client participation* (melembagakan partisipasi klien); *enhancing coordinated service delivery* (meningkatkan pelayanan yang terkoordinasi untuk lebih dekat kepada masyarakat); dan *account management* (pengelolaan laporan program).

Bagaimapun dalam implementasi kebijakan PIPPK, hal yang utama ialah arah tindakan yang dipilih implementor Pemerintah Kota Bandung sampai selesainya waktu pelaksanaan PIPPK, sedangkan mengenai pemahaman sifat permasalahan PIPPK tidak boleh terabaikan. Implementasi PIPPK sangat tergantung pada masalah yang telah diformulasikan sebelumnya, berarti suatu proses pelaksanaan kerangka kerja atau program yang telah dirumuskan sedemikian rupa pada tahap sebelumnya, dan karakteristik dari implementasi PIPPK ini, serta tindakan pelaksanaan PIPPK yang dibatasi waktu, dimana hasilnya PIPPK harus jelas dan terukur. Perhatian yang serius dari aparat pelaksana PIPPK untuk melakukan interpretasi, yaitu usaha untuk mengerti apa yang dimaksud oleh pembuat kebijakan PIPPK, dan mengetahui betul apa PIPPK dan bagaimana tujuan akhir PIPPK itu harus diwujudkan atau direalisasikan. Kebijakan PIPPK tidak hanya bagaimana membuatnya, tetapi juga berkaitan bagaimana melaksanakannya, sehingga PIPPK memberi manfaat bagi masyarakat.

SIMPULAN DAN SARAN

Pelaksanaan Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan (PIPPK) beberapa kecamatan Kota Bandung masih belum efektif. Beberapa permasalahan pelaksanaan PIPPK adalah penyerapan anggaran yang masih kurang dan belum terealisasinya kegiatan PIPPK ruang lingkup pembangunan ekonomi. Hal ini disebabkan oleh lemahnya kemampuan para pelaksana PIPPK di Kota Bandung.

Hasil penelitian menunjukkan bahwa pelaksanaan PIPPK beberapa kecamatan Kota Bandung belum efektif. Penyerapan anggaran yang belum memenuhi target dan kurang tersentuhnya kegiatan PIPPK ruang lingkup pembangunan ekonomi disebabkan oleh kurangnya kemampuan para pelaksana PIPPK, adanya beberapa perubahan informasi seperti mengenai pembelanjaan dan penggunaan sistem baru, dan belum adanya SOP mengenai pelaksanaan PIPPK. Dengan demikian Program Inovasi Pembangunan dan Pemberdayaan Kewilayahan di Kota Bandung sudah dilaksanakan di semua kecamatan, tetapi belum efektif.

Beberapa saran antara lain: Pemerintah Kota Bandung harus memiliki *realizing partnerships* (menyadari kemitraan) dengan seluruh *stakeholder* yang ada di Kota Bandung dengan menjadikan masyarakat sebagai perencana kebutuhan dan Pemerintah Kota Bandung tidak memberikan realisasi yang berbeda dari kebutuhan nyata masyarakat, perlu ditingkatkannya kemampuan *creating clarity on tasks and competence* (kegiatan membuat kejelasan pada

tugas dan kompetensi) misalnya melalui pelaksanaan diklat untuk pengelolaan keuangan daerah secara periodik bagi para pelaksana PIPPK khususnya PPTK, melakukan upaya *enhancing motivation and internalization* (meningkatkan motivasi dan internalisasi) seperti dengan memberikan pendampingan bagi para pelaksana (RW, PKK, Karang Taruna, dan LPM) dalam merencanakan kegiatan PIPPK pada cakupan pemberdayaan ekonomi, dan menegakkan *realizing compliance to standard operating procedures* (kesadaran bahwa pelaksanaan program harus sesuai dengan SOP) sehingga perlu dibuat SOP yang dikhususkan bagi pelaksanaan PIPPK di Kota Bandung, dan terakhir perlu dilakukannya *account management* (pengelolaan laporan program) sehingga semua *stakeholder* yang terlibat di Kota Bandung dapat membuat pertanggungjawaban PIPPK yang akuntabel, responsibel, dan transparan.

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Emotions, Subjective Control, and Subjective Value, as Engagement Predictor in Student's Working on Thesis

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ABSTRACT

Emotions are experienced during thesis work activities when they feel control of, or out of control of, thesis work activities and outcomes that are subjectively important to them. The aim of the present study was to describe the student engagement working on their thesis that affected by emotions which determined by cognitive appraisals (action control, causal attribution, value). Multiple regression analyses a number of data collected from Cognitive Appraisals Questionnaire in Thesis Work, including action control, causal attribution, and value; Achievement Emotions Questionnaire in Thesis Work (Positive Emotion, including enjoyment, hope, pride, relief; and Negative Emotions, including anxiety, boredom, anger, hopeless), and Engagement Questionnaire in Thesis Work, containing 128 studentss of Faculty of Psychology at Universitas Padjadjaran who are working on thesis showed that positive emotion, especially pride ($\gamma = 0.447$, $p\text{-value} = 0.027$) and relief ($\gamma = 0.529$, $p\text{-value}=0.027$) have positive effects on students engagement working on thesis. Moreover, only two aspects of cognitive appraisals, those are action control, and value, have positive effects on pride and relief emotions. Thus, to improve student engagement working on thesis needs to instigate pride and relief emotions that are influenced by positive cognitive appraisals.

Keywords: Student Engagement, Emotions, Subjective Control, Subjective Value, Student, Thesis

INTRODUCTION

Thesis is a scientific paper, in the form of exposure writing research that addressing a problem in a particular field of science using scientific rules that is applying in a particular field of science (Pedoman Penyusunan dan Penulisan Skripsi Program Sarjana Universitas Padjadjaran, 2011). Based on Pedoman Umum Penyelenggaraan Pendidikan Universitas Padjadjaran Tahun Akademik 2013/2014, final-year students are required to writing a thesis as the requirements of completion of their study. Thesis is an unscheduled independent activity that begins from determining the topic of research, searching for literature, identifying phenomena, conducting an analysis of the relationship of phenomena and theoretical basis, writing the results of analysis, designing the measures, and discussing with supervisor (lecturer) (Nuranisa, 2012). Students may choose between working on their thesis or doing another activities. When students choose to be involved in their thesis work activities, they would devote a full effort to do the assignments, experts conceptualized it as engagement (Finn, 1989; Fredricks et al., 2004; Appleton et al., 2006; Martin, 2007; Christenson et al., 2008; and Skinner et al., 2008, 2009).

Engagement was viewed as person's active participation like effort, concentrating, paying attention, following the rules, and using self-regulation strategies in learning activities which is including positive emotional that is presumed to create student ties to the activities and influence their willingness to do the work (Fredricks et al., 2004). Engagement in working on thesis occurs when students actively devoting their effort and paying attention that influenced also by emergence of positive emotions in thesis work activities. Based on control-value



theory of achievement emotions (Pekrun, 2000), emotions can affect student engagement in academic activity which aroused by cognitive appraisals (Murayama et al., 2012). Emotions aroused from different combination of appraisal of the task demands and their ability to do their thesis work. There are two factors that affect engagement include cognitive appraisals and emotions, therefore this study emphasizes how cognitive appraisals and emotions affect student engagement in thesis work.

THEORETICAL FRAMEWORK

Student engagement occurs when students actively exert all effort and attention, and there is interaction between the learning environment and achievement (Skinner, Kindermann, & Furrer, 2009, in Christenson et al., 2012). Student engagement in working on thesis is an active involvement in thesis work, which is influenced by positive emotions. It is presumed that student's low engagement in working on thesis caused by negative appraisals of thesis work that elicits certain emotions. Pekrun and Linnenbrink-Gracia (in Christenson et al., 2012) and Fredricks (2004) conceptualized that engagement in learning activities was influenced either positive or negative emotions. The control-value theory of achievement emotions explained that emotions as the key predictor of student engagement (Fredricks et al., 2004; King & Gaerlan, 2014; Pekrun, 2006, 2009, in Christenson et al., 2012), which can facilitate or engagement to successfully reached the task (Pekrun & Linnenbrink-Gracia, in Christenson et al., 2012). Emotions were experienced when students feel they in control of, or out of control of, achievement activities and outcomes that area subjectively important to them (Goetz, Frenzel, Stieger, & Hall, 2010, in Christenson et al., 2012). The control-value theory of achievement emotions described several variables to provide such an integrative framework, It made predictions about how patterns of subjective control and subjective value instigate different achievement emotions. Furthermore, these emotions affected student engagement (Pekrun, 2006). Thus, engagement is assumed as a mediator between students' emotions and their achievements.

Pekrun and Linnenbrink-Gracia (in Christenson et al., 2012) distinguish five types of engagement, emotions are considered as an antecedent of other components of engagement. They expanded this framework to clarify the unique ways in which emotions relate to engagement.

Behavioral engagement in working on thesis refers to exerting all efforts and persistence in working on thesis. Emotions affected effort, motivation to persist, and strategies for learning (Fredricks et al., 2004; Pintrich, 2000, in Christenson et al., 2012). Positive activating emotions such as enjoyment are positively correlated with effort (Ainley, Corrigan, & Richardson, 2005; Efklides & Petkaki, 2005; Pekrun et al., 2002a, 2002b; Pekrun, Frenzel, Goetz, & Perry, 2007, in Christenson et al., 2012). Positive emotions that experienced in thesis work made students using learning strategies when doing thesis work. Students who expected that their goals will be achieved, they will experience positive emotions that encourage them to be involved with their thesis work. Negative deactivating emotions such as hopelessness and boredom are negatively correlated with effort (Linnenbrink, 2007; Pekrun et al., 2002a, 2010, in Christenson et al., 2012), as well as negative activating emotions. Both anxiety and anger are negative activating emotions, but the differences are that anxiety tends to avoid failure, while anger tries to exert effort to succeed (Carver & Harmon-Jones, 2009, in Christenson et al., 2012).

Cognitive engagement refers to paying attention in the thesis work that is influenced by certain emotions. According to Linnenbrink and Pekrun (in Christenson et al., 2012), achievement emotions will affect engagement that focus on cognitive process. In line with the research findings by Davidson, Pizzagalli, Nitschke, and Kalin (2003), Immordino-Yang, McColl, Damasio, and Damasio (2009) (in Christenson et al., 2012) revealed that emotions affect motivation and cognitive functioning. Positive emotions, such as enjoyment, can be beneficial for student engagement and re-engagement with subjects are being studies, because of attention is focused on the task (Ainley et al., 2011). Positive activating emotions (hope and enjoyment) are related to flexibility thinking processes, elaborating or drawing conclusions, and engaging in using metacognition or self-regulation strategies (Pekrun et al., 2002b).

In a study by Nett, Goetz, and Hall (2011, in Tanaka et al., 2014) focused on boredom on academic engagement, they found that students who are able to regulate their boredom can improve academic engagement enhance their learning outcomes. In addition, anxiety reduces performance on complex and difficult tasks; this occurs because anxiety involves worries and produces task-irrelevant thoughts that interfere with task completion (Eysenck, 1997; Wine, 1971; Zeidner, 1998, in Christenson et al., 2012).

Emotions that affect student engagement in academic tasks instigated by perceived of ability and learning environment (Pekrun & Garcia, 2012, in Christenson et al., 2012). These emotions are related to academic activity and success or failure of the outcomes of activity. Those different emotions are predicted by different types and combinations of subjective control and subjective value (Pekrun et al., 2007a). These predictions can be divided into three types of achievement emotions are distinguished: prospective outcome emotions, retrospective outcome emotions, and activity emotions. Pekrun et al. (2002b) explains that there are nine emotions that affect students in academic activities: enjoyment, pride, relief, hope, anger, anxiety, shame, hopelessness, and boredom.

If the activity is seen as being controllable and value positively by students, enjoyment is instigated. For example, if student is interested with the research topic for thesis and feels capable of dealing with this material, he will enjoy studying and will engage in thesis work. If there is partial control only, implying that success and failure are subjectively uncertain, hope will be instigated if the focus is on success, and anxiety if the focus is on failure. For example, a student who wants to pass the final exam, but does not know if he will be able to do so, can hope for success and can at the same time be afraid of failure. Hopelessness is posited to occur whenever cognitions focus on the nonattainability of success and when the focus is on the nonavoidability of failure. If perceived control is high and the focus is on failure, relief will be experienced. For example, if a student notices that he will be able to prevent an anticipated failure on an exam because his preparation for the exam was successful, he will feel relief. If a student performs well in his final exam, and he attributes this performance to his abilities or successful efforts at learning, he will be proud of his accomplishments. If student can prepare his exam well, but the activity is negatively valued, anger is posited to be experienced. Finally, if demands of thesis are too low, there may be insufficient challenge and a lack of intrinsic value, thus producing boredom.

Positive cognitive appraisals are important for students when doing thesis, they will perceive their control over actions and outcomes and perceived how importance that task for oneself. Finally the model predicts that the effects of student engagement are influenced by cognitive

appraisals and emotions. Positive cognitive appraisals will encourage the emergence of positive emotions that can affect student engagement in thesis work.

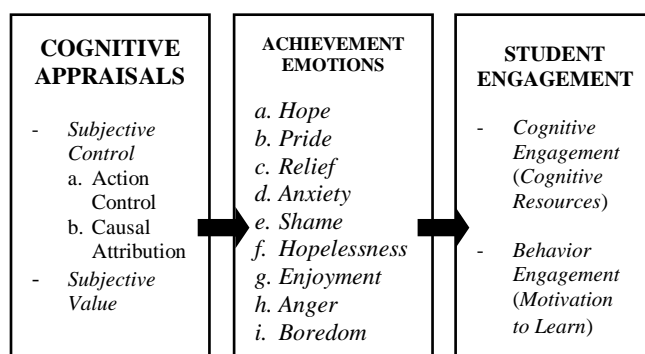


Fig. 1. Adopted version of the control-value theory of achievement emotions by Pekrun (2006)

METHOD

Data source, design, and sample

Research respondents were 128 students, class of 2013-2010, who were contracting thesis course (Male 20 and Female 108; μ ages = 22.71 years). Convenience sampling was used as sampling technique, is a nonprobability sampling method whereby the sample of participants selected is based on convenience and includes individuals who are readily available (Christensen, 2011). Students were asked to fill out the questionnaires that measured three variables in this study. The questionnaires were distributed to students who are working on thesis, then analyzed using multiple regression.

Variable and measures

Variables in this study included cognitive appraisals, which are action control, causal attribution, and value; emotions; and student engagement. These variables will be measured using questionnaires (self-report).

a. Cognitive Appraisals

There are two aspects:

- Subjective control, perceived control refers to appraisal of control over actions and outcomes (controllability), whereby such control can be exerted by oneself or external factors (agency) (Pekrun & Garcia, 2014). Appraisals of control were including action-control expectancies whether one is able to successfully initiate and perform an action (Pekrun & Garcia, 2014), and causal attribution involve linking given effects to possible causes (Weiner, 1985)
- Subjective value, perceived value involves both perceived degree of importance for oneself (goal relevance) and perceived direction (positive versus negative). (Pekrun & Garcia, 2014).

Two aspects of cognitive appraisals were assessed by Cognitive Appraisals Questionnaire in Thesis Work that measuring, there are subjective control, including action control (n=4 items; $\alpha=0.663$) and *causal attribution* (n=2 items; $\alpha=0.746$); and *subjective value* (n=8 items; $\alpha=0.785$). A-5-point Likert scale (from 1 = totally disagree/not at all influential to 5 = totally agree/extremely influential) was used for scale.

b. Emotions

Achievement emotions are defined as emotions tied directly to achievement activities or achievement outcomes (Pekrun, 2006). This variable was assessed by Achievement Emotions Questionnaire in Thesis Work, which consisted of eight types of emotions: positive emotions ($\alpha=0.935$), including *enjoyment* (n=7 items; $\alpha=0.838$), *hope* (n=8 items; $\alpha=0.798$), *pride* (n=8 items; $\alpha=0.888$), and *relief* (n=8 items; $\alpha=0.818$); and negative emotions ($\alpha=0.945$) yang including *anxiety* (n=9 items; $\alpha=0.860$), *boredom* (n=6 items; $\alpha=0.858$), *anger* (n=8 items; $\alpha=0.892$), and *hopeless* (n=8 items; $\alpha=0.852$). A-5-point Likert scale (from 1 = totally disagree to 5 = totally agree) was used for scale.

c. Student engagement

Student engagement refers to person's active participation like effort, concentrating, paying attention, following the rules, and using self-regulation strategies in learning activities which is including positive emotional that is presumed to create student ties to the activities and influence their willingness to do the work (Fredricks et al., 2004). There are total 26 items in *Engagement Questionnaire in Thesis Work* ($\alpha=0.928$). A-5-point Likert scale (from 1 = very rarely to 5 = very frequently) was used for scale.

Statistical analyses

These collected data were analysed using multiple regression to measure the contribution of each aspects or variables to student engagement in working on thesis based on coefficient score from each variables.

DISCUSSION

Predicting Emotions, Subjective Control, and Subjective Value to Student Engagement

In this analysis, emotions, action control, causal attributions, and value as predictor variable that thoroughly assessed to student engagement. The results of the analysis are found that positive emotions, both pride and relief, predicted student engagement ($\gamma = 0.447-0.529$), while others have no significant effect. The level of determination of pride and relief emotions to student engagement is in moderate category ($R^2 = 0.223 - 0.283$), particularly pride has the highest level of determination (see Table 1.). These conditions indicate that the pride and relief emotions have direct effect on student engagement in working on thesis. However, the level of determination of pride and relief emotions is in moderate category so there are other factors that affect student engagement in working on thesis.

In line with these findings, it is assumed that positive affect is likely to enhance academic behavior and engagement (Fredrickson, 1998, 2001, in Valiente, Swanson, & Eisenberg, 2012), and substantial evidence shows that participation in learning activities is positively related to academic success (Ladd et al., 1999, in Valiente, Swanson, & Eisenberg, 2012). Positive emotions, especially interest and curiosity, likely promote achievement because interested students who take pride in their work are especially motivated to seek out supplemental learning resources.

Positive emotions and interest were very closely associated. Interest in learning about science mediated the effect of positive emotions of science on embedded interest, that is, students' expression of their desire to engage further with topics they had been working on (Ainley & Ainley, 2011). These findings are consistent with the literature on mastery motivation (including intrinsic motivation, self-adequacy, and locus on control), which is often associated with pride, enjoyment, and hope, and is a prime candidate to mediate associations

between emotion and achievement (Pekrun et al., 2006, 2009, in Valiente, Swanson, & Eisenberg, 2012). Fredrickson (1998, 2001) suggested that positive emotions enhance academic competence because they encourage exploring, integrating diverse materials, and broadening potential methods of solving problems.

Table 1. Predicting Emotions, Subjective Control, and Subjective Value to Student Engagement

<i>Variable</i>	<i>Coefficient</i>	<i>t</i>	<i>R²</i>	<i>Keterangan</i>
<i>Action Control</i>	-0.040	-0.107	0.051	Weak
<i>Causal Attribution</i>	-0.687	-1.469	0.000	Weak
<i>Value</i>	-0.213	-0.885	0.056	Weak
<i>Enjoyment</i>	0.111	0.432	0.114	Weak
<i>Hope</i>	0.228	0.842	0.213	Moderate
<i>Pride</i>	0.529*	2.238	0.283	Moderate
<i>Relief</i>	0.447*	2.233	0.223	Moderate
<i>Anxiety</i>	-0.136	-0.594	0.088	Weak
<i>Boredom</i>	-0.228	-1.141	0.045	Weak
<i>Anger</i>	0.257	1.162	0.018	Weak
<i>Hopeless</i>	-0.010	-0.042	0.056	Weak

Note: * $p < 0.05$, if t score is greater than 1.96
 $R^2 \leq 0.19$ (weak), 0.20 – 0.66 (moderate), ≥ 0.67 (strong)

Pekrun and Linnenbrink-Gracia (in Christenson et al., 2012) define student engagement as a multicomponent construct, the common denominator being that all the components comprise active, energetic, and approach-oriented involvement with academic task. It means that student's high level engagement in thesis work, would be paying attention on thesis progression, discussing with supervisor, and using effective strategy in working their thesis. In working this activity, students were experiencing various of emotions that contribute to key academic outcomes. Izard, Stark, Trentacosta, and Schultz (2008) posited that emotions contain motivational components and influence cognition and adaptive functioning.

Positive emotions in working on thesis are in thesis are essential to help students reach the study completion as a desired goal. Student's pride in their working on thesis can predict performance in those activities. Pride positively correlates with student's academic self-efficacy, academic interest and effort, and overall achievement (Pekrun et al., 2004). In working of thesis, students' pride may enhance their perceived that writing a thesis can successfully be initiated and performed. This will devote all effort and persistence to reach achievement goal, then student engagement can occur. Student's relief in their working on thesis can reduce any momentary motivation for effortful task engagement. On the other hand, these emotions can serve as reinforcer after task completion in working on thesis, thus strengthening motivation to engage in the next phase of thesis work. This would imply that deactivating positive emotions can be detrimental from a short-term perspective, but beneficial in the long run when student is working on their thesis.

In line with our assumptions that cognitive appraisals could not directly effect to student engagement. They can affect student engagement through its influence to pride and relief emotions. In addition, statistical analyzed is required for predicting cognitive appraisals to emotions, pride and relief emotions particularly. Pekrun (2006) also address the assumptions

that appraisals of control and values are regarded as proximal antecedents of achievement emotions.

Predicting Subjective Control and Subjective Value to Emotions

In the next step, we tested cognitive appraisals as predictors to emotions. As shown in Table 2., subjective control, especially action control, and subjective value have positive effect on pride ($\gamma = 0.400 - 0.710$). The level of determination of action control and value to pride emotions is in moderate category ($R^2 = 0.284 - 0.287$). Both variables positively predicted pride emotion in working on thesis. However, the level of determination of pride and relief emotions is in moderate category so there are other factors that affect pride emotion in working on thesis.

Tabel 2.

Predicting Subjective Control and Subjective Value to Pride

Variabel	Coefficient	T	R²	Keterangan
<i>Action Control</i>	0.710*	3.831	0.284	Moderate
<i>Causal Attribution</i>	0.285	1.100	0.050	Weak
<i>Value</i>	0.400*	3.791	0.287	Moderate

Note: * $p < 0.05$, if t score is greater than 1.96

$R^2 \leq 0.19$ (weak), $0.20 - 0.66$ (moderate), ≥ 0.67 (strong)

As can be seen in Table 3., predicted that the statistically significant found between cognitive appraisals to relief emotion. Of these three predictors, one was statistically significant, that is subjective value ($\gamma = 0.374$). The size of the direct effect for subjective value on pride emotions was in weak category ($R^2 = 0.157$), there are other factors that affect relief emotion in working on thesis.

Tabel 3.

Predicting Subjective Control and Subjective Value to Relief

Variabel	Coefficient	t	R²	Keterangan
<i>Action Control</i>	0.041	0.225	0.060	Weak
<i>Causal Attribution</i>	0.296	1.160	0.035	Weak
<i>Value</i>	0.374*	3.586	0.157	Weak

Note: * $p < 0.05$, if t score is greater than 1.96

$R^2 \leq 0.19$ (weak), $0.20 - 0.66$ (moderate), ≥ 0.67 (strong)

Pride and relief emotions in working on thesis experienced when perceived their control and value to the task assignments. Cognitive appraisals could not directly affect student engagement. However, their combination will produce certain emotions and ultimately impact on student engagement, which influences cognitive and behavior engagement in working on thesis. More specifically, in line with Pekrun's (2006, in Pekrun et al., 2007) assumption on control-value theory of achievement emotions, it is assumed that appraisals of ongoing achievement activities and of their past and future outcomes, are of primary importance in this respect. Succinctly stated, this key element of the theory stipulates that individuals experience specific achievement emotions when they feel in control of, or out of control of, achievement activities and outcomes that are subjectively important to them. These cognitive appraisals determine the quality and intensity of discrete emotional experiences (Pekrun, 2006, in Buric & Soric, 2012).

In this study, pride and relief emotions were experienced which influenced by students' subjective perception of control over learning activities and outcomes and subjective perception of the value of these activities and outcomes (Pekrun, 2006, in Pekrun et al., 2007). This means, in working on thesis, students perceive of their control over their ability to do their thesis work and perceive of the value of this thesis work.

Pride is posited to be induced by perceiving that they can control over their ability because of their attributions to the self in the past that they can did well in the completion of the assignments, and perceiving causes of success of the outcomes itself. If student performs well in working on thesis work, and he attributes the performance to her abilities or successful effort at working thesis, then he perceives can invest sufficient effort in working on his thesis, he will be proud of his accomplishments. Similarly, relief will be experienced if the focus is on failure, on the other hand, and there is high subjective control implying the expectation that failure can be avoided. For example, if a student notices that he will be able to prevent an anticipated failure on discussing with supervisor about the research topic because his preparation for discussion was successful, he will feel relief upon noticing that he likely worried needlessly. The results of this study shows that pride and relief are posited to occur when students' cognitions focus on the attainability of success, perceives of importance for oneself, and perceives successfully perform an action on activities and outcomes of thesis work.

Pride and relief emotions emerged as a reaction to the successful achieving the goals that would be beneficial to strengthen our feeling of self-confidence and our trust in the strategies we used (Schutz & Davis, 2000). Thus, students would be actively engage in their working on thesis.

CONCLUSION

Emotions can affect student engagement in working on thesis that impact on learning process and achievement. The present results support this hypothesis in the thesis work contexts, positive emotions, especially pride and relief emotions, have the most significant effect on student engagement in working on thesis, which aroused by two aspects of cognitive appraisals: action control and value. Therefore, cognitive appraisals, especially action control and value, have impact on student engagement in working on thesis through its effect to pride and relief emotions. These results suggests enhancing students' action control and value beliefs in their thesis work, either discussing with supervisor or working independently, to foster the experience of pleasant achievement emotions (especially pride and relief). It could help students to engage or re-engage with their thesis work.

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Resilience, Self-Esteem, Optimism and Hope as Predictors towards Career Security among Malaysian Graduates

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ABSTRACT

Career security is a critical issue among many fresh graduates with many of them facing the threat of uncertainty after completing their studies. Individuals who experience career insecurity often found themselves uncertain about their future. This study aims to investigate the relationship between resilience, self-esteem, life orientation and hope in predicting career security. A total of 750 final year students were chosen as respondents from both public and private universities consisting of 331 males and 419 females were involved in this study. A set of questionnaire was used to collect data and this questionnaire includes the Resilience Scale, Rosenberg Self-Esteem Scale, Life Orientation Test-Revised (LOT-R), Adult Dispositional Hope Scale and Career Futures Inventory-Revised (CFI-R). The data were analysed using Pearson correlation and multiple regression analysis. Results showed that there were significant correlations between resilience, self-esteem, life orientation and hope with career security. Results also showed that all four predictors significantly predicted career insecurity with 51.8% variance. Resilience was the most significant predictor followed by self-esteem, life orientation and hope. Findings of this study can be used by counsellors and psychologists to help fresh graduates increase their resilience, self-esteem, life orientation and hope in order for them to face career insecurities in their lives.

Keywords: career security, resilience, employability

INTRODUCTION

The issue of employability among graduates is an issue that is much debated due to the increasing rate of unemployability. This can be seen from the number of unemployed graduates in 2012 is 75,800 (Department of Statistics, 2012). According to Deputy Minister of Human Resource Ministry, in 2013 a total of 375401 people (56 percent) in Malaysia were unemployed. From this number, a total of 165139 people (44 percent) were non-graduates while a total of 210263 people (56 percent) were graduates. In 2014, a total of 216048 (56 percent) unemployed graduates were a big portion of 385800 unemployed population in Malaysia.

The fields of study that record the highest unemployment rate are social sciences, business and law and the second highest are engineering and architecture with 25,500 people (33.64%) and 15,300 people (20.18%) each. On the other hand, the fields of study which record the lowest unemployment rate are basic/general studies and agriculture; and forestry, fishery and veterinary. Each reports a total of 400 people (0.53%) and 800 people (1.05%). Until 14 June 2013, a total of 124,164 graduates registered as active job seekers in Jobs Malaysia portal. From this number, the fields of Business Administration/Commerce and Accounting received the highest registration and the second highest registration with 16,524 and 8,694 (Jobs Malaysia, 2013).



With increasing number of graduates produced by university each year, these graduates face challenges and rapid changes in gaining employability and the expectation for success is very high for those who have completed their studies. Thus, each individual has to maximize their potential by increasing their strengths and skills relevant to workplace. However, Van Aardt (2012) states that young graduates are not equipped with the skills, abilities and experience needed in the workplace. Regardless of the fields of study each graduate majored in, these soft skills and attributes deemed desirable by employers need to be enhanced. In addition, these graduates also need to ensure that they are resilient enough, have high self-esteem and hope in facing the challenges of unemployability.

