

Serat Tripama The Contribution of Mangkunegara IV Thought for Character Building to Achieve Spiritual Welfare

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PREFACE

Recent years have seen the rise on issues of well-being. Both academics and policy makers intend to investigate the topic for several reasons. First, well-being is seen as one of the most important goals in human life. Second, different cultures may have different perspectives in viewing well-being. It is inline with what Diener's arguments (Diener, 2009). He argued that one central issue in examining well-being is cultural differences. The several questions need to be addressed including: To what extent do cultures have an effect on well-being? Do people in different cultures have different conceptions of well-being? Are the determinants of well-being similar or distinct in different cultures? To address this important issue on well-being, it is important to study and examine wellbeing cross culturally as well-being tends to be different among cultures across the globe. Therefore, we hold a conference on cross cultural perspectives on well-being. The conference cover issues on cross-cultural issues on wellbeing. It dedicates to creating a stage for exchanging the latest research results and sharing the advanced research methods. The papers presented in the conference are compiled in this proceeding. It is expected that the papers which present the study on well-being could be disseminated to the public therefore it provides great benefits for wider community.

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**General Well-Being
(GWB)**

**CROSS CULTURAL IN POLITICAL INTEREST: CASE STUDIES OF THE
POLITICAL ACTORS INTERACTION IN THE EAST JAVA PROVINCE LOCAL
REGULATIONS FORMULATION**

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Abstract

Local or regional regulation formulation process in Indonesia was established by parliament by mutual consent of Governor or Mayor. The mechanism could result from the preparation of legislative initiatives that parliament and the executive initiative in this regard was the Governor or Mayor and executive officials. In the establishment of the regional regulation, an interaction of political actors who have values, culture, and ideology in accordance with the political parties which support him. The interaction between political actors both pros and cons are often based on their ideology, i.e liberal and socialist direction as occurs in the interaction between the executive and legislative bodies in other countries. But in Indonesia are generally not as extreme as it is, because Pancasila as the way of life of the Indonesian people that combine the best of western and eastern. Thus, in the context of the interaction between political actors in the formulation of regional regulation is not necessarily based on the same ideology, or also due to cultural similarities, but can also be due to other political interests. The method used in this paper is the method of direct observation and study of literature related to the formulation of regional regulation particularly in East Java Province. Thus it will be answered established whether a regional regulation in the process of interaction of political actors will be influenced by cultural, political, or other interests.

Keywords: *cross cultural, political interest, political actors interaction*

INTRODUCTION

Every public policy either in the form of laws, regulations provincial/district/city emerged based on the strategic issues that exist in society. Of course not all the issues arising in the community then created a discretion, but how the issue has a broad impact both on the degree of change in economic, social, educational, environmental, cultural and even in society. For example the Government Regulation No. 13 on 2015 concerning the Second Amendment to Government Regulation No. 19 on 2005 on National Education Standards which is a technical analysis of the Law No. 20 on 2003 on National Education System which regulates education standards nationwide so that the implementation of teaching and learning quality graduates produced in accordance with the competence of science to be taken.

Another policy that produced the area eg Regional Regulation of East Java Province No. 4 on 2011 on Corporate Social Responsibility, which in this policy will govern the pattern of relationships and social responsibility to be incurred by the company in the community around the area of the company, as well as to the general public that the context is in the East Java Province. From these two examples of public policy, it is known all the work done by the government - ie making public policy, is for the benefit of people's welfare.

In the realm of the science of public administration is one focus of study is public policy is defined as everything was done by the government, why they have done, and the results that make a life together appear to be different (Dye, 2012). In making a public policy course the government is not separated from the interaction between actors (both political actors, technocrats, bureaucrats, academics, community leaders, NGO's, and other stakeholders), where each has a foundation of different cultures.

THEORITICAL FRAMEWORK

Cross Cultural

A central issue in the study of well-being is cultural differences (Diener, 2009: 1). There are several question that we must answer it, about effect of cultures on well-being, different conceptions of well-being based on peoples culture. First of all we must take the definition of culture.

Culture referred to special intellectual or artistic endeavors or products, what today we might call "high culture" as opposed to "popular culture" (or "folkways" in an earlier usage) (Arnolds, 1867 in Spencer-Oatey, 2012). In another culture defined by Matsumoto is '... the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next.' As author defined culture based on latest meaning is the characteristics and knowledge of a particular group of people formed of ethnicity or a particular region, defined by everything from language, religion, cuisine, social habits, music and arts. Culture evolves within each society to characterize its people and to distinguish them from others. First, it captures how the members of the society live—for instance, how they feed, clothe, and shelter themselves. Second, it explains how members behave toward each other and with other groups. Third, it defines the beliefs and values of members and how they perceive the meaning of life.

Since culture may be defined as "the inherited values, concepts, and ways of living which are shared by people of the same social group, same region, or same ethnicity." Culture is not only have by one class; in fact each and every person has not only one culture because he or living with people in high heterogeneity, but cultures which causes the complexity of the term. Culture can be defined as "dynamic" in the sense that it changes over time, this change in culture might also lead to conflict.

Cross cultural can be defined as applies to something which covers more than one culture. In the context of policy formulation, cross-culture

becomes important. This occurs during the process of interaction between actors, where each actor brings their own cultural influencing the mindset of what is meant by the welfare of the objectives of public policy that will be generated. Where we all know each actor brings his own culture based on ethnicity, race, religion or region of origin. In addition to the culture of origin of each of the actors, they are also influenced by the culture in which they live and the foreign culture as the influence of globalization.

Public Policy Formulation

The initial process in a public policy is a policy formulation. It starts from the formulation of the problem, forecasting, and the recommendation is the method used before (ex ante) policy is adopted and implemented, whereas methods of monitoring and evaluation used after (ex post) the policy is adopted and implemented. Results of policy formulation is a draft policy to be implemented into future policy (policy decision). Thus, the process of policy formulation as well as decision-making, is to gather all the data and information that is important and relevant with regard to the policy. Important data and information needs to be something that relates to a particular policy issues, such as when the policy issues related to economic issues, certainly the data and information that matter is related to economy.

Described by Dunn (2003: 25) that the public policy making process is always preceded by a series of activities are interlocked and interconnected with one another. The process consists of drafting the policy agenda, policy formulation, policy adoption, implementation and evaluation or assessment of a public policy. The process illustrated by the visualization as follows:

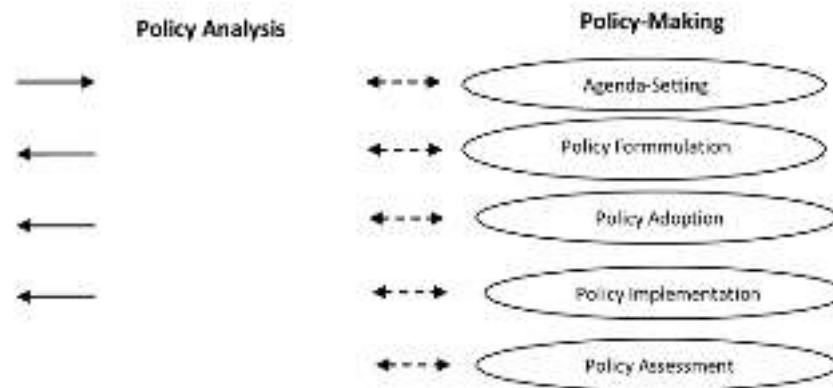


Figure 1 Stages of Policy Analysis and Policy Making Process

Source : Dunn, 2003: 25

Political Actors Interaction

In the discussion of public policy, actors have a very strategic position together with the institutional factors (institution) of the policy itself. Actors and institutional interaction is then determines the travel process and the strategy undertaken by the policy community in a broader sense. In principle, policy actors are those who are always on and are involved in every process of public policy analysis, both serves as a formulator or a pressure group that is always active and proactive in the interaction and interrelationships within the context of public policy analysis (Howlett and Ramesh in Madani, 2011: 36)

With attention and a wide range of approaches to understanding the various actors involved in the public policy process, then the concept and context of the actor is strongly associated with a wide and typology policies to be analyzed. In the perspective of the formulation of public policy issues, the actors involved in outline can be divided into two major groups: group in bureaucratic organization (the official policy makers) and the other is a group outside the bureaucracy (un-official policy makers). In view Winarno that the groups involved in the public policy process is formal groups and

non-formal groups. Formal groups are as follows (Winarno, 2008:123-127): a). Administrative bodies (government agencies); b). President (executive); c). The judiciary; and d). The legislative body. Meanwhile non-formal group may consist of: a). Interest groups, such as labor groups and corporate groups; b). Groups of political parties; and c). Individual citizens.

The large group then if analyzed in more detail the development policy actors are often involved in the negotiation process and internal policy-making bureaucracy can be: (1) Those who have certain powers (authoritative); (2) They are classified as participants or actors not authorized. The first one is relevant to the concept that always involves three important elements in it that the legislative, executive, and judicial. While the second group are those who seriously are often involved beyond the group either directly support or reject the results of the existing policy. As the interests of a political party actors, actor experts and scholars or entrepreneurs and intellectuals there.

At each phase of formulation of policy matters as described earlier, then it can be understood that the stages are covered by conflict conditions among the various groups involved and active in the process. This group usually referred to as interest groups in the policy process. There are three models that can be used to analyze the scope of interest groups on issues related to policies, namely (1). Interests (self-interest), or if the individual interests of individual policy makers; (2). Interests of the organization (organization interest), the collective interests or the interests of policy-makers through the organization's members; and (3). Extra interest of the organization, namely the wider interests of the environmental policy or the interests of policy-makers as citizens.

The concept of interaction was originally used to analyze the dynamics of the group process. As performed by Homans (1950) in presenting a framework of simple yet quite extensive and includes group life. Essential elements of the framework is the activities, feelings, interactions, and rules.

Within the framework of the simple group, Homans just want to present evidence that the elements are variables that mutually affect. According to Homans, the core of the group is the interaction process.

Thought that was simple then receive a response from some social scientists, including Kurt Lewin who introduced the theory of group dynamics. Within this theory, developed concepts such as valence, vector, cohesive, field power and strength of the group, and some of the symbols that can be used to examine and change the dynamics of the group.

The researchers then used the analysis of the interaction process developed by Robert F. Bales in 1950 to study group dynamics that occur. The starting point of the analysis of this interaction process is problem-solving. Furthermore, Bales considers the interaction process as an ongoing flow of action, symbols, reactions, body movement, gesture, and others. To analyze the types of differentiation of interaction between members of the group, Bales formulate four dimensions group. The dimensions of it are different degrees of: a). Access to resources; b). Control over people; c). Position in the scale of stratification based on prestige; and d). Solidarity or identification of the group as a whole thoroughly.

Interactions that occur generally in the form of cooperation (cooperation), and even disputes or controversies (competition). Gillin and Gillin in Soekanto (2006: 64), stating the classification of social processes that arise as a result of the social interaction that is:

- a) Associative interaction process is divided into forms: a). Cooperation; b). Accommodation, which is divided into coercion, compromise, arbitration, mediation, concilitation, toleration, stalemate, adjudication; c). Assimilation.
- b) While the process of interaction dissociative divided into forms: a). Competition; b). Controversy; c). Disagreement, dispute (conflict).

RESEARCH METHOD

This research use literature study as a methods to describe about the topics that is Cross Cultural in Political Interest : Case Studies of The Political Actors Interaction in the East Java Province Local Regulations Formulation. Literature study was data collection techniques in the study conducted a review of the books, literatures, records, and reports that had to do with the problem being solved (Nazir, 1990: 112). Library of conducting research studies by studying and reading the literature that has to do with the problems that the object study. In addition, researchers also used the method of observation in the activities of the plenary session held at the East Java Provincial Parliament as the process of formulating regulations in the area of East Java Province. The interaction between actors can be seen clearly, where they represent the people's interests, the interests of the party or individual interests. In this paper, the researchers took a case study formulation East Java Provincial Regulation No. 4 of 2011 on Corporate Social Responsibility.

DISCUSSION AND ANALYSIS

The process of interaction between local government institutions and community organizers, as well as the interaction between local governments and legislators on policy formulation process of local government can be seen in the image below:



Figure 2 Planning Local Government Policy

Source : Nurchulis, 2005

The process of setting government policies as mentioned Wibawa (1994: 27), is a political process in determining the priority choices and allocating resources based on the various alternatives from the various groups, which is ultimately determined by the authority or local government authority interacting with East Java Provincial Parliament.

Thus in this case the interaction between local governments and legislators is a form of authority or power possessed by local governments and legislators. Interaction of power is described by Stone in Madani (2011: 54), that there are three patterns of power: first, the power can occur in personal and group interaction. Second, the use of power is not only about the intentions or objectives but also to the situational. Third, the interaction of power is a manifestation of systemic power that shape the types of interactions power.

The legislative drafting procedure is a series of drafting local regulations since the planning up to its adoption. The process of formation of regional regulation consists of three stages, that is:

- a) The preparation process for the draft of regional regulation which is the process of drafting and design in the parliament or in the local government (in this case the draft initiative proposal). This process included the preparation of the manuscript initiative (draft initiatives), the academic paper (academic draft) and the text of the draft law (legal draft).
- b) The process of getting approval, which is a discussion in Parliament.
- c) The ratification process by the Regional Head and enactment by the Regional Secretary.

Policy formulation in the form of Regional Regulation on Corporate Social Responsibility (CSR) in East Java Province using the model group. The interaction between groups is a political reality. Individuals who have the same interests bind either formally or informally into interest groups to propose or even impose the interests of the government.

In the formulation of the Provincial Regulation on Corporate Social Responsibility (CSR) interaction between actors is identified as a type of non-decisional making, local governments and legislators each other using either the authority or the resources at his disposal to influence policy, both regarding the substance and the context surrounding, among others opinions public, issue interest groups/of external support or oppose and drafting process. The interaction between local governments and legislators of this type involves a third group or the group of external business/enterprise, as well as experts and academics working in the field of CSR. Parliament indirectly affect the government in issuing the Provincial Regulation on CSR, where the Regulation is an initiative of the Parliament of East Java Province.

This interaction takes place within the framework of co-option associative process through which it receives these demands to maintain stability in East Java province. For local government, this form can expedite the implementation of the local government, especially the CSR program can be utilized for community empowerment, handling social welfare issues, and enhancement of the environment so as to alleviate the budget, while parliament can improve the support or political legitimacy, both among employers or sectors of industry, as well as in the community.

Here interpreted as an interest group, a group that has the same attitude that filed claims against other groups in society, and the group will have political significance if they filed a lawsuit against a government agency. Interest groups increasingly are very important in the process and political activities. And politics should it is a struggle between groups to influence public policy.

In policy formulation Provincial Regulation on Corporate Social Responsibility, it can be identified on the formal and non-formal groups, formal groups are as follows:

1. The administrative entities or agencies East Java Provincial Government:
Provincial Secretariat Legal Bureau East Java Regional Development

Planning Agency, the Regional Secretariat of the Economic Bureau of East Java Province, Bureau of Public Welfare Secretariat of the East Java Province, the Department of Manpower, Transmigration and Population East Java Province.

2. The Governor of East Java as the Regional Head.
3. The legislative body: the Commission E (Welfare) as discussant commission draft regulation on Corporate Social Responsibility (CSR) in East Java, and each faction in the East Java Provincial Parliament.

While included in the non-formal groups can be defined as follows:

1. Group of Companies: a group of companies are including business associations and entrepreneurs in East Java Province, including the state, enterprises, and private enterprises.
2. NGO's: in policy formulation regional regulation on CSR, also involves several NGO's that are concerned about CSR programs, both oriented to the development and empowerment, as well as oriented environment.
3. Academics: Local Regulation in policy formulation on CSR, academics involved in making academic paper and in the plenary session, so that the input in the formulation of this law becomes valid with theoretically approach.

Any suggestions and input from each of the interest groups is seen in the series of the process when the trial/plenary session. But more prominent is the debate of each faction in parliament, as each political party has a vision different missions. But in Provincial Regulation on Corporate Social Responsibility, has accommodated every interest for the welfare of the people of East Java.

The interaction between political actors that occur in the process of formulation of local regulation is also not free from cross-cultural influences of each actor. They have an ethnic background, race, religion, or gender different, it indicates that there is a difference in this culture had a positive effect, namely (Singh, 2013: 45-46):

- a. Improved morale: One benefit of a diverse workplace culture not as routinely discussed is improved morale. In this context, the differences existing in the political actors is not even a debilitating factor, but rather mutually reinforcing. Because the spirit brought by the Provincial Regulation on CSR were East Java as a pioneer absence of regulations governing the pattern of industrial relations between the company and the surrounding environment.
- b. Broader perspectives: An advantage that is more often pointed out about a diverse workplace is broader perspectives and deeper ideas. With the blend of different cultures, create a viewing angle in discussing the issue of CSR is also more diverse. For example there is a political actor whose background socialist ideology, for example, over how to fight for the public to get the right most out of their CSR. While the actor who had a background liberals would prefer how CSR is still being done by the company but the company should also continue to benefit earnings by utilizing CSR as one of the sponsorship activities. So with a variety of viewing angles allows regulation of this area have a balance.
- c. Global impact: formulation of local regulations on CSR also meant that companies in East Java province to meet international standards such as ISO 26000 CSR. So the idea of the importance of social responsibility is one example of cross-cultural thinking.
- d. Community relationships: As communities become more diverse, it is important that organizations become diverse as well, for both functional and psychological reasons. Indonesia's diverse cultural diversity will not complicate the patterns of interaction among political actors - and communication anywhere as well, as this will be united by Bahasa Indonesia as the national language. Precisely with the cross-cultural, will strengthen the unity itself.