Rutter (1993) defined resilience as the positive adjustment of individuals who were going through adverse experiences. The many challenges and changes in the workplace require individuals to be resilient and this is supported by Waterman et al. (1994), Collard et al. (1996), and Griffith (1998) who advocate “building a career-resilient workforce.” Graduates who are resilient should not depend on one job, one company or one career path. Instead, they need to be resourceful in seeking jobs and manage their career development by employing life-long learning in order to increase their employability chances. Collard et al. (1996) further pointed out that career resilience is “the result, or the outcome of being self-reliant” (p. 34). These studies highlight the relationship between resilience and obtaining career security.

In addition to resilience, another attribute that graduates need to have is self-esteem. The construct of self-esteem on the other hand refers to a socially constructed emotion that reveals insights of a person’s various self-concepts and self-images, which are grounded on the psychological requirement for being accepted and affiliated with a social unit (Battle, 1992; Baumeister & Leary, 1995; Hewitt, 2002; Maslow, 1970). Positive self-esteem indicates that a person fits in well with the social world, is competent and able to meet the challenges of the world, is ready to participate in life within this social context and is able to balance social demands and personal desires (Hewitt, 1998; Scheff, 1990). When individuals have positive self-esteem, then they can adapt to the changes in the social environment and thus, are able to face challenges in the workplace. This ability to adapt to challenges in the working environment is termed as career adaptability. Studies by Chetty (2012), Coetzee, Ferreira and Potgieter (2015), and Ismail (2015) have been recognised that it is important in creating proactive, competent, employable young adults.

Optimism and hope are two variables in positive psychology that have been found to relate to well-being. Several studies have found positive relationship between hope with various vocational constructs, such as vocational identity (Diemer & Blustein, 2007; Jackson & Neville, 1998; Juntunen & Wettersten, 2006), career decidedness (Hirschi, 2014), career planning (Hirschi, 2014; Kenny, Walsh-Blair, Blustein, Bempechat, & Seltzer, 2010), career self-efficacy beliefs (Hirschi, 2014; Juntunen & Wettersten, 2006), and proactive career behaviors (Hirschi, 2014) among adolescents, college students, and working adults. In addition, research has established that hope helps individuals cope with various life demands and is positively related to academic achievement and persistence, psychological well-being, and physical health (Snyder, 2002). These findings are consistent with studies in the fields of management (Luthans & Jensen, 2002) and vocational psychology (Brown, Lamp, Telander, & Hacker, 2013; Diemer & Blustein, 2007; Juntunen & Wettersten, 2006; Niles, 2011) which reported that hope is crucial for all vocational pursuits, especially in the current career environment that is frequently characterized as dynamic and uncertain, with a high demand for adaptability, resilience, and self-directedness (Sullivan, 1999).

Hence, the study of career security becomes crucial as it is not only an actual social phenomenon but various studies have also documented the effect it has on employees’ psychological well-being (Bussing, 1999; Hellgren, et al., 1999; Fryer, 2000; Warr, 1984) and life satisfaction (Lim, 1997).

OBJECTIVES

This study therefore aims to examine: (1) the relationship between resilience, self-esteem, life orientation, hope and career insecurity; and (2) the roles of resilience, self-esteem, life orientation and hope as predictors towards career insecurity.

METHOD

Research Design

This is a quantitative study using survey method. A total of 750 respondents from both public and private sectors consisting of 331 males and 419 females were involved in this study. Participants were those were in their final year of study.

Instruments

Demographic Background

Respondents were required to specify their gender, ethnicity, and which university they go to (public or private).

A set of questionnaire was used to gather information from respondents about their resilience, self-esteem, optimism, hope and career insecurity.

1. The Resilience Scale

The Resilience Scale is developed by Wagnild and Young (1993). This scale consists of 25 items and all items are positive items. Respondents answer the items using a 7-point Likert scale with 1=Strongly disagree; 2=Disagree; 3=Moderately disagree; 4=Neutral; 5=Moderately agree; 6=Agree; and 7=Strongly agree. The reliability of this scale is good with $\alpha=0.84$.

2. The Rosenberg Self-Esteem Scale

Self-esteem is measured using the Rosenberg Self-Esteem Scale (Rosenberg, 1965). This scale has 10 items, with items 1, 3, 4, 7, and 10 are positive items and items 2, 5, 6, 8, and 9 are negative items. Respondents answer the items using a 4-point Likert scale with 1=Strongly disagree; 2=Disagree; 3=Agree; 4=Strongly agree). For negative items, the scoring is reversed. The reliability of this scale is satisfactory with $\alpha=0.80$.

3. The Life Orientation Test (LOT-R)

Optimism is measured using the Life Orientation Test – Revised (LOT-R) by Scheier, Carver and Bridges (1994). This test has 10 items but items 2, 5, 6, and 8 are filler items and are not considered in the scoring. Items 1, 4, and 10 are positive items while items 3, 7, and 9 are negative items. Respondents answer using a 5-point Likert scale with 0=Strongly disagree; 1=Disagree; 2=Neutral; 3=Agree; 4=Strongly agree). For negative items, the scoring is reversed. The reliability of the scale is satisfactory with $\alpha=0.71$.

4. The Adult Dispositional Hope Scale (ADHS)

Hope is measured using the Adult Dispositional Hope Scale developed by Snyder, Harris, Anderson, Holleran, Irving, Sigmon, Yoshinobu, Gibb, Langelle and Harney (1991). The scale has 12 items, but items 3, 5, 7, and 11 are *distractor* items and are not used in the scoring. All 8 items are positive items. Respondents answer using an 8-point Likert scale with 1=Definitely false; 2=Mostly false; 3=Somewhat false; 4=Slightly false, 5=Slightly true; 6=Somewhat true; 7=Mostly true; 8=Definitely true. The reliability of the scale is good with $\alpha= 0.62$.

5. The Career Futures Inventory (CFI-R)

Career security is measured using the Career Futures Inventory–Revised (CFI-R) developed by Rottinghaus, Buelow, Matyja, and Schneider (2012). The inventory has 28 items and measure 5 dimensions: career agency, occupational awareness, support, work–life balance, and negative career.

Respondents answer the items using a 5-point Likert scale with 1=Strongly disagree; 2=Disagree; 3=Neutral; 4=Agree; and 5=Strongly agree). The reliability of the scale is good with $\alpha=0.82$.

Statistical Analysis

Data were analysed using Statistical Package for Social Science (SPSS) version 22. Descriptive statistics were used to describe the findings of the demographic data such as frequency and percentage. Besides that, inferential statistics were used to test the hypotheses developed. For testing the relationship between variables, Pearson Correlation and multiple regression analysis was used.

RESULTS AND DISCUSSION

Table 1 shows the demographic profile of the respondents. A total of 419 (55.9%) respondents were male while 331 (44.1%) respondents were female. Respondents also came from public and private universities with 497 (66.3%) respondents were from public university while 253 (33.7%) respondents were from private university. A total of 380 (50.7%) respondents were from arts stream, while another 370 (49.3%) respondents were from science stream.

Table 1. Demographic profile of respondents

Demographic		Frequency	Percentage
Gender	Male	419	55.9%
	Female	331	44.1%
University	Public	497	66.3%
	Private	253	33.7%
Fields	Arts	380	50.7%
	Science	370	49.3%

The data were analysed using Pearson correlation to examine the relationship among variables. Results in Table 2 showed that there was significant correlation between resilience and career security, $r = .680$, $p < .05$. There was also a significant correlation between self-esteem and career security, $r = .371$, $p < .05$. The correlation between optimism and career security was also positive and significant, $r = .194$, $p < .05$. In addition, there was significant correlation between hope and career security, $r = .375$, $p < .05$.

Table 2. Correlation between job insecurity, social support and psychological well-being

Variable	1	2	3	4	5
Resilience (1)	-				
Self-esteem (2)	.439*	-			
Optimism (3)	.272*	.321*	-		
Hope (4)	.466*	.388*	.194*	-	
Career security (5)	.680*	.371*	.402*	.375*	-

* $p < 0.05$

The second objective of this study was to examine the roles of resilience, self-esteem, life orientation and hope as predictors towards career security. The data were analysed using multiple regression analysis and results are shown in Table 3. Results showed that all the predictors significantly predicted career security, $F(4, 745) = 199.817$, $p < 0.05$. All the predictors contributed a total of 51.8% variance towards career security.

Table 3. Results of multiple regression analysis on resilience, self-esteem, optimism and hope towards career security

Predictors	Career Security			R ²
	β	t	p	
Constant		9.477	0.001	0.518
Resilience	.485	16.184*	0.001	
Self-esteem	.185	6.690*	0.001	
Optimism	.154	5.578*	0.001	
Hope	.150	5.523*	0.001	
F(4, 745) = 199.817, p < 0.05				

Further analysis showed that resilience was a significant predictor towards career security with $\beta = .485$, $t = 16.18$, $p < .001$. Self-esteem was also a significant predictor with $\beta = .185$, $t = 6.69$, $p < .001$. In addition, both optimism and hope also significantly predicted career security with $\beta = .154$, $t = 5.58$, $p < .001$, and $\beta = .150$, $t = 5.52$, $p < .001$ respectively. Based on the results, the strongest predictor of career security was resilience, followed by self-esteem, optimism and hope.

Results showed that there was significant correlation between resilience and career security. This means that the higher the resilience among graduates the higher their career security. This is supported by previous studies (Waterman, et al., 1994; Collard, et al., 1996; Griffith, 1998) who state that graduates need to be career-resilient workforce. Findings also showed that there was significant correlation between self-esteem and career security which implies that the higher the self-esteem of graduates the higher career security experienced. The high self-esteem indicates that graduates can adapt to the changes in the workplace and able to meet the challenges of the world (Hewitt, 1998; Scheff, 1990). Finally, findings also showed that the higher the optimism and hope that graduates have means the higher career security that they will have. This is consistent with previous studies that found positive relationship between hope with various vocational constructs (Diemer & Blustein, 2007; Jackson & Neville, 1998; Juntunen & Wettersten, 2006).

CONCLUSION

Results showed that there were significant correlations between resilience, self-esteem, optimism, hope and career security. Multiple regression analysis on the hand found that all predictors significantly predicted career security with resilience as the strongest predictor followed by self-esteem, optimism and hope. The findings implied that in order to obtain career security, individuals need to build resilience in facing the challenges of unemployability. In the face of economic recession, career security reflects the national level of unemployment, thus individuals or future graduates need to be creative in seeking employment.

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Kepuasan Kerja Vs Prestasi Kerja Dalam Konteks Komunikasi Keorganisasian Sektor Awam

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ABSTRAK

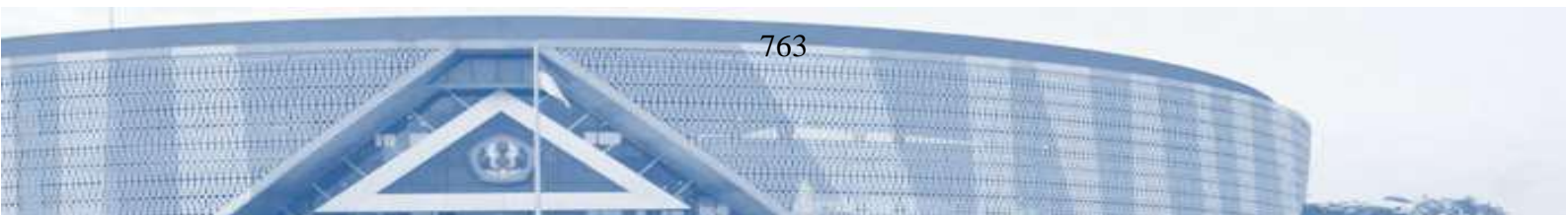
Kajian ini bertujuan untuk mengenal pasti hubungan di antara kepuasan kerja dengan prestasi kerja dalam konteks komunikasi keorganisasian sektor awam di Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor. Empat item utama dalam aspek kepuasan kerja yang dikaji iaitu komitmen, kepimpinan, suasana kerja dan ganjaran. Manakala bagi aspek prestasi kerja pula terdapat tiga item yang dikaji iaitu motivasi, disiplin kerja dan kemampuan pekerja. Kajian ini dilakukan ke atas kakitangan sokongan di Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor yang melibatkan seramai 60 orang responden. Kajian ini dianalisis menggunakan sistem perisian Statistical Package For Social Sciences (SPSS) versi ke-23. Pengkaji telah menggunakan dua kaedah untuk menganalisis dapatan kajian iaitu kaedah statistik deskriptif dan kaedah statistik inferensi. Kaedah statistik deskriptif telah digunakan bagi menerangkan dan menjelaskan kekerapan dan peratusan bagi setiap pemboleh ubah yang terlibat. Manakala kaedah statistik inferensi digunakan bagi melihat hubungan antara pemboleh ubah kepuasan kerja dengan pemboleh ubah prestasi kerja melalui analisis korelasi. Hasil kajian telah menunjukkan bahawa terdapat hubungan korelasi yang sederhana antara aspek kepuasan kerja dengan aspek prestasi kerja.

Kata Kunci: kepuasan kerja, prestasi kerja, komunikasi keorganisasian, sektor awam

PENGENALAN

Dalam sesebuah organisasi memang wajib wujudnya golongan yang bertanggungjawab dalam melakukan dan memastikan matlamat sesebuah organisasi tersebut tercapai. Sesebuah organisasi yang mencapai keuntungan dengan cepat serta mencapai objektif-objektifnya adalah disebabkan prestasi kerja bagi seseorang pekerja dalam organisasi tersebut. Prestasi pekerja yang bagus juga disebabkan kepuasan mereka bekerja di dalam organisasi tersebut. Jika diterangkan secara mudah, setiap organisasi mempunyai seorang majikan ataupun ketua yang akan memerhati ataupun mengarah pekerjanya melakukan kerja di bawahnya.

Secara konseptual, terdapat ramai sarjana yang membincangkan maksud organisasi. Salah satu rumusan yang sangat komprehensif untuk menerangkan maksud tersebut daripada Chester Bernard (1938) yang menjelaskan bahawa organisasi merupakan suatu sistem aktiviti yang dilakukan secara bersama-sama, sesuatu yang tak berwujud dan tidak bersifat peribadi, sebahagian mengenai hal dan mengenai hubungan. Berkaitan dengan dimensi hubungan dan organisasi, John M. Gaus (1997) melihat organisasi sebagai tata hubungan antara ahli organisasi untuk pencapaian matlamat bersama dengan adanya pembahagian tugas dan tanggungjawab. Kebiasaannya, setiap organisasi mempunyai golongan atasan ataupun dikenali sebagai autoriti dan golongan bawahan. Sehubungan dengan itu, tidak semestinya golongan autoriti yang selalu mendominasi kakitangan bawahan. Majikan dan kakitangan bawahan seharusnya bekerjasama dalam mendirikan sesebuah organisasi dan menjayakan objektif syarikat. Oleh itu, seorang majikan seharusnya pandai menjaga kakitangan bawahannya supaya tidak berlaku perselisihan faham yang boleh mengakibatkan reputasi



organisasi menjadi buruk. Majikan juga memainkan peranan yang sangat penting dalam sesebuah organisasi iaitu menjaga kewajibannya untuk terus bekerja dengan selesa dalam sesebuah organisasi. Oleh itu, pekerja akan berasa puas dan akan terus kekal berada di dalam organisasi tersebut.

Menurut Wexley dan Yukl (1977) dalam As'ad (2002) kepuasan kerja ditafsirkan sebagai perasaan seseorang terhadap pekerjaannya. Jika seseorang pekerja tidak berpuas hati dengan situasi dalam organisasi tersebut sama ada disebabkan majikan ataupun rakan-rakan sejawatnya, pekerja tersebut akan berhenti bekerja dari organisasi tersebut. Oleh itu, organisasi seharusnya mewujudkan suasana yang sesuai untuk setiap pekerja. Dalam konteks yang dibincangkan tadi, Bass et al (2003) pula mengatakan bahawa kepuasan kerja adalah sikap umum yang merupakan hasil dari beberapa sikap khusus terhadap faktor-faktor pekerjaan, penyesuaian diri dan hubungan sosial di luar kerja. Hoppeck (dalam Anoraga, 2001) juga menegaskan bahawa kepuasan kerja merupakan penilaian dari pekerja mengenai seberapa jauh pekerjaannya secara keseluruhan untuk memuaskan keperluannya. Oleh itu, kepuasan kerja bagi seseorang pekerja adalah bergantung kepada situasi di dalam organisasi tersebut. Selain itu, ganjaran yang diberi kepada pekerja juga adalah sangat penting dalam menjaga kepuasan kerja mereka. Jika pekerja yang melakukan sesuatu perkara dengan sempurna tetapi tidak mendapat sebarang penghargaan, perkara tersebut boleh menyebabkan ketidakpuasan terhadap orang atasan.

Sebagaimana yang telah dinyatakan, sesebuah organisasi berjalan dengan baik juga disebabkan prestasi yang ditunjukkan oleh seorang pekerja. Menurut Annulis (2004), beliau berpendapat bahawa kemampuan dapat meningkatkan pencapaian kerja organisasi melalui jalinan hubungan yang sangat kuat antara kemahiran, sikap dan pengetahuan. Sehubungan dengan itu, pekerja yang sentiasa menunjukkan prestasinya dalam sesebuah organisasi dengan baik adalah pekerja itu sendiri yang sentiasa menonjol di mana pekerja tersebut menunjukkan kemahiran sedia ada dari pengalaman-pengalaman lepas. Budiantono (2005) juga mendapat satu konklusi mengenai prestasi kerja di mana beliau berpendapat bahawa terdapat lima faktor yang mempengaruhi prestasi kerja iaitu sumber latihan, metod latihan, sarana latihan, komitmen pengurusan dan kemampuan latihan.

OBJEKTIF KAJIAN

Secara umumnya, kajian ini adalah untuk mengkaji hubungan di antara kepuasan kerja dengan prestasi kerja dalam kalangan kakitangan pelaksana di Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor. Secara spesifiknya kajian ini adalah untuk :

- 1) Mengukur hubungan kepuasan kerja dari aspek komitmen terhadap prestasi kerja dalam kalangan kakitangan pelaksana di Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor.
- 2) Mengkaji hubungan kepuasan kerja dari aspek kepuasan kepimpinan terhadap prestasi kerja dalam kalangan kakitangan pelaksana di Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor.

- 3) Mengenal pasti hubungan kepuasan kerja dari aspek suasana kerja terhadap prestasi kerja dalam kalangan kakitangan pelaksana di Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor.
- 4) Menganalisis hubungan kepuasan kerja dari aspek ganjaran terhadap prestasi kerja dalam kalangan kakitangan pelaksana di Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor.

KERANGKA TEORETIKAL DAN KERANGKA KAJIAN

Bagi mencapai objektif dan tujuan kajian yang telah ditetapkan, kerangka teoritikal adalah penting. Oleh itu, teori yang dipilih sebagai pemacu aras dalam kajian ini ialah Teori Kepuasan Kerja. Teori Kepuasan Kerja ini telah dibentuk oleh Arne L. Kalleberg pada tahun 1977. Teori kepuasan kerja cuba mendedahkan apa yang membuatkan sebahagian orang berasa puas terhadap suatu pekerjaan yang dilakukan oleh seseorang. Selain itu, teori ini juga mencari landasan tentang proses perasaan orang terhadap kepuasan kerja. Kalleberg (1977) mengatakan pentingnya nilai kerja diambil kira dalam memastikan kepuasan kerja bagi seorang pekerja adalah pada tahap yang tinggi. Beliau juga berkata pekerja merupakan aset yang sangat penting dalam organisasi dan seharusnya pekerja diberikan perhatian yang sangat wajar untuk kecemerlangan organisasi. Objektif teori ini dibentuk adalah untuk mengetahui bagaimana nilai-nilai kerja dan ganjaran digabungkan untuk mempengaruhi kepuasan kerja dan sejauh mana individu mampu mendapatkan ganjaran yang diperoleh daripada pekerjaannya. Selain itu, Kalleberg (1977) melakukan kajian ini untuk membangunkan sebuah model untuk menghubungkan perubahan dalam kepuasan kerja individu dengan faktor-faktor yang mempengaruhi tahap mereka untuk mengawal pencapaian ganjaran dalam masyarakat Amerika.

Terdapat enam dimensi kerja yang berbeza diperoleh daripada Kalleberg (1977) iaitu dimensi intrinsik, kemudahan (*convenience*), ekstrinsik, hubungan di antara pekerja, peluang pekerjaan dan kecukupan sumber (*resource adequacy*). Dimensi intrinsik (*intrinsic*) yang merujuk kepada ciri-ciri yang berkaitan dengan tugas itu sendiri sama ada ia adalah menarik, membolehkan pekerja untuk membangun dan menggunakan kebolehan seseorang individu, membolehkan pekerja untuk menjadi arahan untuk diri dan pekerja boleh melihat hasil kerja sendiri. Penilaian dimensi ini sekali gus mencerminkan keinginan pekerja untuk dirangsang dan dicabar oleh kerja dan dapat menjalankan kemahiran yang diperoleh di tempat kerja. Dimensi yang kedua iaitu dimensi kemudahan (*convenience*) yang merujuk kepada ciri-ciri pekerjaan yang menyediakan keselesaan kepada pekerja. Ini termasuk perjalanan yang selesa untuk pergi dan sewaktu balik daripada kerja, kebebasan daripada perselisihan faham, persekitaran fizikal yang menyenangkan, kerja yang tidak membebankan, masa yang cukup untuk melakukan kerja dan peluang untuk melupakan masalah peribadi. Dimensi ini boleh dilihat dari segi konsep dimensi intrinsik kerana ia merupakan penilaian aspek luaran untuk tugas itu sendiri. Walaupun dimensi kemudahan (*convenience*) yang merujuk kepada aspek-aspek kerja luaran untuk tugas itu sendiri, ia tidak mengurangkan pelbagai ciri-ciri luaran yang berbeza untuk dihargai. Satu dimensi ekstrinsik kedua merujuk kepada dimensi kewangan dan termasuk perkara-perkara seperti gaji, faedah sampingan dan keselamatan pekerjaan. Penilaian dimensi ini mencerminkan keinginan pekerja untuk memperoleh ganjaran yang datang daripada pekerjaan yang dilakukan oleh pekerja.

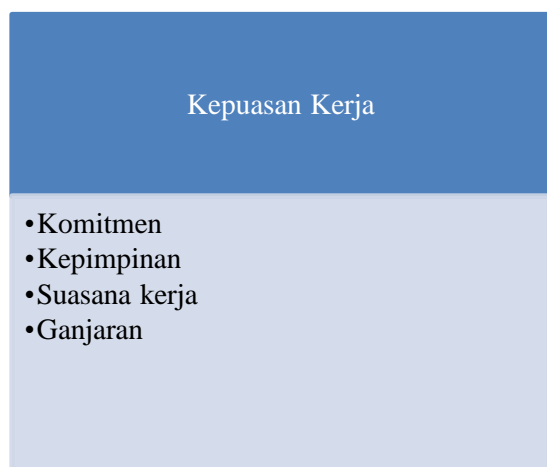
Dimensi ekstrinsik yang ketiga merujuk kepada hubungan dengan rakan sekerja di mana pekerja diberi peluang untuk mencari kawan sama ada rakan sejawat untuk melakukan satu tugas yang bersama ataupun mencari pasangan hidup. Penilaian dalam dimensi ini mencerminkan keinginan pekerja untuk memuaskan hati pekerja dalam keperluan sosial daripada aktiviti kerja. Dimensi keempat untuk ekstrinsik adalah peluang pekerjaan yang disediakan untuk pekerja mendapat peluang untuk kenaikan pangkat. Promosi seharusnya dikendalikan secara adil dan majikan seharusnya mengambil berat terhadap pekerja selaku memberi semua orang peluang untuk maju ke hadapan.

Seterusnya, dimensi bagi kerja adalah perbezaan nilai yang boleh dilabelkan sebagai kecukupan sumber semula. Dimensi ini mewakili hasrat pekerja untuk sumber yang mencukupi yang boleh digunakan untuk pekerja bekerja dengan lebih baik seperti bantuan, peralatan, kuasa dan maklumat yang diperlukan untuk prestasi kerja yang mencukupi di mana rakan sekerja adalah cekap, suka membantu dan pengawasan yang kondusif untuk menyiapkan tugas. Dimensi kerja ini berbeza daripada yang sebelumnya kerana ia tidak merujuk kepada apa yang pekerja ingin daripada pekerjaan mereka. Namun untuk mendapatkan ganjaran seperti wang, suapan intrinsik, kemajuan dan lain-lain, pekerja mesti melaksanakan dengan sempurna dalam pekerjaan mereka. Prestasi yang berjaya bukan sahaja bergantung pada permintaan peranan dan ciri-ciri orang yang berkongsi itu, ia juga mungkin bergantung kepada jumlah sumber atau kemudahan yang dibekalkan kepada penghuni.

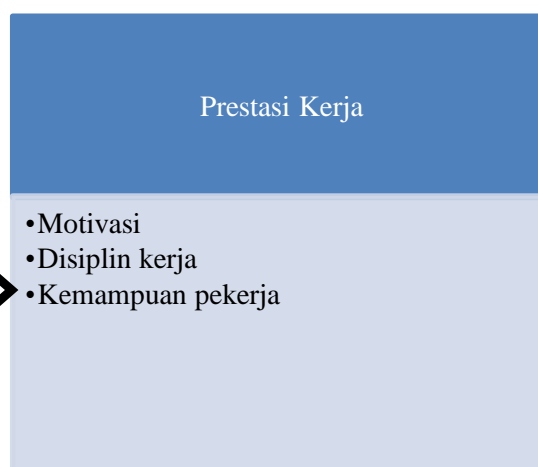
Berdasarkan teori ini juga, pengkaji telah menemukan 4 jenis variabel atau aspek yang mempengaruhi kepuasan kerja dalam sesebuah organisasi. Aspek-aspek yang dipecahkan adalah komitmen, kepimpinan, suasana kerja dan ganjaran.

Kerangka Kajian

PEMBOLEH UBAH BEBAS



PEMBOLEH UBAH BERSANDAR



Kerangka kajian ini dilakukan untuk mengenal pasti sejauh manakah kepuasan kerja dari aspek komitmen, kepimpinan, suasana kerja dan ganjaran mampu mempengaruhi kakitangan pelaksana sesebuah organisasi terhadap prestasi kerja. Hasil penemuan daripada kajian ini dapat memberi manfaat kepada organisasi yang di pilih. Hal ini kerana selepas menjalankan kajian, majikan akan lebih prihatin terhadap pekerja supaya dapat memajukan organisasi

tersebut. Pengkaji telah menemukan 4 jenis variabel atau aspek yang mempengaruhi kepuasan kerja dalam sesebuah organisasi. Aspek-aspek yang dipecahkan adalah komitmen, kepimpinan, suasana kerja dan ganjaran. Manakala aspek prestasi kerja merangkumi 3 item utama iaitu motivasi, disiplin kerja dan kemampuan pekerja. Kajian ini akan melihat bagaimana aspek kepuasan kerja boleh mempengaruhi prestasi kerja dalam kalangan kakitangan sokongan dalam sesebuah organisasi.

KAEDAH KAJIAN DAN ANALISIS

Kajian ini menggunakan kaedah borang soal selidik. Data yang diperoleh kemudiannya akan dianalisis menggunakan perisian statistik atau *Statistical Package for Social Sciences* (SPSS) versi ke-23. Sampel bagi kajian ini adalah terdiri daripada 70 orang kakitangan sokongan daripada Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor. Walaubagaimanapun, terdapat 10 borang soal selidik yang telah rosak. Oleh itu, pengkaji hanya menggunakan 60 borang soal selidik untuk dikaji. Pemilihan sampel dipilih secara sampel kebarangkalian bertujuan (*Purposive Sampling*). Data akan diperolehi melalui borang soal selidik yang telah diedarkan kepada para responden. Setiap maklumat yang diperolehi ditafsirkan secara kuantitatif. Borang soal selidik yang digunakan akan mengandungi dua bahagian iaitu Bahagian A : Butiran demografi responden dan Bahagian B : Aspek Kepuasan Kerja dan Bahagian C : Aspek Prestasi Kerja. Maklumat yang diperolehi daripada borang soal selidik akan diukur menggunakan skala Likert. seperti yang tertera:

SKALA LIKERT

Skala 1	Skala 2	Skala 3	Skala 4	Skala 5
Sangat Tidak setuju (STS)	Tidak Setuju (TS)	Agak Setuju (AS)	Setuju (S)	Sangat Setuju (SS)

Kaedah statistik deskriptif menghuraikan purata dan peratusan latar belakang demografi responden seperti jantina, umur, bangsa dan pengalaman bekerja. Manakala kaedah statistik inferensi digunakan untuk melihat hubungan korelasi kepuasan kerja dengan prestasi kerja melalui ujian korelasi. Melalui ujian korelasi yang dijalankan, hubungan sama ada perkaitan mahupun persamaan antara kedua-dua pemboleh ubah dapat dilihat menggunakan tafsiran nilai r (saiz kesan) berdasarkan Guilford's Rule of Thumb seperti yang ditunjukkan.