Beside from the local culture in which political actors came, the political culture also influences the pattern of interaction between actors in the

process of policy formulation. Where political parties co-opted into a common ideology, such as political parties nationalist-liberal, nationalist-socialist, religious, or even co-opted because of certain interests. It is reasonable in each political party stronghold may vary. If on the political map in the Indonesia's House of Representatives there are Koalisi Indonesia Hebat dan Koalisi Merah Putih, not necessarily in the others area is also divided into two camps.

The political culture is a manifestation of political values embraced by the community, nation, or a state which is believed as a guideline in carrying out political activities of state. According to Larry Diamond beliefs, attitudes, values, ideas, sentiments, and evaluation of a community of their country's political system and the role of each individual in the system.

CONCLUSION

The interaction between political actors in the process of policy formulation is influenced by the culture of individuals (ethnicity, race, ethnicity, religion, gender, etc.) and political culture that reflects the ideology they profess. Cross-cultural influences this would not have a negative impact on the interaction between political actors in the process of policy formulation, but it had a positive effect. This is due to: 1). The existence of Pancasila and nationalism as a unifier between political actors; 2). Gotong royong culture, where even though people living in the heterogeneity, but can come together to solve problems together, for example in East Java Provincial Regulation No. 4 of 2011 on Corporate Social Responsibility may be a link with the company's social environment and improve people's welfare.

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**LEADERSHIP STYLE OF THE VILLAGE HEAD IN THE DEVELOPMENT
PROGRAM TO IMPROVE SOCIETY WELFARE**

**(CASE STUDY: THE VILLAGE OF WISMAKERTA DISTRICT OF SIDEMEN IN
KARANGASEM REGENCY)**

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Abstract

Basically, the leadership style of the head of the village is a role model that should be implemented for the sake of the community development, particularly to eliminate the poverty in the village of Wismakerta, Sidemen district of Karangasem regency. Leadership has become a role model in the society to direct the employees and affect workers in order to achieve quality of service to the community in the village of Wismakerta to become more advanced. Therefore, this study entitled Improvement of Human Resources in the Village office will reflect better services for the welfare improvement of the poor. Study method used in this research is a qualitative approach that is both descriptive by using a case study design. The result of this research is the village chief who actively implements a program by making data in the administrative office of the Village Wismakerta with the website directly will make the administration of the village more transparent and accountable where everything can be obtained quickly and accurately which makes the Village Wismakerta into the village of Superior and forward on building the village. However, the service is not yet autonomous due to lack of infrastructure and human resource capabilities, as well as technical capabilities of the staff in the village office.

Key words: The development program, Village society welfare, Worker, The Economic Growth

INTRODUCTION

Leadership in the village enviable by the community, for the realization of the construction of the village, shared interests and the realization of welfare society in the village. Rural Development covers all areas including welfare and education, economic growth and development, and administrative facilities of its workforce in the government in the village. This is all supported by an integrated society by developing a culture of mutual cooperation.

Administration at the village government is synonymous with recording of data and information on all government activities in the village in terms of the tasks and powers, which organizes the affairs of the village government. In (Rosmaia and Isril) the village officer on handling village administration needs to record all data and information on the register books or models according to the affairs and interests. All recording data activity for information concerning resident and mutation resident needed to use to determine the resident coming in and moving out of the village.

In the Suluh Bali (2015) ,Amlapura is one area known to be a wealth of natural charm and local culture contained in Karangasem regency where Sidemen is well known as tourist area. Sidemen tourist area can be reached by two general lane that Klungkung lane to Besakih which will pass through the highway akah north towards Tangkup to Sangkan Mountains towards Muncan. The second lane which can be passed through to the Pakseballi Klungkung and Sidemen who takes the path of noble intersection turn right heading north. When you entering this area your eyes will be spoiled with beautiful scenery surrounded by a vast expanse of rice fields and green mountains with the background of Mount Agung. The air is so cool with quite beautiful rural atmosphere given its own color to the existence of this tourist area.

In Marzali (2005: 92), the theory by Arthur Lewis, who is seen as the first economist who take the social and cultural dimensions of economic

development seriously. In his book *The Theory of Economic Growth* (1955), Arthur Lewis connecting psycho cultural factors that encourage the emergence of entrepreneurs with the problem in social and political environment which is fertile for economic growth. For Arthur Lewis, economic growth is affected by attitudes toward work, the number of children and possession, the new discoveries, strangers, search in life experiences, and many others. All these behaviors multiply in the small rivers that flow in the human mind to form a powerful force for the economy psycho cultural.

With the advancement of information technology in the era of globalization, it is very important for economic growth for the Rural Development to emergence the attitude of the performance leadership to promote the welfare of the people in the village and employment, the authors wanted to lift the title of " **LEADERSHIP STYLE OF THE VILLAGE HEAD IN THE DEVELOPMENT PROGRAM TO IMPROVE SOCIETY WELFARE**".

RESEARCH METHODS

This research is using qualitative methods, which is descriptions and use a case study design . The theoretical basis used as the focus of research and theoretical basis is also helpful to provide an overview of the background research and as a discussion of research results. From observations of literature to draw conclusions about the Leadership style of the village head in the development program to improve society welfare.

OVERVIEW VILLAGE WISMAKERTA

Indonesia is famous for its natural resources which are lush and beautiful. The agrarian areas in the district of Sidemen is already advanced because society does have the skill of weaving fabric endek sidemen bali which is often used by civil servants in provincial government of Bali. (Wirawan Yade, blogspot 2015) Sidemen Natural beauty does not seem to

escape from the target of investors, entrepreneurs and property broker to open a tourism business services in Sidemen. Regional Investment Coordinating Board (BKPM) Bali released data that the rate of capital investment in Bali - year period from 2010 to 2013 even reached Rp . 5.8 (five point eight trillion), with a balance of almost 98 % of the capital investment in the tourism sector including hospitality and villas.

An overview of this village *wismakerta*, a new village carved out of the village guesthouse handfuls. The village is to be named *Wisma Kerta*, from personage that encourage the expansion of this village from the village of *Induk Tangkup* began in 2003. Expectations of the thinker is how villages that formed later able to provide acceleration services to the community and the quality service to the community is increasing as well. Their expectations, so that the village is formed as a house that is capable of providing welfare, tranquility and peace, so that eventually they thought village name *WISMA KERTA*. *WISMA* as home, *KERTA* as peaceful. The village can be up to bloom from the village of *Induk Tangkup*, because most public figures *Dusun Wangsean* and *Klungah* assume the quality of service to the community which has not been maximized, and the cake sluggish construction were deemed discriminatory. The focus of development is considered by some community leaders and *Klungah Wangsean* more pro *Tangkup Dusun Anyar*. Proliferation began in 2003 escorted by several characters. Budget after administration process runs financed by the district budget. While the initial budget to propose derived from *LKMD* operational at the time. Then when the division has been declared invalid, then the village *Kerta Preparation Pensions* funded by the Regional Government. of *Karangasem* regency. Construction of the Village office building with nongovernmental *Wangsean Village* and *Klungah Village*.

Wismakerta districts *Sidemen* village is adjacent to *Tukad Unda* rafting sport "*Sobek*". The problems of the village *Wismakerta* are consist of dominant male officer and administrative systems design which is still

offline. The village is noted still have poor household as much as 91. Most residents in Wismakerta village embrace Hinduism. Then the village chief performance required active communication between people within village. Communication is required in leadership style that is reliable in realizing the construction of the village for the sake of welfare of the people in the village wismakerta district of Sidemen.

Village Head wismakerta still plays an important role in maintaining the local traditional culture, by emphasis on local community rather than general interest. The existing workforce at the village head's office are not familiar with the online website. Using the administration system that is still traditional, it is necessary to simulate the new administration system to make it easier for them to track information accurately.

LEADERSHIP STYLE

There is Leadership Style in order to build communication within an organization, where to set the leadership styles needed a mutual interests between members of the organization, mutual trust, and mutual respect. As for some of the styles of leadership can be seen as following in (Pasolong, 2007: 120)

1. Autocratic style, which is an authoritarian leadership style can also be called a storyteller. Indeed, leaders have an attitude of autocratic leadership style is not owned by a village chief wismakerta Karangasem district, because the village chief could still accommodate and accept public criticism, suggestions and opinions for the sake of public interest. As well as the village head wismakerta more in the public interest rather than private interests.
2. Democratic style, that style of leadership that is also known as participative style. This style assumes that members of the organization that takes precedence in decision-making will be more likely to have much

greater commitment to the goals of the organization. So here's the perceived attitude of the village heads Wismakerta .

3. Laissez Fair Style is a free rein leadership style. This approach does not mean the absence of leadership at all. This style assumes that a task is presented in the form of a group that usually determine their own techniques in order to achieve organizational goals. Wismakerta village leadership style has laissez fair styling in presenting the task in terms of both administration and project activities in the field. In terms of data collection head village Wismakerta hand over task to groups form and do counseling Subak in Bali

Some innovations that had done during his tenure as head of the village are:

1. Internal consolidation in the village office with all villager.
2. Eliminating the levy from the community when they want to taking care their administrative matter with village officer.
3. Promoting government activities regarding with health care and the administration of residence by making announcement in several strategic locations and also announced a long through speakers.
4. Guardrail apply for installation of signs and street lighting to the Transportation Department and Fire Karangasem and Request additional electricity networks in krosok, Bukit Buluh, Wangsean, Klungah to East Bali Area Head of PLN Rayon Karangasem .
5. Applying for road improvements to the Department of Public Works Karangasem regency.
6. Apply for Assistance Water Tank Roving during the dry season to serve the water needs of the community Bukit Banjar Dinas Wangsean Buluh

ADMINISTRATION OF VILLAGE GOVERNMENT FOR THE WELFARE OF RURAL COMMUNITIES

Electronic data processing is a set of activities for the provision of information by using a computer that includes the collection, processing,

storage, and monitoring of processed products. As has been said above the data processing is the amount of information that meets the requirements of completeness, currency, reliability, and more accountable so that it can be used as a tool to support the decision making process.

In today's era of increasingly advanced technology, which at the current world increasingly sophisticated technology in the information system is no longer using traditional way, the administration in an organization both large and small companies and governments have used sophisticated technology systems for their administration.

Rural Development is conceptually implies a process in which the efforts of the communities integrated with the efforts of the government . The aim is to improve the social, economic and cultural. Thus, in the context of rural development , there are at least two stakeholders whose role utamadan parallel (equal) that the government and society (Korten , 1988: 378)

IMPLEMENTATION OF THE NEW PUBLIC SERVICE IN LEADERSHIP

The provision of services to the community is a function that must be carried government in order to bring prosperity, as a measure of the implementation of good governance (good governance). The quality of public service delivery (public) in the areas still need to be upgraded to a better direction. Many things that cause not optimal service delivery, such as the limited service facilities, the behavior of officers who are not yet serving, no clear time and cost required to get the Public Service, as well as the length of procedures to go through to complete a kind of public service .

Therefore, the region is expected to continue to have the initiative in the improvement of services. Regional initiatives in improving public services must be in accordance with the needs and satisfaction of the people. Communities have the right to provide input, corrections and improvements to the service. This is called public management today (new public management) which is characterized by the powers that are in service

representatives and customers; emphasis on service "heartfelt" and recast the vision and mission of service.

Furthermore, the concept was developed into a public service today (new public service) which has the characteristics that society deems as shareholders (stakeholders), so the service is more emphasis on quality as a result of negotiations the interests of society and the Government. The role of government is at the same waiter intermediary interests of some groups of people. With other kata, the position of the government as public service providers changed from "served" to "serve".

Improvement of local public services to do with innovation management at the level that directly deal with the public. Optimizing the role of districts in the ministry is a response to the importance of access and quality. Denhardt & Denhardt (in Puspitosari, 2010: 60) highlights some important principles of New Public Service. Those principles include:

1. Serve citizens and customers. This principle considers what the public interest is the result of a dialogue, not just the aggregation of individual interests. Public officials are not only responds to public needs as a customer, but rather to focus on building relationships of trust and collaboration with citizens, including networking perception of service users. At the level of village government for the time being still plan to realize it.
2. Seek public interest, public administrators must contribute in developing the idea of the public interest. The goal is not just to find a solution quickly based on individual choice, but rather the creation of shared interest and responsibility that the interests of the public rather than in private. Due to the management of funds in the village of the process name of transparency, accountability, participative democracy reflection because the process for conducting through deliberation, attended by representatives of society. Act 28 of 2010 to do with taxes and levies is the authority of local governments .

3. Citizenship over entrepreneurship, this principle priority to better appreciate Citizen rather than entrepreneurship. The public interest is better if it is shown by the commitment of public officials in making a meaningful contribution rather than the expertise of officials in developing themselves. In carrying out a ministry of the village office has created a fair and accountable steward for the villagers, do not distinguish between ordinary people and businessmen.
4. Think Strategically, act democratically. Public policies and programs are addressing the needs of the public and effectively achieved through a collaborative effort. Village party competent to formulate a policy, based on the rules.
5. Recognize that accountability not simple, in this perspective, public servants must comply with the legislation, societal values, political norms, professional standards, and the interests of the Citizen. Village Head Wismakerta have been trying to provide the best service to the community by trying to carry out services according to the rules applicable laws and in accordance with the principles in the administration of public services.

CONCLUSION

The Village's officer is a public service servant that needs a dynamic office system in order to create welfare in community. Administration training is needed in order to facilitate the performance of the leader of the village. Leadership style owned by the village head Wismakerta are democratic leadership style and laissez fair style. Chief Wismakerta still plays an important role in the local traditional culture, mutual cooperation is more prominent. The existing workforce at the village head's office are not familiar with the online web site and still use the traditional Administration System which make it still need to be introduce to the new administration system in order to facilitate employees to accurately track information.

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INSTITUTIONAL DEVELOPMENT OF OSING TOURISM AREA TO FACE GLOBALIZATION

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Abstract

This research resulted in the development of institutional policies Osing tourism based on Governance Democratic to face of globalization which is done through the identification phase of the tourism potential, readiness tourism, infrastructure conditions and institutional as the carrying capacity of tourism development Osing. The method used is descriptive qualitative with data collection techniques through observation, in-depth interviews, focus group discussions (FGD) were analyzed in an interactive model of Miles Huberman. The study states that Banyuwangi has a unique culture and have the potential attraction for tourists namely Osing tribal culture. Osing culture spread in some areas, but still strong in keeping the tradition of Osing is Kemiren Village Glagah District of Banyuwangi Regency and in 1995 Kemiren Village designated as an Osing tourist destination. Kemiren village as an Osing tourist resort has a lot of potential and uniqueness of both the arts and culture community of Osing tradition, where is located very strategic to become the potential resource in the era of globalization. In the Osing tourist development already institutionally managed, but not running optimally, due to the limited ability of management of tourism promotion and cooperation as a result of miss-communication between the various parties and unhealthy competition among actors. The role of government is still a dominant actor, involvement of stakeholders, especially the people still lacking, so constructed aware group travel, trained and educated to form a competent human resources. To face the globalization in order to Osing tourism to survive and thrive then through indigenous stakeholders, artists, community leaders and government institutions formed by Decree of the Head Village Kemiren No. 188/02 / KEP / 429.503.02 / 2015 on the Establishment of Board Institute of Indigenous "Using". Kemiren Village, District Glagah Banyuwangi Regency in 2015-2018 issued on May 23, 2015 for Osing tourism development that can lift Banyuwangi into international arena.

Keywords: *institutional, development of tourism, globalization, Osing culture.*

INTRODUCTION

Banyuwangi is located in East Java Province in a geographically next to Bali as a center of international tourism has a great opportunity in the development of the tourism sector especially nature tourism and culture are increasingly valuable in the national scene in the tourism sector. Tourism in Banyuwangi Regency entitled *The Sunrise of Java*. This tourism got award- winning *Travel Club Tourism Award (TCTA) 2012*, as a City/Regency that had a high commitment to realize tourism development governance quality and awarded *The Most Improved*, as the consistent regency has been developing the tourism sector (Tribunnews.com, 25 Sept 2012).

One of the products was seeded in Banyuwangi Regency with a value of an attraction for tourists, namely the culture of the Osing tribe. The Osing culture as primary products of tourist destination because it has different characteristics than the other tribe in East Java. The Osing culture has undergone changes and developments up to traveler needs because it has been packaged in a modern package tour involving stakeholder and based on needs considerations both in economic, social or cultural. But from the Government's policy is still dominant and a hit involving publics and indigenous institutions.

Osing tourist destinations have had a special identity with many standing Osing tourism place, culinary, souvenirs nor dance and language. It shows that the culture of Osing can move after the dynamics of globalization because up to identification of the potential of tourism, tourism's readiness, the condition of infrastructure and his institutional as power support the development of the tourist area of Osing was completed despite a slight leftism mysticism which are already irrelevant.

In tourism management, Osing tourism required institutional clarity and stakeholders involved are related to tourism resources so that the form of institutional come to light and their interaction's pattern and does not

occur overlap and synergy in a system of tourism. Institutional development of tourism depends on the efforts and the cooperation of the Government together with stakeholders in the tourism sector in a institute. For the face of era of globalization, then need to set the institutional development policy model of Osing tourism based on *Democratic Governance* in Banyuwangi Regency that is capable of updating the principles of sustainable tourism as stated in *Pacific Ministers Conference on Tourism and Environment* in Maldivest in 1997 that includes a local welfare, job creation, conservation of natural resources, maintenance and improvement the quality of life, equity interand intergenerational in the distribution of welfare (Director General of tourism, 2004). Tourism must be impacting profitability towards the social sector, culture, education and the economy (Pitana, 2005; Desbiolles 2006). The tourism sector will provide simultaneous impact (Sugiharto, 2006) and requires a lot of handling to deliver the value of attractiveness for tourists (Janianton Damanik and Helmut Weber, f. 2006:11). In institutional need of precisely policy, Biederman (2007) suggests that the principles of tourism policy are an improvement of the progress of the country or territory and the lives of its citizens. The policy became a manual in tourism development in a institute as stated in The Decision of The Kemiren's village head No.188/02/KRP/429.503.02/2015 about the determination of Indigenous Institutions Sysop "Osing". Kemiren village, Glagahsub-district Banyuwangi Regency in 2015-2018 which defined in May 23, 2015, that each stakeholder will do bit up to role and his responsibilities. The society as owner and performer art and culture, a privately run marketing, a provider of package tour and his facility meanwhile are the Government provides its infrastructure. Without The Government will be impossible available basic infrastructure for the development of their tourism get started from physical infrastructure to the institutional (Elliott, 1997:5-56). The Tourism resource management in a public sector democratically can be achieved, especially if the following points can released (Elliott, 1997:4 0-44). First, the strategic

role of stakeholder is clearly defined and executed consistently i.e. who is doing what and with the consequences of how. Second, there are rules of the game are clear, binding, fair and square that any tourism resource should be reviewed at any time if the result is harm to either party. Third, the tourism resources in a transparent and accountable managed. Tourism system has four basic elements mutually related i.e demand, supply or met the need, market and institutional who role to both facilities, and performer/actor who moves the third element before (Damanik and Weber). Institutional by Scott (2001) also takes into account how institutions behave and work.

If maintained, was built, and put to good use, Osing cultural products can give useful contribution to both regional development as well as national development. To the fore Osing cultural in the face of globalization required a strong institutional and able to manage a competitive policy so Osing better has known internationally and is able to attract foreign tourists. The institutional describes the institution provides provisions to do activities and provide resources in realizing the regularity and order and describe the process. The institutional approach to the development of tourism is directed at the behavior based on the condition of tourism in order to run continuously, to adapt the institutions in advanced, innovative and creative based on their provisions. Through institutional be beginning to understand and manage tourism becomes more democratic, that view of the many interests and protection so that change and progress are very dependent on the whims of the subsystems that exist in the Organization and global.

Institutional in tourism development is becoming very important due to the value and legitimacy in the development of tourism can run according to the agreement and democratic rule. If the institutional woken up in development of tourism then most will not occur collisions avoidance by various parties and relations; the avoidance between implementer orgware and made a positive response to the development and regulation of the levels of the offender, the society or the bureaucracy. Osing Institutional has indeed

been there but have not run as expected, still face constraints of human resources, infrastructure, capital and management of tourism, making it difficult to develop, coordination and cooperation has not yet woken up in good. Therefore, it needs to be done the efforts so that to keep of institutional existence and it can continue to grow: there needs to be the implementing organ which involves citizens who always keep the interaction and behavior based on the rules of the game as set out in the regulations and mechanism in the institutional of tourism development.

Through institutional all parties could potentially play a role up to position, move according to his will and rule, and can adjust to the internal and external environment. Because the Organization would exist if it is able to adapt to the environment development that continues to go well because a compulsion or because of awareness due to regulations or the actors change. Moreover, the tourism sector which depends very much on the good nature of environmental, social, political and others becomes very important to note so that the environment always support the tourism development that are managed institutionalize. Thus, the management of tourism is becoming more organized without running its own starting from the lower to the upper level they will have a positive impact on the development of tourism. As mentioned by Scott (2001) that the stakeholders is groups which offer support to an organization, even are vital in realizing the existence of the life of an organization that is seen both in normative and strategic. Institutional development of tourism became basis how tourism evolved in an increasingly large structure, stakeholders became increasingly powerful and able to have a real benefit for the life of the public. To know the institutional development area of Osing in Banyuwangi Regency, this research it's important to do.

RESEARCH METHODS

The study was qualitative descriptive, i.e. a type of study done carefully against a particular social phenomenon (Singarimbun and Effendi, 1989). Researchers are trying to develop the concept and gather facts without testing the hypothesis. The approach used is a case study, i.e. the institutional development of Osing tourism the most effective, akselaratif and based on *Democratic Governance* to do in an effort to develop Osing tourism in Banyuwangi Regency. The research located in Banyuwangi Regency with the object of research is the Osing tourist area because in Banyuwangi Regency since in most communities of the liquid and the longest inhabited in the region of Banyuwangi. The unit of analysis is the customary institution and an individual i.e. the stakeholders are involved in the process of the development of the Osing tourist area.

The method of data collection using the observation's techniques, documentation, interviews, guidelines questions and literature study as well as FGD. Then it happened performed data assessment by gave attention to validity, objectivity reliability, by way of data categorized with recording system, triangulation i.e. data investigation crosscheckly by confirmation so that the data retrieved complete and unbiased.

Interactive data analysis (miles and Huberman in Sugiyono, 2014) and the intellectual understanding of the event on the basis of the experience of empirical data, facts and information gathered and simplified in the form of tables/category/diagram. The last stage is a process of drawing a conclusion about the result of data interpretation and the data analysis of research. In the analysis will discuss about the institutional development of Osing tourism based on the characteristics potential contained on research site based on factors that effect applies a tour potential and tourism sector supporting infrastructure Research Interest. As for the depiction the existing condition required the analysis of demand and supply.

The Results of Research and Discussion: Institutional Development of Osing Tourism to Face of Globalization

Osing tribes or also known as "Wong Blambangan" began since the end of the reign of Majapahit about 1478 M. Word of "Blambang" applies a rough swamp grass or forest swamps at the time. (Pitoyo, 1991). In its development thus making a place that can be used as interesting attractions and unique culture. Segmentation on the availability of tourism and Osing culture can be seen as follows:

Table 1: Tourist market segmentation Matrix

| The Name of The Tourism Objects | Segmen of Tourists |
|-----------------------------------|---|
| Anjungan Wisata Osing | <i>Segmen modern materialistic, Segmen tradisional Materialistics</i> |
| Sanggar Genjah Arum | <i>Segmen Modern Idealls</i> |
| Sanggar Barong tresno Budoyo | <i>Segmen tradisional idealist</i> |
| Sanggar Barong Lancing Sapu Jagat | <i>Segmen tradisional idealist</i> |



some sort of foods such as pecel pitik, nasi tempong, soto rawon and gandrung dolls, blacksmiths, batik osing, and another. In institutional management Osing cultures has grown well in addition to enabling Osing indigenous institutions also involve communities through the village-owned enterprises (BUMDes), the Government of the village and the local government in the preservation and development of Osing culture.

The policy of tourism development that Banyuwangi Government does is in line with R.I.P.D., RT/RW, as well as the basis of RPJMD Banyuwangi

Regency, then the concept of the development of Banyuwangi Regional Tourism Master Plan (R.I.P.D.) is Ecotourism, while. The strategy that's applied is:

1. Establish the main framework of existing tourism development with a fixed resting on three major attractions, namely; Kawah Ijen, Plengkung and Sukamade supported the road network pattern of interlocking or already connected one with the other.
2. Making a differentiation of tourist area by setting the strata based on their potential development.
3. Develop a pattern of "connection line" between the territory and the development of tourism, so that would be created an integrated tourist area.
4. Optimize the existence of objects and tourist attraction by dividing the region tourism in Banyuwangi Regency based on the principle of equitable and distribution back into 3 zone destinations (tourism development area). The overall pattern of unity,
5. Support each other with the main form of the triangle, and at the point of its surrounded or covered with tiny bubbles. The concept of the tourism development structure known as "the diamond triangle Patterns/Triangle Diamond".

Osing Cultural tours is supporting object of Osing tourism development area (WPP) I Kawah Ijen. The Osing tourist area of kemiren village has a strategic position due to the liquid line the route of the Kawah Ijen, the natural tourism object who famous in foreign countries.

Osing culture indeed is second to none and unique, then in the face of globalization effort of maintaining the culture into all stakeholder commitment. One of the prominent role of Government is to do creative breakthroughs in supporting the tourism sector especially authenticity in tourism marketing and has awarded "The Most Creative" category. Marketing tour innovation through Banyuwangi Festival, held in September-December

2015 with a diverse range of events, deemed capable reach of Banyuwangi prestige as a tour destination in the world scene.

The performance of Banyuwangi Festival packing module some of programs involving some of SKPD in Banyuwangi Regency Government, society, indigenous institutions, BUMDes, and private.

"The Banyuwangi Festival is actually a packaging or branding program introduction the potential of Banyuwangi Regency, especially in tourism. Banyuwangi Festival actually accommodate some of programs in each of SKPD is packed in a single branding. Therefore, Banyuwangi Festival is a series of event program in the SKPD-SKPD which was later coordinated by Sekda in officials of the joint. Through coordination and Joint Committee to facilitate coordination and to avoid overlap in activities between SKPD, and having something going for effective". (Mr. Endro, The Head of Marketing Sector Tourism Department, Banyuwangi Regency)".

Tourism marketing event activity does are the Banyuwangi Ethno Carnival (BEC), Festival Kuwung Event, Sewu Paju Gandrung Event, Banyuwangi Expo and Culinary Festival, Banyuwangi Batik Festival, Art Actualization Night Show. As for the tourism promotion efforts done through cultural art activities and nature to diplomats from 14 countries who visited at Banyuwangi, titled "The Sunrise Of Java", optimizing the instrument information technology (IT) to trigger a tourism sector all over the world through it, preparing human resources supporting tourism with foreign language training doing for the pedicabs and sulfur miners in Ijen area, as well as the tour guide, associations, and the public, an owner of home stay cooperated with the English Language Center (ELC), setting up a media room tour performances or attractions scattered at some point of Sub-district through The Open Green Space (RTH) development as a place of recreation of the citizens and as a stage art performances once a month. The role of private organizations in the development of Osing tourism arrange, facilitate and

provide the tourism sector as it provides hotels, travel, taxi, culinary, craft accessories, promotion, making travel package. Whereas the community's role is to support the promotion of Osing tourism potential as well as the means of accommodation, Osing tourist attractions, and performances. BUMDes kept many souvenirs, culinary, and art.

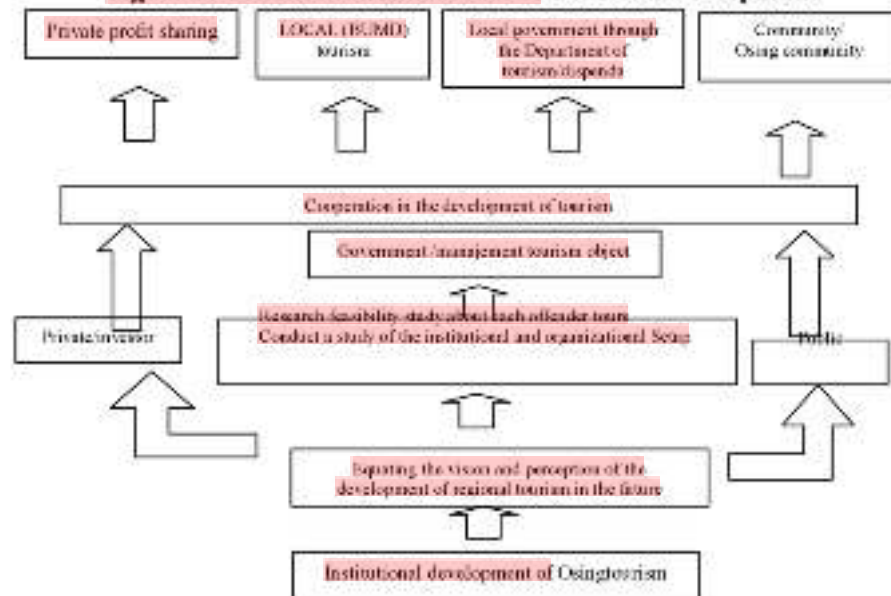
Institutional development of Osingtourism area is the interconnectedness of stakeholders namely 1) There is policies governing the existence of the role of stakeholders in the development of tourism in which each has played a role. 2) As a supporting factor that gives benefit to the development of tourism appears to be ever-increasing Osing tour visitors. 3) As acceptance of Government i.e. with increasing tourist visits then result in increased the economic benefit for the provider and will automatically improve reception area. 4) The existence of public participation can create a conducive environment and convenient for Osing tourism 5) Channel input into policy in increasing tourism service in Banyuwangi Regency.

In institutional development of tourism done in cross-sectoral and encourage the involvement of all parties work together to foster a sense of having a high and cultural sustainability, increase revenue, social values and beliefs upon the institution. Some constraints in the institutional development of Osing tourism are:

1. The potential of human resources in indigenous institutions is very limited so that development tasks less potential, and more the Government, private and BUMDes do.
2. Institutional Basis has not been able to develop an Osing tourist area because of limited of human resources so that object quality and tourist attraction destinations untouched to the maximum.
3. Development of attractions at tourist sites has not been based on the preferences that fit the desired satisfaction and pleasure of travelers.
4. Craft products, handicrafts and Osingculinary for travelers less developed optimally towards high value.

Institutional development needs to be raised especially on objects that need to be developed, and also on objects that have proximity into a joint program. A problem that often occurs is the existence of miscommunications in the development of the object of tourism. These kinds of things need to be minimized by the existence of a cooperation of mutual benefit and mutual filling against the weakness of the existing institutional basis so that it could serve for the development of Osing tourism, because this is one of the crucial points which determines whether a successful management of local governance. The more steady an institutional more faster rate of achievement of its performance. An important institutional factor is good cooperation network with government agencies or private institutions who became partners. Therefore, work-coordination systemic between the institutions related to tourism is the question that must be carried out by the local government and the management. This required *good will* from both of these agencies because without this tourism area will not make ideal targets.

Figure 1: The Institutional Model of Tourism Development



In this implementation model of tourism institutional government doesn't have to do it yourself. The parties outside Government can do development, here the society invited to take part within the development object, private parties as well as the Department or other proper agency those powers. Is the opinion of Scott (2001) that the institution can take into account how each institution behaves and work. Based on the above things, then the Government's contribution in its partnerships with the private sector-shaped land or infrastructure, and private contributions had in terms of their funding despite although they still minimal due to lack of collateral and the scope of work. Through BUMDes and Osing community gradually was able to walk to some effort i.e. Osing Restaurant, sablonand home stay. Institutional business development of Osing tourism in line with the thinking and the demands of the global community and the dynamics of public life that is increasingly going forward. Which encourage their synergy all public elements. (June Pranoto, 2011).

CONCLUSION AND RECOMMENDATIONS

Conclusions

1. Osing Community Kemiren village known very rich culture which describes the philosophy of human life until he died in care strongly in the tradition of Osing. In 1995 the Kemirenvillage designated as tourist destinations that are packed in Osing tourist attractions with the value of tourist attraction and marketable.
2. In the institutional development of Osing Tourism implemented by cross-sector with multistakeholders involvement as the actualization of the development of tourism in the era of globalization means that tourism development involves all elements involved on an ongoing basis and work together in building a Osing tourism area. The relation based on the feel of a sense of belonging towards the Osing tours since the planning, implementation, and post operation/development activities.

3. Alternative Osingtourism development policy strategies are the maximum, i.e. development objects and tourist attraction, development on facilities or availability of service facilities, as well as the development of information and the promotion of tourism issues and leave no space and the wisdom's values, local uniqueness and the uniqueness of Osing communities.

4. The question of institutional development of Osing Tourism in the presence of miscommunication, i.e. the emerged of the impression as if the Government, the private andthe public is hard to sit in one of the new entities to advance tourism, therefore, institutional strategies and cooperation in the development of Osing tourism become the main priority high light. The institutional model of Osing tourism development in the face of globalization is to build stakeholder relations professionally and proportionately and cross cooperation stakeholders through the concept of Destination Management Organization.

Recommendations

1. By institutional, local government need to maximize the involvement ofstakeholders in the development of Osing tourism by facilitating meetings of the tour perpetrators of that potential in developing Osing tourism.
2. Meeting of the tour perpetrators should be grown collective consciousness and encouraged the formation of Destination Management Organization in the development of Osing tourism.
3. Need a structured Management Destinations Plan and Tourism Management Plan in the development of Osing tourism in a institution.

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THE URGENCY OF MAP LITERACY AND SPATIAL THINKING FOR URBAN SOCIETY

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Abstract

The development of maps is directly proportional to the rapid advance of information and communication technology. Map becomes a tool to support a wide range of human activities, especially for urban societies. Various professions, daily mobility and lifestyle use map as a tool. It makes map literacy, for urban society, a must-have skill in order to live more effectively and efficiently. Map literacy is believed to have an interrelationship with spatial thinking. This ability gave a chance to build space literacy required by the urban people to adapt, act, behave and make decisions within the context of space. From the perspective of dynamic spatial changes and the complex problems of urban areas, it is necessary for urban society to have excellent map literacy and spatial thinking skills. Both of these abilities will reduce burden of urban society in their activity. Map literacy and spatial thinking are very good to built from early age. When children are already capable of abstract thinking, that's a good time to develop them. One way to build spatial literacy and thinking skills is to put it into school learning process. Social Science as a subject has a strategic position in developing that ability. This article examines the importance of map literacy and the ability to think spatially for urban society of the results of the literature study and previous research. The discussion in this article started from the various urban problems associated with space, then defined map literacy and spatial thinking ability and the role of Social Science in developing both of these abilities.