Guilford's Rule of Thumb

SAIZ KESAN	TAFSIRAN
Kurang daripada 0.20	Hampir tidak wujud hubungan
Antara 0.21 hingga 0.40	Hubungan rendah
Antara 0.41 hingga 0.70	Hubungan sederhana
Antara 0.71 hingga 0.90	Hubungan kuat
Lebih daripada 0.90	Hubungan sangat kuat

DAPATAN DAN PERBINCANGAN HASIL KAJIAN

LATARBELAKANG RESPONDEN

Profil Responden

Pemboleh Ubah		Kekerapan (f)	Peratus (%)
Jantina	Lelaki	40	66.7
	Perempuan	20	33.3
Umur	Bawah 25 tahun	0	0
	25 – 34	11	18.3
	35 – 40	31	51.7
	41 – 50	11	18.3
	51 tahun ke atas	7	11.7
Tempoh Bekerja	Kurang 1 tahun	0	0
	1 – 5	6	10
	6 – 10	27	45
	11 – 15	18	30
	15 tahun ke atas	9	15
JUMLAH			100

N= 60

Jadual menunjukkan kekerapan responden mengikut jantina, umur dan tempoh bekerja. Dalam taburan kekerapan jantina, responden lelaki terdiri daripada 40 orang manakala responden perempuan adalah sebanyak 20 orang. Peratusan yang mewakili taburan ini ialah 66.7 peratus dan 33.3 peratus masing-masing bagi responden lelaki dan perempuan.

Selain itu, taburan kekerapan bagi umur dipecahkan kepada lima peringkat umur iaitu bawah 25 tahun, 26 tahun hingga 34 tahun, 35 tahun hingga 40 tahun, 41 hingga 50 tahun dan 51 tahun ke atas. Tidak terdapat responden di bawah umur 25 tahun. Bilangan responden yang paling ramai ialah dalam lingkungan 35 tahun hingga 40 tahun yang berjumlah sebanyak 31 orang bersamaan dengan 51.7 peratus. Bilangan responden yang berada dalam lingkungan 51 tahun dan ke atas ialah dalam lingkungan 7 orang bersamaan dengan 11.7 peratus. Manakala bilangan responden yang berada dalam lingkungan 25 tahun hingga 34 tahun dan 41 hingga 50 tahun adalah pada jumlah yang sama iaitu 11 orang bersamaan dengan 18.3 peratus.

Seterusnya, taburan kekerapan bagi tempoh lama bekerja atau pengalaman bekerja responden dipecahkan kepada lima kategori iaitu kurang daripada 1 tahun, 1 tahun hingga 5 tahun, 6 hingga 10 tahun, 11 hingga 15 tahun dan 15 tahun ke atas. Tidak terdapat bilangan responden yang bekerja kurang daripada 1 tahun. Responden dengan pengalaman bekerja 6 tahun hingga 10 tahun ialah paling tinggi dengan bilangan 27 orang atau 45 peratus. Pengalaman bekerja responden selama 15 tahun ke atas ialah seramai 9 orang atau 15 peratus. Selain itu, responden yang berpengalaman bekerja selama 11 tahun hingga 15 tahun ialah 18 orang atau 30 peratus. Manakala responden dengan pengalaman bekerja selama 1 tahun hingga 5 tahun mempunyai bilangan paling rendah iaitu seramai 6 orang bersamaan 10 peratus sahaja.

ASPEK KEPUASAN KERJA

Min Keseluruhan Bagi Aspek Kepuasan Kerja

BIL.	Pernyataan	STS 1	TS 2	AS 3	S 4	SS 5	Min	SP
B4	Pekerja akan gembira bekerja di dalam suasana persekitaran pekerjaan yang seronok.	-	-	1.7	33.3	65.0	4.63	0.52
B2	Produktiviti meningkat jika kepuasan kerja meningkat.	-	-	-	41.7	58.3	4.58	0.497
B5	Kepuasan kerja akan meningkat apabila pekerja berasa gembira ditempat kerja.	-	-	-	45.0	55.0	4.55	0.502
B3	Pekerja berpuas hati dengan pekerjaan jika diberi penghargaan dan waktu bekerja yang sesuai.	-	-	-	48.3	51.7	4.52	0.504
B1	Pekerja akan lebih bersemangat untuk bekerja jika gaji diterima dengan adil dan wajar.	-	-	3.3	48.3	48.3	4.45	0.57
B7	Pemimpin yang bagus mampu meningkatkan prestasi organisasi.	-	-	-	31.7	68.3	4.68	0.47
B6	Pekerja harus mempunyai interaksi yang baik dengan pekerjaannya.	-	-	-	45.0	55.0	4.55	0.502
B10	Pemimpin mampu mempengaruhi kepuasan pekerja.	-	-	-	46.7	53.3	4.53	0.503
B8	Seorang pemimpin menggunakan pelbagai bentuk kuasa dalam mempengaruhi tingkah laku pekerja.	-	-	5.0	40.0	55.0	4.50	0.597
B9	Pekerja lebih bersemangat untuk bekerja jika mempunyai seorang pemimpin yang bagus dan tegas.	-	-	6.7	36.7	56.7	4.50	0.62
B11	Pekerja lebih selesa bekerja dengan adanya pemimpin yang bermotivasi dan sentiasa berkomunikasi dengan pekerja.	-	-	5.0	46.7	48.3	4.43	0.593
B13	Pekerja akan menghasilkan kerja yang baik jika suasana kerja selesa.	-	-	1.7	45.0	53.3	4.52	0.54
B14	Pekerja akan cenderung untuk mencari kerja lain jika suasana kerja tidak menyenangkan.	-	-	1.7	45.0	53.3	4.52	0.54
B12	Persekitaran kerja yang bagus mampu mempengaruhi kepuasan pekerja.	-	-	3.3	46.7	50.0	4.47	0.57

B15	Suasana kerja boleh mempengaruhi status kesihatan dan komitmen terhadap organisasi.	-	-	1.7	55.0	43.3	4.42	0.53
B19	Pekerja yang berpengalaman dan berpendidikan tinggi akan sentiasa mencari peluang pekerjaan yang lain.	-	-	-	45.0	55.0	4.55	0.502
B17	Pekerja yang berkomitmen tinggi akan terus kekal bersama dengan organisasi.	-	-	1.7	46.7	51.7	4.50	0.537
B16	Pekerja akan lebih komited terhadap kerja dan organisasi jika sistem penyeliaan dalam organisasi bertindak adil.	-	-	1.7	50.0	48.3	4.47	0.536
B21	Budaya kerja boleh mempengaruhi sikap pekerja.	-	-	-	55.0	45.0	4.45	0.502
B28	Komitmen terhadap kerja akan berkurang jika pekerja terancam dengan pekerjaannya.	-	-	3.3	50.0	46.7	4.43	0.563
B29	Pekerja tidak akan komited jika tidak berkomunikasi di dalam kerja.	-	-	1.7	53.3	45.0	4.43	0.533
B22	Pekerja akan lebih komited terhadap kerja jika ganjaran dipertingkatkan.	-	-	8.3	41.7	50.0	4.42	0.646
B27	Kesetiaan terhadap kerja menyebabkan pekerja lebih komited terhadap organisasi.	-	-	-	58.3	41.7	4.42	0.497
B18	Pekerja tidak akan memberi komitmen yang sepenuhnya terhadap kerja jika pihak pengurusan kurang mengambil perhatian terhadap pembangunan insan.	-	-	-	60.0	40.0	4.40	0.494
B26	Pekerja komited terhadap kerja disebabkan jawatan atau tugas dalam organisasi.	-	-	-	28	22	4.37	0.486
B24	Komitmen yang tinggi terhadap kerja disebabkan oleh fizikal dan emosi yang baik.	-	-	8.3	50.0	41.7	4.33	0.63
B23	Pekerja akan menunjukkan komitmen yang rendah jika sasaran organisasi tidak tercapai.	-	-	10.0	51.7	38.3	4.28	0.64
B20	Pekerja yang berpengalaman dan berpendidikan tinggi lebih komited berbanding pekerja yang kurang berpengalaman.	-	5.0	20	31.7	43.3	4.13	0.911
B25	Faktor umur memberi kesan kepada komitmen pekerja terhadap organisasi.	-	26.7	20.0	31.7	20.0	3.42	1.14

B31	Kepuasan kerja dapat ditingkatkan sekiranya pekerja mendapat jaminan pekerjaan yang tinggi daripada majikan.	-	-	1.7	48.3	50.0	4.48	0.537
B30	Ganjaran akan mempengaruhi prestasi kerja seorang pekerja.	-	-	10.0	41.7	48.3	4.38	0.67
B35	Perkongsi faedah adalah satu kaedah untuk memotivasikan pekerja untuk bekerja dengan lebih tekun.	-	-	5.0	51.7	43.3	4.38	0.585
B37	Ganjaran dan pengiktirafan perkhidmatan mampu mendorong pekerja untuk terus bersemangat dalam pekerjaan.	-	-	6.7	48.3	45.0	4.38	0.613
B32	Gaji yang lebih mahal akan menyebabkan pekerja lebih berpuas hati dengan pekerjaannya.	-	-	8.3	53.3	38.3	4.30	0.619
B34	Keterlibatan kerja dan komitmen yang efektif adalah disebabkan ganjaran yang diterima oleh pekerja.	-	-	11.7	51.7	36.7	4.25	0.654
B36	Gaji mampu memberi kesan kepada tahap produktiviti.	-	-	23.3	33.3	43.3	4.20	0.80
B33	Pencapaian seorang pekerja dapat dikaitkan dengan ganjaran.	-	-	30.0	26.7	43.3	4.13	0.853

N= 60

INDIKATOR :

1= Sangat Tidak Setuju (STS) 2= Tidak Setuju (TS) 3= Agak Setuju (AS) 4= Setuju (S)

5= Sangat Setuju (SS)

Jadual menunjukkan min keseluruhan aspek kepuasan kerja. Berikut merupakan empat pernyataan yang mendapat nilai min tertinggi. Sebanyak 68.3 % daripada 60 jumlah responden bersetuju bahawa pemimpin yang bagus mampu meningkatkan prestasi organisasi (B7) dengan min tertinggi iaitu 4.68. Selain itu, 55 % responden bersetuju bahawa pekerja harus mempunyai interaksi yang baik dengan pekerjaannya (B6) dengan min 4.55. 55 % daripada responden dengan min yang sama iaitu 4.55 juga bersetuju bahawa pekerja yang berpengalaman dan berpendidikan tinggi akan sentiasa mencari peluang pekerjaan yang lain (B19). Dengan min sebanyak 4.53, bersamaan dengan 53.3 % responden bersetuju bahawa Pemimpin mampu mempengaruhi kepuasan pekerja (B10). Seterusnya, terdapat responden yang mempunyai peratusan sebanyak 53.3 % dan min 4.52 adalah sama di mana mereka bersetuju bahawa pekerja akan menghasilkan kerja yang baik jika suasana kerja selesa (B13) dan pekerja akan cenderung untuk mencari kerja lain jika suasana kerja tidak menyenangkan (B14).

Manakala berikut merupakan empat pernyataan yang mempunyai nilai min terendah. Sebanyak 20.0 % daripada 60 jumlah responden bersetuju bahawa faktor umur memberi kesan kepada komitmen pekerja terhadap organisasi (B25) dengan min terendah iaitu 3.42. 43.3 % daripada responden dengan min 4.13 bersetuju dan berpendapat bahawa pencapaian seorang pekerja dapat dikaitkan dengan ganjaran (B33). 26 % daripada responden dengan min yang sama iaitu 4.13 juga bersetuju bahawa pekerja yang berpengalaman dan berpendidikan tinggi lebih komited berbanding pekerja yang kurang berpengalaman (B20). Seterusnya, sebanyak 43.3 % responden dengan nilai min 4.20 bersetuju bahawa gaji mampu memberi kesan kepada tahap produktiviti (B36). Manakala, 36.7 % daripada jumlah responden dengan nilai min 4.25 bersetuju dengan pernyataan keterlibatan kerja dan komitmen yang efektif adalah disebabkan ganjaran yang diterima oleh pekerja (B34).

Pengkaji memilih empat nilai min tertinggi dan empat nilai min terendah adalah untuk melihat beberapa aspek kepuasan kerja yang signifikan bagi responden dalam kajian ini. Setiap pernyataan yang terpilih mewakili item-item tertentu seperti komitmen, kepimpinan, suasana kerja dan ganjaran. Berdasarkan empat pernyataan yang mempunyai nilai min tertinggi, telah dibuktikan bahawa item kepimpinan mempunyai hubungan yang kuat dalam konteks kepuasan kerja dalam kalangan kakitangan sokongan di organisasi. Manakala, bagi empat pernyataan yang mempunyai min yang terendah dalam kalangan kakitangan sokongan mempercayai bahawa faktor umur memberi kesan kepada komitmen pekerja terhadap organisasi.

ASPEK PRESTASI KERJA

Min Keseluruhan Bagi Aspek Prestasi Kerja

BIL.	Pernyataan	STS 1	TS 2	AS 3	S 4	SS 5	Min	SP
C2	Kenaikan pangkat dan gaji adalah disebabkan prestasi kerja yang cemerlang.	-	-	1.7	48.3	50.0	4.48	0.537
C3	Prestasi kerja adalah hasil upaya atau kesungguhan pekerja dalam melaksanakan suatu pekerjaan.	-	-	1.7	48.3	50.0	4.48	0.537
C4	Prestasi kerja tercapai apabila pekerja melaksanakan dan menyelesaikan pekerjaan yang diberi.	-	-	1.7	48.3	50.0	4.48	0.503
C5	Penilaian prestasi kerja merupakan suatu alat untuk menilai kerja pekerja.	-	-	-	53.3	46.7	4.48	0.503
C1	Prestasi kerja akan meningkat jika tanggungjawab dan tugas dilakukan dengan sempurna.	-	-	5.0	48.3	45.7	4.42	0.951
C6	Pekerja perlu dimotivasi supaya dapat meningkatkan prestasi kerja.	-	-	-	48.3	51.7	4.52	0.504

C8	Motivasi bertujuan untuk meningkatkan disiplin dan mengurangkan keadaan di mana ketidakhadiran kakitangan ke tempat kerja.	-	-	-	50.0	50.0	4.50	0.504
C7	Motivasi terbentuk dari sikap pekerja dalam menghadapi situasi kerja dan untuk mencapai tujuan organisasi.	-	-	-	51.7	48.3	4.48	0.504
C9	Pekerja yang bermotivasi akan melaksanakan pekerjaannya dengan tenang.	-	-	-	55.0	45.0	4.45	0.502
C10	Pekerja yang mempunyai disiplin kerja akan lebih taat dan setia terhadap peraturan-peraturan yang ditetapkan.	-	-	-	58.3	41.7	4.42	0.50
C14	Disiplin kerja yang rendah akan menyebabkan prestasi seorang pekerja turut rendah.	-	-	6.7	50.0	43.3	4.37	0.61
C12	Pekerja akan mematuhi peraturan bukan sahaja dalam organisasi malah dalam masyarakat dan keluarga.	-	-	5.0	55.0	40.0	4.35	0.58
C13	Pengurus bertanggungjawab untuk mengubah tingkah laku pekerja.	-	-	13.3	46.7	40.0	4.27	0.69
C11	Pekerja dapat mengawal diri daripada melakukan sesuatu yang bertentangan dengan peraturan organisasi.	-	3.3	10.0	55.0	31.7	4.15	0.732
C15	Pekerja akan menunjukkan kemampuannya melalui kemahiran yang sedia ada.	-	-	-	53.3	46.7	4.47	0.503
C16	Kemampuan seorang pekerja adalah disebabkan dia bijak dalam melakukan sesuatu perkara.	-	-	5.0	48.3	46.7	4.42	0.591
C17	Pekerja menunjukkan kemampuan dalam bekerja berdasarkan keupayaannya sendiri.	-	-	5.0	53.3	41.7	4.37	0.581
C18	Kemampuan pekerja adalah berdasarkan karakteristik peribadinya.	-	-	11.7	48.3	40.0	4.28	0.67
C19	Prestasi kerja meningkat dalam kalangan pekerja kerana kemahiran dan kelayakan yang tinggi.	-	5.0	10.0	41.7	43.3	4.23	0.831

N= 60

INDIKATOR :

1= Sangat Tidak Setuju (STS) 2= Tidak Setuju (TS) 3= Agak Setuju (AS) 4= Setuju (S) 5= Sangat Setuju (SS)

Jadual menunjukkan min keseluruhan aspek prestasi kerja. Berikut merupakan empat pernyataan yang mendapat nilai min tertinggi. Sebanyak 51.7 % daripada 60 jumlah responden bersetuju bahawa pekerja perlu dimotivasi supaya dapat meningkatkan prestasi kerja (C6) dengan min tertinggi iaitu 4.52. Selain itu, 50 % responden bersetuju bahawa motivasi bertujuan untuk meningkatkan disiplin dan mengurangkan keadaan di mana ketidakhadiran kakitangan ke tempat kerja (C8) dengan min 4.50. 48.3 % daripada responden dengan min iaitu 4.48 juga bersetuju bahawa motivasi terbentuk dari sikap pekerja dalam menghadapi situasi kerja dan untuk mencapai tujuan organisasi (C7). Sebanyak 46.7 % responden yang mempunyai min iaitu 4.47 bersetuju bahawa pekerja akan menunjukkan kemampuannya melalui kemahiran yang sedia ada (C15).

Manakala berikut merupakan empat pernyataan yang mempunyai nilai min terendah. Sebanyak 31.7 % responden bersamaan dengan min 4.15 bersetuju dengan pernyataan bahawa mereka pekerja dapat mengawal diri daripada melakukan sesuatu yang bertentangan dengan peraturan organisasi (C11). Pada min 4.23 bersamaan dengan 43.3 % responden bersetuju juga bahawa prestasi kerja meningkat dalam kalangan pekerja kerana kemahiran dan kelayakan yang tinggi (C19). Selain itu, min 4.27 iaitu 40 % responden setuju bahawa pengurus bertanggungjawab untuk mengubah tingkah laku pekerja (C13). Min 4.28 bersamaan dengan 40% responden setuju bahawa mereka kemampuan pekerja adalah berdasarkan karakteristik peribadinya (C18). Akhir sekali dengan min 4.35 bersamaan dengan 40% responden bersetuju bahawa pekerja akan mematuhi peraturan bukan sahaja dalam organisasi malah dalam masyarakat dan keluarga (C12).

Pengkaji memilih empat nilai min tertinggi dan empat nilai min terendah adalah untuk melihat beberapa aspek prestasi kerja yang signifikan bagi responden dalam kajian ini. Setiap pernyataan yang terpilih mewakili item-item tertentu seperti motivasi, disiplin kerja dan kemampuan pekerja. Berdasarkan empat pernyataan yang mempunyai nilai min tertinggi telah dibuktikan bahawa motivasi mempunyai hubungan kuat dengan konteks prestasi kerja. Manakala bagi empat pernyataan yang mempunyai nilai min terendah pula, item disiplin kerja dalam konteks prestasi kerja adalah kurang signifikan pada kakitangan sokongan dalam kajian ini.

UJIAN KORELASI

Ujian Korelasi Item Komitmen dengan Prestasi Kerja

	PEMBOLEH UBAH	ASPEK PRESTASI KERJA
Komitmen	Pearson Correlation Sig.(2 tailed)	.585 .000

N = 60

Jadual menunjukkan Ujian Korelasi item Komitmen dengan Aspek Prestasi Kerja. Kajian ini menunjukkan Korelasi Pearson adalah $r = 0.585$, $p < 0.05$. Tetapi dapatan kajian mendapati $p = 0.000$. Jelas, aras signifikan yang diperolehi ini lebih kecil daripada signifikan yang ditetapkan, iaitu 0.05. Maka H_0 null ditolak dan H_a alternatif diterima. Maka, wujud hubungan yang signifikan di antara komitmen dengan aspek prestasi kerja. Oleh itu, berdasarkan Guilford's Rule of Thumb, nilai $r = 0.585$ menunjukkan hubungan yang sederhana antara item komitmen dengan aspek prestasi kerja.

Ujian Korelasi Item Kepimpinan dengan Prestasi Kerja

	PEMBOLEH UBAH	ASPEK PRESTASI KERJA
Kepimpinan	Pearson Correlation Sig.(2 tailed)	.274 .034

N = 60

Jadual menunjukkan Ujian Korelasi item Kepimpinan dengan Aspek Prestasi Kerja. Kajian ini menunjukkan Korelasi Pearson adalah $r = 0.274$, $p < 0.05$. Tetapi dapatan kajian mendapati $p = 0.034$. Jelas, aras signifikan yang diperolehi ini lebih kecil daripada signifikan yang ditetapkan, iaitu 0.05. Maka H_0 null ditolak dan H_a alternatif diterima. Maka, wujud hubungan yang signifikan di antara kepimpinan dengan aspek prestasi kerja. Walaubagaimanapun, berdasarkan Guilford's Rule of Thumb, nilai $r = 0.274$ menunjukkan hubungan yang rendah antara item kepimpinan dengan aspek prestasi kerja.

Ujian Korelasi Item Suasana Kerja dengan Prestasi Kerja

	PEMBOLEH UBAH	ASPEK PRESTASI KERJA
Suasana Kerja	Pearson Correlation Sig.(2 tailed)	.469 .000

N = 60

Jadual menunjukkan Ujian Korelasi item Suasana Kerja dengan Aspek Prestasi Kerja. Kajian ini menunjukkan Korelasi Pearson adalah $r = 0.469$, $p < 0.05$. Tetapi dapatan kajian mendapati $p = 0.000$. Jelas, aras signifikan yang diperolehi ini lebih kecil daripada signifikan yang ditetapkan, iaitu 0.05. Maka H_0 null ditolak dan H_a alternatif diterima. Maka, wujud hubungan yang signifikan di antara suasana kerja dengan aspek prestasi kerja. Oleh itu,

berdasarkan Guilford's Rule of Thumb, nilai $r = 0.469$ menunjukkan hubungan yang sederhana antara item suasana kerja dengan aspek prestasi kerja.

Ujian Korelasi Item Ganjaran dengan Prestasi Kerja		
	PEMBOLEH UBAH	ASPEK PRESTASI KERJA
Ganjaran	Pearson Correlation	.347
	Sig.(2 tailed)	.007
N = 60		

Jadual menunjukkan Ujian Korelasi item Ganjaran dengan Aspek Prestasi Kerja. Kajian ini menunjukkan Korelasi Pearson adalah $r = 0.347$, $p < 0.05$. Tetapi dapatan kajian mendapati $p = 0.007$. Jelas, aras signifikan yang diperolehi ini lebih kecil daripada signifikan yang ditetapkan, iaitu 0.05. Maka H_0 null ditolak dan H_a alternatif diterima. Maka, wujud hubungan yang signifikan di antara ganjaran dengan aspek prestasi kerja. Oleh itu, berdasarkan Guilford's Rule of Thumb, nilai $r = 0.347$ menunjukkan hubungan yang rendah antara item ganjaran dengan aspek prestasi kerja.

Ujian Korelasi Keseluruhan Aspek Kepuasan Kerja dengan Aspek Prestasi Kerja

Pemboleh Ubah	Aspek Prestasi Kerja (saiz kesan, r)
Kepuasan Kerja (Keseluruhan)	0.547
Komitmen	0.585
Kepimpinan	0.274
Suasana Kerja	0.469
Ganjaran	0.347
N = 60	

Saiz kesan dan ujian korelasi kepuasan kerja dengan aspek prestasi kerja ialah $r = 0.547$ iaitu wujud hubungan yang sederhana. Ujian korelasi komitmen dengan aspek prestasi kerja ialah $r = 0.585$ iaitu wujud hubungan yang sederhana. Selain itu, ujian korelasi kepimpinan dengan aspek prestasi kerja ialah $r = 0.274$ iaitu wujud hubungan yang rendah. Manakala, ujian korelasi suasana kerja dengan aspek prestasi kerja ialah $r = 0.469$ iaitu wujud hubungan yang sederhana. Akhir sekali, ujian korelasi ganjaran dengan aspek prestasi kerja ialah $r = 0.347$ iaitu wujud hubungan yang rendah.

RUMUSAN DAN KESIMPULAN

Dalam kajian ini, pengkaji telah menggunakan dua kaedah untuk menganalisis data. Kaedah pertama ialah kaedah statistik deskriptif yang melibatkan latar belakang responden. Kajian ini telah dijalankan ke atas 60 kakitangan sokongan di Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor. Dapatan kajian ini mendapati terdapat 40 responden lelaki dan 20 responden perempuan. Tidak terdapat responden yang berumur bawah daripada 25 tahun, responden yang berada dalam lingkungan 25 tahun hingga 34 tahun berjumlah 11 orang, responden yang berumur dalam lingkungan 35 tahun hingga 40 tahun

adalah seramai 31 orang, responden yang berumur antara 41 tahun hingga 50 tahun adalah seramai 11 orang dan responden yang berumur lebih 51 tahun adalah seramai 7 orang. Selain itu, tempoh pengalaman bekerja juga direkodkan iaitu tidak terdapat responden yang bekerja kurang dari 1 tahun, responden yang bekerja antara 1 tahun hingga 5 tahun adalah 6 orang, responden yang bekerja antara 6 tahun hingga 10 tahun adalah seramai 27 orang, responden yang bekerja antara 11 tahun hingga 15 tahun adalah seramai 18 orang dan tempoh bekerja 15 tahun ke atas mencapai jumlah seramai 9 orang responden.

Dalam kajian ini, min keseluruhan aspek kepuasan kerja yang tertinggi adalah pada item kepimpinan (B7) dengan min 4.68, kepimpinan (B6) dengan min 4.55, komitmen (B19) dengan min 4.55, suasana kerja (B10) dengan min 5.53, suasana kerja (B13) dan suasana kerja (B14). Dalam aspek ini, item suasana kerja mendominasi pilihan responden, justeru dapat dibuktikan bahawa item suasana kerja mempunyai hubungan yang kuat dalam konteks kepuasan kerja. Manakala, item yang mempunyai min keseluruhan yang rendah ialah komitmen (B25) dengan min 3.42, komitmen (B20) dengan min 4.13, ganjaran (B33) dengan min 4.13, ganjaran (B36) dengan min 4.20 dan ganjaran (B34) dengan min 4.25. Hal ini membuktikan bahawa ganjaran dalam aspek kepuasan kerja adalah lemah.

Seterusnya, min keseluruhan aspek prestasi kerja yang tertinggi ialah pada item motivasi (C6) dengan min 4.52, motivasi (C8) dengan min 4.50, motivasi (C7) dengan min 4.48 dan kemampuan pekerja (C15) dengan min 4.47. Dapatan kajian menunjukkan bahawa item motivasi mendominasi justeru membuktikan bahawa motivasi mempunyai hubungan yang kuat dalam konteks prestasi kerja. Manakala, item disiplin kerja (C11) dengan min 4.15, kemampuan pekerja (C19) dengan min 4.23, disiplin kerja (C13) dengan min, kemampuan pekerja (C18) dengan min 4.28 dan disiplin kerja (C12) dengan min 4.35. Hal ini menunjukkan disiplin kerja dalam aspek prestasi kerja adalah lemah.

Kaedah kedua ialah statistik inferensi iaitu ujian korelasi untuk melihat hubungan antara pemboleh ubah berdasarkan saiz kesan Guilford's Rule of Thumb. Saiz kesan dalam hubungan korelasi kepuasan kerja dengan aspek prestasi kerja ialah $r = 0.547$. Hubungan korelasi komitmen dengan aspek prestasi kerja ialah $r = 0.585$. Selain itu, hubungan korelasi kepimpinan dengan aspek prestasi kerja ialah $r = 0.247$. Seterusnya, hubungan korelasi suasana kerja dengan aspek prestasi kerja ialah $r = 0.469$ dan hubungan korelasi ganjaran dengan aspek prestasi kerja ialah $r = 0.347$. Hubungan korelasi kepuasan kerja dengan aspek prestasi kerja mempunyai hubungan yang sederhana dengan saiz kesan $r = 0.547$.

Lantaran itu, berdasarkan semua dapatan kajian dapat dilihat bahawa wujud hubungan yang sederhana antara kepuasan kerja dengan prestasi kerja. Perhubungan ini menunjukkan bahawa kedua-dua pemboleh ubah berkait antara satu sama lain. Berdasarkan dapatan kajian, pengkaji mendapati bahawa aspek kepuasan kerja hanya mempengaruhi secara sederhana aspek prestasi kerja di dalam organisasi Institut Latihan Kehakiman dan Perundangan, Bandar Baru Bangi, Selangor. Walaupun secara spesifiknya item seperti komitmen, kepimpinan, suasana kerja dan ganjaran tidak begitu mempengaruhi aspek prestasi kerja namun perlu diberikan perhatian bahawa bahawa keempat-empat item ini membantu dalam keberkesanan kepuasan kerja dengan prestasi kerja dan sebaliknya. Dapatan kajian ini adalah sebagai satu platform supaya penambahbaikan dapat dilakukan untuk kajian pada masa akan datang. Besar kemungkinan, kajian pada masa hadapan yang akan dilakukan oleh pengkaji boleh menggunakan pemboleh ubah iaitu kepuasan kerja dengan melihat hubungannya terhadap pemboleh ubah bersandar yang lain.

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Modal Insan dalam mencapai Kelestarian Komuniti Peniaga Bazar Larut Malam

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ABSTRAK

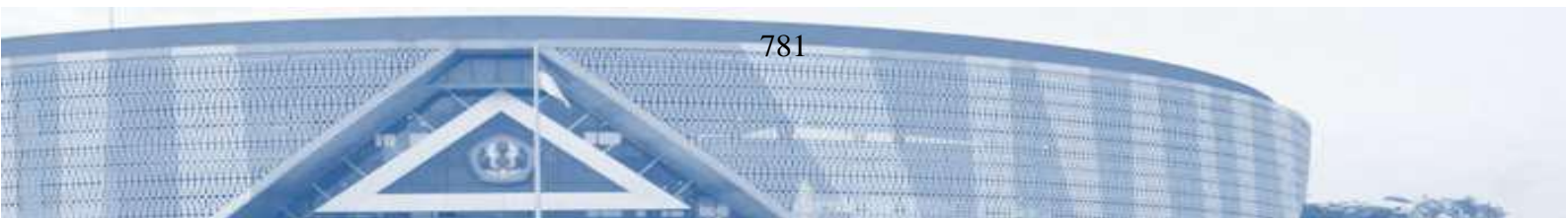
Komuniti peniaga bazar larut malam merupakan sekumpulan peniaga-peniaga kecil yang mengusahakan perniagaan genre baru sebagai satu usaha menambahbaik kehidupan mereka. Modal insan merupakan antara modal yang memainkan peranan penting dalam sesebuah aktiviti perniagaan. Modal tidak terhad merujuk kepada modal berbentuk fizikal yang boleh disentuh dan diukur dengan mata kasar, malah modal insan merupakan antara modal yang bersifat *intangibile* dan melengkap kelemahan pembangunan bersifat fizikal semata-mata. Sebagaimana kepentingan modal fizikal atau modal kewangan, modal insan juga merupakan pelaburan yang dilakukan dalam meningkatkan kemahiran dan pengetahuan peniaga. Menggunakan kaedah survei terhadap 250 responden peniaga dari bazar larut malam di Danau Kota dan Cheras, dapatan kajian ini menunjukkan bahawa tahap pemilikan modal insan oleh peniaga bazar larut malam berada pada tahap yang sederhana (75.2%). Maka, artikel ini bertujuan membincangkan peranan dan cabaran modal insan dalam kalangan komuniti peniaga bazar larut malam untuk mencapai tahap kelestarian perniagaan. Artikel ini turut membincangkan faktor-faktor dorongan berniaga, jenis pemilikan perniagaan, jenis produk jualan/perkhidmatan dan jenis pembiayaan yang secara tidak langsung mempengaruhi tahap modal insan bagi komuniti peniaga bazar larut malam.

Kata Kunci: modal insan, pembangunan komuniti, kemahiran, pengetahuan, komuniti peniaga, kelestarian

PENGENALAN

Idealnya, penggalakkan individu menceburi bidang perniagaan dilihat mampu menyumbang pembangunan komuniti setempat. Di Malaysia, peluang memulakan aktiviti perniagaan disediakan dalam bentuk bantuan-bantuan kewangan dan juga lesen menjalankan perniagaan kecil-kecilan, di samping ruang berniaga di lot-lot kedai, gerai-gerai, pasar-pasar minggu, pasar tani dan pasar malam. Kewujudan bazar atau pasar dalam pelbagai bentuk yang semakin giat berkembang membuktikan aktiviti perniagaan seumpama ini dapat menjanakan sumber ekonomi individu, keluarga, komuniti dan menyumbang pembangunan negara (Richards, 2006; Wennekers, Stel, Thurik, & Reynolds, 2005).

Di Malaysia, penglibatan bumiputera dalam perniagaan telah mengalami perubahan mengikut zaman. Perubahan ini dapat dilihat melalui pelbagai bentuk dan corak perniagaan yang diusahakan. Urusan jual beli tidak lagi dibataskan kepada perniagaan berpremis sahaja. Kini, perniagaan mampu beroperasi tanpa premis, malah ada juga gerai boleh alih, seperti gerai-gerai jualan, pasar tani, mahupun pasar malam. Pasar malam merupakan kegiatan ekonomi setempat. Dalam satu kawasan dan masa tertentu terdapat peniaga-peniaga datang berniaga (Johar, 2007: hlmn.2). Kini, perniagaan pasar malam adalah satu fenomena baru turut dikenali sebagai 'bazar' larut malam (*uptown* atau *downtown*) adalah satu konsep perniagaan yang diadaptasi daripada konsep pasar malam. Di bandar, hasil pencarian awal mendapati seawal tahun 2006, bazar KL Downtown Night Market di Cheras telah memulakan operasi pada 21 April 2006 diikuti bazar larut malam Uptown Danau Kota pada 17 Februari 2007. Begitu juga, bazar Uptown Damansara (kini dikenali sebagai Uptown Kota Damansara



setelah dipindahkan ke lokasi baru), Uptown Shah Alam dan Uptown Puchong juga antara terawal yang telah memulakan operasi dan dikenali ramai. Bazar-bazar ini beroperasi dari seawal jam 10 malam sehingga tengah malam, dan kini waktu operasinya dilanjutkan sehingga lewat pagi iaitu kira-kira jam 3 hingga 4 pagi. 'Bazaria Danau Kota' merupakan bazar larut malam yang pertama diberikan lesen secara rasmi di Malaysia dan diikuti bazar lain iaitu bazar KL Downtown Night Market, Cheras dan bazar Uptown Kota Damansara. Semenjak itu, pembukaan bazar larut malam terus berkembang di seluruh Lembah Klang malah hingga ke seluruh tanah air. Kegiatan bazar larut malam adalah selari dengan usaha kerajaan memberi peluang kepada komuniti peniaga kecil bumiputera di bandar terutama kaum Melayu bagi memperbaiki taraf kehidupan dengan berkecimpung dalam perniagaan (RMK, 1970, RML, 1986). Hingga kini, bazar larut malam telah menjadi suatu genre baru perniagaan yang juga merupakan satu fenomena baru perniagaan di kawasan bandar.

Modal insan adalah keupayaan individu yang boleh ditingkatkan apabila individu menggunakan kemahiran dan pengetahuan dengan efektif, yang akhirnya membina keperibadian dan kemampuan. Jelas menunjukkan bahawa 'kemahiran', 'pengetahuan' dan 'keyakinan diri' adalah komponen utama dalam membina modal insan (Pavey, 2006; OECD, 2001; Black & Hughes, 2001). Maka, modal insan seorang peniaga diukur melalui pengetahuan dan kemahiran yang dimiliki peniaga (Flora, Emery, Fey, & Bregendahl, 2004; Green & Haines, 2002, 2012; Hart, 1999; Phillips & Pittman, 2009) dengan menjadikan ilmu dan kemahiran ini sebagai asas kepada menghasilkan perkhidmatan dan produk perniagaan yang berpotensi mengikut perkembangan ekonomi semasa (Pennings, Lee, & Witteloostuijn, 1998; Dzisi & Seddoh, 2009). *The Organisation for Economic Co-operation and Development* (OECD) (2001) mendefinisikan modal insan sebagai 'pengetahuan, kemahiran, kompetensi dan ciri yang terangkum dalam individu yang memudahkan pembentukan personaliti serta kesejahteraan sosial dan ekonomi' (hlmn.18), yang mengandungi segala bentuk kebolehan dan sumber insan yang menyumbang kepada kejayaan. Sebagaimana modal sosial, modal kewangan dan modal fizikal, modal insan juga boleh dianggap berperanan membina keuntungan. Pengetahuan dan pengalaman juga membentuk modal insan seseorang individu khususnya peniaga (Pavey, 2006).

Pelaburan dalam mendapatkan latihan membina bakat dan kemahiran yang dimiliki individu adalah merupakan modal, kerana individu yang berbakat akan membawa bersama-sama dalam diri mereka pengetahuan dan kepakaran, yang merupakan aspek penting dalam hal penghasilan produk (Dawson, 2012; Unger, Rauch, Frese, & Rosenbusch, 2011; Baron & Markman, 2003). Semakin tinggi modal insan yang dimiliki individu, diandaikan pendapatannya turut meningkat (Doong, Fung, & Wu, 2011; Nafziger & Terrell, 1996). Kepentingan modal insan dalam pertumbuhan ekonomi boleh membawa erti kejayaan perniagaan yang sebenar (Ruzzier, Antoncic, Hisrich, & Konecnik, 2007; Unger et al., 2011; Baron & Markman, 2003). Kajian lampau juga mengaitkan modal insan dalam komuniti peniaga merupakan nadi penggerak kepada perniagaan dan memainkan peranan penting dalam usaha membentuk komuniti peniaga yang mampan serta menjaga kelangsungan perniagaan (Ivar, Berge, Bjorvatn, & Tungodden, 2011; Bates, 1990).

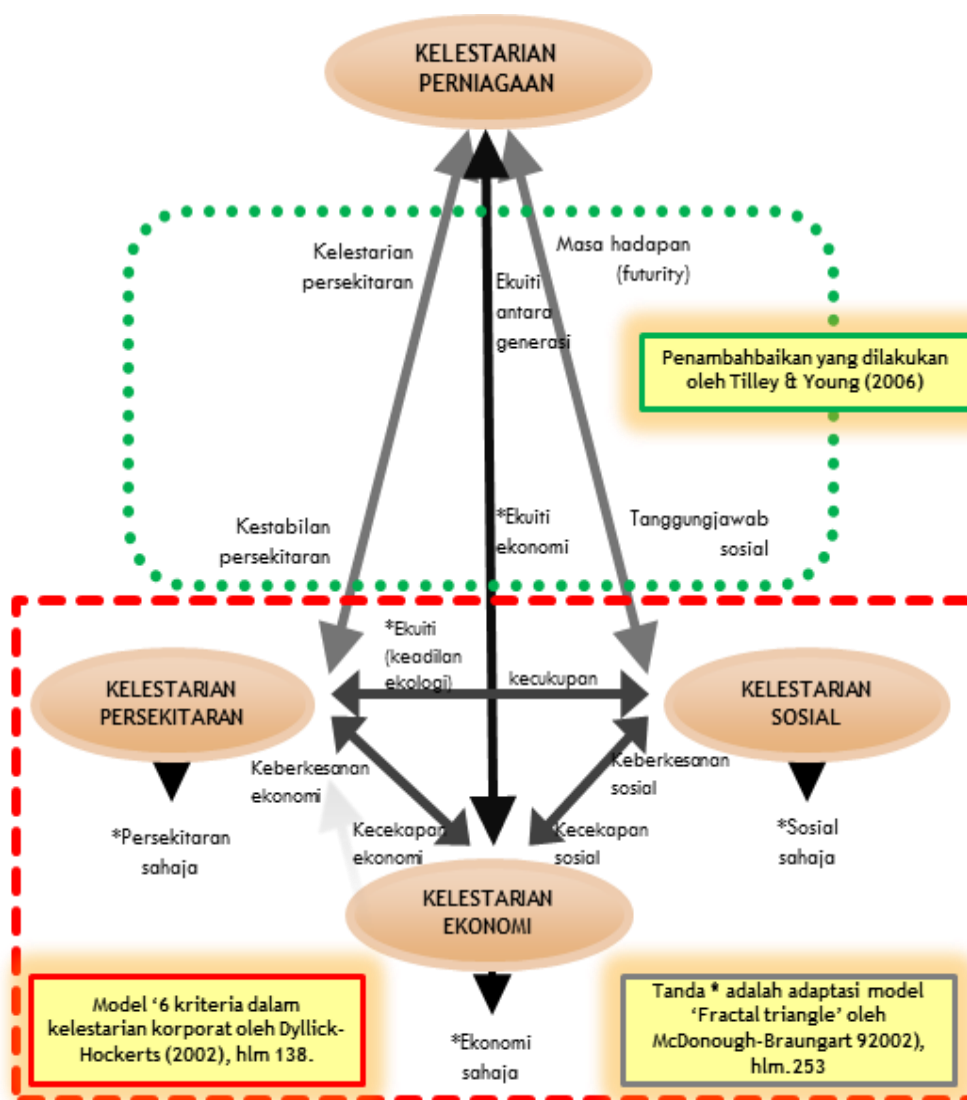
Selain itu, dalam konsep kelestarian komuniti peniaga oleh Tilley dan Young (2006), peranan modal insan adalah penting dalam memastikan setiap ahli peniaga memiliki pengetahuan dan kemahiran yang mampu meningkatkan nilainya dan memajukan modal yang telah dilaburkan itu bagi menjana pendapatan berterusan. Pelaburan dalam mendapatkan pengetahuan dan kemahiran dilihat mampu mengembangkan potensi peniaga sekaligus menjadi jaminan kepada kelangsungan perniagaannya. Usaha yang dilaburkan bukanlah sesuatu yang sia-sia,

malah menerusi aktiviti perniagaan yang dijalankan, secara automatik seseorang peniaga juga akan bertambah pengetahuan dan kemahiran melalui pelbagai cabaran yang muncul sepanjang perniagaan dijalankan. Jika memiliki serba sedikit pengetahuan dan kemahiran dalam perniagaan, setidaknya seseorang peniaga akan bersedia dan bertindak mengubahsuai mengikut situasi yang dihadapinya. Elemen ini tidak mudah untuk dipelajari dan hanya menerusi pengalaman sahaja dapat mengukuhkan modal insan yang dimilikinya.

MODEL KELESTARIAN PERNIAGAAN OLEH TILLEY DAN YOUNG (2006)

‘Model Kelestarian Perniagaan’ oleh Tilley dan Young (2006) adalah gabungan ‘Model 6 Kriteria Kelestarian Korporat’ (Model of The Six Criteria of Corporate) oleh Dyllick-Hockerts (2002), dan konsep ‘Tiga peringkat atasan’ (Triple Top Line) oleh McDonough-Braungart (2002).

Rajah 1 merupakan gabungan kedua-dua model ini. Tilley dan Young (2006) menggabungkan kedua-dua model ini bagi melengkapkan kekurangan dalam kedua-dua model tersebut, dengan beberapa langkah. Pertamanya, menukar label ‘business case’ (kes bisnes), ‘natural case’ (kes alam semulajadi) dan ‘societal case’ (kes masyarakat) dalam model Dyllick-Hockerts (2002) kepada perniagaan ekonomi (economic entrepreneurship), perniagaan persekitaran (environmental entrepreneurship) dan perniagaan sosial (social entrepreneurship). Matlamatnya menghasilkan model baru dengan falsafah ekonomi, sosial dan persekitaran yang kukuh. Seterusnya, Tilley dan Young (2006) membuat penambahbaikan model ‘kelestarian perniagaan’ melalui: 1) perhubungan antara ‘ekonomi & kelestarian perniagaan’ yang melibatkan ‘keadilan ekonomi’ dan ‘keadilan antara generasi’; 2) hubungan antara ‘sosial & kelestarian perniagaan’ yang melibatkan ‘tanggungjawab sosial’ dan ‘generasi masa hadapan’; 3) hubungan antara ‘persekitaran & kelestarian perniagaan’ yang melibatkan ‘kestabilan persekitaran’ dan ‘kelestarian persekitaran’.



Rajah 1: “The Sustainability Entrepreneurship Model” oleh Tilley & Young (2006).
(Sumber: Tilley & Young, 2006).

Walau bagaimanapun, dalam kajian ini, aspek yang ditekankan adalah aspek kelestarian secara umum yang menggabungkan aspek sosial, ekonomi dan persekitaran. Maksudnya, berdasarkan ‘Model Kelestarian Perniagaan’ oleh Tilley dan Young (2006), komponen-komponen kecil sosial, ekonomi dan persekitaran, iaitu kelestarian persekitaran, kestabilan persekitaran, ekuiti antara generasi, ekuiti ekonomi, masa hadapan dan tanggungjawab sosial, tidak diadaptasi dalam kajian ini.

Maka, kajian ini hanya mengambil intipati aspek sosial, ekonomi dan persekitaran yang digunakan untuk menjelaskan kelestarian komuniti peniaga bazar larut malam (Noordeyana, Asnarulkhadi, Hanina Halimatusaadiah, & Ma’rof, 2016). Dengan kata lain, kelestarian dari aspek sosial (kelestarian sosial) merujuk kepada peningkatan diri sendiri, hubungan sesama rakan niaga, hubungan sesama ahli keluarga dan hubungan peniaga dengan komuniti kejiwaan, komuniti setempatnya dan masyarakat amnya secara tidak langsung. Manakala, kelestarian dari aspek ekonomi (kelestarian ekonomi) pula merujuk kepada peningkatan

pendapatan peniaga dan pengurusan kewangan yang mampu membawa kemajuan kepada perniagaannya. Seterusnya, kelestarian dari aspek persekitaran (kelestarian persekitaran) bagi komuniti peniaga bazar larut malam pula adalah usaha mengurangkan gangguan akibat daripada aktiviti perniagaan yang dijalankan.

METODOLOGI

Kajian ini menggunakan pendekatan kuantitatif dengan reka bentuk deskriptif. Teknik survei telah digunakan untuk mengumpulkan data yang diperlukan. Borang soal selidik diedarkan dan ditadbir sendiri oleh peniaga bazar larut malam. Kajian ini dijalankan di dua tapak bazar larut malam, iaitu Bazar Larut Malam Danau Kota dan Bazar Larut Malam Cheras. Kedua-duanya telah dipilih secara rawak dengan cara menyenaraikan dan memberi nombor semua bazar larut malam yang beroperasi di Lembah Klang dan dimasukkan di dalam bekas untuk pemilihan secara adil. Setelah itu, pengkaji memilih secara rawak dua lokasi kajian tersebut. Kesemua responden daripada kedua-dua bazar telah dipilih dari lokasi tersebut yang memenuhi syarat 1) peniaga Melayu dan 2) pemilik perniagaan. Hal ini kerana majoriti peniaga bazar larut malam adalah Melayu, namun tidak semestinya pemilik perniagaan. Hasilnya, seramai 250 responden iaitu 118 orang dari bazar Danau Kota dan 132 orang dari bazar Cheras.

PERBINCANGAN

Ringkasnya, kajian ini melibatkan seramai 250 peniaga Melayu bazar larut malam yang juga pemilik perniagaan tersebut. Majoritinya berusia antara 19 hingga 75 tahun dan mendapat pendidikan hanya sehingga peringkat menengah sahaja (53.6%). Seramai 173 peniaga merupakan pemilik tunggal atau perseorangan dan selebihnya adalah perkongsian dengan rakan atau dengan ahli keluarga. Antara produk jualan adalah pakaian wanita, lelaki dan kanak-kanak, barangan perhiasan rumah, aksesori wanita dan lelaki, serta aksesori kenderaan.

Faktor Dorongan Berniaga

Jadual 1 menunjukkan dapatan yang membuktikan bahawa peniaga bazar larut malam menceburi aktiviti perniagaan genre baru ini bukannya di atas desakan hidup tetapi lebih kepada minat dan kepuasan diri. Berdasarkan Jadual berikut, peniaga dibolehkan memilih lebih daripada satu pilihan jawapan bagi melihat kekerapan faktor yang menjadi pendorong utama dalam menceburi perniagaan bazar larut malam ini. Hasilnya, sebanyak 407 menyatakan persetujuan terhadap 8 kenyataan tersebut.

Maka, daripada 250 orang responden tersebut, seramai 167 orang memilih untuk menceburi bidang perniagaan adalah disebabkan faktor minat dan kepuasan diri. Seterusnya, faktor inginkan perubahan dengan mencuba sesuatu yang baru (95 responden). Diikuti faktor inginkan kebebasan/ kawalan diri sepenuhnya (60 responden), faktor meneruskan perniagaan keluarga/ tradisi keluarga (33 responden), faktor tekanan ekonomi/ persekitaran/ desakan hidup (28 responden), tidak puas hati dengan pekerjaan terdahulu (14 responden), lain-lain faktor (6 responden) dan kehilangan pekerjaan/ diberhentikan kerja (4 responden). Faktor lain-lain tersebut adalah seperti untuk tujuan pendapatan tambahan, pendapatan lebih daripada bekerja dengan majikan, tiada sijil untuk memohon pekerjaan, sunnah Nabi, dan tradisi mendapatkan pendapatan sampingan.

Jadual 1. Faktor dorongan berniaga (n=250)

Bil.	Faktor dorongan	Kekerapan
1	Minat/kepuasan diri	167
2	Inginkan perubahan /ingin mencuba sesuatu yang baru	95
3	Inginkan kebebasan/kawalan diri sepenuhnya	60
4	Perniagaan keluarga/tradisi keluarga	33
5	Tekanan ekonomi/ persekitaran/ desakan hidup	28
6	Tidak puas hati dengan pekerjaan terdahulu	14
7	Lain-lain	6
8	Kehilangan pekerjaan/ diberhentikan kerja	4
		407

*Nota: Pilihan jawapan lebih daripada satu.

Pemilikan Perniagaan dan Produk Jualan

Jadual 2 menunjukkan kategori pemilikan perniagaan bazar larut malam yang diusahakan tersebut. Hampir kesemua responden merupakan pemilik tunggal atau perseorangan, iaitu seramai 173 responden, manakala selebihnya masing-masing seramai 36 responden adalah perniagaan yang dikongsikan bersama rakan niaga lain dan 36 responden adalah perniagaan yang dikongsikan bersama keluarga.

Jadual 2. Pemilikan perniagaan (n=250)

Pemilikan perniagaan	Kekerapan	
Milikan tunggal/perseorangan	173	
Perkongsian rakan	36	
Perkongsian keluarga	36	
		245

*Nota: Pilihan jawapan lebih daripada satu.

Seterusnya, Jadual 3 menunjukkan majoritinya menjual pakaian (baju/ seluar/ tudung/ kain) sebanyak 149 responden, diikuti lain-lain produk sebanyak 44 responden. Lain-lain produk dan perkhidmatan adalah seperti aksesori telefon bimbit, aksesori kereta, aksesori rumah (set cadar, lampu), aksesori lelaki dan wanita (jam tangan, cermin mata, selipar, kerongsang, pakaian dalam, stoking, tuala), barangan penjagaan diri dan kulit, buku-buku dan novel-novel, rokok elektronik, CD agama dan Al-Quran digital, makanan ringan dan jeruk, pelekat kereta, kedai gunting rambut, rawatan resdung, perubatan tradisional melayu, urutan refleksologi, perkhidmatan percetakan, dan ubat-ubatan tradisional. Seterusnya, sebanyak 40 responden adalah penjual kasut, beg dan topi; sebanyak 23 responden adalah penjual barangan kosmetik; sebanyak 9 responden menjual barangan keperluan/ hiasan rumah; dan 3 responden menjual barangan mainan kanak-kanak.

Jadual 3. Jenis-jenis produk jualan (n=250)

Produk	Kekerapan
Pakaian (baju/seluar/tudung/kain)	149
Lain-lain	44
Kasut / beg/ topi	40
Kosmetik/ perfume	23
Barangan keperluan/ hiasan rumah	9
Barangan mainan kanak-kanak	3
	<hr/> 268

*Nota: Pilihan jawapan lebih daripada satu.

Pembiayaan Memulakan Perniagaan

Modal atau pembiayaan memulakan perniagaan adalah elemen paling utama dalam menjalankan aktiviti perniagaan. Oleh itu, merujuk kepada Jadual 4, majoriti responden memulakan perniagaan bazar larut malam ini melalui simpanan sendiri, iaitu seramai 173 responden, diikuti pinjaman daripada keluarga atau saudara mara atau rakan baik iaitu seramai 71 responden. Selain itu, peniaga yang membuat pinjaman bank adalah seramai 18 responden, pinjaman MARA atau agensi kewangan kerajaan seperti TEKUN, AIM dan koperasi seramai 13 responden dan lain-lain bentuk pembiayaan perniagaan adalah seramai 4 orang.

Jadual 4. Pembiayaan memulakan perniagaan (n= 250)

Pembiayaan perniagaan	Kekerapan
Simpanan sendiri	173
Pinjaman daripada keluarga/ saudara mara/ rakan	71
Pinjaman bank	18
Pinjaman MARA/ agensi kewangan kerajaan	13
Lain-lain	4
	<hr/> 279

*Nota: Pilihan jawapan lebih daripada satu.

Modal Insan dalam kalangan Komuniti Peniaga Bazar Larut Malam

Umumnya, modal insan dalam perniagaan berkait rapat dengan pelaburan yang dilakukan untuk menambah pengetahuan dan kemahiran dalam aktiviti perniagaan (Unger et al., 2011). Bagi mencapai tujuan tersebut, peniaga perlu menghadiri latihan atau kelas-kelas bimbingan yang bersesuaian (Davidsson & Honig, 2003; Schultz, 1961). Dapatan kajian ini menunjukkan kecenderungan modal insan terhadap kelestarian komuniti peniaga ($r=.408$, $p<0.01$) (rujuk Jadual 5), sekaligus dapatan ini mengukuhkan lagi dapatan-dapatan kajian sebelum ini yang menghubungkan modal insan dengan peniaga dan perniagaan.

Jadual 5. Hubungan antara modal insan dengan kelestarian komuniti peniaga

	Modal Insan
Kelestarian Komuniti Peniaga	.408** (.000)

Nota: * $p < 0.05$, ** $p < 0.01$

Kajian oleh Marshall & Oliver (2005) membincangkan kesan modal insan dalam proses perniagaan terhadap peniaga-peniaga baru di Indiana, yang mendapati pengetahuan dan kemahiran dalam menjalankan perniagaan sememangnya membantu peniaga berskala kecil yang baru menceburi bidang perniagaan menerusi perancangan perniagaan yang sistematik. Malah kajian ini membincangkan kelebihan pengalaman dalam perniagaan sebenarnya amat membantu peniaga mengusahakan perniagaan dengan lebih baik. Selain itu, pelaburan terhadap pengetahuan dan kemahiran dalam perniagaan memberikan pulangan yang berbaloi apabila peniaga menambahbaik diri mereka sendiri dan membawa kejayaan kepada perniagaan.

Menceburi bidang perniagaan merupakan satu pertaruhan yang sering dilihat berisiko tinggi kerana ianya merupakan usaha persendirian bermula sejak awal hinggalah akhirnya sama ada mampu mengekalkan kelangsungan perniagaan sehingga bergenerasi lamanya. Tidak cukup sekadar tekad dan kerja keras sahaja, perniagaan memerlukan kreativiti, inovasi, semangat waja dan kekentalan dalam mengharungi cabaran yang tidak menentu. Kajian oleh (Montgomery, Johnson, & Faisal, 2005) membincangkan kepentingan modal insan dalam kecenderungan meningkatkan kerja sendiri iaitu peningkatan peluang untuk meneruskan kelangsungan perniagaan yang diceburi. Hal ini menjelaskan bahawa peluang sesebuah perniagaan untuk terus berkembang maju adalah dengan memiliki modal insan yang baik dan bermanfaat (Noordeyana et al., 2016).

Kelestarian Komuniti Peniaga dan Perniagaan

Konsep kelestarian komuniti peniaga adalah gabungan konsep kelestarian dan konsep perniagaan (Izaidin & Koe, 2012; Schaltegger & Wagner, 2011), yang menggambarkan kemampuan pembangunan sesebuah komuniti iaitu peniaga. Definisi kajian terdahulu menghadkan definisi kelestarian komuniti peniaga dengan teras sosial atau persekitaran, sekaligus kurang menggabungkan 'lestari' yang lazimnya mengintegrasikan elemen sosial, ekonomi dan juga persekitaran. Secara asasnya, pada tahun 2005, World Summit dan beberapa penyelidik terkini telah memperincikan definisi tersebut dengan keseimbangan aspek ekonomi, sosial dan persekitaran (Choi & Gray, 2008; Pascual, Klink, & Grisales, 2011; World Commission on Environment and Development (WCED), 1987). Para pengkaji terdahulu menjelaskan kaitan kelestarian itu dengan pengurusan untuk meningkatkan kualiti kehidupan serta kesejahteraan manusia. Aktiviti ekonomi dilihat sebagai pencetus dan intipati penting dalam memastikan kesejahteraan sosial masyarakat umum sekaligus menambahbaik persekitaran tempatan, wilayah dan global. Maka, tidak keterlaluan jika dikatakan kelestarian bermula dengan kestabilan sumber ekonomi dalam usaha pembangunan fizikal untuk keselesaan dan kemakmuran masyarakat setempat (sosial).