Keywords: *map literacy, spatial thinking, urban society, Social Science*

INTRODUCTION

The urban people life pattern is changing from time to time and more widespread. The urban life characteristic spread is caused by the cultural diffusion from urban area to rural area, so there is the changing pattern from social, cultural and economic activities of rural society. Some decades ago, Indonesia was known by its agricultural people life pattern, with majority of

people lived in rural area. But, now there is no this phenomenon, based on BPS (Central Agency on Statistics) data in 2013, the number of Indonesian people living in urban has exceeded the number if people in rural area. In 2015, the number of people living in urban has reached 53,3% throughout Indonesia and been projected to increase reaching 66,6% in 2035. Beside the urban development area spread, urbanization is also the contributing factor for the increasing number and density of people in Indonesian urban areas. We can find this trend not only in Indonesian areas but also in almost every part of the world, also in both highest continents, there is this trend as well, namely Asian and Africa Continents. The World Bank predicts that in 2030, the number of Asian people in urban area will reach of 55,2% while in Africa will reach of 54,3% (Dutt & Noble, 2003:3). The changing of people trend in the world, generally, and in Indonesia, particularly, will affect on the human life system and pattern. It is necessary for anticipation and adaptation for all rural people to start to be urban people, but the need to adaptation and anticipation for the spatial change is not only for migrant people, but also for native people in urban areas because there is a massive change from social, cultural and economic life aspects.

There are significant effects of urbanization on spatial survival in urban areas. The density caused by the overpopulation creates the insufficient land supporting power. The demand of habitation is very high, so it changes the function of agricultural land to be densely populated areas, having potential to be *slum area*. *Hinterland* eventually supplies the food for urban areas, while in another side, the agricultural lands start to reduce and farmers start to lost human resources because of migration to urban areas. The rural culture still owned by the dwellers in *slum area* causes the environment in the area get affected directly, rivers become waste disposal and household waste places, so that it increases the disaster potential. It means that the urban people are necessary for correct and sustainable knowledge, understanding and skills in giving response on the phenomena in their life space.

The urban area categorizing can be seen from some aspects, such as urban morphology dominated by high buildings and many shops, if seeing from sub-urban areas, so the building style in this area is still in urban characteristic, it differs from rural buildings which are still simple and have fair functions. The urban people economic system predominantly lives from non-agriculture sector, this also causes the agricultural land conversion in sub urban areas. The social relation of urban people can also be seen from the interaction pattern, more straightforward socialization, having high openness (interact with any one), but it is still segmented based on the interest. The number of people is also the differentiator between rural and urban areas, in Indonesia, Metropolitan City is a city having more than 1 million people until 10 million people (Daldjoeni, 1998:41).

There are four big cities (Jakarta, Surabaya, Bandung and Medan) in Indonesia with almost similar changing dynamic and spatial problems. The four cities are the central of growth as well as social, cultural, economic, politic and education activities so that it is natural if there is rapid change along the time. The increasing number of people causes an area supporting power adjusted by the growth. If it is not done, so there are complex problems; such as issues to be the study from urban geography point of view according to Hall (2006:1) as the following,

"Where you live; Who you live among; Your opportunities for leisure and social activities; Your personal mobility; Your income, career opportunities and access to wealth; Your personal safety and your exposure to antisocial behaviour; Your health and levels of stress; Your access to facilities such as financial and health services; The pollution of your local environment."

Currently, the rapid urban area development, each people needs skill in understanding his existence and function in the world. To gain the prosperity both physically and spiritually, the urban people need the skill. The urban

people need rapid mobilization for vacation so that it can reduce the stress level. The urban people with their dense, dynamic and full of planning and calculation activity need the skill to think based on spatial condition, meaning that the urban people need the ability for spatial knowledge, this ability can be developed by the increasing *spatial knowledge*, *spatial abilities*, and *spatial strategies* which at the end leading the urban people to have the *spatial literacy* (Jarvis, 2011:295). The complex and full of dynamic urban life lead the urban people to adjust themselves and try to survive. The post-modernism era of 21st century affects on urban function and characteristics. Big cities in Indonesia have certainly not changed following the postmodernism, but the development plan and seeing the current change now, it seems to lead to the direction. Such as Bandung, now it transforms into Smartcity, the main focus of development is the public facility and infrastructure supporting the physical and spiritual demand for this city people. The open space and place for self-expression are facilitated to reduce the social impact of the existing spatial problems in Bandung, by the expectation of high happiness index in this city. In 2016, the happiness index of people in Bandung city is in 70,60 value with scale of 0-100 (Bappeda Bandung). It means that the people in Bandung city have high enough happiness index. The open space will affect on the people physical health, also on the high happiness index, the people stress level will be reduced by the green open space.

Bandung is only an example on how the spatial management will give impact on human life. The city people need to possess the skills to observe, analyze and choose the decision related to their life in urban. Various decisions supporting the activity to work increase the life quality by considering the environment health, home spatial and ability to see the danger potential, both from nature and social, this can be started by having the spatial literacy. As a confirmation, to have the spatial literacy is necessary to strengthen the knowledge on space and also the skill on spatial knowledge.

both theoretically and empirically can be deepened by familiarizing to use map (Wakahayashi, 2013).

MAP LITERACY FOR URBAN COMMUNITY

Map is a tool required to get the information on space. The rapid development of information technology creates digital accessible map any time and any place, by supported with update and credible spatial information. The appearance of *Google maps* leads to the use of map for all urban people activities, based on *Google maps*, there are some applications facilitating the urban people activities. Map is not only used to support the work for certain professions, but also simple activity related to life style such as sport, shopping, camping and touring as the activities which can be supported by map based application. The decision making on spatial in the case of choosing location, setting route and getting spatial information such as distance, height, use of land can support the activities done efficiently. Urban people should have the ability and skill to read map and set route better than rural people (Apostolopoulou, 2011:42). For example, people who will get a trip in long weekend, some of urban people get trip to picnic. Along the trip, they must keep updating the newest spatial information so that they will not get into any traffic jam, they certainly need to choose the best route with the help of a map, this skill leads to more efficient trip.

Map provides access for humans to see, show and relate with their spatial environment (Berendt, Rauh&Barkowsky,1998:64). With map, urban people can do the spatial interpretation in bigger scale. The changing map (digital map) can be used to enrich the experiences on environment and required to explore the surrounding world (Uttal, 2000:284). Representation to broader spatial can increase self confidence in taking decision and solving problems related to the spatial activities. Such as traffic in city streets, the use of GPS based digital map is very useful to know the actual information, so that if there is any problem, the use of map can take the decision fast and

prevent any problems. Even today, GPS serves great roles in helping the urban people to conduct their professional works. The phenomena of Ojek application and Online Taxi leads to map literacy skill with high urgency, both as the ojek and taxi drivers as well as the use of transportation application.

The map literacy is not limited to the ability to merely read and use map. "Map literacy refers to using maps in our daily lives and understanding them. It is composed of five steps: knowledge, comprehension, application, analysis, synthesis and evaluation" (Clarke, 2003: 717). Clarke statement is a representation of map application taken from Bloom Taxonomy, one having map literacy skill will use map in daily activities. Taxonomy is a series of thinking process, by following the process delivered above, one having map literacy skill possesses the map knowledge, and may be the knowledge related to the real space. Then, for the using the map, one is necessary to understand the language in the map, as well as have the interpretation, translation and extrapolation from the map symbols into mental process. After understanding the map, one will be able to apply the mental description into the real space, one with this skill will be easy to adjust the phenomena description in the map and adjust the condition in the field. The next level is the ability to analyze, synthesis, and evaluate according to Bloom categorized as high order thinking. The urban people need to have this skill to set and make decision. As an example in using map in general for daily activities, it is by the digital traffic map with updated information and being able to relate a spatial phenomenon and other phenomenon. For example, one with excellent map literacy drives his car, that today is *maysday*, so, he can directly take the route by relating the information obtained by the traffic map, even by additional information from radio. Then, finally he is able to conclude the fastest route and may assess whether the decision taken is the appropriate one or not. By thinking process, literacy map is not only skill used to read and show direction, but more than that, even for common people who have

profession far from the use of map, even one with minim map literacy skill will understand the distribution variation of an event, phenomenon and objects and then interpret them (Koç&Demir, 2014, p. 121).

It appropriate for urban people who want to have high mobility, self confidence in any trip, require up to date spatial information as well as want to adapt on new spatial fast, requires the map literacy skill. If the physical demand is met and is not required more time and energy, so physiologically, it will shape the peace soul, and prevent from any stress and social pathology.

SPATIAL THINKING FOR URBAN PEOPLE

Study on spatial thinking has long been discussed, but it becomes the hot issue in one decade ago, precisely after the *National Research Council* published a book titled "*Learning to Think Spatially*". The content formulates the concepts and definition on spatial thinking. It also discusses on how to increase the spatial thinking skill using GIS (*Geography Information System*) in learning process at school. Also, there are many articles discussing and analyzing the spatial thinking skill. The spatial thinking articles and definitions create this skill as a variable in any studies. Jo (2007) in his thesis formulated the spatial thinking taxonomy. According Jo (2007), spatial thinking is a thinking process started from input, process and output. Each thinking process has three levels in thinking process, namely *spatial primitives*, *simple-spatial* and *complex spatial*. Then, Lee & Bednarz (2012) constructed a tool for measuring the spatial thinking ability called as STAT (Spatial Thinking Ability Test). The aspects of spatial thinking abilities covered by STAT include: (1) comprehending orientation and direction; (2) comparing map information to graphic information; (3) choosing the best location based on several spatial factors; (4) imagining a slope profile based on a topographic map; (5) correlating spatially distributed phenomena; (6) mentally visualizing 3-D images based on 2-D information; (7) overlaying and dissolving maps; and (8) comprehending

geographic features represented as point, line, or polygon (Lee & Bednarz, 2012:18). The test refers to the definition delivered by *National Research Council*:

Spatial thinking is a collection of cognitive skills. The skills consist of declarative and perceptual forms of knowledge and some cognitive operations that can be used to transform, combine, or otherwise operate on this knowledge. The key to spatial thinking is a constructive amalgam of three elements: concepts of space, tools of representation, and processes of reasoning. (2006:5)

In the definition, it is reaffirmed that the spatial thinking is a cognitive skill consisting of three components building the spatial thinking skill. These components are the developments in many previous studies. Verma (2014:51) did a change in composing the instruments to measure the spatial thinking skill called as GTS (Geospatial Thinking Survey) consisting of six components/dimensions: Geospatial pattern and transition; Direction and orientation; Geospatial profile and transition; Geospatial association and transition; Geospatial shapes; Geospatial overlay. In real, the components used by Verma are the parts of concepts of space, tools of representation, and processes of reasoning.

Based on the dimension used by Verma (2014), the writer formulated the indicators to measure the spatial thinking skill consisting of: 1) looking at geospatial patterns; comparing and changing the information in map into graphs; 2) setting the place; looking for direction, planning route and understanding the direction in map; 3) setting the geospatial formation from map; identifying height of a location from map; setting the use of land from earth surface map. 5) adjusting the geospatial phenomena in map with the real figures; 6) identifying and understanding the integration between geospatial phenomena and symbols in map. (points, lines and polygon/area); 7) setting and deciding the location based on information in some maps. The

indicators are expected to have the function to measure the thinking skill on space in urban areas.

Seeing the indicators in spatial thinking skill, it will be seen how important this skill in today's modern life. This ability is needed for a variety of daily activities and also high-skill professions. A profession requiring the spatial thinking skill as exemplified by the National Research Council (2006), are: architects, geologists, astronomers, geoscientist, social scientists, surveyors, engineers, explorers, doctors, etc. This capability is also needed for daily activities such as: navigation, choosing a route, selecting a location, identification and solving spatial problems. Such as in shopping, a woman needs to determine the navigation routes and has the ability to be effective and efficient in her journey. The route planning is necessary to choose the path from one shop to another, so that it is required spatial orientation and interpretation. A government official, especially in urban areas, needs to have the ability to view and analyze their own spatial conditions. It is necessary for any attention and awareness to take out policies and solve problems related to space. The improved accuracy in mapping with the adjustment of various needs will facilitate the government officials to make decisions and decisive steps in the planning, implementation and evaluation of all matters related to its territory.

ROLE OF SOCIAL STUDIES

Seeing the importance of map literacy skill and spatial thinking for life in this modern era, it makes the scientists to compete to study theoretically and empirically on how to develop both skills. Gauvain (1993) recommended the *developmental cognitive theory* and *social-cognitive learning theory* initiated by Piaget and Vygotsky, according to them, the ability of spatial thinking is a cognitive process shaped by socio-cultural factors, to develop this skill, it is necessary for habituation action. Meetings and communication within a community in everyday life will develop the spatial thinking

skill. Gauvain (1993:99) gave an example, It is likely that these basic search and locating abilities are supported enhanced by the emergence of symbolic understanding and verbal communication skills. Cultural tools and practices such as organization schemes use and arranging items in the environment, symbolic systems like maps and models used for external storage and description of space, and verbal communication skills that allow children to ask for provide assistance and information about space may be used extensively to support and enhance the basic spatial search capabilities even the preschool years. Map is one of the media supporting for developing spatial thinking skills. One way to popularize the map is to introduce it early through a learning process at schools. The habituation to use maps which can be done is to use a map as a medium, a source and a tool in learning.

Map not only enhance the cognitive ability when presented in the learning process in the classroom, but there are also positive effects on the development of values, attitudes, competencies, and some specific skills (Adeyemi&Cishe, 2015) including: 1) Reflective / Critical thinking; 2) Keen observation; 3) Accurate measurement; 4) Appreciation of the environment; 5) Patience and endurance; 6) Respect for other people's opinions etc- all of which are crucial to man's existence on the surface of the earth, are developed in the students (Adeyemi, 2002; FRN, 2004; Okurotifa, 1970; Mansaray, 1992). In line with a research done by Yousaf, Aziz and Hassan (2012: 103) who managed to prove that maps and globes were effectively used to improve the student thinking ability, especially in the domain of knowledge, understanding and application. Besides, it also increases the affective aspects such as class participation, attendance, behavior and ability to do the work.

IPS has a strategic position to develop the spatial thinking ability. Although very closely with the study of geography but, in social sciences, the spatial thinking highly has strategic function. Spatial thinking is a useful tool in the social sciences for the discovery and understanding of new

knowledge. Advances in spatial technologies and the increasing availability of spatial data and low-cost data collection, analysis and representation tools have contributed to the application of spatial thinking in all areas of social science (Hespanha, Goodchild & Janelle, 2009, p. 26). The spatial thinking can be combined and applied to the social science concepts supporting the social studies learning. Through the learning oriented to the development of spatial thinking skills, it will embody a powerful learning of social studies.

The map is very supportive for social studies powerful learning, and theoretically capable to develop the spatial thinking skills, for that one of the effective ways and having clarity in practice is to make map literacy as social studies learning model. Map literacy model will be developed by the foundation of social-cognitive theory by Vygotsky. The components in this model refer to the approach by Bruce, Weil & Calhoun (2010), which consists of focus, the syntax, the role of teachers, social systems, support systems, and companion instructional impact. In the end, this model is expected to effectively develop the literacy map skill and spatial thinking skill which are useful for human life, especially urban communities.

CONCLUSION

Urban community requires a variety of skills in meeting their needs, literacy maps and spatial thinking are both useful skills for urban people. Both abilities are needed for a variety of human activities associated with their living space, function literacy maps and spatial thinking for humans not only enhance the cognitive ability, but also aspects of the attitudes, values, and behavior towards space. Developing both these capabilities is by trying to introduce and familiarize the use of maps in daily activities, one way to popularize it to put it in the social studies learning, the map can be used as a medium, resource and learning tool that makes social studies learning becomes a powerful one.

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Subjective Well-Being (SWB)

**SPIRITUALITY AT WORKPLACE AND TRAIT NEUROTICISM
AS A PREDICTORS OF PSYCHOLOGICAL WELL BEING
ON EXTRAORDINARY SCHOOL TEACHERS
IN DI YOGYAKARTA**

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Abstract

Extraordinary School teachers is part of helping profession who have highest risk from stress and burnout, because they have difficult to control at environmental situation (Mutiasari, 2010; Lloyd *et al*, 2002; Droogenbroeck *et al*, 2014; Emery and Vandenberg, 2010). Teacher well being improve student well being and prosocial behavior, reduce student's emotional and problem behavior on student (Gaydarov, 2014; Roffey, 2012; Ross *et al*, 2012). This study was aimed to determine the relationship between spirituality at workplace, trait neuroticism toward psychological well being and to investigate the strongest predictor of psychological well being. Subjects in this study were Extraordinary School teachers in DI Yogyakarta who totaled 116 (N=116) peoples. Instrument of data collection in this study is using a scale of spirituality at workplace (meaningful work, sense of community, alignment with organization values), scale of trait neuroticism (anxiety, self consciousness, depression, vulnerability, impulsiveness, angry), scale of psychological well being (self acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, personal growth). Cluster random sampling technique was employed in this study. The methods of data analysis using enter regression. Results is a positive correlation between spirituality at workplace toward psychological well being (0,693) and a negative correlation between trait neuroticism toward psychological well being (-0,568). The strongest predictors toward psychological well being was spirituality at workplace with effective contribution 0,480 and trait neuroticism 0,323.

Keywords: spirituality at workplace, trait neuroticism, psychological well being

INTRODUCTION

Well-being is something everyone needs so they could feel the happiness and satisfaction in their life. People will try to make their life prosperous, including by working. Synder et al (2011) explains that people are well being will gain happiness and meaningfulness (meaning). People who has the happiness (the balance between positive and negative effect), life satisfaction and the absence of symptoms of depression is a sign of a person's well-being psychological condition. (Ryff, 1989; Ryff & Keyes, 1995; Keyes et al, 2002).