Dari aspek sosial, Crals dan Vereeck (2005) memberikan definisi kelestarian komuniti peniaga iaitu "kelestarian perniagaan boleh ditakrifkan sebagai komitmen berterusan terhadap perniagaan dengan perlakuan beretika untuk menyumbang kepada pembangunan ekonomi sambil meningkatkan kualiti kehidupan, keluarga mereka dan komuniti tempatan." Begitu

juga beberapa penyelidik terkini yang lain memfokuskan sosial dalam menjelaskan kelestarian perniagaan (Schaltegger dan Wagner, 2011; Cohen dan Winn, 2007; Cohen, Smith dan Mitchell, 2008). Elemen sosial dalam perniagaan lestari sering dikaitkan dengan transformasi sosial secara am, perkembangan diri melalui persekitaran tempat kerja (berniaga) yang mesra pekerja serta peluang meningkatkan kebolehan diri dan pencapaian kerjaya (Gibbs, 2009, Schaltegger dan Wagner, 2011). Terdapat juga penyelidik terdahulu menyetujui idea kelestarian perniagaan adalah konsep yang mengintegrasikan aspek persekitaran dan juga sosial (Pascual et al., 2011, Schaltegger & Wagner, 2011; Spence, Ben Boubaker Gherib, & Ondoua Biwolé, 2010; Gray, 2004; Reinhart, 2000). Namun begitu, rata-rata penyelidik terdahulu mengaitkan elemen sosial dalam perniagaan ini dengan tanggungjawab sosial (*social responsibility*), perubahan sosial, struktur sosial, isu-isu sosial dari sudut matlamat dan polisi sosial secara am, dan juga hasrat mengurangkan impak sosial yang sedia ada berlaku dalam masyarakat setempat (Cohen & Winn, 2007; Crals & Vereeck, 2005; Gibbs, 2009; Rodgers, 2010; Schaltegger & Wagner, 2011; Martine, Spence, Gherib, & Biwole, 2011). Tidak kurang juga yang membicarakan tentang modal sosial dalam perniagaan bagi menjelaskan elemen sosial ini (Baron & Markman, 2003; Haase Svendsen, Kjeldsen, & Noe, 2010; Hancock, 1999; Liñán, Moriano, & Romero, 2009; Woolcock & Narayan, 2000). Oleh itu, dalam kajian ini, aspek kelestarian dan sosial dalam bidang perniagaan, memfokuskan kepada hubungan sesama rakan niaga, hubungan sesama ahli keluarga.

Manakala, para penyelidik bidang ekonomi mula membincangkan aspek kelestarian komuniti peniaga dalam bidang ekonomi umumnya dan khususnya dalam bidang perniagaan (Izaidin & Koe, 2012; Pascual et al., 2011; Reinhart, 2000) setelah menyedari aspek kelestarian seringkali diabaikan (Martin & Mayer, 2008), akibat mengutamakan keuntungan dan pencapaian yang menjadi ukuran dan indikator kepada kejayaan dan kelangsungan sesebuah perniagaan itu. Bukan sahaja perniagaan dapat membangunkan ekonomi, malah dapat menggalakkan pendayaupayaan peniaga menerusi perniagaan medium perantara (Morales, 2010). Menginovasikan aspek kelestarian dalam perniagaan dilihat mampu menembusi pasaran dunia yang lebih luas yang lebih sensitif kepada aspek sosial dan persekitaran sekaligus mendatangkan manfaat kepada sebahagian besar masyarakat (Gibbs, 2009; Schaltegger & Wagner, 2011). Maka, para penyelidik bidang ekonomi telah mentafsirkan kelestarian (perniagaan) merujuk kepada sebarang bentuk keuntungan; iaitu penjanaan sumber kewangan yang boleh memberi pulangan untuk membayar tanggungan-tanggunganannya (termasuk pekerja-pekerja, eksekutif-eksekutif, pembekal bahan mentah/pemborong, dan peminjam/bantuan kewangan). Malah ia juga mempunyai lebihan kewangan bagi tujuan dilaburkan sebagai jaminan masa depan untuk terus menjana pendapatan pada masa hadapan (Martin dan Mayer, 2008, Reinhardt, 2000); sekaligus meningkatkan kualiti kehidupan tenaga kerjanya, ahli keluarga mereka, komuniti tempatan dan sekitarnya, serta generasi akan datang (Crals dan Vereeck, 2005).

Beberapa penyelidik lain pula menganggap kelestarian komuniti peniaga sebagai suatu konsep yang mengintegrasikan kelestarian perniagaan dengan persekitaran (*ecopreneurship*) – perniagaan dari kaca mata persekitaran (Rodgers, 2010; Schaltegger, 2002; Pastakia, 1998; Linnanen, 2002; Wagner, 2009). Lain pula, kelestarian persekitaran merangkumi persekitaran perniagaan yang didefinisikan oleh Gnyawali dan Fogel (1994) sebagai keseluruhan ekonomi, sosio-budaya dan faktor politik yang mempengaruhi kesediaan dan kemampuan melaksanakan aktiviti perniagaan. Namun, biasanya, tumpuan kajian-kajian terdahulu adalah memfokuskan usaha meningkatkan kesedaran terhadap persekitaran, penggunaan teknologi yang mesra alam, penggunaan sumber alam untuk menghasilkan produk dan perkhidmatan

yang mesra alam; yang mana matlamat utamanya adalah untuk mengurangkan impak persekitaran akibat perniagaan. Kini, penyelidik kelestarian perniagaan mengaitkan amalan perniagaan dengan prinsip kelestarian dalam aktiviti perniagaan – peniaga yang lestari menggabungkan persekitaran dan sosial (Schaltegger dan Wagner, 2011; Gibbs, 2009; Choi dan Gray, 2008). Hal ini memperlihatkan bahawa kelestarian persekitaran bukanlah semata-mata konteks fizikal persekitaran, tetapi merujuk kepada konteks persekitaran yang lebih tidak ketara (*intangible*) tetapi difahami konteksnya yang merangkumi elemen selain sosial dan ekonomi sahaja.

PENUTUP

Kesimpulannya, pemilikan modal insan seperti kemahiran dan pengetahuan berniaga serta dan lain-lain kemahiran perniagaan oleh peniaga memperkukuhkan kebolehan mereka sebagai komuniti peniaga. Kemahiran dan pengetahuan dalam menjalankan perniagaan adalah sejensi modal bersifat dalaman, iaitu milik-kendiri. Oleh kerana aktiviti perniagaan bukanlah sesuatu yang mudah untuk dilakukan, kemahiran dalam persediaan dan perancangan awal mampu menjadi panduan kepada para peniaga menjalankan aktiviti perniagaannya. Peniaga perlu melengkapkan diri dengan pengetahuan dan kemahiran asas berniaga seperti kemahiran mengurus dan mengendalikan perniagaan serta pengetahuan untuk menjalankan urusaniaga. Kajian terdahulu juga menyebut bahawa akses kepada ilmu berkaitan perniagaan (Baron & Markman, 2003; Crals & Vereeck, 2004; Doong et al., 2011) boleh memberi manfaat kepada perniagaan (Katz & Green, 2011; Peredo & Chrisman, 2006). Jika modal sosial yang dimiliki peniaga mampu membentuk jaringan dan perhubungan sebagai salah satu elemen penting dalam perniagaan bagi memastikan kelangsungan perniagaan, maka modal insan pula adalah keupayaan sendiri yang melengkapkan kebolehan dalaman mereka sebagai peniaga.

PENGHARGAAN

Kajian ini sebahagiannya dijalankan dengan dana daripada geran Skim Dana Universiti Penyelidikan (Inisiatif 6 - Skim Penyelidikan Pasca Siswazah) dengan kod projek: RUGS 06-02-12-1999 RU.

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Perlaksanaan dan cabaran penglibatan belia dalam PBM (Parlimen Belia Malaysia)

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ABSTRAK

Belia merupakan populasi terbesar penduduk dunia masakini dan dijangkakan akan berlaku peningkatan sebanyak 1.3 bilion orang lagi menjelang tahun 2030. Oleh itu, belia harus mengetahui ruang di mana mereka boleh melaksanakan hak-hak sivik dan politik serta menyumbang kepada proses pembuatan keputusan yang memberi impak terhadap kehidupan mereka dan negara. Jadi sejauhmana Parlimen Belia Malaysia (PBM) menyediakan ruang untuk penyertaan belia dalam proses pembuatan keputusan ini? Kertas ini bertujuan meneliti perlaksanaan PBM, proses serta cabaran penglibatan belia dalam PBM. Data untuk kajian ini diperolehi melalui kaedah bancian terhadap perwakilan PBM sidang 2015-2016 yang berjumlah 133 orang disokong juga dengan temubual terhadap perwakilan dan sekretariat PBM. Perlaksanaan PBM menyediakan *platform* terbaik dalam menyuarakan pandangan belia, namun demikian terdapat beberapa cabaran yang terpaksa dihadapi iaitu kekurangan dana kewangan bagi pelaksanaan program atas kapasiti sebagai perwakilan, kekurangan perwakilan belia dalam institusi politik, kurangnya promosi dan hebahan, respon yang perlahan dan perspektif negatif golongan dewasa, fokus kepada jawatankuasa yang diwakili, masa/penjadualan dan kesediaan menggunakan pengaruh yang kuat. Antara cadangan yang boleh dipertimbangkan ialah meningkatkan promosi PBM, penambahan perwakilan belia, minimakan kawalan terhadap usul dan komitmen pelaksanaan dan pemberian maklumbalas. Sungguhpun demikian, dapat dirumuskan penyediaan platform yang membenarkan penglibatan belia dalam pembuatan keputusan memberi impak positif terhadap pembangunan kapasiti belia dan sumbangan kepada kerajaan.

Kata Kunci: Parlimen Belia Malaysia, pembuatan keputusan, penyertaan belia, kerajaan, demokrasi

PENGENALAN

Penyertaan dan penglibatan aktif golongan belia dalam masyarakat dan amalan demokrasi adalah sangat penting sebagai tindak balas terhadap usaha memenuhi keperluan dan jaminan bahawa hak asasi mereka diktiraf dan dikuatkuasakan (United Nation 2012). Penglibatan ini menawarkan keupayaan mereka untuk bercakap bagi pihak golongan belia yang lain dan melakukannya dalam cara yang boleh diterima dan memberikan kelebihan kepada mereka (Faulkner 2009). World Assembly of Youth (2015) melalui laporan "*Youth Participation In Decision Making*" mendapati bahawa penyertaan belia membawa kepada keputusan dan hasil yang lebih baik. Penyertaan dan kepimpinan belia bermakna golongan belia dan organisasi yang dipimpin mempunyai peluang, kapasiti dan mendapat manfaat daripada persekitaran yang diperlukan dan program berasaskan tujuan serta polisi di semua peringkat. Penyertaan aktif belia dalam membuat keputusan dan tindakan yang diambil di peringkat tempatan dan rantaian seterusnya adalah asas penting jika kita mahu membina sebuah masyarakat yang menyeluruh dan lebih demokratik (Berisha, Shtraza & Hazizaj 2015).

Pengupayaan melalui penglibatan dan juga penyertaan belia merupakan petunjuk utama dalam program pembangunan belia. Penekanan terhadap penyertaan belia yang berkesan adalah dengan mewujudkan peluang untuk golongan belia terlibat dalam mempengaruhi, membentuk, mereka bentuk dan menyumbang kepada dasar dan pembangunan perkhidmatan



serta program-program yang dilaksanakan kerajaan. Peluang-peluang ini dapat diwujudkan melalui pembangunan pelbagai mekanisma rasmi dan juga tidak rasmi untuk menarik penyertaan belia. Penerimaan pandangan dan cadangan daripada golongan belia oleh pihak kerajaan pada kebiasaannya adalah melalui medium rasmi yang diiktiraf. Jika dilihat pada konteks belia di Malaysia adalah melalui Majlis Perundingan Belia Malaysia (MPBN). Walau bagaimanapun, medium tersebut hanya melibatkan penyertaan golongan belia yang berpersatuan. Anggaran jumlah belia yang berpersatuan di Malaysia adalah berjumlah 2.7 juta orang (Pendaftar Pertubuhan Belia) berbanding populasi belia sebanyak 13.88 juta orang. Jumlah ini sudah pasti tidak akan menggambarkan keseluruhan suara belia di Malaysia. Parlimen Belia Malaysia (PBM) merupakan inisiatif kerajaan hasil daripada Makmal Transformasi Belia 2010. Ianya merupakan satu pengiktirafan kepada golongan belia yang dikatakan sebagai pemangkin dan agen transformasi negara. Program ini menyediakan ruang dan peluang kepada golongan belia untuk menyerlahkan potensi sebagai pelapis kepimpinan masa hadapan dan menyokong teras strategik “Mendakap Aspirasi Belia” iaitu keterlibatan golongan belia secara menyeluruh iaitu tidak tertumpu kepada hanya belia berpersatuan tetapi mengambil kira keterlibatan belia yang tidak berpersatuan. Melalui cara ini, golongan belia bukan sahaja berpeluang menyuarakan pandangan malah ianya merupakan platform terbaik menonjolkan diri dan bakat bagi memastikan suara golongan muda didengari oleh kepimpinan negara (Turmadzi Madun 2016).

Kini, kerajaan melalui KBS telah menyediakan dua platform utama kepada belia untuk menyuarakan pendapat dan pandangan yang dibahaskan untuk menjadi usul kepada pihak kerajaan iaitu Majlis Perundingan Belia Negara (MPBN) dan PBM. Sejak pertama kali dilaksanakan bermula Januari 2015 hingga Januari 2017, PBM telah bersidang sebanyak enam kali bertempat di Dewan Rakyat Bangunan Parlimen Malaysia. Pelaksanaan penuh persidangan parlimen belia ini telah mengambil kira input persidangan secara percubaan yang dilakukan pada tahun 2012 (11 hingga 13 Mei 2012). Sehingga kini sebanyak 40 usul telah dibahas dan diluluskan oleh persidangan PBM.

Berdasarkan isu-isu yang dibentangkan, kertas ini meneliti sejauhmana PBM menyediakan platform dan ruang penyertaan belia dalam pembuatan keputusan dan cabaran yang dihadapi dalam usaha mereka untuk membangunkan potensi belia dan *platform* PBM itu sendiri.

PENGLIBATAN BELIA DALAM PEMBUATAN KEPUTUSAN

Penyertaan golongan belia dalam pembuatan keputusan merupakan sebahagian proses pembelajaran. Kajian yang dilaksanakan oleh Rickett dan Sheppard (1988) berkaitan pembuatan keputusan dan orang muda mendapati pengajaran berkaitan pembuatan keputusan merupakan sebahagian daripada program pendidikan. Melalui latihan, pengetahuan tentang fakta, pengaruh sosial serta pilihan tingkahlaku akan dipertimbangkan dan dipaparkan sebagai elemen pembuatan keputusan. Kepelbagaian tugas wujud dan diperlukan di dalam ruang yang menghubungkan proses pembuatan keputusan dengan keputusan sebenar yang diambil. Kajian tersebut mendapati perbezaan persepsi pembuatan keputusan oleh orang muda bergantung kepada faktor umur dan perkara ini perlu diambil kira dalam merekabentuk program yang melibatkan komponen pembuatan keputusan. Wujudnya elemen pertolongan dalam pengajaran dan pembelajaran (antara golongan belia dan orang dewasa) di mana setiap kumpulan umur ini melihat diri mereka sebagai sumber unik dan menawarkan apa yang boleh diberi kepada yang lain

Menurut Zeldin et al. (2000) golongan belia mempunyai kesan yang kuat dan positif terhadap orang dewasa dan organisasi walaupun ianya tidak berlaku pada setiap masa. Melibatkan belia dalam membuat keputusan pada keadaan dan tempat yang sesuai adalah merupakan satu strategi berkesan untuk perubahan yang positif. Pandangan ini dapat disokong oleh dapatan Faulkner (2009) melalui kajian terhadap penyertaan belia dalam pembuatan keputusan projek awam di Scotland yang mendapati sumbangan golongan belia boleh ditawarkan dalam proses pembuatan keputusan golongan dewasa melalui keupayaan mereka untuk bercakap mewakili golongan mereka dan melakukannya dengan cara serta kaedah yang boleh diterima.

Penyertaan dalam pembuatan keputusan juga merupakan satu proses pendaupayaan “*Empowerment*” yang menawarkan pelbagai manfaat di semua peringkat organisasi yang membawa kepada keharmonian dalam dan meningkatkan semangat kakitangan dan sokongan dalam organisasi (Muindi 2011). Pendaupayaan merupakan satu proses di mana individu atau kumpulan mengaplikasikan kemampuan dan kapasiti mereka bagi memahami dan mentafsir masalah dan kehendak yang diterjemahkan dalam bentuk tindakan melalui penyertaan aktif. Kajian oleh Cohen, Manolson dan Shaw (2014) menyokong penyataan tersebut. Pembuatan keputusan yang diterajui belia memberikan hasil akhir (*outcome*) berbanding proses. Kesan pendaupayaan (*empowerment*) kepada golongan belia berjaya diwujudkan untuk membolehkan golongan belia belajar tentang diri sendiri (peningkatan keyakinan diri) dan mengambil berat tentang orang lain. Berlakunya pemindahan kemahiran dan perolehan perspektif yang memberikan kredibiliti dan legitimasi kepada belia. Kenyataan ini menyokong dapatan Khairunesa dan Mohamed Azrul Syam (2011) yang menyatakan penyertaan golongan belia membolehkan berlakunya proses pertukaran fikiran dan idea baru, peningkatan daya saing, memudahkan proses interaksi, pembangunan sendiri (peningkatan keyakinan, kepercayaan, kepimpinan dan bakat) dan pembangunan sosial (memperoleh rakan baru serta semangat berpasukan). Kapasiti pemikiran kritikal belia hampir sama dengan golongan dewasa tetapi prosesnya lebih ketat dalam membuat andaian mengenai apa yang mereka sudah tahu. Proses yang berlaku menyumbang kepada perubahan persepsi masyarakat ke atas belia yang menjadikan komuniti bersifat lebih terbuka terhadap potensi belia sebagai ahli yang memberi sumbangan (Cohen, Manolson & Shaw 2014).

Pendaupayaan ini boleh dilihat dari dua dimensi iaitu sebagai proses mahupun hasil ataupun produk. Sekiranya pendaupayaan dilihat sebagai hasil, ia mudah dianggap sebagai satu yang “*tangible*” yang dapat dilihat, disentuh dan dikira. Sebaliknya jika pendaupayaan didefinisikan sebagai “*proses*”, ia sering dianggap sebagai elemen yang bukan “*tangible*” seperti peningkatan dalam pengalaman dan pengetahuan individu sepanjang penglibatan mereka (Fauziah Ani et al. 2016). Melihat kepada konteks ini, penyataan tersebut boleh dikaitkan dan jelas menunjukkan bahawa peranan dan penglibatan belia dalam pembuatan keputusan yang memberi kesan kepada mereka adalah sangat digalakkan serta memberi impak terhadap pembangunan golongan belia itu sendiri.

Golongan belia didapati sering meluahkan perasaan mereka dan membawa perspektif baru kepada organisasi yang membuat keputusan. Golongan ini merupakan penghubung kepada golongan belia lain dengan membawa pengetahuan dan minat utama mereka, kebimbangan, ketakutan dan keinginan. Sumbangan bersama belia dan orang dewasa mewujudkan sinergi, kuasa baru dan tenaga serta inovasi dan juga produktiviti yang menggerakkan kumpulan membuat keputusan.

Golongan belia membawa pelbagai ciri-ciri pembangunan dan sosial dalam aspek pembuatan keputusan yang dapat meningkatkan keberkesanan organisasi. Youth Coalition of The Act (2010) menyatakan penyertaan memberikan golongan belia peluang untuk mempunyai suara tentang apa yang penting kepada mereka, membolehkan mereka untuk membuat keputusan sendiri mengenai kehidupan mereka, meningkatkan keyakinan diri dan kemahiran serta memberi kuasa kepada mereka. Penyertaan ini hendaklah bermakna dan hanya boleh berlaku apabila generasi belia cukup bersedia dan penglibatan mereka disokong dengan cara penglibatan yang dihargai, kepercayaan ke atas tujuan kerja yang dilakukan, melihat perubahan yang berlaku serta diberikan maklumbalas yang diperlukan.

Cohen, Manolson & Shaw (2014) dalam kajian berkaitan pembuatan keputusan yang diterajui belia di Kanada mendapati bahawa golongan ini mempunyai keutamaan terhadap keputusan berdasarkan *consensus* (persetujuan). Penglibatan langsung dalam proses pembuatan keputusan yang diterajui belia memberikan pengalaman terbaik dan faedah serta merta kepada belia dan komuniti secara keseluruhannya menerima impak yang positif. Proses tersebut dapat dilakukan dengan penyediaan ruang yang sesuai dan panduan secukupnya oleh golongan dewasa tanpa kawalan diberikan. Proses pembuatan keputusan oleh golongan belia didasari oleh prinsip kerja berpasukan, inklusif (ambil berat semua pandangan) dan menilai perbezaan pandangan (mengamalkan pemikiran kritikal dan terlibat secara aktif dalam proses dan analisis maklumat).

Beberapa negara anggota Pertubuhan Bangsa-bangsa Bersatu (PBB) telah menubuhkan program untuk membawa suara belia kepada pihak kerajaan. Penglibatan belia lelaki dan wanita dalam proses perancangan dan penggubalan dasar di semua peringkat telah memainkan peranan yang penting bagi memastikan hak dan suara mereka didengari, perkongsian pengetahuan antara generasi dan inovasi serta pemikiran kritikal digalakkan di semua peringkat umur dalam menyokong transformasi kehidupan masyarakat. Generasi belia didapati memberikan sumbangan yang tidak ternilai kepada diri dan masyarakat apabila diberi kuasa dan mereka mengambil bahagian dalam pembuatan keputusan (Youth Coalition of The Act 2010).

Pelbagai isu telah dibincangkan oleh pihak kerajaan, masyarakat awam dan pertubuhan bukan kerajaan pada peringkat antarabangsa mengenai pengupayaan belia melalui usaha kemasukan dan penyertaan dalam pembuatan keputusan (Lahai 2008). Ini kerana kurangnya kesedaran dan usaha untuk mengenalpasti minat belia serta memastikan perwakilan mereka dalam proses pembuatan keputusan. Kajian yang dilakukan oleh Lahai (2008) bermatlamat untuk menyumbang usaha advokasi dan menarik perhatian pemegang taruh di Sierra Leone secara khusus dan dunia secara umumnya terhadap keperluan menggalakkan penyertaan efektif golongan belia dalam proses pembuatan keputusan utama di mana selama ini ahli-ahli politik telah memberikan sumbangan yang ketara. Penglibatan golongan ini boleh berada di semua peringkat bermula daripada keluarga, komuniti tempatan sehingga ke peringkat antarabangsa. Salah satu model penyertaan belia yang menjadikan golongan belia lebih aktif adalah majlis belia dan parlimen belia. Di beberapa buah negara, golongan belia telah terlibat dalam pembangunan struktur politik demokrasi bersama golongan dewasa dan menyediakan peluang untuk menyatakan pendirian serta mempengaruhi aspek ekonomi, sosial mahupun agenda politik (United Nation 2003).

Parlimen belia merupakan program pembangunan politik yang memberi kuasa kepada golongan belia untuk menjadi jurucakap kepada komuniti dalam aspek pembangunan peribadi dan kepimpinan belia. Ia juga merupakan platform yang menghubungkan pendapat dan suara belia dengan ahli-ahli politik dan pembuat keputusan. (United Nation 2003). Pemilihan anggota ataupun perwakilan dilaksanakan secara demokrasi untuk mewakili pandangan belia di kawasan yang diwakili. Organisasi ini menyokong usaha inovatif oleh belia dengan menyediakan sumber asas dan platform bagi pelaksanaan inisiatif dan projek yang diminati berkaitan isu-isu sosio-budaya, ekonomi, undang-undang dan alam sekitar melalui penyertaan bermakna dan kempen-kempen yang dilaksanakan (UK Youth Parliament 2016).

METOD KAJIAN

Kajian ini menggunakan bancian terhadap populasi PBM Sidang 2015-2016 yang terlibat secara langsung dalam pelaksanaan program Parlimen Belia Malaysia. Keterlibatan keseluruhan 133 orang ahli perwakilan PBM telah disasarkan dalam pelaksanaan kajian ini. Namun jumlah sebenar responden yang terlibat dan memberi maklumbalas adalah seramai 104 orang. Temubual juga dilakukan terhadap Pegawai Kementerian Belia dan Sukan Malaysia (R2) yang terlibat dalam menyelaras pelaksanaan PBM. Pendekatan ini akan memberi fokus bagi mendapatkan maklumat berkaitan keberkesanan program yang dijalankan. Selain itu, informan daripada perwakilan PBM (R1) juga digunakan bagi memperkukuhkan maklumat yang membantu dalam memenuhi objektif kajian. Pemerhatian juga dilakukan untuk merekod dan melihat proses perbahasan dalam PBM. Pemerhatian telah dilakukan pada Persidangan PBM Sidang III 2016 yang berlangsung di Dewan rakyat Bangunan Parlimen Malaysia pada 24 hingga 25 Januari 2017.

PERBINCANGAN

Selaras dengan keperluan hala tuju dan cara baru serta perubahan minat golongan muda masa kini yang lebih berasaskan penggunaan teknologi dan penyertaan, Kementerian Belia dan Sukan (KBS) telah mengenalpasti prinsip transformasi dengan memberi penekanan kepada Generasi Y (Gen Y) yang terdiri daripada golongan belia yang berumur antara 11 hingga 29 tahun. Jawatankuasa Kabinet Pembangunan Belia dalam mesyuarat pada 3 Ogos 2010 telah bersetuju supaya Kementerian Belia dan Sukan melaksanakan Makmal Transformasi Pembangunan Belia selama enam minggu bermula 1 November hingga 10 Disember 2010. Hasil daripada pelaksanaan makmal tersebut, Rangka Kerja Makmal (inisiatif) yang dijangka akan dapat melahirkan belia yang ideal menjelang tahun 2020 telah dihasilkan (Kementerian Belia dan Sukan Malaysia 2011).

Sehubungan itu, PBM ditubuhkan sebagai platform kepada belia untuk berbincang dan memberi pandangan agar pemeraksanaan belia dapat dicapai. Menurut Kementerian Belia dan Sukan Malaysia (2015) PBM berperanan sebagai platform untuk belia menyuarakan idea dan pandangan. Pewujudan PBM ini hampir menyamai Parlimen Belia di 33 buah negara seperti kebanyakan negara-negara maju dan membangun seperti Australia, United Kingdom, New Zealand, Timor Leste, Filipina, Bangladesh dan di beberapa negara Eropah. Berdasarkan jumlah persatuan belia yang berdaftar dengan Pejabat Pendaftar Pertubuhan Belia Malaysia (ROY) hanya 20% daripada populasi belia Malaysia terlibat dalam persatuan belia. Oleh itu, PBM ini juga diwujudkan bagi memberi peluang kepada 80% belia yang bukan ahli persatuan belia untuk memberi pandangan terhadap pembangunan belia negara mewakili belia peringkat akar umbi.

PBM merupakan platform berbeza bagi menyuarakan suara belia berbanding kaedah pelaksanaan Majlis Perundingan Belia Negara (MPBN) yang telah diwujudkan sejak tahun 1971 sebagai satu forum ala “Parlimen Belia” bagi membincangkan pendekatan, isu serta aktiviti pembangunan belia negara. Secara amnya, pelaksanaan PBM adalah bertujuan untuk melatih dan melahirkan barisan pelapis kepimpinan muda yang berkaliber dan berwibawa sejajar dengan keperluan negara masa kini dan masa hadapan. Secara spesifik, objektif PBM adalah seperti berikut:

- meningkatkan pengetahuan dan kemahiran kepimpinan di kalangan generasi Y demi penerusan kepimpinan negara jangka panjang;
- sebagai pendedahan kepada belia bagaimana proses undang-undang dibuat serta memahami sistem pentadbiran negara; dan
- mengenal pasti tren belia untuk disesuaikan dengan pembentukan polisi pentadbiran negara.

Pada 6 hingga 10 September 2011, Kementerian Belia dan Sukan telah menghantar seorang pegawai dan wakil belia Malaysia untuk menghadiri The 4th Commonwealth Youth Parliament (CYP), di London anjuran Commonwealth Parliament Association (CPA) bagi mendapatkan maklumat dan gambaran mengenai format pelaksanaan Parlimen Belia United Kingdom. Penyertaan wakil pegawai dan belia tersebut telah memberikan input dalam merangka konsep, format persidangan, peraturan, jenis usul atau isu yang boleh dibahaskan, tempoh masa persidangan dan had usia perwakilan. Maklumat serta cadangan yang diperolehi susulan daripada penyertaan persidangan tersebut diangkat ke pengetahuan pengurusan tertinggi kementerian dan digunakan dalam gerak kerja susulan dalam merealisasikan pelaksanaan PBM.

Persidangan percubaan telah melibatkan penyertaan seramai 211 orang belia yang dipilih secara rawak daripada pelbagai latar belakang bagi mewakili 222 kawasan parlimen. Persidangan percubaan yang dilaksanakan memberi input mengenai kesungguhan dan komitmen perwakilan. Melalui persidangan percubaan tersebut beberapa isu telah dikenalpasti untuk ditambahbaik seperti masa persidangan yang terhad dan susun atur persidangan yang tidak mengikut spesifikasi sebenar sehingga menyukarkan proses perbahasan dan menimbulkan kesukaran kepada Yang Dipertua Dewan dan Timbalan Yang Dipertua Dewan untuk mengenalpasti perwakilan yang mengemukakan usul. Susulan itu pihak Kementerian mengambil komitmen sepenuhnya bagi merealisasikan pelaksanaan program ini bertempat di Bangunan Parlimen Malaysia selaras dengan imej yang dibawa. Persidangan ini juga memberi input kepada aspek keterlibatan dan kesungguhan perwakilan mengambil bahagian dalam perbahasan.

Pelaksanaan persidangan percubaan juga memberi input berguna terhadap penambahbaikan aspek pentadbiran PBM di mana tiada jawatan bayangan sebagai Perdana Menteri ataupun Timbalan Perdana Menteri. Kesemua perwakilan disebut perwakilan PBM dan sesi perbahasan diselia oleh Tuan Yang Dipertua Dewan (Ahli Parlimen Malaysia yang dilantik oleh Speaker Dewan Rakyat). Perwakilan belia yang terlibat mencadangkan agar usul-usul yang dibincangkan oleh perwakilan adalah berdasarkan resolusi atau cadangan dan bukan berbentuk rang undang-undang yang akhirnya dapat dibawa kepada pihak kerajaan beserta hansard sebagai sokongan untuk dipertimbangkan.

Parlimen Belia Malaysia telah diputuskan untuk dilaksanakan mengikut acuan dan kaedah yang bersesuaian dengan norma, budaya serta undang-undang Malaysia. Pelaksanaan program ini akan menggunakan format pra persidangan, persidangan dan pasca persidangan. Pelaksanaan penuh program ini yang bermula pada tahun 2015 adalah setelah mengambil kira proses pemantapan program, pertukaran kepimpinan kementerian serta komitmen kerajaan dalam melaksanakan segala inisiatif yang dirancang oleh Makmal Transformasi Pembangunan Belia bagi memenuhi jangkaan dan harapan generasi belia masa kini. Promosi mengenai pelaksanaan program Parlimen Belia Malaysia ini telah dilaksanakan pihak kementerian bersama Jabatan Belia dan Sukan Negeri-negeri dan agensi-agensi berkaitan bagi menarik minat golongan belia mendaftar sebagai pemilih dan menimbulkan kesedaran mengenai platform baru yang diwujudkan oleh pihak kerajaan kepada golongan belia. Selain promosi secara turun padang, maklumat mengenai pelaksanaan program ini turut dibuat secara online melalui laman web rasmi www.parlimenbelia.gov.my.

Proses pemilihan perwakilan PBM adalah menerusi menerusi dua kaedah iaitu pengundian atas talian menggunakan sistem (e-PBM) dan lantikan oleh YB.Menteri Belia dan Sukan. Golongan belia Malaysia yang berumur 15 hingga 40 tahun boleh mengambil bahagian dalam pemilihan perwakilan dengan syarat mereka perlu mendaftar dalam Sistem Pemilihan Ahli Parlimen Belia Malaysia (e-PBM) di <https://epbm.parlimenbelia.gov.my> dan akan berperanan sebagai pemilih kepada perwakilan Parlimen Belia Malaysia.

Proses pengundian secara *electoral vote* ini dibuat setelah mengambil kira input persidangan percubaan dan juga berlakunya ketidakseimbangan populasi. Penggunaannya diputuskan oleh YB.Menteri Belia dan Sukan dan struktur sistem tersebut telah diaudit oleh firma pengauditan luar yang dilantik iaitu Binder Dijker &Co (BDO). Calon-calon perwakilan PBM adalah mereka yang berusia 18 hingga 30 tahun dan memenuhi kriteria utama seperti berikut;

- i. Warganegara Malaysia;
- ii. Berumur 18 - 30 tahun semasa memohon.;
- iii. Memiliki kualiti kepimpinan, penglibatan dan hubungan aktif dalam program komuniti;
- iv. Tidak disabitkan dengan kesalahan jenayah dalam tempoh 3 tahun sebelum menjadi calon;
- v. Tidak muflis;
- vi. Fasih berbahasa Melayu (persidangan adalah dalam Bahasa Melayu);
- vii. Berkemampuan untuk berkomunikasi dengan jelas dan mendedahkan fikiran serta idea- idea dalam cara yang koheren
- viii. Berdaftar di dalam Sistem Pemilihan Ahli Parlimen Belia Malaysia (e-PBM);
- ix. Mewakili negeri seperti alamat yang tercatat di dalam kad pengenalan;
- x. Mempunyai seorang pencadang untuk mencalonkannya sebagai seorang;
- xi. APBM bagi negeri yang ingin diwakili (pencadang mestilah beralamat di negeri yang sama dengan calon dan berdaftar didalam Sistem e-PBM); dan
- xii. Mempunyai 5 orang penyokong yang berumur 15-40 tahun dari negeri yang ingin diwakili (penyokong mestilah beralamat di negeri yang sama dengan calon dan berdaftar didalam Sistem e-PBM).

Kementerian Belia dan Sukan Malaysia 2015.

Calon-calon perwakilan yang berjaya dalam pencalonan dan tapisan keselamatan yang telah ditetapkan dibenarkan untuk berkempen selama 14 hari. Kempen-kempen yang dijalankan

dalam bentuk bersemuka dan juga secara atas talian. Calon-calon dibenarkan membuat poster ataupun *banner* yang mengikut peraturan ditetapkan bagi tujuan meraih sokongan pengundi belia negeri yang akan diwakili. Usaha dan kempen-kempen yang dibuat adalah atas peruntukan dan tanggungan sendiri oleh calon-calon yang terpilih. Proses pengundian calon-calon oleh pemilih pula adalah dalam tempoh seminggu selepas tempoh kempen berakhir.

Pemilihan bagi Penggal 2015-2016 ini adalah seramai 120 orang berdasarkan taburan kepadatan populasi belia setiap negeri dengan rasional seorang perwakilan mewakili 100,000 orang belia (1:100,000) dan lantikan tambahan seramai 13 orang oleh YB. Menteri Belia dan Sukan dibuat atas keperluan semasa yang diperlukan bagi mengimbangi polarisasi kaum dan keperluan bagi golongan OKU yang perlu diberi ruang dan platform yang sama. Kaedah pemilihan 120 perwakilan PBM ini dilaksanakan sepenuhnya secara atas talian melalui Sistem Pemilihan Ahli Parlimen Belia Malaysia (e-PBM).

Cabaran penglibatan dalam pembuatan keputusan PBM

Bil	Cabaran	Kekerapan dan Peratusan					Min
		Sangat Tidak Setuju	Tidak Setuju	Tidak Pasti	Setuju	Sangat Setuju	
1	Kekurangan dana melaksanakan program atas kapasiti sebagai perwakilan PBM bersama golongan belia negeri yang diwakili	2 (1.9%)	6 (5.8%)	8 (7.7%)	37 (35.6%)	51 (49.0%)	4.24
2	Belia masih kurang perwakilan yang secukupnya dalam institusi politik	3 (2.9%)	2 (1.9%)	17 (16.3%)	46 (44.2%)	36 (34.6%)	4.06
3	Respon yang perlahan daripada golongan dewasa	1 (1.0%)	5 (4.8%)	22 (21.2%)	43 (41.3%)	33 (31.7%)	3.98
4	Promosi dilakukan kurang bagi mewarwarkan kewujudan PBM	1 (1.0%)	3 (2.9%)	23 (22.1%)	48 (46.2%)	29 (27.9%)	3.97
5	Memberi fokus kepada jawatankuasa yang diwakili	0 (0%)	3 (2.9%)	25 (24.0%)	50 (48.1%)	26 (25.0%)	3.95
6	Masa/penjadualan persidangan yang	6 (5.8%)	3 (2.9%)	28 (26.9%)	42 (40.4%)	25 (24.0%)	3.74

	ditetapkan oleh sekretariat							
7	Persepsi masyarakat terhadap usul yang dicadangkan	negatif dewasa	3 (2.9%)	9 (8.7%)	25 (24.0%)	43 (41.3%)	24 (23.1%)	3.73
8	Kesediaan menggunakan sepenuhnya pengaruh yang kuat		4 (3.8%)	8 (7.7%)	30 (28.8%)	38 (36.5%)	24 (23.1%)	3.67
9	Pengangkutan menghadiri persidangan		4 (3.8%)	12 (11.5%)	23 (22.1%)	41 (39.4%)	24 (23.1%)	3.66
10	Wujud kawalan oleh pihak berkuasa		1 (1.0%)	12 (11.5%)	33 (31.7%)	35 (33.7%)	23 (22.1%)	3.64
11	Had usul yang boleh dibahaskan		4 (3.8%)	10 (9.6%)	30 (28.8%)	38 (36.5%)	22 (21.2%)	3.62
12	Kewujudan eksklusif/pilih dalam pelaksanaan PBM	aspek lantik pelaksanaan	8 (7.7%)	10 (9.6%)	28 (26.9%)	36 (34.6%)	22 (21.2%)	3.52
13	Pengalaman pengetahuan terbatas	dan yang	4 (3.8%)	18 (17.3%)	30 (28.8%)	32 (30.8%)	20 (19.2%)	3.44
14	Kouta penyertaan yang dihadkan		7 (6.7%)	14 (13.5%)	35 (33.7%)	34 (32.7%)	14 (13.5%)	3.33
Min Keseluruhan								3.75

Seramai 51 orang (49%) responden sangat setuju dan 37 orang (35.6%) setuju bahawa kekurangan dana kewangan bagi melaksanakan program atas kapasiti sebagai perwakilan PBM bersama golongan belia negeri yang dihadapi merupakan cabaran utama yang dihadapi. Pelaksanaan program bersama belia akar umbi dilihat penting untuk membolehkan perkongsian maklumat dan perolehan isu serta permasalahan yang perlu disampaikan kepada kerajaan diperolehi daripada peringkat akar umbi. Pelaksanaan program ini juga merupakan sebahagian daripada program PBM. Walau bagaimanapun, berdasarkan temubual bersama-sama R1 dan R2, situasi ini berlaku adalah disebabkan oleh prosedur kewangan yang ditetapkan. Peruntukan telah ada disediakan untuk perwakilan, namun perlu memenuhi tatacara perolehan kewangan kerajaan dan ini dilihat memberi sedikit kesukaran kepada perwakilan.

“..setakat isu berkaitan dana kewangan saya rasa itu takde masalah... banyak perkara yang kita boleh buat walaupun dengan takde de duit...takkan la nak bagi ceramah kat

sekolah tak boleh.. Apa salahnya...masalahnya bantuan kewangan ada tapi orang tak mintak, takde mintak dah ada tak mintak-mintak” (R1)

“Bajet ada...cuma diaorang rasakan tatacara kewangan kita tu menyusahkan...so itu yang sebabkan diorang malas nak mintak.kita dah allocatekan. Bila kita bagi guideline pembekal kena ade MOF, *request* LO...tu yang diorang malas nak mintakla...kita kena audit bendatu...Kita terikat dengan peraturan kedudukan penjawat awam dan peraturan sedia ada” (R2)

Analisis juga mendapati seramai 46 orang (44.2%) bersetuju bahawa golongan belia masih lagi kekurangan perwakilan yang secukupnya dalam institusi politik. Definisi politik itu sendiri adalah berkaitan proses dan cara pembuatan keputusan. Pelaksanaan PBM merupakan langkah bagi menggalakkan penyertaan belia dalam politik dan bersandarkan kepada populasi belia dilihat belum dapat memenuhi sasaran perwakilan yang secukupnya. Jumlah perwakilan seramai 133 orang dilihat perlu dipertingkatkan kepada sekurang-kurangnya 222 orang seperti perwakilan Dewan Rakyat sebenar bagi membolehkan lebih ramai suara belia yang terlibat dalam proses membawa suara belia kepada pihak kerajaan. Pertambahan ini juga perlu seiring dengan pertambahan jumlah populasi belia sesebuah negeri. Temubual bersama R2 mendapati aspek ini telah diberikan penekanan oleh pihak sekretariat.

“Tahun ini perwakilan kita tambah ikut kuota belia *by* negeri... jumlah belia negeri tu bertambah... kita tambah la lagi sorang ke dua... ade lagi lantikan menteri” (R2).

Promosi kurang dilakukan bagi menghebahkan kewujudan PBM sebagai platform penglibatan belia dalam pembuatan keputusan dan aspek promosi ini dilihat memberi kesan terhadap penyertaan belia. Pandangan ini disebabkan promosi berkaitan PBM hanya dilakukan semasa proses pendaftaran pemilih, pencalonan dan sesi perbincangan yang berlangsung. Promosi pada masa proses tindakan terhadap usul yang diluluskan kurang diberi perhatian. Aspek promosi dilihat penting bagi mengangkat peranan yang dimainkan oleh perwakilan. Berdasarkan pemerhatian promosi yang dilakukan adalah berdasarkan saluran sedia ada seperti media cetak, elektronik dan media sosial baru seperti aplikasi *facebook* dan ianya berdasarkan peruntukan yang ada. Kerjasama sekretariat dan Jabatan Belia dan Sukan Negeri-negeri telah dibuat bagi menyebarkan maklumat mengenai PBM beserta usaha pendaftaran pemilih-pemilih baru. Kekurangan aspek sumber manusia dan peruntukan kewangan dilihat membataskan untuk promosi yang lebih meluas dilakukan.

“Bagi saya *simple* je...dalam hal Parlimen Belia Malaysia ni dah elok banyak dah cuma tinggal lagi promosi kena gandakan...Promosi perlu digandakan supaya lebih ramai orang mendaftar sebagai pengundi ataupun pemilih. Promosi perlu gandakan tapi saya tau kekangan dia *simple* je duit” (R1)

“Promosi untuk yang baru memang tak cukup kakitangan nak *catter* untuk segenap lapisan belia sebenarnya kalau kita betul-betul *catter* mungkinla..”(R2)

Berkenaan dengan respon yang diterima, seramai 43 orang responden (41.3%) bersetuju dan 33 orang (31.7%) sangat setuju bahawa respon yang perlahan diterima daripada golongan dewasa. Dapatan ini menunjukkan bahawa perwakilan belia masih menganggap bahawa

walaupun komitmen dan pandangan telah diberikan, penerimaan golongan dewasa dilihat berada pada tahap yang perlahan. Respon yang perlahan berkemungkinan disebabkan kedudukan perwakilan yang berada di dalam sebuah program yang dirangka khusus bagi menggalakkan penyertaan dan berorientasikan kepada pembangunan belia dimana masih lagi terdapat prosedur dan *standard* operasi yang perlu diikuti. Kajian yang dilakukan Zeldin et al. (2000) mendapati golongan dewasa kadangkala tidak responsif terhadap sumbangan belia atau cuba menggunakan terlalu banyak kawalan ke atas proses-proses pembuatan keputusan. PBM bukan merupakan sebuah institusi yang membolehkan sesuatu keputusan dibuat diberi perhatian dan tindakan segera oleh pihak yang berkenaan.

Perwakilan melihat wujudnya persepsi negatif masyarakat dewasa terhadap usul yang dicadangkan. Persepsi negatif dewasa dilihat berlaku akibat salah faham dalam konsep pelaksanaan PBM dan peranan media yang dilihat lebih memberi tumpuan kepada sebahagian isi perbahasan dan bukan hasil akhir persidangan. Hasil temubual bersama R1 dan R2 menjelaskan perkara ini berlaku.

“Bagi saya respon dewasa dua dua...kalau dia sinis dia tak faham, biasanya yang faham depa akan sokongla tapi yang tak paham, tu biasala dia akan sinisla, dia tak faham apa fungsi, peranan takdela parlimen belia ni *perfect* sangat, Ala Parlimen Malaysia pun bukan *perfect* sangat” (R1)

“Ikut perspektif sebab tak faham atau salah tanggap... macam usul dadah sebenarnya nak cadang bagi kuasa pada AADK ... tapi wartawan ambil *angle* lain separuhje. Bila bahas tu adela sentuhkan isu dadah... ada *certain* negara dadahni ubat...so bila dewasa ni baca bincang benda macamni pastu keluarkan kenyataan macamni...Orangpun salah persepsi” (R2)

Seterusnya seramai 50 orang responden (48.1%) bersetuju bahawa memberi fokus kepada jawatankuasa yang diwakili merupakan cabaran yang perlu dilalui diikuti 26 orang (25.0%) sangat setuju berkaitan pernyataan tersebut. Komitmen kepada jawatankuasa dilihat menjadi halangan kepada perwakilan untuk membawa usul atau cadangan di luar konteks jawatankuasa yang diwakili. Peluang mencadangkan usul di luar bidang jawatankuasa dilihat hanya boleh dilakukan oleh perwakilan yang mewakili jawatankuasa berkenaan. Walau bagaimanapun, persidangan PBM membenarkan cadangan dikemukakan dan bantahan dibuat kepada usul jawatankuasa yang lain.

Masa atau penjadualan persidangan yang ditetapkan oleh sekretariat juga merupakan antara cabaran yang dihadapi. Seramai 42 orang responden (40.4%) setuju dan 25 orang (24%) sangat setuju dengan pernyataan tersebut. Jadual persidangan yang hanya membenarkan empat usul sahaja (2 hari) pada satu sesi persidangan dilihat membataskan lebih banyak usul untuk dibahaskan. Cabaran dari segi masa penjadualan ini dilihat selari dengan dapatan Fox, Tarifa dan Machtmes (2008) dalam kajian berkaitan suara belia dalam proses pembuatan keputusan program 4-H yang mendapati bahawa masa dan penjadualan program adalah antara halangan suara belia dalam proses pembuatan keputusan. Penjadualan persidangan yang dibuat oleh pihak sekretariat dibuat berdasarkan kepada kekosongan penggunaan Dewan selepas selesai sesi persidangan Dewan Rakyat dan Dewan Negara di Bangunan Parlimen Malaysia. Temubual bersama R2 menjelaskan berkaitan perkara ini.

“Masa penjadualan tertakluk kepada kekosongan.dulu asalnya sembilan usul bersidang dua hari..Terlalu singkat...*Next* sidang tambah 3 hari tambah usul 15 pun sama tak jalan dan kemudian bila kaji dan *study* balik kita tetapkan 4. Speaker pun puas hati dia tak *rushing*. Penambahbaikan sentiasa berlaku...” (R2)

Perwakilan belia yang dilantik boleh dikatakan sebagai individu belia yang berpengaruh. Walau bagaimanapun berdasarkan pemerhatian didapati terdapat sebahagian perwakilan yang kurang kehadiran dalam proses penglibatan mereka. Seharusnya peluang dan ruang yang telah diperolehi digunakan sepenuhnya bagi memperkembangkan potensi belia dalam menyuarakan kepentingan golongan yang diwakili. Kenyataan daripada R2 menyokong kepada dapatan tersebut.

“Memang ada...ada yang tak cakap.. Ada yang tak kedepan... yang pasif pun ada tak dinafikan” (R2)

Seramai 41 orang (39.4%) setuju bahawa pengangkutan menghadiri sesi persidangan yang merupakan sebahagian proses pembuatan keputusan menjadi cabaran kepada mereka. Pengangkutan yang disediakan oleh pihak sekretariat berdasarkan peruntukan dan hanya disediakan dari lokasi penginapan disediakan ke Bangunan Parlimen Malaysia serta tiket penerbangan bagi perwakilan Sabah dan Sarawak. Pengangkutan dari lokasi asal perwakilan dan lain-lain urusan adalah di bawah tanggungjawab sendiri perwakilan. Kos bagi aspek pengangkutan ini dilihat turut memberi kesan kepada penglibatan perwakilan dalam pelaksanaan PBM walaupun pada tahap yang sederhana.

Berkenaan dengan kewujudan kawalan oleh pihak berkuasa dalam proses pelaksanaan PBM ini, seramai 35 orang (33.7%) setuju diikuti 23 orang (22.1%) sangat setuju. Kawalan yang wujud dilihat daripada aspek Peraturan Tetap Persidangan bagi memastikan pelaksanaan PBM ini berada dalam konteks dan ruang lingkup yang tidak membawa kepada unsur-unsur ketidakharmonian. Temubual bersama R2 telah menjelaskan berkaitan kawalan yang diwujudkan.

“Kalau yang dewan *is* dewanla kalau yang luar tu adela... Ketat tak ketat yang isunya adalah diorang takde imuniti jadi masa sidang atau bahas.. diorang tak boleh apa sesuka hati keluarkan atau sentuh isu-isu yang terlalu sensitifla” (R2)

Had usul yang boleh dibahaskan turut menjadi antara halangan dan cabaran yang dilalui. Hal ini turut berkait dengan penjadualan persidangan di mana hanya empat usul telah ditetapkan bagi setiap sesi persidangan. Had usul yang berdasarkan konteks jawatankuasa serta tapisan Jawatankuasa Usul didapati dibuat bagi memastikan isu-isu yang terlalu sensitif tidak dibahaskan. Terdapat permintaan bahawa ruang sepenuhnya perlu diberikan bagi membolehkan usul sensitif dibahaskan untuk menunjukkan kematangan perwakilan.

Aspek eksklusif atau pilih lantik dalam pelaksanaan PBM dilihat sedikit memberikan kesan dalam proses dan pelaksanaan PBM. Seramai 36 orang (34.6%) setuju dan 22 orang (21.2%) sangat setuju. Aspek eksklusif atau pilih lantik di dalam PBM hanya berlaku pada perwakilan yang dikategorikan sebagai lantikan YB. Menteri. Namun, sebahagian perwakilan dilihat tidak menganggap ianya sebagai masalah dalam pelaksanaan PBM ini seperti dinyatakan oleh R1. Berdasarkan pemerhatian, lantikan menteri ini dibuat bagi mengimbangi

ketidakseimbangan perwakilan seperti populasi kaum dan juga golongan belia OKU yang perlu diwakili. Aspek ini didapati akan tetap dilaksanakan seperti yang dijelaskan oleh R2 pada sesi temubual yang dilakukan.

“Aspek eksklusif atau pilih lantik bagus bagi saya untuk selesaikan isu beberapa perkara sebab ni adalah satu program...bagi saya untuk melantik untuk menyeimbangkan beberapa perkara tak seberapa nak seimbang, lelaki perempuan, bangasa, kaum, OKU dan sebagainya... bagi saya perlu dan benda tu tak perlu jadi isu pun” (R1)

“Pilih lantik sebab nak seimbangkan yang cukup... populasi lelaki perempuan, OKU.. memang akan ada.. yang baru ni pun” (R2)

Analisis seterusnya mendapati pengetahuan dan pengalaman yang terbatas sedikit memberi kesan terhadap penyertaan dan penglibatan belia dalam proses pembuatan keputusan melalui PBM ini. Perwakilan yang tidak mempunyai latar belakang atau pengalaman dalam organisasi persatuan ataupun pertubuhan belia dilihat menghadapi sedikit kesukaran kerana proses pelaksanaan PBM ini melibatkan proses organisasi belia seperti mesyuarat, perbincangan dan cadangan serta pembuatan keputusan yang pada kebiasaannya diperolehi melalui pengalaman dalam aktiviti organisasi. Kekurangan dalam aspek pengetahuan terbatas ini dijelaskan R1 dalam temubual yang dijalankan.

“Dalam hal ni dia akan berlaku secara natural...mungkin pada peringkat awal dia bercakap ikut kepala otak dia jela...retorik, perasaan dia, tapi apabila mereka dibantah dan diberikan pandangan berbeza dengan fakta maka dia akan diberikan kesedaran secara langsung jangan bercakap tanpa fakta” (R1)

Kuota penyertaan yang dihadkan memberikan kesan terhadap penyertaan mereka di dalam pelaksanaan PBM. Status kuota penyertaan dilihat sedikit memberi kesan kerana komposisi 133 perwakilan pada sesi ini dilihat masih agak kurang dan boleh dipertingkatkan dalam menyediakan ruang dan peluang menyuarakan pandangan serta penglibatan dalam proses pembuatan keputusan melalui platform PBM.

Beberapa cadangan telah dikenalpasti bagi memperkasakan PBM sebagai *platform* penglibatan belia dalam proses pembuatan keputusan di Malaysia. Promosi berkaitan pelaksanaan PBM perlu diperluaskan bukan sahaja kepada usaha advokasi dan menggalakkan keterlibatan belia mendaftar untuk menjadi pemilih ataupun perwakilan tetapi mengambil kira hebahan terhadap usul-usul yang diluluskan dan tindakan serta maklumbalas kerajaan terhadap usul juga dilihat memainkan peranan. Penggunaan medium yang lebih meluas serta kerjasama lain-lain agensi kerajaan seperti Kementerian Pengajian Tinggi dan Jabatan Pendaftaran Negara dilihat boleh membantu dari segi pendaftaran pemilih belia. Pertimbangan boleh diberikan bagi pelaksanaan program yang membincangkan berkaitan usul-usul persidangan diluluskan. Ini secara tidak langsung dapat menyumbang kepada hebahan dan promosi tindakan yang diambil oleh pihak kerajaan. Portal Parlimen Belia yang diwujudkan perlu dikukuhkan dan akses capaian disebar luas kepada masyarakat dan semua pihak yang berkepentingan bagi meningkatkan keberkesanan pelaksanaan PBM ini.

Populasi perwakilan dilihat perlu ditambah dan aspek berdasarkan kuota belia perlu dipertimbangkan semula bagi membolehkan lebih ramai suara perwakilan belia yang

mewakili peringkat akar umbi dibawa ke dalam pelaksanaan PBM. Kuota perwakilan berdasarkan perwakilan Parlimen Malaysia boleh dipertimbangkan dalam usaha meningkatkan jumlah keterlibatan belia melalui Platform PBM. Pemilihan lebih ramai belia OKU boleh dipertimbangkan bagi memastikan suara golongan tersebut tidak diketepikan dalam pelaksanaan PBM ini. Peningkatan lebih ramai perwakilan dapat membantu untuk membolehkan penyampaian pandangan berdasarkan perspektif belia diluaskan.

Keterbukaan terhadap isu dan usul yang dicadang dilihat boleh membantu memperkasakan proses pembuatan keputusan dalam pelaksanaan PBM. Pertimbangan boleh diberikan untuk perbincangan bagi isu-isu yang sensitif tetapi berdasarkan perspektif golongan belia. Tapisan terhadap usul harus dikurangkan. Peluang untuk menyampaikan cadangan terhadap isu sensitif dalam sudut pandangan belia dilihat boleh mendatangkan faedah untuk menunjukkan kematangan golongan belia. Keterbukaan dalam usul perbincangan secara tidak langsung dapat memberi kelebihan dan membangunkan potensi belia itu sendiri. Penambahan masa persidangan boleh dipertimbangkan bagi membolehkan lebih banyak usul dibahaskan.

Penglibatan bersama perwakilan dan agensi kerajaan dalam melaksanakan usul yang diluluskan harus dipertingkatkan bagi membolehkan golongan belia merasai sendiri sumbangan yang diberikan. Koordinasi bersama agensi-agensi berkaitan boleh dilakukan dengan kerjasama perwakilan. Maklumbalas yang dikemaskini kepada perwakilan dapat memberi kesan bahawa apa yang disampaikan kepada pihak kerajaan diambil maklum dan diberi perhatian. Peranan Sekretariat PBM boleh diperkukuhkan dengan meningkatkan sumber manusia yang ada melalui kerjasama perwakilan. Respon pantas yang diperolehi membolehkan penilaian dilakukan oleh perwakilan terhadap tindakan yang diambil oleh kerajaan. Komitmen kehadiran perwakilan juga perlu dipertingkatkan dan kaedah tindakan sewajarnya diambil pihak Sekretariat selaku urusetia pelaksanaan program.

Cadangan meletakkan PBM untuk berperanan sebagai sebuah institusi boleh dipertimbangkan bagi memperkasakan suara generasi belia di Malaysia. Meletakkan Parlimen Belia pada aras yang tinggi dan di bawah sesuatu Akta dilihat membolehkan segala isu berkaitan dana kewangan, respon tindakan ke atas usul yang dibahaskan, kelangsungan pelaksanaan program, birokrasi dan lain-lain permasalahan dapat diatasi. Pelaksanaannya pada masa ini atas dasar program dilihat perlu diperkasakan agar matlamat dan kesan tindakan yang diambil dapat dirasai.

KESIMPULAN

Pelaksanaan program PBM sebagai medium menyuarakan isu dan pandangan belia terhadap kerajaan mendapati bahawa platform ini memberikan kesan yang positif terhadap pembangunan kapasiti belia dan keterlibatan belia bersama kerajaan melalui cadangan usul yang dikemukakan dan penerimaan oleh pihak kerajaan. Pelaksanaan PBM memberi kebebasan kepada perwakilan untuk mengenalpasti dan mengemukakan usul dan membincangkan isu yang memberi kesan kepada kehidupan sama ada isu negara atau antarabangsa berdasarkan pandangan belia tanpa pengaruh perbincangan dewasa yang mana hasil akhir membolehkan golongan ini membangunkan kapasiti keupayaan sendiri. Beberapa cabaran dalam pelaksanaan terutamanya aspek dana, perwakilan kurang mencukupi dalam institusi politik dan respon perlahan daripada orang dewasa harus diberikan perhatian supaya PBM menjadi lebih efisien dalam menyuarakan pandangan belia di Malaysia.