Psychological well-being in the present moment is more focused on personal growth, how to organize his life and efforts in creating achievement (Berges & Landa, 2012). Psychological well-being is one indicator of the well-being of individuals who used to see the fulfillment of the individual against the criteria of positive psychological functioning (Ryff, 1989; Ryff & Keyes, 1995; Keyes et al, 2002). The concept of psychological well-being in the present moment that includes quality of life experience, a reflection of the psychological functions and an optimal experience (Onraet et al, 2013). In the beginning, this concept is more to the concept of psychopathology and negative emotional such as depression and anxiety. There are only a few studies currently still using the concept of psychological well-being towards psychopathology. It is like what was done by James et al (2012).

Ryff (1989) also continued to review the characteristics of well-being description which has a variety of formulation, so we concluded that the psychological well-being resembles the function of positive psychology. Ryff and Keyes (1989) finally concluded psychological well-being has six dimensions: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth.

Viewing the number of people with mental disorders in Indonesia that can not be calculated certainty because of mental problems from the stress of mild to the most severe commonly experienced people. Basic medical

research (Riskesdas) in 2013 by the Ministry of Health (Kemenkes) shows the percentage of people with mental disorders emotional by 6.0% and the highest serious psychiatric disease in DI Yogyakarta and Aceh by 2.7% (<http://www.depkes.go.id/resources/download/general/Hasil%20Riskesdas%202013.pdf>).

A study conducted in Australia in 2011 with 466 inclusive education teacher predicts that more than 90% of those receiving that attention to the well-being of students by enhancing the overall learning environment, including teacher's well-being (Gaydarov, 2014). Another evidence in the research Roffey (2012) argued that the well-being of the teachers also improve the well-being of their students. Well-being of the teachers have been shown to correlate with increasing student prosocial behavior, emotional decrease problem behaviors at students (Ross et al, 2012).

In Indonesia, the ratio between the number of teachers and school students in the Extraordinary School is still less in proportion. A teacher teaches a maximum of 10 students and taught with various disabilities so that treatment to teach equated averaged one student with other students between students of blind, deaf and other disability (<http://dacrah.sindonews.com/read/705271/22/kompetensi-guru-abk-masih-diragukan-1357719501>). Teaching students with disabilities is not easy, making some teachers difficult to regulate and control some situations in their environment. As reported by Viva News, a teacher committed abuses against students with disabilities, when asked about the files belonging to the student, it has been removed from school computers (<http://nasional.news.viva.co.id/news/read/35749-siswa-sekolah-luar-biasa-dianiaya-oknum-guru>). Besides it's difficult, being a teacher in the Extraordinary School takes patience, so that they can be a good teacher in the Extraordinary School. Teaching in the extraordinary is sometimes not be the chosen profession of the teachers from the beginning and if asked to choose to teach in the Extraordinary School with the public schools, they will select working

in public schools, (<http://slbsunanmuria.blogspot.co.id/2012/10/panggil-saja-guru-slb.html>).

In Indonesia itself there are still a lot of areas that lacked teachers of Extraordinary School (<http://www.republika.co.id/berita/pendidikan/education/14/09/23/nccmyv-indonesia-kurang-guru-slb>). It corresponds to what is presented by Dinas Pendidikan, Pemuda dan Olahraga Daerah Istimewa Yogyakarta that until now, Yogyakarta has a shortage of teachers for Extraordinary School (<http://nasional.republika.co.id/berita/nasional/daerah/14/10/22/ndujr6-yogyakarta-kekurangan-guru-slb>).

The working environment in the Extraordinary School is complex may lead to stress on the teacher. In Mutiasari (2010) mentioned that the profession most susceptible to stress is as a social servant or helping profession like being a teacher. Supported by study Lloyd et al (2002) that the social service have the highest risk to stress and burnout. Teachers as a social servant have categories at the highest level burn-out in addition to nurses, physician, social workers (Droogenbroeck et al, 2014). Another proof also confirms that teachers of Extraordinary Schools are more susceptible to stress and burnout as the result of research from Emery and Vandenberg (2010).

Feeling pressured to make a person anxious, tense, unable to focus on the job and fail to enjoy the feeling of joy or contentment of working activities. This condition is reinforced with the result of studies ever conducted among others by Feijgin et al (1995) that is shows that most teachers is experiencing feelings of distress, attitude irascible, moody, making decisions and thinking to quit or retire prematurely due to pressure.

Psychological well-being of a person in the workplace is a critically important topics in shaping a person's behavior or a situation in the workplace. In Haryanto and Suyasa study (2007) shows the result of a positive association psychological well-being of the employee performance. It

can be proved that the level of psychological well-being will affect the profits of the company or entire organizations.

There are some research findings that examine the correlation between the spirituality at workplace and the behavior of individuals within the organization (Milliman et al, 2003; Piryaei & Zare, 2013; Nazir & Malik, 2013; Affeldt & MacDonald, 2010; Ahmadi et al, 2014). Many people want to feel comfortable to be able to integrate their personal feelings in the form of spirituality into their workplace. This integration will happen properly as the needs of individual spirituality is recognized and maintained by the organization and the values of individual spirituality is in line with the values of the organization (Tombaugh et al, 2011). If the content of the work provides a positive spiritual experience to individuals will lead to spiritual growth and development of the individual, compassion for work, a feeling of like the work and well-being (Javanmard, 2012).

Milliman et al (2003) have found spirituality of work related to employee behavior such as organizational commitment, intention to quit (negative correlation), work engagement and employee satisfaction. Research conducted by Daniel (2010) showed that the spirituality at workplace is one of the elements of organizational culture has a key role in determining the effectiveness of teamwork. Spirituality at workplace of employees will affect the condition of an organization so that they will feel at home working in the organization (Sighal, 2010).

A research of the behavioristic - the genetic showed that genetic also determines a person's happiness (Archontanki et al, 2013). From the heredity that individual will create varied personalities. Because personality is one of the factors that influence the well-being (Gutierrez et al, 2005). Personality by Allport is a dynamic organization within the individual psychophysical systems that determine the unique adaptation to the environment. Trait is a matching response (same) on a group of similar stimuli, takes place within a relatively long period (Alwisol, 2006).

The trait neuroticism of The Big Five Personality has been shown to have a higher coefficient with psychological well-being (James et al, 2012; Quevedo and Abella, 2011; Ozer & Martinez, 2005). In accordance of what Friedman and Schustack says on their book (2008), which says that neuroticism is also called emotional instability, people high in neuroticism dimension tends to nervous, sensitive, edgy and prone to anxiety. Instead of people whose low on this dimension tend to be calm and relaxed.

Some studies mentioned that trait neuroticism as the strongest predictor of psychological well-being (James et al, 2012; Quevedo and Abella, 2011; Ozer & Martinez, 2005). In the work environment, trait neuroticism also have an influence on a person's performance (Fullarton et al, 2014; Hitlan & Noel, 2009). In research of Awan and Sitwat (2014), has been proved that the spirituality at workplace also has a strong influence on the psychological well-being. Supported by several studies that the behavior of individual work such as: job satisfaction, organizational commitment, organizational citizenship behaviors, employee turnover rates, job insecurity, and so on in a community or organizations affected by the spirituality of individuals (Affeldt & Donald, 2010; Ahmadi et al , 2014; Milliman, 2003; Piryaei & Zare, 2013; Nazir & Malik, 2013, Amin & Akbar, 2013; Nopiando, 2012). Based on several studies above, could be said that the spirituality at workplace and trait neuroticism is a strong predictor equally influence on an individual's psychological well-being.

Trait that is part of a person's personality can be described as the trait that the durable, is not readily changed throughout life (Alwisol, 2006). Unlike the relatively permanent personality, spirituality at workplace it is heavily influenced by the work environment. This research work to formulate a relationship between spirituality at workplace and trait neuroticism as predictors of psychological well-being and the strongest predictors of the psychological well-being.

THE DYNAMICS OF THEORY

Psychological well being. Ryff (1989) described the psychological well-being is an indicator of the well-being of individuals who used to see the fulfillment of individuals of the criteria of positive psychological functioning. Well-being is ongoing because there is no individuals who has a good feel (feeling good) all the time. For example have experience painful emotions (disappointment, failure, sadness) and it is a normal part of life but still be able to manage negative emotions or painful is essential for long-term prosperity (Huppert, 2009). Dimensions of psychological well-being includes self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth (Ryff & Keyes, 1995).

Spirituality at workplace. Spirituality at workplace is the desire to find meaning and purpose in life is also a process of a person to uphold the personal values in their work situation (Neck & Milliman, 1994; Milliman, 2003). Broadly, the spirituality at workplace was a life experience and expression of one's spirituality in the context of the work (Sheep, 2006). Ashmos and Duchon (2000) defines spirituality at workplace is the recognition of employees that they are as spiritual being whose souls need food in the workplace, the search for purpose and meaning of work, and a sense of interconnectedness with others and his community. Aspects of the spirituality of work includes meaningful work, a sense of community, alignment with organization values (Milliman et al, 2003).

Trait neuroticism. Trait is the same response (matching) on a group of similar stimuli, lasts within relatively long period (Alwisol, 2006). Trait neuroticism of the Big Five Personality Trait types according to Paul T. Costa and Robert R. McCrae (2000), this trait assess the stability and emotional instability that consists of components, namely neuroticism, openness, extraversion, conscientiousness, agreeableness. Identify whether the tendency of individuals susceptible to stress, had ideas unrealistic, have a maladaptive coping response. Components of trait neuroticism includes anxiety,

depression, vulnerability, self-consciousness, impulsiveness, angry (Costa & McCrae, 1995).

AIMS OF THE STUDY AND HYPOTHESIS

While in the working community environment, a well-being individuals will have high labor productivity as assured with her ability and potential. Positive attitudes towards themselves will be well received and the various aspects within him will be rewarded by himself, able to control various external activities that is complex, take advantage of every opportunity, is able to achieve, and create an environment that according to needs and personal values. In a healthy mental state, an individual will realize that it has a specific purpose in life he underwent and able to give meaning to his life.

An occupation able to provide of positive spiritual experience to individuals then it will lead to spiritual growth, individual development, a feeling of likes to work and well being. An employee that has a spirituality at workplace will realize that work is not just merely work but also the encouragement the needs of inner life.

Personality is one of the factors that influence the well-being (Gutierrez et al, 2005). This trait neuroticism will identify the tendency to stress and coping responses. An individual with stable emotions tend to be quiet, passionate and secure. While individuals with unstable emotions tend to be depressed, anxious and insecure. An individual with neuroticism would be difficult to control impulses and desires but is still able to handle stress like everyone else (Costa & McCrae, 2000).

The first hypothesis of this study, there is a positive relationship between spirituality at workplace with the psychological well-being of the teachers on Extraordinary School in Yogyakarta. Where the higher the score of the spirituality at workplace, the higher the score of the psychological well-being and also conversely the lower the score of the spirituality at workplace the lower psychological well-being. The second hypothesis, there

is a negative relationship between trait neuroticism with the psychological well-being of the teachers on Extraordinary School in Yogyakarta. The higher the score of trait neuroticism, so the lower the score of the psychological well-being and also conversely the lower score of of trait neuroticism, so the higher the psychological well-being would be. The third hypothesis, the spirituality at workplace as the strongest predictor of psychological well-being. Where the correlation spirituality at workplace toward the psychological well-being is higher than the correlation of trait neuroticism toward the psychological well-being.

THE METHOD

The researcher took 7 of Extraordinary Schools randomly by way of randomizing the list of names of Extraordinary Schools then took seven schools selected. The number of samples that have been determined based on the table Krejcie and Morgan about 132 teachers / subjects taken in 7 schools with random determination.

The scale of psychological well being arranged to disclose the level of subject's psychological well-being. Psychological well-being scale is based on the dimensions of self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, personal growth (Ryff & Keyes, 1989). The scale of the spirituality at workplace revealed the level of spirituality at workplace on the subject. The scale of the spirituality at workplace is based on aspects of meaningful work, sense of community and alignment with organization values (Milliman et al, 2003). The scale of trait neuroticism revealed that the level of emotional stability based on subjects trait neuroticism. Trait neuroticism scale is based on components of anxiety, depression, vulnerability, self consciousness, impulsiveness, angry (Costa & McCrae, 1995).

The validity of the content of this research was conducted by professional judgment or opinion of professional thesis supervisor once

considered an expert in the field of organizational research theme. The following table is presented reliability coefficients scale of psychological well-being, spirituality at workplace and trait neuroticism:

Table 1. The reliability Coefficients of the Scale of Psychological Well Being, Spirituality at Workplace and Trait Neuroticism

| Scale | Total Aitem Valid | Coefficients Alpha |
|---------------------------|-------------------|--------------------|
| Psychological Well Being | 25 | 0,875 |
| Spirituality at Workplace | 10 | 0,793 |
| Trait Neuroticism | 12 | 0,770 |

Calculation of research data to test hypotheses using correlation techniques hypothesis test of Simple Regression Analysis (ANAREG) using statistical analysis *SPSS 18.0 for Windows*.

THE RESULTS

Table 2. The Summary Model of Regression Variable of Psychological Well-being Spirituality at Workplace and Trait Neuroticism

| No | Predictor | R | R Square | R Square Change | Sig F Change | Ket |
|----|---------------------------|-------|----------|-----------------|--------------|-----|
| 1. | Spirituality at Workplace | 0,693 | 0,480 | 0,480 | 0,000 | Sig |
| 2. | Trait Neuroticism | 0,568 | 0,323 | 0,323 | 0,000 | Sig |

According to the table above, shows that the regression coefficient (R) between the predictor spirituality at workplace on the criterion of psychological well-being is 0.693 and the determinant coefficient (R Square) 0.480 or 48% with a probability of Sig 0.000 ($p < 0.05$) then it means significant. The regression coefficient (R) between predictors of trait neuroticism to the criterion of psychological well-being is 0.568 and the

determinant coefficient (R Square) 0.323 or 32.3% with a probability of Sig 0.000 ($p < 0.05$), so it means significant.

The exposure above explains the spirituality at workplace and trait neuroticism has a significant relationship with psychological well-being simultaneously. The effective contribution of predictor spirituality at workplace amounted to 0.480 to the psychological well-being and effective contribution of the predictors of trait neuroticism at 0.323 to the psychological well-being.

Furthermore, regression analysis was also conducted to determine the relationship between the spirituality of work and trait neuroticism with each dimension of psychological well-being. The following table present the research results of the regression analysis of the relationship between the spirituality of the dimensions of psychological well-being:

Tabel 3. The Summary Model of Regretion Variable of Spirituality at Workplace with the dimention of Psychological Well Being

| Variable | R | S Square | Sig F Change | Ket |
|--|-------|----------|--------------|-----|
| Spirituality at Workplace Self Acceptance | 0,333 | 0,111 | 0,000 | Sig |
| Spirituality at Workplace Positive Relations with Others | 0,351 | 0,123 | 0,000 | Sig |
| Spirituality at Workplace) Autonomy | 0,406 | 0,164 | 0,000 | Sig |
| Spirituality at Workplace) Environmental Mastery | 0,579 | 0,335 | 0,000 | Sig |
| Spirituality at Workplace Purpose in Life | 0,559 | 0,313 | 0,000 | Sig |
| Spirituality at Workplace Personal Growth | 0,497 | 0,247 | 0,000 | Sig |

Based on the table above, it appears that the regression coefficient between the spirituality at workplace with the dimensions of self-acceptance is 0.333 with a coefficient of determination or the effective contribution of 11.1%. Probability of Sig indicates the number of 0.000, indicating a significant correlation for $p < 0.05$. The regression coefficient between the spirituality at workplace with the dimensions of positive relationships with

others is 0.351 with a coefficient of determination or the effective contribution of 12.3%. Probability of Sig indicates the number of 0,000, indicating a significant correlation for $p < 0.05$.

The regression coefficient between the spirituality at workplace with the dimensions of autonomy is 0.406 with a coefficient of determination or the effective contribution of 16.4%. The probability of sig indicates the number of 0,000, indicating a significant correlation for $p < 0.05$. The regression coefficient between the spirituality at workplace with the dimensions of autonomy is 0,579 with the coefficient of determination or the effective contribution of 33.5%. Probability of Sig indicates the number of 0,000, indicating a significant correlation for $p < 0.05$.

Furthermore, the regression coefficient between dimensions of the spirituality at workplace with the purpose of life is 0,559 with the coefficient of determination or the effective contribution of 31.3%. The probability of of Sig indicates the number of 0,000, indicating a significant correlation for $p < 0.05$. The regression coefficient between the spirituality at workplace with personal growth dimension is 0.497 with a coefficient of determination or the effective contribution of 24.7%. The probability of Sig indicates the number of 0,000, indicating a significant correlation for $p < 0.05$.

For further variable, the researcher presented the results table of regression analysis of the relationship between trait neuroticism with dimenstons of psychological well-being that includes the dimensions of positive relations with others, autonomy, environmental mastery, purpose in life and personal growth are:

Tabel 4. The Summary Model of Regretion Variable of Trait Neuroticism with the dimention of Psychological Well Being

| Variable | R | R Square | Sig F Change | Ket |
|---|--------|----------|--------------|-----|
| Trait NeuroticismPositive Relations with Others | -0,307 | 0,094 | 0,001 | Sig |
| Trait NeuroticismAutonomy | -0,497 | 0,247 | 0,000 | Sig |
| Trait NeuroticismEnvironmental Mastery | -0,481 | 0,231 | 0,000 | Sig |

| | | | | |
|-----------------------------------|--------|-------|-------|-----|
| Trait Neuroticism Purpose in Life | -0,411 | 0,169 | 0,000 | Sig |
| Trait Neuroticism Personal Growth | -0,447 | 0,200 | 0,000 | Sig |

Based on the table above, it appears that the regression coefficient between dimensions of trait neuroticism with positive relationships with others is -0.307 with a coefficient of determination or the effective contribution of 9.4%. Sig The probability of indicates the number 0.002, indicating a significant correlation for $p < 0.05$. The regression coefficient between trait neuroticism with dimensions of autonomy is -0.497 with a coefficient of determination or the effective contribution of 24.7%. The probability of Sig indicates the number of 0,000, indicating a significant correlation for $p < 0.05$.