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The Role Of Local Wisdom In Maintaining Forest A Study On Indigenous Forest Of Kerinci

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ABSTRACT

Indonesia is known as a place which forest is function as the lung of the world. However, there are of protectes forest has been suffering from the act of deforestation. The forest illmanagement has caused bad impacts on the environment. The forest fires and deforestation done by irresponsible companies and communities has caused polution and erotion which threaten the existence of Indonesia forest as the lung of the world. Every years Indonesia take a big part to contribute of air polution for its neighbourhood country. One of the solution is returning the governance of forest to indigenious. Forest governance based on local wisdom is one of the solution. By letting the local wisdom take a part of this indigenious and society are able to control and restore the basic function of the forest as the source of life and heritage for the next generation. Kerinci district is one of the pinoeer in preserving forest based on local wisdom. Since 1993 until now has been formed more than 10 forest which is maintained by local wisdom. The awariness of local genous to the function of forest which able to fullfill varies of needs, strenghten the willingness of local genous to preserve the maintenance of local forest by using rules which had made since their anchestor.

Keywords: Local Wisdom, Indigenous Knowledge, Customary Forest, Kerinci

INTRODUCTION

Forests are a source of support for human life on earth. Because of its enormous role in the life of living creatures on earth then if there is destruction will cause various disasters that can harm human beings themselves. Deforestation or forest destruction due to industrial activities leads to conversion of forest functions into plantation or even residential areas for residents. So this will lead to a lot of forest burning and illegal logging activities that can cause various disasters such as erosion and air pollution.

Kerinci District, a part of Jambi Province located in mountain valley has an area of 420,000 hectares and a population of 302,809 inhabitants. Kerinci regency is one of the areas included in Kerinci Seblat National Park (TNKS). Kerinci area, 51.9% or 215,000 hectares of its area are protected forest areas and conservation forest of TNKS. One of the government's efforts in supporting the conservation of natural resources and the environment in Kerinci district is the recognition of customary forest area.

This area is one of the pioneers in customary forest management in Indonesia. The existence of customary forest in Kerinci Regency has even been maintained and managed by the people of Kerinci since the Dutch colonial era. The existence of forest in Kerinci regency is an inseparable part of Kerinci community life considering half of Kerinci district is forest area. Communities maintain and utilize customary forests as a means of finding non-timber forest products that can meet their daily needs, making customary forests a place for the preservation of plants and animals, and making it a reservoir for sanitation and agriculture.



Recognition of customary forests located in Kerinci District was established in 1992 gradually, five customary forests that have been established, including the Customary Forest of Bukit Langeh (Desa Pungut Mudik, Kecamatan Air Hangat Kerinci District), Customary Forest Limo Hiang Tinggi Nenek Empat Betung Kuning Muara Air Dua (in Desa Hiang Tinggi Desa Betung Kuning), Customary Forest Of Temedak (in Desa Keluru Kecamatan Keliling Danau), Customary Forest of Hulu Air Lempur (In Desa Lempur Mudik, Lempur Hilir Village, Desa Dusun Baru Lempur) Kelurahan Lempur Tengah, Gunung Raya District, Kerinci District), Customary Forest of Talang Kemulun (Desa Talang Kemulun, Lake Kerinci District, Kerinci Regency). (WWF-Indonesia, 2003)

The customary forest areas contained in Kerinci District serve as one of the buffer areas of TNKS and indigenous peoples participate in maintaining and monitoring TNKS area. Management synergies with local wisdom that exist in the community Kerinci district make customary forest Kerinci as one of customary forest in Indonesia that can be a good example in terms of management.

THEORITICAL FRAMEWORK

Concept of Local Wisdom

Wisdom (wisdom) etymologically means a person's ability to use his or her mind to respond to an event, an object or a situation. While local shows the interaction space where the event or situation occurs. Local wisdom is a positive human behavior in dealing with nature and the surrounding environment, which can be derived from religious values, customs, ancestor or local culture, built naturally in a community to adapt to the surrounding environment. Behavior that is general and prevailing in society extensively, hereditary, will evolve into firmly held values, which is called culture (culture). (Rasid Yunus: 2014)

According to Keraf, what is meant by local wisdom is all forms of knowledge, belief, understanding or insight and customs or ethics that guide human behavior in life in the ecological community. So this local wisdom is not just about knowledge, understanding and customs about human, nature and how the relation among all the inhabitants of this ecological community must be built. All of this traditional local wisdom is lived, practiced, taught and passed from one generation to another that simultaneously shapes the pattern of everyday human behavior, both to people and to nature. (Keraf U.S: 2010)

Concept of Forest

The definition of forestry in Article 1 of Law No.41 of 1999 are:

1. Forestry is a system related to the management of forest, forest and forestry products are held in an integrated manner
2. Forest is an ecosystem entity in the form of hapland containing biological resources dominated by trees in the natural environment of the environment, which one with the other can not be separated
3. Forest areas shall be designated and or specified by the government to be maintained as permanent forests.
4. State Forests shall be forests located on land which is not encumbered with land rights.
5. Forest rights shall be forests in which there is land borne by land rights.
6. Customary forest is a State forest within the territory of customary law community.

7. Production forest is a forest area that has the main function of producing forest products.
8. Protected forests are forest areas that have a fundamental function as a life-support system to regulate water systems, prevent floods, control erosion, prevent marine intrusion and maintain soil fertility.
9. Conservation forest is a forest area with certain characteristics that have the main function of preserving the diversity of plants and animals and their ecosystems.
10. Natural forest reserve areas are forests with a specific characteristic, which has a principal function as a preservation area of the diversity of plants and animals and their ecosystems, which also functions as the life support system.
11. Natural forest conservation areas are forests with certain typical crews, which have a basic function of life support system protection, preservation of plant and animal species diversity, and sustainable use of biological natural resources and their ecosystems.
12. Hunting Park is a forest area defined as a hunting resort.
13. Forest products are biological, non-biological and derivative substances, and services derived from forests.
14. Government is the central government.
15. Minister is the minister assigned and responsible in the field of forestry.

Indigenous forest is a forest within the territory of customary law communities. The definition of customary forest refers to the status of forest areas, this has been a prolonged polemic because in the legal framework in Indonesia, customary forests are considered as State forests whose rights of management are granted to indigenous peoples. Then there is a definition change that gives its own status.

Law No.41 year 1999 on forestry, states the status of forests in Indonesia is divided into State forests and forest rights. State Forest refers to forest areas that are above land which is encumbered with land rights. In this provision, automatically customary forest is categorized as State forest. However, in 2012, the Institutional Court won a lawsuit against the forestry law embodied in Decision No. 35 / PUU-X / 2012. So that understanding or understanding of customary forest become Forest which is within the territory of customary law society

METHOD

According to the problem studied, the type of research used in research with qualitative descriptive analysis, which aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals and groups (Sukmadinata, 2010: 60). The reason the authors use the research with qualitative analysis because this study tries to describe or provide an overview of Local Wisdom in Environmental Preservation, Case Study: Indigenous Forest Kerinci. This is in line with the opinion of Bogdan and Taylor in Moleong (2010: 4) which states that the qualitative method as a process research procedure that produces descriptive data in the form of written or oral words of the people and behavior that can be observed.

DISCUSSION

A. Social Organization and Land Ownership in Kerinci Indigenous People

The system of land management in indigenous peoples is roughly regulated in a collection of rules called customary law of kerinci soil. This customary land law outlines the rights that are pleasing to the land and how it governs and how it relates to indigenous peoples themselves.

Land or land whose management is under the supervision of Customary Law is also known as Ulayat Land which in Kerinci term is called walahah. Customary Land or Ulayat Land in Kerinci is also known as land adjunct direction.

The customary land that belongs to the indigenous people of kerinci is divided into two, namely:

1. *Hakuladami*

It is an adjunct land that is *ico-pakai* by the kerinci community, such as Dusun, fields, fields and land use rights. This land can be given by the adat stakeholders to the community to be used for life or to be given the ownership of the land. It can also be given to outsiders with lease rights. Arrangements on land that have become private property, lease rights, use rights and other forms of customary land rights are based on customary law.

2. *Hakullah*

Unconquered kingdom land such as *imbo gano* (the great jungle) including the jungle of the ban and the natural environment never entered by man.

The adjacent soil in the four-point trench environment is jointly controlled by luhah, kalbu, abdomen and regulated by the law of ninik mamak with the approval of Depati. Land adjacent to the location outside the hamlet (customary settlement) which has become a private property rights grant, sale and purchase, etc. Its use is regulated in local adat environment. This rule is more aptly called ethical law as the following customary expression of adat:

Dimana bumi dipijak, disitu langit dijunjung
Dimana tembilang terhentak, disitu tanam tumbuh
Dimana ranting dipatah, disitu air disauk

Understanding the customary land of the four-pointed trench is the plain soil (palembahan) which is used for residential buildings and building houses of Kerinci traditional traditions of 100 square meters. As a barrier of customary land (residential land) was given a ditch called paraik around it with in 2 meters wide 2.5 meters. But now no longer found this ditch except for its traces to the country (Dusun Tuo) which has been abandoned.

Customary land or ulayat land because it is a common property land will be supervised by the village government or also known as Mendapo. Every *ulayat* land has certain limits that are known precisely by local indigenous peoples. Usually the boundaries used can be natural signs such as rivers, lake, cape, trees, trenches and other forms. Forest Land, bush and swamplands belong to ulayat lands.

In Kerinci, each Dusun has an area within which there is land for rice farming and hilly land. Hill fields include land and forest land. Rice fields are common property, the inhabitants have only the right to use there and the land can not be sold. Ownership of hilllands is governed by customary chiefs. And adhered to by local cultural supporters. Violations that occur will disissisi in accordance with customary rules that apply.

Ninik mamak in the community system of Kerinci is the highest leader and plays a role in holding the control. Niinik mamak is assisted by some people called "Uhang Empak Jinih", which consists of; Depati Ninik Mamak, Cerdik Pandai, Alim Ulama and Hulubalang.

(Iskandar Zakarias: 1984). Any offense will deal with customary leaders with the provision of sanctions to be granted.

B. Management of Customary Forest in Kerinci

Forest land exploitation has become a very familiar trend in recent years. The impact can be felt clearly by the people of Indonesia in particular. Indonesia is known as one of the countries with the highest rate of forest destruction and its impacts can be felt to neighboring countries such as Singapore and Malaysia. Seeing this phenomenon of society that every year must feel the excessive air pollution must be aware that the existence of the forest and the positive impact it brings must receive great attention from the community. This is a huge burden to be able to continue to preserve forests, especially for people who are in the buffer area of the lungs of the world. One of the areas that buffer the lungs of the world in Indonesia is Kerinci District.

Kerinci District located in Bukit Barisan mountain valley. Its position is also known as the area passed by Ring Of Fire world. This area has 420,000 hectares and a population of 307,585 inhabitants. The most prominent thing in this area is the existence of Kerinci Seblat National Park or commonly abbreviated as TNKS. This TNKS area covers 51.19% or 215,000 hectares of the total area of Kerinci . TNKS then becomes a milestone that plays a role in preserving forest area in Kerinci. Because it is a conservation area, the Kerinci area is then one of supporting nature conservation or biodiversity, environment and resources including recognition of the existence and status of customary forest area.

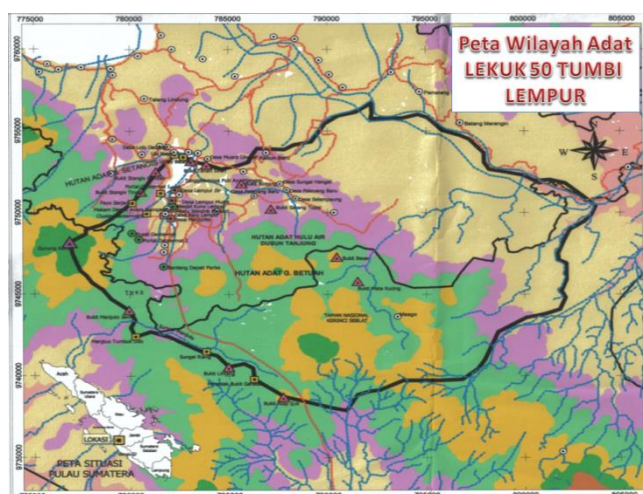
Indigenous forest is a protected area where wild plant covers with biodiversity are present. The formation of customary forest aims to provide long-term guarantee of water availability and fertility protector of rural land, improve the condition of the quality and function of the soil, the supply of wild plants cultivated plants and other needs such as medicinal plants. But besides the existence of customary forest also protect the pure values of cultures supporting cultural society, especially in establishing and maintaining cultural identity, emotional connection with his ancestors, the management of group ties and territorial boundaries of adat.

The status of Indigenous Peoples Forest is not the same as State Forest because the status of the land belongs to indigenous peoples (peninggalan ulayat). According to the Act. No. 41 year 1999 on forestry is stated that State Forest can be Customary Forest, that is State Forest which handed over its management to indigenous law community (*rechtsgemeenschap*). Indigenous forests formerly called Ulayat Forest, Forest *Marga*, or other designations.

Indigenous forest located in Kerinci Regency is not State Forest but an ulayat right so it should be called Hutan Hak Adat. Awareness of the importance of sustainability, harmony and balance of income ecosystems has been demonstrated by Local Government and communities through reforestation activities with other cultivation of crops since 1978-1979 where at that time the condition of the forest land is filled with local flora fauna. Forest preservation under customary rules enjoys the full support of the community and traditional leaders so that its management is avoided from land misuse.

There are several customary forest located in Kerinci District, Including : Customary Forest of Kaki Bukit Langeh which has 292ha area, Customary Forest of Nenek Limo Hiang Tinggi Nenek Empat Betung Kuning Air Muara Air Dua which has 858.95ha area, Customary Forest of Temedak which has 23 ha area, Customary Forest of Air Lempur which has 858.3 ha area, Customary Forest of Talang Kemulung(whose status is still unclear as it is owned by some

villages), Customary Forest of Bukit Sembahyang and Padun Gelanggang which has 39,04ha area, Customary Forest of Bukit Tinggi which has 41,27 ha area, Customary Forest of Tigo Luhah Permenti Yang Berenam which has 152 ha area, Customary Forest of Tigo Luhah Kemantan which has 426 ha area. (WWF: 2003 dan Dirjen Perhutanan Sosial Kemitraan Lingkungan: 2015)



Sumber: <http://forumtataruang.blogspot.co.id/2013/10/wilayah-adat-lekuk-50-tumbi-lempur.html>

George Session in "Environmental Sociology" states that before technology controlled farmland in traditional society it has had a great sense of empathy towards their lands. The land and all that grow on it can not be separated from all forms of respect. One of their ways or forms of reverence is to improve the lands through the understanding of nature and natural science. (Rachmad K. Dwi Susilo: 2014). According to traditional societies, activities related to nature are complementary activities rather than vice versa, thus creating an appreciation for the existence of nature. The return of traditional methods is one of the most appropriate ways to deal with deforestation in Indonesia. One of them is the handover of forest management to indigenous peoples.

One form of sanction is set by the customary forest community of the Desa Air Terjun, among others;

1. For villagers of waterfalls who take bamboo in customary forest area without the knowledge of adat stakeholders then fined 250,000 thousand and if not pay a fine then thrown betel in country four corners in waterfall village
2. For villagers waterfalls taking bamboo in customary forest sites are only allowed 14 sticks and for personal use in waterfall villages
3. For villagers waterfalls that take bamboo more than 14 food sticks will be fined 250,000 thousand and if not pay a fine then thrown betel in the country angled four in the waterfall village
4. For people outside the waterfall village who take bamboo in the customary forest village waterfall then it is considered theft and a fine of 2,500,000 or handed over to the authorities
5. If caught destructive of customary forest is handed over to the authorities
6. In case of stone taking in customary forest location not for the need of indigenous forest location then in fine of Rp. 250,000 thousand and if not pay a fine then thrown

betel in a four-pointed country in the waterfall village (Forest Rule Indigenous Water Village Rights: 2008)

The formation of sanctions against violations committed proves that the awareness of the community is very great on forest conservation. Conservation of forests by approaching or involving local communities is a quick option to be one way to prevent sustainable forest deforestation.

CONCLUSION

Kerinci Traditional Forest is one example of how forest management based on local wisdom can be sampled and applied in other areas that have constraints in the ideal environmental management system. Kerinci is one of the pioneer areas of local wisdom-based forest maintenance that has been started since 1993. Wisdom-based forest management is one example in approaching communities to anticipate the absence of sustainable deforestation. Cultural approach is considered more productive if also balanced with the awareness that is owned by the community itself to the importance of the forest as a major resource in determining human merit on earth.

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Peranan Media Sosial Sebagai Ruang Awam Oleh Pemimpin Pelajar Badan Eksekutif Mahasiswa Universiti Di Pekanbaru, Riau, Indonesia Dalam Membentuk Gerakan Sosial

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ABSTRAK

Penggunaan media sosial dalam pelbagai bentuk komunikasi, sedang berkembang dengan signifikan di seluruh dunia. Penggunaan media sosial menjadi begitu penting dalam pelbagai aktiviti. Kajian ini bertujuan untuk melihat peranan penggunaan media sosial oleh pemimpin pelajar Badan Eksekutif Mahasiswa Universiti (BEM) di Pekanbaru, Riau, Indonesia sebagai salah satu ruang awam yang baru dalam pembentukan gerakan sosial. Kajian ini mengambil pendekatan kuantitatif, iaitu, kaedah tinjauan. Borang soalselidik digunakan untuk mengumpulkan data dan diedarkan kepada sampel kajian. Jumlah responden adalah seramai 210 orang dengan pemilihan secara rawak menggunakan kaedah sampel bertujuan. Analisis data menggunakan perisian SPSS versi 23. Hasil kajian terhadap ujian hipotesis menunjukkan adanya hubungan yang signifikan di antara penggunaan media sosial, penggunaan media atas talian, mobilisasi di dalam media sosial, penggunaan komunikasi pembujukan melalui media sosial dengan pembentukan gerakan sosial. Kajian ini dapat menjelaskan peranan besar media sosial dalam membentuk gerakan sosial oleh pemimpin pelajar Badan Eksekutif Mahasiswa Universiti (BEM) di Pekanbaru, Riau, Indonesia. Media sosial memainkan peranan berkongsi dan penyebaran pelbagai maklumat dengan orang ramai. Media sosial juga turut menyokong dalam memobilisasi orang ramai, disamping berperanan sebagai salah satu media baru yang digunakan untuk komunikasi pembujukan terhadap orang ramai dari ruang awam.

Kata kunci: media sosial, ruang awam, komunikasi dalam talian, mobilisasi, komunikasi pembujukan

PENGENALAN

Mamasuki abad ke-20, masyarakat secara global tidak terlepas daripada penggunaan teknologi komunikasi dan maklumat, terutamanya media sosial. Media sosial menggunakan teknologi berasaskan web yang mengubah komunikasi menjadi perbincangan interaktif (Debrecey 2015). Curtis (2015) menyatakan bahawa sejarah media sosial bermula kira-kira 45 tahun yang lalu. Compu Serve merupakan pembekal perkhidmatan internet komersial pertama untuk orang ramai yang muncul buat pertama kalinya di Amerika Syarikat, dengan menggunakan teknologi yang dikenali kemudian sebagai sambungan dailan (*dial-up connections*). Media sosial telah menjadi suatu keperluan wajib yang dimiliki manusia moden sejak dari itu. Pelbagai aktiviti seharian, tidak terlepas daripada penggunaan media sosial. Media sosial kini, telah menjadi salah satu alat atau medium untuk menyampaikan mesej mahupun maklumat kepada orang lain (Acheaw & Larson 2015).

Sebagai medium untuk menyampaikan pelbagai mesej dan maklumat, tentunya media sosial boleh menjadi salah satu ruang terbuka untuk awam. Media sosial boleh dijadikan sebagai alat untuk melakukan perbincangan, perbualan, saling bertukar idea atau pendapat dan sebagainya (Valenzuela et al 2014). Media sosial semakin bersepadu ke dalam lain-lain jenis alat media dan komuniti dalam talian. Media sosial menjadi salah satu alat untuk berkongsi



pelbagai perkara seperti, berkongsi maklumat, foto, video, musik dan alat untuk berkomunikasi. Sebagai contoh, YouTube adalah perkhidmatan perkongsian video, tetapi pengguna boleh menambah orang lain seperti rakan-rakan mereka atau melanggan koleksi ahli video (Ahn 2011).

Indonesia sebagai salah satu negara demokrasi yang besar sudah sepatutnya mempunyai sesebuah ruang yang digunakan untuk saling berkongsi idea, berbincang, memaklumkan pelbagai maklumat dan sebagainya. Sebagai negara demokrasi yang besar, Indonesia acap kali berhadapan dengan pelbagai gerakan sosial. Gerakan sosial banyak melibatkan kalangan masyarakat mahupun pelajar dipelbagai kawasan. Gerakan sosial yang paling tinggi penglibatan di Indonesia pada masa ini melibatkan kumpulan pelajar universiti yang dikemudi oleh salah satu badan bernama *Badan Eksekutif Mahasiswa* (BEM). BEM adalah organisasi mahasiswa *intra kampus* yang merupakan lembaga *eksekutif* di peringkat Universiti atau Fakulti (Sifatu 2013). Beberapa potensi dan kuasa dalam sesebuah organisasi BEM ialah; Pertama, organisasi mahasiswa mempunyai potensi untuk menggerakkan pelajar dan masyarakat yang cukup nyata. Kedua, mempunyai legitimasi sebagai perwakilan universiti untuk melakukan sesuatu aktiviti. Ketiga, organisasi mahasiswa mempunyai orang-orang yang mampu dan cenderung lebih komited untuk aktif membina masyarakat (Slamet 2014).

Menurut Eyerman & Jamison (1999) yang dipetik Christiansen (2009) menyebutkan bahawa gerakan sosial adalah tindakan kolektif yang kurang lebih terancang, bertujuan untuk perubahan sosial. Di sini terlihat tuntutan perubahan itu biasanya kerana dasar kerajaan tidak sesuai lagi dengan konteks masyarakat yang ada atau dasar itu bertentangan dengan kehendak sebahagian rakyat (Gillan & Pickerill 2012). Dengan hadirnya media sosial, tentunya pelbagai aktiviti gerakan sosial akan lebih mudah dirancang dan lebih menjimatkan kos, masa serta tenaga. Oleh itu, banyak individu mahupun kumpulan yang menjadikan media sosial sebagai ruang awam baharu untuk melakukan pelbagai aktiviti terutamanya gerakan sosial.

Di pelbagai negara khususnya di kawasan timur tengah, pada tahun 2011 telah berlaku fenomena *Arab Spring* yang dilakukan dengan adanya bantuan media sosial seperti facebook dan twitter. Fenomena ini menjadikan revolusi di Mesir, Bahrain, Syria, Tunisia dan pelbagai negara Arab lainnya (Chebib & Suhail 2011; Allagui & Kuebler 2011). Media sosial juga mempunyai peranan dalam gerakan Gullen di Turki dalam menentang kerajaan (Holton & Lopez 2015). Media sosial seperti twitter yang digunakan oleh kumpulan ISIS dalam mendapatkan partisipasi masyarakat untuk bergabung dan juga memberikan sokongan (Berger & Morgan 2015).

Ruang awam merupakan komponen penting dalam organisasi sosio-politik kerana ruang awam adalah ruang di mana orang datang bersama-sama sebagai rakyat dan menyatakan pandangan autonomi mereka untuk mempengaruhi institusi politik masyarakat. Dalam ruang awam masyarakat mempunyai hak untuk berpendapat sebagai suatu bentuk daripada proses demokratik (Castells 2008). Ruang awam bukan hanya sekadar tempat untuk perbincangan perkara yang biasa, ruang awam juga mempunyai fungsi untuk membincangkan perkara kronik yang berlaku dalam masyarakat, sehingga dalam ruang awam, tiap-tiap masyarakat boleh memberikan idea, mahupun pendapatnya (Mcguigan 2005).

Ruang awam merupakan sebuah teori yang dikembangkan oleh seorang ahli falsafah yang bernama Jurgen Habermas. Splichel (2015) menyatakan bahawa teori ruang awam merupakan idea dan gagasan yang dikembangkan oleh salah seorang ahli falsafah sosiologi Jerman iaitu Jurgen Habermas dan menulis dalam bukunya yang terkenal iaitu *The Structural Transformation of the Public Sphere: an Inquiry into a Category of Bourgeois Society*, diterbitkan pada tahun 1989. Di dalam bukunya Habermas menyatakan bahawa ruang awam dicipta sebagai salah satu media untuk mengkomunikasikan maklumat dan juga pandangan. Splichel menambahkan bahawa media memainkan peranan yang penting dalam menghadirkan ruang awam di dalam kehidupan masyarakat.

Menurut Habermas, idea ruang awam adalah seperti perbadanan orang ramai yang berkumpul untuk membincangkan perkara-perkara "kebimbangan awam" atau "kepentingan bersama". Idea ini diperolehi pada awal Eropah moden dalam penubuhan "ruang awam borjuasi", sebagai pengimbang kepada negeri-negeri mutlak. Ruang awam bertujuan untuk menjadi pengantara antara "masyarakat" dan negara. Negeri bertanggungjawab kepada masyarakat melalui publisiti. Pada mulanya ruang awam ini merupakan sebagai ruang negara untuk menyampaikan segala maklumat kepada masyarakat. Kemudian, ruang awam menjadi ruang di mana masyarakat bebas untuk menyampaikan pendapat kepada negara pada masa borjuasi (Fraser 1990).

Menurut Stephen Carr et al (1992) yang dirujuk oleh Anita et al (2012) mengatakan bahawa terdapat tiga kualiti utama sebuah ruang awam, iaitu:

- a. Tanggap (*responsive*), bermakna bahawa ruang tersebut dirancang dan diuruskan dengan mempertimbangkan kepentingan para penggunanya.
- b. Demokratik (*democratic*), bermakna bahawa hak-hak para pengguna ruang awam tersebut dilindungi, pengguna ruang awam bebas menyuarakan pendapat dalam bilik tersebut, namun tetap mempunyai batasan tertentu kerana dalam penggunaan ruang bersama perlu ada toleransi diantara para pengguna ruang.
- c. Bermakna (*meaningful*), bererti termasuk adanya ikatan emosional antara ruang tersebut dengan kehidupan para penggunanya.

Media sosial sebagai salah satu ruang awam menawarkan sebuah cara berkomunikasi baharu iaitu berkomunikasi secara dalam talian. Komunikasi dalam talian telah mengubah seseorang dalam mendapatkan peristiwa-peristiwa semasa. Media dalam talian menawarkan pelbagai kandungan dan pelbagai jenis berita. Media dalam talian boleh menemukan sebarang maklumat dengan capaian tanpa had (Porten- Chee & Eilders 2015). Komunikasi dalam talian memberikan kemudahan untuk menjalin hubungan dengan pelbagai orang yang ada didunia (Baruah 2012). Lee & Chan (2012) mengatakan bahawa komunikasi dalam talian sebagai modaliti komunikasi tambahan untuk meningkatkan kualiti persahabatan, dimana dalam interaksi bersemuka dengan teman-teman, tidak menurun atau meningkat, dan komunikasi dalam talian dapat memberikan kepuasan psikologis lebih dalam melakukan interaksi.

Media sosial sebagai ruang awam juga menjadi media pilihan dalam melakukan mobilisasi. Konsep mobilisasi sering dilawankan dengan penyertaan. Di dalam mobilisasi, massa diarahkan tanpa terlibat dalam sesuatu aktiviti. Aktiviti pengumpulan massa/masyarakat dimungkinkan kerana adanya proses kepentingan; proses pembentukan komuniti, dan proses penggunaan instrumen (Dwiana 2013). Mobilisasi sosial lahir daripada keperluan untuk

menganjurkan orang ke dalam kumpulan untuk memastikan penglibatan dan penyertaan mereka dalam pelbagai program-program yang akan dicanangkan (Dunu et al. 2015).

Selain daripada itu, media sosial sebagai ruang awam juga dimanfaatkan sebagai salah satu medium untuk melakukan komunikasi pembujukan. Komunikasi pembujukan bermaksud untuk mendorong orang ramai untuk mengambil tindakan yang dikehendaki. Mesej direka untuk mendorong dan menarik minat seseorang dalam hal-hal tertentu. Komunikasi pembujukan mencari cara yang paling berkesan untuk mempengaruhi sikap dan tingkahlaku penerima dalam proses itu, bagi membolehkan penerima melihat mesej dari perspektif semula mesej (Kenechukwu et al. 2013). Komunikasi pembujukan merupakan satu usaha yang disengajakan bagi pihak komunikator untuk mendapat tindak balas yang dikehendaki (Russo & Chaxel 2010).

Dalam kajian ini, maka akan dicuba untuk mengenalpasti penggunaan media sosial sebagai ruang awam dalam membentuk gerakan sosial. Kajian ini akan mengembangkan pelbagai konstruk untuk mengukur penggunaan media sosial sebagai ruang awam dalam membentuk gerakan social di kalangan pemimpin pelajar. Konstruk kajian terdiri daripada penggunaan media sosial, penggunaan komunikasi dalam talian, mobilisasi di dalam media sosial, komunikasi pembujukan di dalam media sosial dan gerakan sosial.

METODOLOGI

Kaedah kajian merupakan kajian tinjauan (*survey*). Menurut Babbie dalam Creswell (2014) menyatakan bahawa dalam kajian tinjauan (*survey*) menggunakan borang soal selidik atau wawancara tertentu dalam pengumpulan data, dengan matlamat untuk mengeneralisasi populasi berdasarkan sampel yang telah ditentukan. Sampel dalam kajian ini ialah para pemimpin pelajar yang ada dalam kumpulan *Badan Eksekutif Mahasiswa (BEM)*. Sampel terdiri daripada pemimpin pelajar kumpulan *Badan Eksekutif Mahasiswa (BEM)* Universitas Riau dan pemimpin pelajar daripada *Badan Ekekutif Mahasiswa (BEM)* Universitas Islam Negeri Sultan Syarif Kasim, Riau. Jumlah keseluruhan populasi kajian ialah seramai 315 orang. Jumlah sampel yang ditentukan melalui jadual anggaran sampel Slovin (1960) iaitu $n = \frac{N}{1 + Ne^2}$ seperti yang digunakan oleh Neolaka (2014). Pengambilan sampel menggunakan had toleransi kesalahan sebesar 4%. Maka jumlah sampel kajian ialah 210 orang responden.

Bagi menentukan responden yang dipilih mewakili populasi kajian, kaedah persampelan bertujuan (*purposive sampling*) telah digunakan. Dalam mendapatkan data yang benar, diperlukan alat pengumpul data yang benar pula. Alat untuk pengumpulan data ini disebut sebagai instrumen kajian. Instrumen kajian ialah alat bantu/ alat ukur yang digunakan dalam mengumpulkan data penyelidikan (Neolaka 2014). Di dalam instrument kajian, dibentuk beberapa soalan yang terdiri daripada demografi responden, penggunaan media sosial yang terdiri daripada 7 pilihan jawapan, iaitu, penggunaan komunikasi dalam talian yang terdiri daripada 6 item soalan, mobilisasi didalam media sosial yang terdiri daripada 6 item soalan, penggunaan komunikasi pembujukan yang terdiri daripada 7 item soalan dan gerakan sosial yang terdiri daripada 7 item soalan. Proses analisis data dilakukan dengan menggunakan perisian SPSS versi 23.

Sebelum melakukan kajian sebenar, sebuah kajian rintis untuk melihat kesahan dan juga kebolehpercayaan data telah dilaksanakan. Ujian kebolehpercayaan dilakukan dengan melihat nilai Cronbach's alpha pada setiap konstruk. Dapatan kajian menunjukkan nilai Cronbach's alpha pada setiap konstruk (penggunaan media sosial $\alpha = 0.817$, penggunaan komunikasi dalam talian $\alpha = 0.851$, mobilisasi didalam media sosial $\alpha = 0.862$, komunikasi pembujukan didalam media sosial $\alpha = 0.762$, dan gerakan sosial $\alpha = 0.788$).

Ujian kesahan dilakukan melalui uji kesahan muka (*face validity*). Kesahan muka dilakukan dengan melibatkan pakar dalam menyusun soalan borang kajiselidik (Bolarinwa 2015). Ujian kedua ialah dengan melakukan ujian kesahan kandungan (*content validity*). Kesahan kandungan adalah satu cara untuk memastikan konsep yang ditakrifkan oleh pengkaji boleh diterima dan difahami oleh ahli yang bersangkutan (Drost t.th). Ujian ketiga iaitu dengan uji kesahan konstruk (*construct validity*), Kesahan konstruk ialah kesahan yang menunjukkan sejauh mana hasil ujian mampu mengungkap suatu konstruk teoritik yang hendak diukur. Ujian kesahan dilakukan dengan menggunakan analisis faktor iaitu dengan ujian KMO (*Keiser Meyer Olkin*). Daripada uji KMO diperolehi nilai KMO sebesar 0.929 dengan nilai signifikan, 0.000. Dalam masa yang sama juga diperolehi nilai $r^2 = 0.478$., dengan itu nilai r^2 mempunyai nilai > 0.3 , maka ia mencukupi dan menyempurnakan kesahan kajian.

DAPATAN KAJIAN DAN PERBINCANGAN

Selepas data dianalisis menggunakan perisian SPSS versi 23, maka diperolehi jumlah sampel kajian lelaki (47.1%, N=210) dan perempuan (52.9%, N=210). Responden kajian juga dibahagikan kepada Universitas Riau (74.3%, N= 210) dan Universitas Islam Negeri Sultan Syarif Kasim (25.7%, N= 210).

Untuk mengetahui hubungan diantara konstruk kajian, maka dilakukan dengan ujian analisis korelasi Pearson. . Korelasi Pearson digunakan untuk mengukur kekuatan dan arah hubungan linear daripada dua konstruk, kedua-dua konstruk dikatakan berkorelasi apabila perubahan salah satu konstruk diikuti oleh perubahan daripada konstruk lainnya (Rebekic et al 2015). Melalui ujian korelasi, hubungan antara kedua-dua pemboleh ubah dapat dilihat melalui tafsiran nilai r (saiz kesan) berdasarkan skala pengukuran Guilford's Rule of Thumb. Berikut tafsiran nilai r berdasarkan Guilford's Rule of Thumb berdasarkan jadual 1 dibawah ini:

Jadual 1 Guilford's Rule of Thumb

UKURAN KORELASI PEARSON	TAFSIRAN
.90 ke 1.00 (-.90 ke -1)	Hubungan positif (negatif) yang sangat tinggi
.70 ke .90 (-.70 ke -.90)	Hubungan positif (negatif) yang tinggi
.50 ke .70 (-.50 ke -.70)	Hubungan positif (negatif) yang sederhana
.30 ke .50 (-.30 ke -.50)	Hubungan positif (negatif) yang rendah

.00 ke .30 (-.00 ke -.30)

hampir tiada hubungan

(Sumber: Mukaka 2012)

Selepas melakukan ujian dengan perisian SPSS versi 23, maka diperolehi nilai korelasi Pearson seperti yang ditunjukkan dalam jadual 2 dibawah:

Jadual 2 Hasil pengujian analisis korelasi Pearson

	Komunikasi dalam talian	Mobilisasi	Komunikasi Pembujukan	Gerakan Sosial
Media Sosial	.743** .000	.683** .000	.646** .000	.596** .000
Komunikasi dalam talian		.691** .000	.728** .000	.575** .000
Mobilisasi			.823** .000	.576** .000
Komunikasi Pembujukan				.633** .000

** $p \leq 0.00$

Hubungan diantara penggunaan media sosial dengan gerakan sosial

Merujuk pada jadual 2, diperolehi adanya hubungan yang signifikan diantara penggunaan media sosial dengan gerakan sosial ($X = 210$, $r = 0.596$, $p \leq 0.00$). Hubungan diantara kedua konstruk iaitu positif dan berada pada tahap yang sederhana (rujuk jadual 1). Dengan demikian, boleh disimpulkan bahawa kedua-dua konstruk saling mempengaruhi dan memberi kesan. Ertinya, semakin tinggi penggunaan media sosial, maka semakin tinggi pula gerakan sosial boleh diwujudkan. Sebaliknya, semakin rendah penggunaan media sosial, maka semakin rendah pula gerakan sosial boleh diwujudkan.

Coban (2016) menyatakan bahawa pelbagai gerakan sosial di negara timur tengah yang dikenali dengan istilah *Arab Spring* dipengaruhi oleh adanya media sosial. Media sosial menjadi alat yang sangat penting untuk menggerakkan masyarakat secara luas. Cetinkaya et al (2014) dalam kajian yang dijalankannya mendapati bahawa media sosial dijadikan sebagai alat untuk berkongsi maklumat, berkomunikasi, menjalin hubungan dengan masyarakat sehinggakan terbentuknya gerakan sosial GEZI di negara Turki. Hwang & Kim (2015) dalam kajiannya juga menunjukkan fungsi daripada media sosial untuk memaklumkan pelbagai maklumat gerakan sosial supaya masyarakat boleh ambil bahagian dalam melakukan gerakan sosial.

Penggunaan media sosial sangat tinggi dalam memaklumkan pelbagai perkara yang penting kepada masyarakat secara luas. Media sosial menjadi penyampai mesej yang cepat dan juga

tidak memerlukan masa yang banyak. Munoz & Culton (2016) menyatakan bahawa penggunaan media sosial menjadi sesebuah media untuk membentuk rangkaian sosial dengan pelajar yang lain. Kemudahan lain yang diperolehi daripada penggunaan media sosial ini dalam membentuk gerakan sosial ialah turut dapat membuat perbincangan kumpulan.

Hubungan diantara penggunaan komunikasi dalam talian dengan gerakan sosial

Merujuk jadual 2, diperolehi adanya hubungan yang signifikan diantara penggunaan komunikasi dalam talian dengan gerakan sosial ($X = 210$, $r = 0.575$, $p \leq 0.00$). Hubungan diantara kedua-dua konstruk iaitu positif dan berada pada tahap yang sederhana (rujuk jadual 1). Dengan demikian, maka boleh disimpulkan bahawa kedua-dua konstruk saling mempengaruhi dan saling memberikan kesan. Ertinya, semakin tinggi penggunaan komunikasi dalam talian, maka semakin tinggi pula gerakan sosial boleh diwujudkan. Begitu juga sebaliknya, semakin rendah penggunaan komunikasi dalam talian, maka semakin rendah pula gerakan sosial boleh diwujudkan.

Trere (2012) dalam kajiannya menyatakan bahawa komunikasi dalam talian boleh membentuk perhubungan yang rapat diantara pelajar-pelajar di negara Itali. Hubungan-hubungan yang terbentuk daripada kepelbagaian ini memberi kesan yang besar dalam membentuk aksi gerakan sosial. Lee & Chan (2012) pula menyatakan bahawa aktiviti berkomunikasi didalam talian sangat membantu untuk mendapatkan pelbagai sokongan masyarakat dalam membentuk gerakan sosial dan aksi protes di Hongkong. Daripada dapatan kajian yang dilakukan menunjukkan tingginya minat para responden yang menggunakan komunikasi dalam talian untuk aksi protes yang dilakukan di Hongkong pada tahun 2010. Conover et al (2013) dalam kajiannya menunjukkan bagaimana komunikasi dalam talian yang dilakukan oleh warga Amerika dalam menyuarakan rasa tidak suka terhadap sistem kapitalis.

Hubungan diantara Mobilisasi didalam Media Sosial dengan Gerakan Sosial

Merujuk pada jadual 2, diketahui adanya hubungan yang signifikan diantara mobilisasi didalam media sosial dengan gerakan sosial ($X = 210$, $r = 0.576$, $p \leq 0.00$). Hubungan kedua-dua konstruk juga menunjukkan hubungan yang positif dan berada pada tahap yang sederhana (rujuk jadual 1). Dengan demikian, maka boleh disimpulkan bahawa kedua-dua konstruk saling mempengaruhi dan saling memberikan kesan. Ertinya, semakin tinggi mobilisasi didalam media sosial dilakukan, maka semakin tinggi pula gerakan sosial boleh diwujudkan. Begitu juga dengan sebaliknya, semakin rendah mobilisasi didalam media sosial dilakukan, maka semakin rendah pula gerakan sosial boleh diwujudkan.

Aslan (2015) menyatakan kehadiran internet terutamanya media sosial sebagai salah satu ruang maya yang boleh dijadikan sebagai salah satu ruang awam untuk masyarakat melakukan pelbagai aktiviti di era demokrasi, tentunya sangat berkesan. Media sosial sebagai sesebuah ruang awam dengan mudahnya akan mampu melakukan pelbagai perkara seperti melakukan mobilisasi massa dan aksi protes. Perkara ini boleh dilihat dengan apa yang berlaku di Syria, yang mana di negara ini penggunaan alat komunikasi dan maklumat oleh para aktivis mampu untuk menggerakkan orang ramai. Utpal (2012) menyatakan bahawa media sosial menjadi salah satu instrumen mahupun alat yang mampu memainkan peranan yang penting dalam melakukan pelbagai protes. Perkara ini merujuk kepada keberhasilan

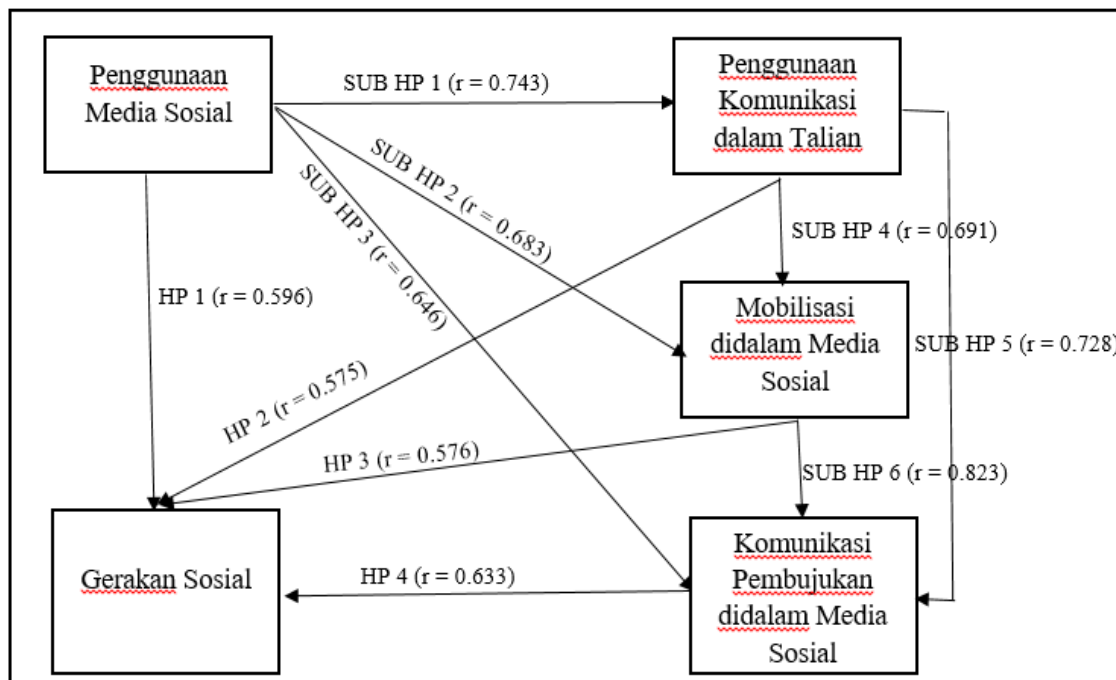
media sosial sebagai ruang demokrasi dalam memobilisasi masyarakat timur tengah untuk melakukan pelbagai protes terhadap kerajaannya. Johannessen (2015) menambahkan bahawa media baharu telah mampu menggantikan media yang lama. Media baharu seperti media sosial lebih memiliki kepelbagaian fungsi. Fungsi yang pelbagai-bagai ini memudahkan proses mobilisasi massa.

Hubungan diantara komunikasi pembujukan didalam media sosial dengan gerakan sosial

Merujuk pada jadual 1, maka boleh dilihat adanya hubungan yang signifikan diantara komunikasi pembujukan didalam media sosial dengan gerakan sosial ($X = 210$, $r = 0.633$, $p \leq 0.00$). Hubungan diantara kedua-dua konstruk juga menunjukkan hubungan yang positif dan berada pada tahap yang sederhana (rujuk jadual 1). Dengan demikian, maka boleh disimpulkan bahawa diantara kedua-dua konstruk saling mempengaruhi dan saling memberikan kesan. Ertinya, semakin tinggi komunikasi pembujukan didalam media sosial dilakukan, maka semakin tinggi juga gerakan sosial boleh diwujudkan. Begitu pula sebaliknya, semakin rendah komunikasi pembujukan didalam media sosial dilakukan, maka semakin rendah pula gerakan sosial boleh diwujudkan.

Mberia & Makulu (2011) dalam kajian yang dilakukan menjelaskan bagaimana peranan komunikasi pembujukan untuk memberikan kesan terhadap para pelajar. Komunikasi pembujukan dilakukan untuk menyampaikan mesej-mesej yang berkaitan dengan HIV dan AIDS di Kenya. Daripada dapatan kajian menunjukkan bahawa komunikasi pembujukan secara tidak langsung memberikan kesan terhadap responden. Responden kajian menunjukkan adanya ketertarikan terhadap mesej-mesej yang disampaikan berkaitan dengan HIV dan AIDS. Pelletier & Sharp (2008) menambahkan bahawa komunikasi pembujukan merupakan salah satu jenis komunikasi untuk memotivasi seseorang dalam merubah perilakunya. Komunikasi pembujukan dibingkai didalam mesej-mesej yang ingin disampaikan untuk mendapatkan matlamat yang di inginkan.

Daripada hasil dapatan kajian di atas, maka boleh dirangka sesebuah model pada kajian untuk menunjukkan peranan media sosial sebagai ruang awam dalam membentuk gerakan sosial. Model ini boleh dilihat seperti pada gambarajah 1 berikut:



*P<0.01

Gambarajah 1: Model Kepenggunaan Media Sosial Pada Ruang Awam Dalam Gerakan Sosial

KESIMPULAN

Sebagia salah satu negara demokrasi yang besar, negara Indonesia sejatinya memerlukan adanya sesebuah media yang bebas dan juga tanpa adanya campur tangan daripada pihak kerajaan. Melalui media terbuka dan bebas ini, masyarakat mempunyai kuasa penuh untuk melakukan pelbagai aktiviti seperti melakukan perbincangan, perbualan, komunikasi, dan menjalin pelbagai hubungan sosial.

Lahirnya media sosial, tentunya menjadi salah satu kabar gembira terhadap dunia demokrasi. Media sosial menawarkan pelbagai keunggulan dalam melakukan pelbagai aktiviti sosial. Media sosial juga telah melahirkan ruang awam baharu ditengah masyarakat. Penggunaan media sosial sebagai ruang awam tentunya sesuai dengan sistem demokratik yang dianuti oleh negara Indonesia. Ruang awam di media sosial ini dijadikan sebagai salah satu alat untuk melakukan pelbagai perbincangan, perkongsian maklumat, mobilisasi orang ramai, berkomunikasi dengan orang ramai tentang aktiviti gerakan sosial. mesej-mesej tentang gerakan sosial akan lebih mudah untuk disebarkan kesemua pelajar.

Kajian ini telah melihat bagaimana media sosial dimanfaatkan sebagai ruang awam oleh kumpulan Badan Eksekutif Mahasiswa (BEM) di Peknabaru Riau, Indonesia. Daripada dapatan kajian menunjukkan adanya keterkaitan penggunaan media sosial dalam membentuk hubungan sosial. Dapatan kajian juga menunjukkan adanya hubungan yang signifikan diantara penggunaan komunikasi dalam talian dengan gerakan sosial. Dapatan kajian juga menunjukkan adanya hubungan yang signifikan diantara mobilisasi didalam media sosial dengan gerakan sosial, dan adanya hubungan yang signifikan diantara komunikasi pembujukan didalam media sosial dengan gerakan sosial.

Dengan demikian, terlihat bagaimana peranan media sosial ini dalam membentuk gerakan sosial. Media sosial menjadi salah satu medium yang penting dalam membentuk aktivitas gerakan sosial. Dapatan kajian juga menunjukkan bagaimana kebergantungan pelajar dalam kumpulan BEM dengan media sosial dalam melakukan komunikasi dengan pelajar lain, melakukan mobilisasi terhadap pelajar/ahli masyarakat lain, dan melakukan komunikasi pembujukan terhadap pelajar/ahli masyarakat yang lain.

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Anthropological Study of Ecotourism in the Indigenous Village of Peninsular Malaysia

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ABSTRACT

This study presents an anthropological view of ecotourism of which it covers many conceptual and theoretical issues in anthropology. The major themes found in the literature review and planning of an ecotourism village were the indigenous culture, local nature and environment, engagement of local indigenous people. Employing a qualitative research method, this study utilizes in-depth interviews and participant observations on five key informants and 15 local indigenous people. The study was carried out at the indigenous village of *Bukit Kepong* in Port Dickson, Peninsular Malaysia. Results of the study indicated that culture placed a major role in shaping the concept of ecotourism in an indigenous village. The material and non-material of the indigenous culture were manifested successfully in the presentation of the ecotourism package to the tourists that came to the village. The other important point of culture was in the preservation of the village's natural heritage while at the same time creating transformative experiences for the local communities as well as the tourists.

Keywords: anthropology, ecotourism, culture, nature, local community

INTRODUCTION

This study presents an anthropological view of ecotourism of which it covers many conceptual and theoretical issues in anthropology. The major themes found in the literature review and planning of an ecotourism village were the indigenous culture, local nature and environment, engagement of local indigenous people. The study of eco-tourism, which has been rapidly expanding as a social phenomenon, provides a new perspective for understanding concepts of nature in cultural anthropology. According to Kiper,¹ we can refer Nature, in both social and physical dimensions of the natural world. In the social dimensions, the effect of mass migrations or visit to a locality will affect both the societies of visitors and hosts. That is the societies from which the visitors originate and the societies that receive them. As a result, to study eco-tourism, we must consider both environment and cultural factors.

In another aspect, Ikeda² regards nature with a two-fold meaning, one that appear visually to us for our consumption as "physical nature." And another that dictate the behaviour of the tourists, in which the tourists must conform, known as "socially-processed nature." Thus, in the study of Eco-tourism that based on these two aspects, we could examine the cultural process in indigenous villages of Peninsular Malaysia, where again the Nature shall reign supreme and giving worth of living in the Nature.

As definitions of eco-tourism are numerous and confusing, this paper will attempt to give meaning to (1) eco-tour, (2) eco-tourists, and (3) eco-tourism respectively as follows:

(1) Eco-tour

An eco-tour is a visit to a locality for sight-seeing and normally participation in local cultural practice with an view of preservation of nature and environment.



(2) Eco-tourists

Eco-tourists are tourists who participate in an eco-tour, and partial to preservation of environment and sustainable resources.

(3) Eco-tourism

Eco-tourism is a new breed of tourism that places emphasis in seeing the nature and culture in its natural setting and the tourists are willing to suffer some discomfort and convenience in order to see the real thing for authenticity.

Nelson Graburn³ divides tourism into Culture Tourism and Nature Tourism, where Nature Tourism is further separated into Environmental Tourism and Ecological Tourism. In Environmental Tourism, tourists get to enjoy the “physical nature” of the environment setting without restrictions, tourists are free to go, take and destroy nature as he pleases like hunting trophies in the old Africa, but Ecological Tourism, while deriving from Environmental Tourism, detour to preserve the environment. It restricts the tourists to “socially processed nature”, where tourists can see and experience the nature without damaging the ecological setting, like a safari ride in which tourists are confined in a caged jeep to view animals in their natural setting.

METHODOLOGY - ECO-TOUR AND ECO-TOURISTS

In order to carry out an anthropological study of eco-tourism, the approach and research steps by van den Burghe⁴ is replicated. This is done by identifying the key persons involved in the eco-tourism, they are (1) tourists, (2) indigenous people or hosts of Nature, (3) middle persons that enable the tours to take place. The researcher shall describe these 3 factors composing eco-tourism in indigenous villages of Peninsular Malaysia; follow by examining the interactions between them.

ANALYSIS OF NATURE AS A CULTURAL CONSTRUCTED

It is mentioned by Daniel Boorstein's⁵ hypothesis that modern tourism has become a "pseudo-event" where aspects of Nature are culturally constructed for the Eco-tourists, whereas, Erving Goffman⁶ spoke of dramatization of daily events of Nature. In turn, Dean MacCannell⁷ rebuked on the contrary; even though social events are staged specifically for the Eco-tourists, the staging is due to necessity for tourism. For instance, staging a harvesting event instead of a real event and giving prominence to events that may be interesting to visitors like pipe blowing, etc.

Most importantly, the staging reflects the true practices rather than fake practices. In this aspect, they constitute “staged authenticity”.⁷ Nevertheless, a “staged authenticity” can only provide a glimpse of their life and Nature and never the full episodes of them; unless with prolong stay where a “passing by” tourists could ill afford and impractical.

CULTURAL PRODUCTION IN THE FOREST

Eco-tourists and ecologists are both involved in the cultural production by watching the physical nature. Eco-tourists watch the Nature by taking in the view, the length, width and depth of it; whereas ecologists are looking for the clues, meaning and synchronization of nature.

Before we explain the role of eco-tourists in the production of culture, it would be timely for prior review of meaning of “culture”. According to Raymond Williams,⁸ culture is a “particular way of life which expresses certain meanings and values, not only in art and learning, but also in institutions and ordinary behaviour”. Thus, if we wish to understand a culture, we should be looking for the meanings and values from all aspects of their way of life, be it from their speech, behaviour, individual role of each member of the society or the setting of a village.

Eco-tourists influenced and transformed culture by participating in eco-tours; where appreciation and keen interest to their way of life will give value and a sense of pride of those living in it. Both visitors and hosts would have enriched culture from the encounter.

SOCIAL CONSCIOUSNESS OF SUSTAINABILITY

Beside the enrichment of mutual culture of hosts and guests, eco-tourism has become a lifeline thrown to indigenous villages, it enable the practice of sustainable development (Brundtland report, "Our Common Future," for the United Nations World Commission on Environment and Development in 1987), where natural resources are conserved and preserved, yet at the same time bring development to indigenous villages. It allows modernization to come to them and at the same time, its people can showcase their unique way of life while their dignity as a people remains intact. In this manner, giving paces and spaces for the indigenous people of eventual integration to mainstream societies and its culture unpolluted or compromised.

CONCLUSION

To summarise, results of the study indicated that culture placed a major role in shaping the concept of ecotourism in an indigenous village. The material and non-material of the indigenous culture were manifested successfully in the presentation of the ecotourism package to the tourists that came to the village. The other important point of culture was in the preservation of the village’s natural heritage while at the same time creating transformative experiences for the local communities as well as the tourists.

In ecotourism, nature and culture form the main components, as being highlighted to most cultural anthropologists through the works of Levi-Strauss,⁹ suggests that man-made rules, such as marriage and cooking, transformed nature into relative and specific cultural forms.

ACKNOWLEDGEMENT

This study is funded by a research grant from the Malaysian Government under the Fundamental Research Grant Scheme (Project Code: FRGS/1/2015/SS04/UKM/02/1) and is supported by Universiti Kebangsaan Malaysia.

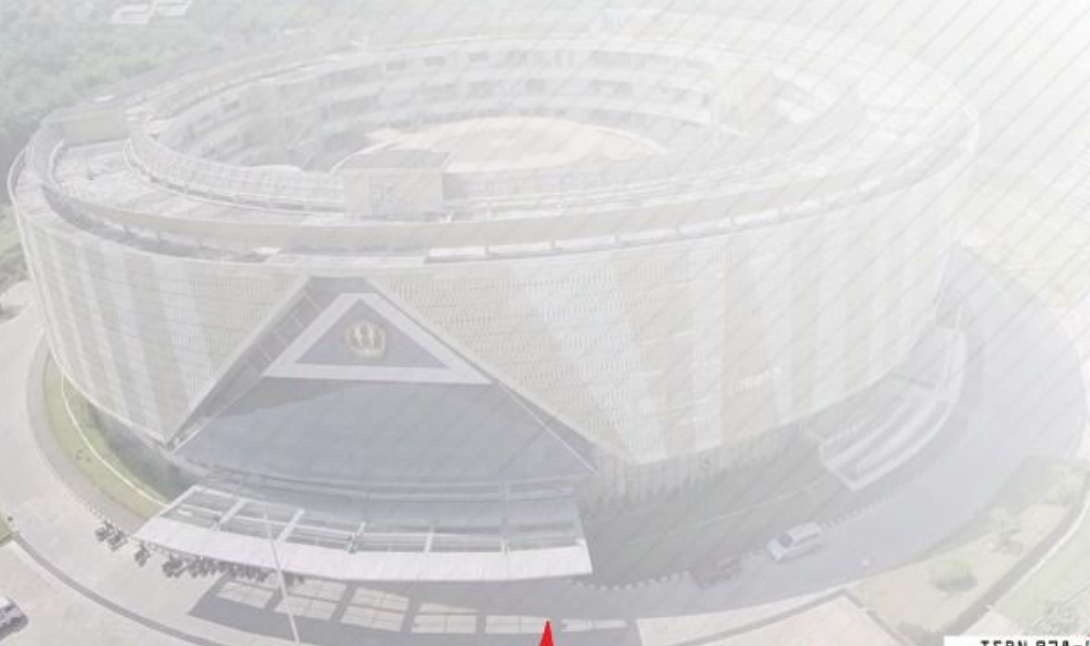
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ISBN 978-602-439-335-9



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