The regression coefficient between dimensions of trait neuroticism with environmental mastery is -0.481 with a coefficient of determination or the effective contribution of 23.1%. The probability of Sig indicates the number of 0,000, indicating a significant correlation for $p < 0.05$. The regression coefficient between dimensions of trait neuroticism with the purpose of life is -0.411 with a coefficient of determination or the effective contribution of 16.9%. The probability of Sig indicates the number of 0,000, indicating a significant correlation for $p < 0.05$.

Furthermore, the regression coefficient between trait neuroticism with dimensions of personal growth is -0.447 with a coefficient of determination or the effective contribution of 20%. The probability of Sig indicates the number of 0,000, indicating a significant correlation for $p < 0.05$.

THE STUDY

Based on the above statistical data exposure, the results of this research is a significant relationship between the spirituality at workplace, trait neuroticism and psychological well-being simultaneously. This is evidenced by the correlation coefficient between the spirituality at workplace with the

psychological well-being that is equal to 0.693, $p =$ of 0,000. Values obtained by the significance of 0,000 indicates $p < 0.05$ so that could be said the first hypothesis of this study is accepted. There is a positive relationship between the spirituality at workplace toward the psychological well-being of the teachers on Extraordinary School in Yogyakarta. An occupation able to provide of positive spiritual experience to individuals then it will lead to spiritual growth, individual development, a feeling of likes to work and well being. An employee that has a spirituality at workplace will realize that work is not just merely work but also the encouragement the needs of inner life.

The correlation coefficient between trait neuroticism with psychological well-being that is equal to -0,568, $p =$ of 0,000. Values obtained by the significance of 0,000 indicates $p < 0.05$ so it can be said to be the second hypothesis of this study is accepted. There is a negative relationship between trait neuroticism with psychological well-being of the teachers on Extraordinary School in Yogyakarta. This trait neuroticism will identify the tendency to stress and coping responses. An individual with stable emotions tend to be quiet, passionate and secure. While individuals with unstable emotions tend to be depressed, anxious and insecure. An individual with neuroticism would be difficult to control impulses and desires but is still able to handle stress like everyone else (Costa & McCrae, 2000).

Significant relationship between the spirituality at workplace toward the dimensions of psychological well-being that includes self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth, which contributed most effective between the spirituality at workplace on the psychological well-being dimension is the dimension of mastery environment by 33.5%. This is defined, a teacher at the Extraordinary School have a good psychological well-being in control of his environment if spirituality is also good. As revealed in the study Rudiwati (2013), that a teacher of special needs education needed to transform the classroom and the learning environment so that all children can learn well.

Significant relationship between trait neuroticism toward the dimensions of psychological well-being that includes positive relations with others, autonomy, environmental mastery, purpose in life and personal growth, which contributed most effective between trait neuroticism to the dimensions of psychological well-being is on the dimensions of autonomy by 24, 6%. This is defined, a teacher at the School Extraordinary have good psychological well-being on autonomy if its trait neuroticism also low.

LIMITATION

Researchers realized that in this research there are still many deficiencies. Several limitations and deficiencies in this study are:

- a. Demographic factors, especially gender research on the subject has not been controlled
- b. There is still a lack of theories about the spirituality at workplace and psychological well-being as a comparison of theories used in the study.

THE CONCLUSIONS

There is a positive relationship between the spirituality at workplace toward the psychological well-being of the teachers on Extraordinary School in Yogyakarta. There is a negative relationship between trait neuroticism toward the psychological well-being at teachers on Extraordinary School in Yogyakarta. Spirituality at workplace as the strongest predictor of psychological well-being. Where the correlation spirituality at workplace toward the psychological well-being is higher than the correlation of trait neuroticism toward the psychological well-being.

A teacher at the Extraordinary School which has a high spirituality at workplace that the psychological well-being of the dimensions environmental mastery will be high compared to most other dimensions. A teacher at the Extraordinary School has a low neuroticism trait then it will have a psychological well-being is high on the dimensions of autonomy.

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**THE DIFFERENT ROLES OF SOCIAL SUPPORT FOR SUBJECTIVE WELL
BEING PRISONERS MEN AND WOMEN IN THE CORRECTIONAL
INSTITUTIONS CLAS IIA YOGYAKARTA**

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Abstract

In order to find a pattern form of guidance for prisoners, men and women, as mandated by Republic Act 1995, Article 14, paragraph 1 12 on the rights of prisoners, and also in accordance with the principles of the UN General Assembly Resolution 43/173 on dated December 9, 1988, for the protection of all persons, including those in the Correctional Institution, then the coaching program at the Correctional Institution in men and women inmates to be distinguished. It is important to know how much the role of social support on the level of Subjective Well Being (SWB) men and women inmates. Subjects of this study amounted to 93 inmates from the Correctional Institution Class IIA Yogyakarta, which consisted of 70 men and 23 women. Measuring tool used to uncover SWB, that uses Satisfaction With Life Scale (SWLS) of Diener *et al.* (1985), and Social Support Scale were aspects of it refers to the opinion of Safiro (2000). The method of data analysis, this research using t-test analysis techniques and product moment correlation. From the results of research can be concluded that: (1) the role of social support on SWB level of 0.82% to the overall male and female subjects, 12.96% in male subjects, and by 2.1% in female subjects; (2) On the whole subject of men and women, there are three factors that affect the level of social support SWB significantly, ie emotional support, Informational Support and Support Social Network; (3) There is no difference in the level of social support and SWB in male and female subjects.

Keywords: Subjective Well Being (SWB), Social Support, Men and Women Inmates

Introduction

The law No.12 1995 Article 1, paragraph 2, about the rights of prisoners, and the principles of the UN General Assembly Resolution 43/173 on December 9, 1988, mandated to protect all people, including those in Correctional Institution, and required their efforts to improve the quality of life of the inmates in the correctional system, so that when they are back to mingle with the public, they will be able to show the characteristics of individuals who have high quality of life. According to Cummings (1997), individuals who have a high quality of life will feel their subjective well-being (*Subjective Well-being* is abbreviated as SWB). SWB is one's judgment about his life, that he is more satisfied and happier, although he still has a bit of unhappiness, so that this condition is indicated by higher feeling of happiness compared to the feeling of unhappiness, and expressed by the satisfaction of his life (Diener in Philips, 2008). As an effort to achieve criminal implementation that is effective and efficient so the inmates can have high quality of life, The Penitentiary can divide its development by category, based on age or sex (Harsono 1995). It is also in accordance with the set in Constitution no12 in 1995 about Correctional article(12) paragraph (1)

, that in order to provide guidance to inmates in prisons, classification is conducted based on age, sex, length of punishment, type of crime, and another criteria which suits the needs and development. Although women is realized to have psychological needs which are different than men, prisons class IIA in Yogyakarta do not specialize them as prisons for certain sex, so men and women are all in the prison environment, although they are put in a separate place. Because of the special needs of women and men are different, it is necessary to know whether there are SWB differences between the two sexes, as the basis for the design of male and female inmates development program.

From research of Sahrah et al., (2011, 2013) to the inmates in prisons of class IIA Yogyakarta, stated that the factors of religiosity, self-confidence, the meaningfulness of life, emotional maturity, social support, perception of the physical condition of the environment, and the coping strategies are the factors that affect SWB inmates. It is also concluded that among the seven factors, meaningfulness of life, self-esteem, and social support are the factors that are very significant to inmates' SWB. Factors of meaningfulness of life and self-confidence are individual factors, while social support factors are contextual factors that mostly can be manipulated structurally by the prisons as the institution responsible for training during the serving time. Hence, it is needed to know how big the role of social support on the level of subjective well-being of the men and women prisoners.

Subjective Well Being Men and Women Prisoners

Inmates are convicts serving the criminal who lost independence in Prisons (Law No: 12 Th. 1995 ps.1 paragraph 7). Convicted person is a person convicted by a court decision that has permanent legal power (Indonestan Lawyear. 1995 Ps 1, paragraph 6). According to Rahardjo (1996) to treat inmates, necessary foundation of the correctional system that guarantees the rights of prisoners is certainly needed. To view the success or failure of the development patterns conducted by the officers (*walinapi*) to inmates, it can be seen whether the officers actually pay attention to the rights of prisoners or not, though, in this case prisoners should also be aware of the obligations that must be fulfilled.

Associated with SWB, various studies that have been done by UMBY (University of MercuBuana Yogyakarta) show that there are problems related to subjective well-being of prisoners. This is reinforced by the results of research Indiyah (2001) that there are seven unfulfilled needs in inmates, they are, the need to get a sense of security, the need of conform, the need to deepen the religion, the need to make life more meaningful, needs to boost

confidence, the need to obtain additional knowledge, and need to be received by the community and the family after the completion of the criminal. Research conducted by Iswandari and Indiyah (2007) showed that inmates have problems with social adjustment. Further research and Lallatushifah Lestari (2008) also found that inmates susceptible to depression.

From the research findings, it shows an indication towards a low Subjective Welfare on inmates. Subjective well-being is an individual evaluation of a situation or a longer period of his life, including his past. The evaluation covers the emotional reaction to a situation, mood and assessment of the inmates' life, fulfillment, and satisfaction with marriage and work (Diener, et al., 2003). Moreover, Philips (2008) states that SWB is more complex than just happiness.

Factors that influence SWB are the factor of religiosity, confidence, emotional maturity, the meaningfulness of life, social support, physical environment (Kin & Nesselroade, 2003), *coping strategies* (Philips 2008), *destination image* (Sahrah, 2014b), the strategy of collaborative conflict resolution (Sahrah, 2014a). The social support factor is a factor that is proven to be directly related and positively related and significantly associated with SWB in addition to the meaningfulness of life (Sahrah, et al., 2011, 2013). In this study, it is realized that there are possible differences of the inmate needs of men and women, therefore, this study is focused on the SWB of the inmates in terms of gender and their perceptions of social support given by the walinapi as prisons officer who is responsible to provide guidance to inmates.

Social Support of the Walinapi

Johnson & Johnson (2000) suggest that social support is the exchange of resources with a view to improve the welfare and existence of others who can be asked for help, encouragement, acceptance, and attention, and when

experiencing difficulties. Social support can be defined as a sense of acceptance, care, appreciation or assistance received by a person from another person or group (Sarafino, 2004).

Cohen and Mc Kay; Wills (1984) distinguishes five types of social support, namely: (1) Emotional Support. In this aspect, it includes the expression of empathy, concern, and attention to the person concerned. This support requires the provision of a sense of comfort, peace of heart, and feeling loved for someone who has it. (2) Support of award. This aspect is going through a positive appreciation for the individuals concerned, encouragement or approval with ideas or feelings of the individual and the individual positive comparison with others. (3) Instrumental support. These aspects include direct assistance to the form of services, time, and money. (4) Support for information. This aspect includes giving advice, instructions, advice, information, and feedback. (5) Support for social networks. These aspects include the feeling of membership in a group. Social networking support is a sense of membership in a group, sharing the fun and social activities.

Research Methods

The independent variables are the Social Support and sex while the dependent variable is Subjective Well Being (SWB). The subjects of this study are 93 prisoners, consisting of 70 men and 23 women. The Selection of the research subject is done by using purposive random sampling method. The characteristics of the study subjects are: (1) Convict Prison Class IIA Yogyakarta; (2) Minimum term punishment of three years; (3) Minimum education of elementary school, and can read and write well.

The methods of data collection is using a scale, which includes the Scale to reveal SWB Prisoners and Social Support Scale. The scale to reveal SWB of the inmates using SWLS scale of life satisfaction from Diener *et al* (1985), based on the scale of the life satisfaction measured by the cognitive

component of life satisfaction, and the scale is expected to produce a statement that is integrated on how a person's life runs. The trials can shows that the validity of the total valid item (with a range between a coefficient of 0.494-0.688) is reliable [coefficient Alpha Conbrach of 0.819]. The Social Support Scale consists of 50 items. After the trial, it shows that the total item os the coefficient which is corrected is ranged between 0.275 to 0.713 and Cronbach alpha reliability coefficient of 0,959.

The method of data analysis used in this research is the analysis of independent samples t-test, and the *product moment* correlation.

Table : Model Summary

| Mode | R | R Square | Adjusted R Square | Std. Error of the Estimate |
|------|-------------------|----------|-------------------|----------------------------|
| 1 | .340 ^a | .116 | .096 | 5,75628 |

a. Predictors: (Constant), SS_TOT, SEX

Result and Conclusion

The study subjects was as many as 93 people consisting of 70 people (75.3%) males and 23 (24.7%) were females when viewed from the education level owned by inmates, the majority of inmates have a junior high school education (29%) and high school (45.2%), other elementary educational level, Diplomas, undergraduate and master degree. Each education level is still no more than 10%.

Table 1: Coefficient^a

| Subject | N | Coeff | Coeff Square | Sig. |
|-------------|----|-------|--------------|------|
| Male | 70 | .360 | .1296 | .001 |
| Female | 23 | .145 | .0210 | .254 |
| Male&Female | 93 | .297 | .0882 | .002 |

a. Dependent Variable: SWB

b. Predictors: (Constant), Social Support (SS_TOT)

From Table 1, it can be concluded that the role of the Social Support SWB level of 8.82% to the overall male and female subjects, whereas in male subjects alone amounted to 12.96%, and the female subjects only by 2.1%. However, the percentage difference in the role of social support to SWB in men and women when they are examined again can not be proven significantly. This can be seen by the gender variable in predicting SWB social support, as shown in Table 2, Table 3 and Table 4. In the third table, it can be seen that the role of gender and Social Support together in predicting SWB amounted to 11.6% (on a regression coefficient of .340, $p < .05$). However, when viewed from the respective roles, it can be concluded that the only role of Social Support significant ($p < 0.05$) in predicting SWB, while sex expressed not significant ($p > 0.05$) in predicting SWB.

Table 3: ANOVA^a

| Model | Sum of Squares | df | Mean Square | F | Sig. |
|--------------|----------------|----|-------------|-------|-------------------|
| 1 Regression | 389,489 | 2 | 194,745 | 5,877 | ,004 ^b |
| Residual | 2982,124 | 90 | 33,135 | | |
| Total | 3371,613 | 92 | | | |

a. Dependent Variable: SWB

b. Predictors: (Constant), SS TOT, SEX

The insignificant sexedifference in predicting SWB, is also the evidence from calculations using independent sample t-test, that there is no difference in men and women in terms of their perceptions of social acceptance of support from the walinapi, and no difference of SWB in male and female subjects (see table 5).

Table 4: Coefficients^a

| Model | | Unstandardized | | Standardized | t | Sig. |
|-------|------------|----------------|------------|--------------|-------|------|
| | | Coefficients | | Coefficients | | |
| | | B | Std. Error | Beta | | |
| 1 | (Constant) | 6,806 | 4,003 | | 1,667 | ,099 |
| | SEX | 2,300 | 1,383 | -.165 | 1,663 | ,100 |
| | SS TOT | .050 | .017 | .298 | 3,005 | .003 |

Table 5 : Social support difference & SWB based on SEX

| | SEX | N | Mean | Std. Deviation | Std. Error | t-test | p |
|--------|------|----|----------|----------------|------------|--------|------|
| | | | | | | | |
| SS_TOT | 1,00 | 70 | 220,2143 | 34,91932 | 4,17366 | -,040 | ,968 |
| | 2,00 | 23 | 220,5652 | 40,41582 | 8,42728 | | |
| SWB | 1,00 | 70 | 15,5000 | 6,03552 | ,72138 | 1,582 | ,117 |
| | 2,00 | 23 | 13,2174 | 5,90806 | 1,23192 | | |

If the views of the role of each factor of the social support component of the SWB on the entire male and female subjects, it can be concluded that there are three factors that affect the level of social support SWB significantly ($p < .01$). They are Emotional Support, Support of Information and Support of Social Network, while the other two factors was not significant (see table 6).

CONCLUSION AND RECOMMENDATION

Conclusion

From the results of research, it can be concluded that: (1) the role of social support on SWB level of 8.82% to the overall male and female subjects, 12.96% in male subjects, and by 2.1% in female subjects; (2) On the whole

Table 6: The correlation of social support components with SWB

| | | SS | S_Emo | S_Exp | S_Inf | S_Inst | S_Net |
|------|-----------------|--------|--------|-------|-------|--------|--------|
| SWLS | Pearson | ,297** | ,267** | ,173 | ,193 | ,321** | ,346** |
| | Correlation | | | | | | |
| | Sig. (2-tailed) | ,004 | ,010 | ,097 | ,064 | ,002 | ,001 |
| N | | 93 | 93 | 93 | 93 | 93 | 93 |

** Correlation is significant at the 0.01 level (2-tailed). SS: Social Support; S_Emo: Emotional Support; S_Exp: Expectation Support; S_Inf: Information Support; S_Inst: Instrumental Support; S_Net: SocialNetwork Support. subject of men and women, there are three factors that affect the level of social support SWB significantly, ie emotional support, Informational Support and Support Social Network; (3) There is no difference in the level of social support and SWB in male and female subjects.

Suggestion

Although this study can not prove the existence of differences in social support and SWB by sex inmates, the Correctional Institution Class II A Wirogunan is expected to keep increasing the levels of walinapi's ability to perform basic social support for prisoners, because it proves that the provision of social support can improve SWB of the inmates. In this case the expected social support of the inmates is the kind of emotional support, information support and social networking support.

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AN ANALYSIS OF YOUNG'S MONEY ATTITUDE**Theda Renanita**

Faculty of Psychology, Universitas Ciputra

Theda.renanita@ciputra.ac.id**Abstract**

The global economy has driven many companies to enter Indonesia. Various multinational companies that has gained entree can now offer a variety of options for the society in meeting their needs, leading a shift in consumption pattern to occur. In fulfilling consumption needs, money is indeed needed as a medium of exchange. Money as a medium of exchange can, however, be viewed differently by different people depending on their personal experience. In turn, previous studies has found that money attitude can influence consumer behavior, both positive or negative behavior. Negative behavior, such as compulsive buying/shopping, should be prevented in order to create consumer welfare. This study will examine Indonesian adolescents' money attitude, both in terms of meaning-making towards money as well as the assigning emotional value towards money. Money attitude will be analyzed from three dimentions, namely power prestige, distrust, and anxiety. The subjects involved in study are 100 youths. The analysis used in this study is comparison test in order to see the difference in the three stated dimensions: power prestige, distrust and anxiety in youth based on gender. Therefore, obtaining a description on the dimensions of money attitude in male and female youth. Result shows that there is a difference in dimensions of power prestige, anxiety and distrust between male and female.

Keywords : *money attitude, consumer behavior, power prestige, distrust, anxiety, youth*

INTRODUCTION

Humans are homo economicus. As economic beings, various human activities cannot be seperated from consumption activities. Currently, consumption in the community has increased. Consumption is not only done to meet basic needs. Consumption is a way for someone to express and create their identity and social status (Soper, 2007; Campbell, 2004; Faber, 2004 in Phau and Woo, 2008).

Today, people are faced with the global economy. During this global economy, various multinational companies gain entree to Indonesia. Transnational firms are drive consumption increase in the community. Solomon in Park and Burns (2005) stated that the global economy encourages people in the world to live a western lifestyle. Therefore, a shift in lifestyle occurs. Lifestyle shift encourages changes in consumer behavior, especially among youth.

In accordance with their development phase, individuals in adolescence experience growth. They begin to expand their social relationships by having peers. Activities they do involve a lot of their friends. For example, hanging out, dating, eating out with friends as well as doing fun and challenging activities (Webley, Burgoyne, Lea and Young, 2001). During this period, adolescents form their personal identity by developing social significance from the goods and services they purchase.

There are several different understandings regarding money between men and women. In terms of budgeting, 91% of women feel more capable of budgeting than men. Women also feel capable of managing savings. As many as 73% of women have a special bank account for savings, 62% women saves on a regular basis, and 75% of women think that if it's better to save regularly and start early in life even with little amount. The remaining 22% do not save. In regards to debt, 88% of women said that they feel capable of managing loans. As many as 83% can manage the use of their credit cards. As many as 81% of women said that they own the ability to protect their money through insurance. This is also similar to men. They also choose to buy insurance to anticipate things that are not desirable.

Women view money as something that creates stress. Feeling uncomfortable when there is a need to talk about long term finances. Women do not see money as important in making them feel happy. But with the money they can buy goods. But dealing with it is boring for them.

Money is plays an important role in life (Li, Jiang, An and Jin, 2009). Money can affect a person's decision to buy. Money is not only about its value, but also benefits generated by money for a person's welfare. Money is associated with meaning and emotion. The use the so-called money depends on a person's objectives, such as whether the money is used to gain power (power) or for enjoyment. The intention affects one's attitude towards money and decision-making and money-related behaviors. Attitude to money is associated with the meaning an individual makes towards the money (Medina, Saegert, and Gresham, 1996).

There are four dimensions of attitudes towards money (Yamauchi and Templar, 1982), first, power (power prestige), where money is seen to affect or attract other people and as a symbol of success. Second, anxiety, money is seen as a source of anxiety and also a source of protection from anxiety itself. Third, retention time, money used for future financial planning and monitoring of financial conditions. Fourth, distrust, finance-related doubts and lack of confidence in making efficient decisions in purchasing.

This study will only use three of the four dimensions above, namely power, anxiety and distrust. Retention time is not examined in this study because the subjects in this study were in the range of adolescence to mid-adulthood so that the three dimension above is the closest to the subject of research.

Research on attitudes are important in understanding the basics of consumer behavior. One of the factors that influence the behavior according to Ajzen (1991) is attitude. According to Vijayasathy (2004), attitude is an individual's belief about a product, service or concept, where the individual shows certain tendencies regarding products, services or the idea.

A study by Lin and Chen (2010) for employees in the workplace shows that a positive attitude towards the use of company's resources for private purposes would encourage someone to use the company's goods for personal use as well. Previous study conducted by Durvasula and Lysonski (2010) shows that attitudes toward money have an impact on a person's materialism. A study by Wang, Lv and Jiang (2011) shows that attitudes toward money, credit cards, debt, and risk affect the behavior of credit card use. The purpose of this study was to determine whether there are differences in attitudes toward money between men and women.

Research on differences in attitudes toward money between men and women is important to conduct.

METHODS

This study uses quantitative approach. There are 3 hypotheses that will be tested, namely:

1. H0 : there is no difference in power prestige based on gender
2. H1 : there is a difference in power prestige based on gender
3. H0 : there is no difference in anxietybased on gender
H1:there is a difference in anxietybased on gender
4. Null Hypothesis : there is no difference in distrustbased on gender
H1:there is a difference in distrustbased on gender

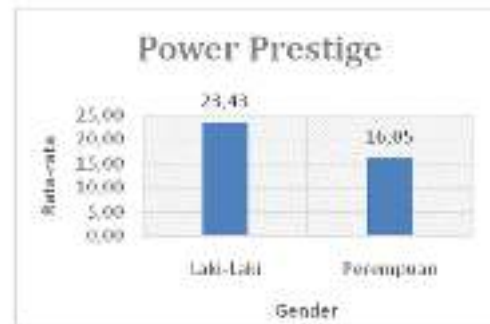
The subjects of this study were 102 youth who were in the age range of 19-35 years old. The total number of Male subjects is 60 people. While 44 Females participated in this study.

The data collection was carried out with incidental sampling. The data was obtained by using a Money Attitude Scale / MAS, which is an adaptation of a scale developed by Yamauchi and Templer (1982). There are three dimensions, namely power prestige, anxiety and distrust. Validity analysis is done is through content validity. Reliability was tested with Cronbach's alpha.

RESULT

Analysis of items were performed on each scale. The dimension of power prestige has seven items. Results of reliability analysis show that the dimension of power prestige has a Cronbach's Alpha coefficient of 0,887 with inter-item correlations rising from 0.450 to 0.825. The anxiety dimensions has six items at 0,838Cronbach's Alpha. Its inter-item correlations rised from 0.448 to 0.720. The distrust dimension has seven items with a Cronbach's Alpha coefficient at 0,853, with inter-item correlations shifting from 0.446 to 0.798.

Descriptive analysis was conducted to determine the average of each dimension in both men and women. The results are as follows:



1. Average Power prestige Diagram

From the above diagram, it can be seen that the average score of power prestige in men is higher than women's. In male the average power prestige is 23.43 while in female it is 16.05. Subsequently, the data were analyzed with t-test. The result obtained a t value = 6.376, $p < 0.001$. Hypothesis 1 that there are differences based on gender in power prestige is proven. Thus, there is a difference in power prestige between men and women.

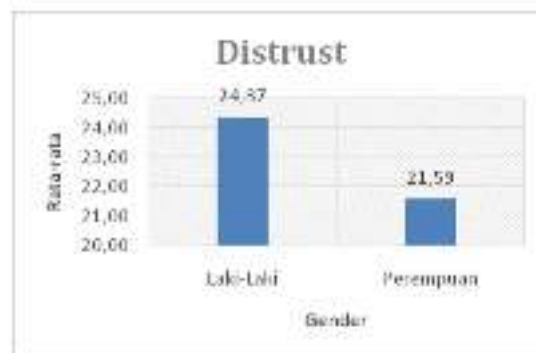
Data were analyzed with T-test towards each dimension based on gender. Results of the analysis showed that there are average differences in the three-dimensions (power prestige, anxiety and distrust) based on gender sex. The following are the average of each variable:



2. Average Anxiety Diagram

From the above diagram it appears that the average score of anxiety in men is higher than women's. In males the average anxiety was 21.43 while in

female it is 18.05. Subsequently the data were analyzed by t-test. The result showed t score = 3,338, $p < 0.001$. Hypothesis 2 that there are differences based on gender anxiety proved. Thus, there is a difference of anxiety in men and women.



3. Average Distrust Diagram

From the above diagram, it appears that the average score of mistrust in men is higher than women's. In male the average distrust is 24.37 while infemale it is 21.59. Subsequently the data was analyzed using t-test. The result showed that t score = 2.367, $p < 0.001$. Hypothesis 3 that there are differences in distrust based on gender is proven. Thus, there is a difference in distrust between men and women.

ANALYSIS

The power prestige dimensionis shown through several indicators, namely, money as a symbol of success, money as a means to influence others; we tend to honor someone who has a lot of money -- through money money wecan impress others. The analysis shows that women do not regard the money as a source of power as men do.

According to Pine (2009) the use of money in women is caused more by emotional factors. According to the survey, 8 out of 10 women or 79% of women spend their money to please themselves.

Being in a negative emotional state makes women display certain behaviors as a coping strategy. There is an assumption that shopping is a retail therapy to reduce negative emotions. However this must be balanced

with self- control away from them. Low self-control can lead to debt (Gathergood, 2012).

The implications for the marketing world are that marketers can promote their products to help consumers reduce their stress. Marketers can help consumers by providing alternative products for their coping. Thus, consumers can choose an appropriate strategy.

Anxiety dimension is shown by anxiety of not having money, anxiety when not financially secure, feeling restless when skipping a discount or when not using the opportunity to buy a good at low cost, and restless when not spending money. The average anxiety in women is lower when compared to men. However a survey result by Pine (2009) shows that if 70% of women feel anxious about their money. This is due to the many factors that encourage them to be more like the consumptive, such as when there are special offers for products. The dimension of anxiety is correlated with materialism (Durvasula & Lysonski, 2010). A person with high anxiety is prone to shop only to fulfill his wish (desire).

The distrust dimension is shown by complaining about the price of an item, complaining of the amount that needs to be paid, as well as feeling shocked and disturbed when finding goods at a cheaper price. Average distrust of women is lower than for men.

From the results of this study, it is recommended for future studies to explore the factors that influence money attitudes in each dimension- power prestige, anxiety and distrust. Thus it a model of money attitude among youth can be obtained.

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THE DIFFERENT CUSTOM FOR WELL-BEING IN A COUPLE TO BE**Anggita Sari Pramiardhani**

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anggipect@gmail.com / 085642266993**Abstract**

Indonesia is a wide and complex country, with a symbol "Bhinneka Tunggal Ika", it means still unity in many differences, the dissent in ethnic groups, languages and also the tradition. One of the biggest differences is the dissent of the rules or the ways of ceremonial to marry for each ethnic groups. The different custom marriage is a thing that always happens in a country which has cultural complex, and our country is a one of the country who has cultural complex. Different custom marriage always has some dissents and the way to do that, the ceremonial especially. The researcher is aimed to see and bridge the dissent in a culture of marriage, in their ceremonial especially. This researcher talk about different custom of marriage between Minangkabau and Bugis. Bugis has tradition which is the groom must pay a bride expensive, it bases on the bride's graduate, higher graduate of a bride will more expensive than lower graduate. Beside that Minangkabau has a tradition which a groom is payed by bride. The method to write this researcher is qualitative method, which is the researcher needs deep interview, deep observation and also literature review. Moreover the result of this researcher is each couple to be, between groom or bride still does their tradition, so they chooses to collect their own money to pay their self to comply their tradition in ceremonial of marriage.

Key Word: *Custom Marriage, Minangkabau Tradition, Bugis Tradition, well being*

BACKGROUND RESEARCH

Indonesia is a country known for its plurality which has many ethnic groups, languages, customs and traditions that can lead to cultural differences in the social life of each group. "Bhinneka Tunggal Ika" meaning "Unity in Diversity" is the embodiment of unity of those differences in all aspects in Indonesia. Although there are various aspects in social life, especially culture, these do not obscure Indonesia to keep being united in NKRI. These differences enable conflict to emerge, but a good intercultural communication will unite all these differences. One of the clear example is

the difference of marriage custom and tradition in each ethnic group. Though it has been regulated in religion, each group still keep sustaining and performing the marriage custom and tradition inherited from their forefather. Intercultural marriage often coexists in Indonesia by reconciling two customs and traditions from the bride and the groom to be. Different custom and tradition has different marriage procession and it requires good adaptation to carry out, such as intercultural marriage between Bugis and Minangkabau. Both ethnic groups have their own marriage customs and traditions. In Bugis, the bride to be should be paid by the groom to be and the most noticeable, she should be highly paid based on the degree of her last educational background. Higher education she obtains, higher money will be paid. On the contrary, in Minangkabau, especially Padang Pariaman, the groom to be is the one who has to be paid. This striking difference requires both sides to communicate each other and find the solution in order to enable them to get married.

In the study we observed, it was limited on the way how to unite the difference of marriage customs and traditions between Bugis and Minangkabau. So, the problem statement is: How are intercultural communication and adaptation conducted by the bride and the groom to be in order to enable them to get married and how to unite the difference of marriage customs and traditions between Bugis and Minangkabau?

LITERATURE REVIEW

Intercultural Communication

Basically, intercultural communication has two concepts, concept of communication and concept of culture, so that culture influences communication and in turn, communication helps defining, creating, and maintaining the reality of culture of cultural community or group (Martin & Nakayama, 2007). Communication and culture cannot be separated from one another because they influence each other, culture defines who talks and to

whom we talk, about what and how communication occurs, and the most important is human's behavior based on the culture of where they grow. Thus, the culture becomes the base of the communication. Based on this definition, it can be concluded that intercultural communication is a study emphasizing on the influence of culture on communication. TurnomoRaharjo's study shows that intercultural communication is individuals having the same culture tends to share homogeneity in their experience background than to the others from different culture (Rahardjo, 2005). Intercultural communication process is interpersonal interaction and communication conducted by some people having different cultural background (Liliwari, 2003). On the other side, intercultural communication is a communication characterized by the message source and its receiver coming from the different culture (Kartika, 2013).

Besides, intercultural communication is also consistent with the study of communication between individuals or groups of people from different cultures, involve several important aresmof exploration. As a member of particular pattern of perceiving the world through learning symbol system such as language and non-verbal behavior (Infante, 1990:373 in Kartika, 2013). Intercultural communication, as Jalaludin said, can be identified by the message source and its receiver that comes from different culture, and communication occurs when the producer of the message is a member of a particular culture (Mulyana & Rakhmat, 2009). In understanding intercultural communication study, there are some assumptions:

1. Intercultural communication starts from basic understanding about the existence of the different perception between communicator and communicant.
2. Intercultural communication contains interpersonal content and relation
3. Personal style influences interpersonal communication
4. Intercultural communication aims to minimize uncertainty level
5. Communication centered on culture

6. Intercultural effectiveness is the goal of intercultural communication (Liliweri, 2003)

There are some definitions about intercultural communication:

1. Charley H. Dood defines that intercultural communication is a communication involving participants representing individual, interpersonal and group emphasizing on the difference of cultural background which influences communication behavior of the participants.
2. Andrea L. Rich and Dennis M. Ogawa in *Intercultural Communication - A Reader* by Larry A. Samovar and Richard E. Porter, intercultural communication is a communication between individuals from different culture, such as inter-national tribes, inter-ethnic groups and race, and inter-social class.
3. Guo-Ming Chen and willian J. Starosta defines intercultural communication as the negotiation process or the exchange of symbolic system which leads human's behavior and restricts them in carrying its function as a group.
4. Samovar and Porter also states that intercultural communication occurs between the message producer and its receiver which have different cultural background.

Based on those definitions about intercultural communication, it can be concluded that intercultural communication occurs when there are two different cultures and they are conducting communication process.

Adaptation

In carrying the unification of two different cultures, it requires adaptation of each individual in understanding each other. As stated by Gerungan (1991: 55) adaptation is an adjustment of an individual toward its environment. Adaptation means changing the self in accordance to the environment, it can also mean changing the environment in accordance to our personal desire (Gerungan, 1991). Adaptation is an ability or tendency of the living things in adjusting themselves to the new environment in order to stay

alive well, adaptation can also be interpreted as a means used by the nomads to overcome the obstacles they meet and to obtain positive balance with the nomads' background condition (Pelly, 1998). It is clearly seen that adaptation is required by each different group in understanding each other, so the solution of the difference of customs and traditions can be found.

Besides, adaptation (Burgon, Stern, Dillman, 1997) is the scope of previous adaptation models by highlighting the strong entrainment effects that occurs in normal interaction and by incorporating a broader range of communication behaviors and functions (Gudykunsst, 2005). It has five key concepts to release a well adaptation, as below:

- 2 Requirements (R); required behavioral level needed to fulfill human needs for survival, comfort, safety, affiliation and the like.
- 1 Expectations (E); to the anticipated behaviors of self and others
- 1 Desires (D); to wants or preferences in the interactions
- 2 Interaction Position (IP); the melding of all R, E, D elements into one net value
- 1 Actual Position (A); communication behaviour exhibited, the fifth concept

Culture

Culture is the basic thing in this study since Indonesian culture is very diverse and culture is an intriguing concept. Culture is formally defined as an order of knowledge, experience, beliefs, attitudes, values, meanings, hierarchies, religions, times, roles, spatial relations, concepts, universe, material objects, and everything gained by a large group of people from generation through individual's and group's efforts (Mulyana & Rahmad, 1993).

Besides, E.B Taylor states that culture is the whole complexity including knowledge, beliefs, arts, morality, scientific, laws, customs and other abilities gained by human being as a member of society (Rusli ER).

Meanwhile, the term of *culture* is all human power and activities to cultivate and change the nature (Koentjaraningrat, 1965).

Ralph Linton gives different definition of culture from other common definitions in daily life. He states that culture is the whole way of life of the society and it is not merely about one part of the ways of life which is highly considered and demanded (Tasmuji, 2011). While, SeloSoemardjan and SoelemanSoemardi defined culture as the whole product of work, taste, and creativity of the society (Ranjabar, 2006).

Marriage

Marriage, based on Bernard (1972) is commonly defined as the union of two individuals, but in reality is the union of two family systems and the creation of the newly third system (Bernard, 1972). Added by Dyer (1983) who defines marriage as the subsystem of large relationship in which two adult people with different gender make personal and legal commitment to live together as the spouse (Dyer, 1983).

In Indonesia, the marriage regulation has been set up in a specific rule that is the marriage acts. The spouse has obligations and rights based on their own position (Undang-undang Perkawinan No 1 tahun 1974).

Bugis Marriage Tradition

In Bugis Makassar marriage, if a man wants to propose a woman from different ethnic group, he has to pay not only the dowry money, but also *panaik*. *Panaik* is sum of money that has to be paid by the man for the bride to be as the tribute and reality of honor for social norms and strata (<https://www.facebook.com/MembangunAdatDitengahKerasnyaZaman/posts/1555281161352641>). The amount of *panaik* given to the bride to be is bigger than the dowry money. The amount of *panaik* varies starting from 25 million, 30 million, 50 million, and even reaches hundred millions rupiah. It depends on the social strata and educational background of the bride to be, higher educational background she has, higher *panaik* she will

get from the man, and it also depends on the role of the bride's family (<http://akulebihdaryangkautau.blogspot.co.id/2011/04/tradisi-uang-panai-dalam-budaya-bugis.html>).

Sometimes since the *panaik* demanded by the bride's family is very high, so in reality many young people fail to get married because their inability in complying the *panaik* demanded by the family, while the man and woman has long been a serious relationship. This condition enables them to do what is called *silariang* (elopement) (Dinas Kebudayaan Dan Pariwisata Propinsi Sulawesi Selatan, Adat dan Upacara Perkawinan Daerah Sulawesi Selatan, 2006).

Minangkabau Marriage Tradition (Padang Pariaman)

The basic life of Minangkabau people is living in groups, not individually, especially the mother's family line (*matriakal*), so they has tight relationship to their family, especially from the mother's side. Even in term of marriage, man is the one who should move to follow the woman. In this condition, man "is bought" by the woman.

This tradition is called *Bojapuik* (*japuik* means pick up). *Bojapuik* is a marriage tradition which becomes the special customs of Pariaman. *Bojapuik* is considered as an obligation of bride's family to give sum amount of money or goods for the groom to be before the marriage contract is held (Azwar, 2001). And this money is considered as the honor for both sides.

RESEARCH METHOD

This research applied descriptive qualitative method that is a descriptive research without hypothesis. While in proving the result, it applied data cross check from some sources of data or it is often called validity test of source of data. The research took place in Solo because the subject A (the man) is domiciled in Solo, while the subject B (the woman) is domiciled in Makassar, so that the research was conducted by using social

media (BBm, Line). The sampling technique used in this research was purposive sampling, which means the researcher looked for the interviewees who was considered representing the research subjects. Besides, the sampling technique was taken by data analysis, that is the result of interviewing some sources was analyzed qualitatively, data from direct interview or secondary data were transcribed in a form of report, was reduced and was chosen in accordance with the intercultural communication and adaptation in intercultural marriage between Minangkabau and Bugis (Source: adapted from Miles and Huberman, 1984).

RESEARCH FINDINGS AND ANALYSIS

Marriage is a very sacred bond both physically and emotionally and a process of union between two individuals either from different culture, customs, values, characteristics, or different families. Indonesian plurality with so many ethnic groups, customs, and traditions makes intercultural marriage often occur in this country, although in reality to unite the different customs and traditions is not a simple thing to be conducted, it is quite difficult since it relates to their heritage. In this study, the researcher observed intercultural communication, between Bugis culture (Subject B, the woman) and Minangkabau culture, especially Padang Pariaman (subject A, the man).

Bugis customs is very unique because the woman proposed "is bought" not only with the dowry money but also with the *Panaik*, as stated by the subject B.

"Bugis was indeed so...if a man wants to get married so the woman should be bought by giving panaik, it is different from the dowry money, and it depends on the social strata of the woman's family and the woman's educational background"(Hasil wawancara dengan subjek A).

In Makassar, the amount of *panaik* that should be given to the bride to be is very high, it reaches tens to hundreds of million, higher educational background of the bride to be, higher *panaik* should be given for her.

On the contrary, Minangkabau tradition, especially Padang Pariaman, really upholds the family system, there is a dependence on the family, especially on the mother's side. In this condition, the groom to be will be bought by the bride to be. Besides, a man is considered as the honorary guest and as the person who will continue the family title, so the man should be bought. It is stated by the subject A as the groom to be:

"In Padang Pariaman, the man is bought by the woman, it is done to protect the woman, so that all her wealth will be kept and maintained well. Besides, it will avoid the man to do unwanted deeds because he doesn't have anything, all the wealth is the woman's rights and own." (Hasil wawancara dengan subjek B).

From both explanations, it is clearly seen that intercultural marriage between Bugis and Minangkabau, especially Padang Pariaman, is really difficult to realize because both the bride and the groom to be should be bought based on their own customs.

As stated by the subject A

"We are trying to meet and acquaint both big families, it seems really difficult at the beginning, because my parents really loves my bride to be but the different of custom obligates her to be highly paid, and it makes my parents really objected, moreover my parents said that I'm the one who should be paid to continue the family title inherited from my forefather."

It also happens when the bride and the groom to be meet the big family of the subject B

"When my groom to be came to my house at the first time, he proposed me at the same time and it was really painful because my parents didn't want to meet him, for my big family, our social strata and my educational background as the master degree and also the dangdut singer, I should be

highly bought. Then he comes, my groom to be who works as lecturer who has not been stated as civil servant, is he able to buy all the wedding needs? Moreover, there have been some men coming to my family to propose me and they are willing to pay me how much the price demanded by my parents. While my groom to be only came with his friends, not his parents."

Based on the story of the subject A, the researcher also has the same feeling of how difficult to melt the heart of both families, both of them don't willing to sacrifice so that they can get married. However, both the subject A and subject B still try to do intercultural communication to their own family.

Finally, intercultural communication can be conducted well, and the adaptation is realized to unite both of big families. The man's family are finally willing to loosen their customs, so they sincerely accept that their son is not bought by the bride's family.

"Finally, our family is willing to sacrifice and they sincerely let me not to be bought by my bride to be and I'm still able to use my family title that is inherited for me. But my family is not willing to assist to pay thepanaik for my bride to be, they will only pay for the dowry money and the wedding cost in Makassar."

Actually, intercultural communication between the both sides can be conducted well with some requirements, as stated by the subject B

"My parents keep demanding my groom to be to pay the panaik for me because it relates to my family's name, if the panaik is not paid, my parents will be very ashamed and because my parents understand his condition and do not want to hurt my feeling, the panaik is reduced from 300 million becomes 100 million. Then after we get married, all the money given by the guest will be given for us. At that time, I was really relieved when I heard my father's words."

As the bride and groom to be coming from different culture have different marriage customs and traditions, even both families want to keep their own inherited customs, realizing the marriage among them is not an easy thing to be done. But it is not something impossible. Marriage is

basically the union of not only two individuals, but also the union of two individuals with all their big families. Thus, each bride and groom to be should be able to adapt themselves to their mate's family coming from different culture and values.

Different background and different marriage customs and traditions is difficult to be united, one side should sacrifice and understand each other. However, all those differences are still able to be united with good intercultural communication and good adaptation.

CONCLUSION

Based on the research above, it can be concluded that in unifying intercultural marriage is not a simple thing because it requires both sides to understand each other. Without any understanding of each mates and their families, so the marriage will not be realized.

As the final conclusion, there are some important points that can be our contemplation and consideration. For someone who wants to get married people from different ethnic, there is a consequence that should be noticed: 1. There is a displeasure among the parents or big family because of the difference of culture, mindset, traditions or points of view. Hence, it requires better intercultural communication. 2. In intercultural marriage it certainly requires more difficult adaptation.

SUGGESTION

Based on the conclusion above, there are some recommendations that the researcher would like to give some recommendations: 1. The importance of interpersonal understanding among the spouse to be due to the existence of difference of culture, either in terms of traditions or values. 2. Get rid of the ego of each the spouse to be because by getting rid of their ego, intercultural communication can be conducted well and the adaptation can be quickly realized.

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**SUBJECTIVE WELL-BEING MEASUREMENT BASED ON COGNITIVE
COMPONENTS OF PRISONERS AT THE PENITENTIARY CLASSILA
WIROGUNAN YOGYAKARTA**

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Abstract

Prisoners Subjective Well Being is one important thing that needs an attention of prisoners process development. Some of researches indicate that prisoner's subjective well-being is still low. Research of Bani and Indiyah (2004) shown that prisoners had anxiety problem of facing their future. Subjective Well Being (SWB) is individual evaluation to a situation or period that much longer from their life, include their past. Subjective Well Being (SWB) is individual appraisal about their life that they are more satisfied and happier, had a little unhappiness, this condition was shown with higher happiness than unhappiness feeling, and shown satisfaction in their life (Diener in Philips, 2006). Diener and Lucas (1999) said that SWB have 3 components, (1) Happiness Feeling; (2) Unhappiness Feeling; and (3) Satisfaction. SWB scale in this research refers to SWLS (Subjective Wellbeing Life Satisfaction) that had develop by Diener (1985). This scale has purpose to measure SWB from cognitive components, with this scale people can describe how satisfied he with their life as a whole. The validity of total item is between 0.494 – 0.688 and reliability is 0.819. The research subjects which were taken by using random sampling method consist of 93 prisoners at the Petidentianry Class II.A Wirogunan Yogyakarta. Based on analysis of descriptive statistics, t-test, it was shown that SWB level prisoners on cognitive component indicated by SWLS expressed in the high category 13 (14%), moderate category 49 (52.7%), and low category 31 (33.3%).

***Keywords:* Subjective Well –Being, Cognitive Component, Prisoners**

INTRODUCTION

The efforts to meet and create a sense of security in society is a strategic step that influence the success of national development. On the other hand, the data of the center of statistics in Indonesia showed that the registration data of the police revealed the crime scene in Indonesia during the period 2011-2013 tend to fluctuate. The number of incidents of crime or *crime* in total of about 347 000 cases in 2011 dropped to about 341,000 cases in 2012. However, in 2013 increased to approximately 342,000 cases. This is in line with the risk of the communities affected by crime (*crime rate*) during the period 2011-2013 which also fluctuated. The number of people at risk of crime (*crime rate*) per 100,000 population was estimated at 149 in 2011, 134 in 2012 and 140 in 2013 (www.bps.go.id , 2015).

The crime conditions continues to rise in Indonesia raises new problems. One of the most urgent to be resolved is the capacity of the prison or penitentiary which is not in accordance with the growing number of inmates. The Directorate General of Corrections (Ditjenpas) , the ministry of Law and Human Rights stated that the number of prisoners Indonesia is currently at 188 251 people. Meanwhile, the capacity of correctional institutions (prisons) in 33 provinces are only 119 269 people (Perkasa, 2016). The overcapacity for coaching institutions for inmates have reached 58 percent. Even in some prisons exceeds 150 percent. Triwidodo (2013) suggests that almost 40% of the total of 452 prisons and detention in 33 provinces in Indonesia are over capacity. In some prisons over capacity inhabitants reached 300% and some even 500% from the normal rate.

These conditions make inmates prone to psychological disorders such as irritability, anxiety, and self-closing. The condition can also lead to high potential conflict between prisoners, the escape potential and become one of the triggers of unrest in prisons. The statement has been set out in various studies to prisoners who have been in Correctional Institutions. Iswandari and Indiyah (2007) showed that inmates have problems with social

adjustment. In research of Lailatushifah and Lestari (2008) it is found that inmates are also susceptible to depression. Bani research and Indiyah (2004) also suggests that the anxiety problem of facing the future is experienced by inmates. This is also corroborated by the results Kheristiana and Indiyah (2006) that inmates face the problem of anxiety.

The results of other studies show that there are sexual problems to prisoners is the study of Diana and Indiyah (2001). It reviews the inmate sexual deviant behavior. The research results of Failasufah and Lailatushifah (2006) shows their dissatisfaction of sexual relations of pedophilia inmates cases. In addition, Lailatushifah (2006) in his article also highlights the low vocational maturity on inmate in drug cases. Moreover, the research from Anggrasari, Sriningsih, & Lailatushifah (2002) shows that inmates who have a negative perception of prisoners stigma in the public eye will experience higher stress ahead of their freedom. It is of course a crucial issue that needs to be observed and should be completed soon.

The Intervention of inmates who are in penitentiary need to be observed and reviewed about the effectivity, to what extent can the prison train the inmates. In accordance to the definition, inmates are convicts serving the criminal lost independence in Prisons (Law No: 12 Th. 1995 ps.1 paragraph 7). Convicted person is a person convicted by a court decision that has permanent legal power (Law of Republic of Indonesia, 1995 Ps 1, paragraph 6). According to Rahardjo (in Harsono, 1995), to treat inmates require necessary foundation of correctional system that guarantees the rights of prisoners, such as (1) To worship according to his religion or belief; (2) Got both spiritual and physical care; (3) to get an education and teaching; (4) Getting health care and a decent meal; and (5) Delivering complaints.

Based on such understanding, it can be inferred a new paradigm about prisoners. Prisoners are people who have a right to a process of rehabilitation and social reintegration. In supporting them in prisons it is

expected that they were able to repair themselves and not to repeat the criminal act he had ever done. This is in accordance with Regulation No 28 of 2006 that the function of Punishment is no longer just a deterrent but also a process of rehabilitation and social reintegration. Therefore, the purpose of procurement Penitentiary as a coaching and preparation for an inmate to be "straight" and ready to jump back into the community in the future is necessary to create a system of development patterns of mental health in prisons on an ongoing basis based on a study that is tested to be appropriate to the achievement of prisons. Not to even make a debriefing inmates to become more "professional" because in the prisons inmates to meet with the criminals of various levels. It is as expressed by Anton (2006), that if it were left alone, the existence of prisons will remain as it is known so far, "the institution meets villain and a cradle of new crimes were violent."

According to Martalata (2008), the issue of prisons in the world, including prisons/detention centers in Indonesia is how to organize the lives of people who are in a very limited environment. It is not an easy job to organize the daily life of inmates who come from all walks of life, crime, character and age where in contrary, different temporary facilities and supporting infrastructure in prisons/detention centers are not yet fully adequate. Martalata (2008) as The minister of Law and Human Rights hope that with tips, strategies and a variety of skills, discipline and loyalty of prison officer/prison are able to align the circumstances, prevent conflict, to minimize the emergence of various forms of security threats, and order and keep a sense of justice.

This effort aims to carry out criminal inmates properly and thoroughly, maintained, maintained physical-spiritual health, gained skills, knowledge, skills, understanding of religion, and the changing temperament as expected by society. Based on the above fact, it can be concluded that prisons are institutions of the criminal justice system and as executor of the court decision. It is very strategic for the realization of the ultimate goal of the

criminal justice system, namely the rehabilitation and resocialization of offenders, even to the prevention of crime (Peter and Pandapotan, 1995: 54).

It must be recognized that while undergoing criminal, inmates in prisons in some ways get less attention, in particular the protection of their fundamental rights as human beings. It describes the unfair treatment. Though the concept of Corrections proposed by Rahardjo (1996) states, inmates are just people who have the time and opportunity to repent. Penance cannot be achieved with torture, but with guidance. To understand this, obviously, coaching is not done by force, but in ways that respect the human rights of prisoners.

The rights in line with the new paradigm of the coaching inmates, not only focused on the system of imprisonment, but must also be a social welfare known as the Correctional System. According to Law No. 12 1995 Article 1, paragraph 2, the system of Corrections is an institution on the direction and limits, as well as how coaching inmates (also called the prisoners), based on Pancasila carried out in an integrated manner between the builder, who fostered and society, in order to improve the quality of life of inmates (prisoners) in order to realize the mistake, fix, and not to repeat the criminal act he had ever done. Through the guidance of that, it is expected that after completion inmates serve their sentences, they can be readmitted by the community, can actively participate in the development, and can be normal life as a good citizen and responsible.

Based on Law No. 12 1995 Article 1 paragraph 2 of these, it seems that efforts to improve the quality of life of prisoners and detainees should also be a major concern in the System of Corrections, so when they're back to mingle with the people will show the characteristics of individuals who have the quality of life high.

According to Cummings (1997), individuals who have a high quality of life will feel their subjective well-being (*Subjective Well-being* abbreviated as SWB).

SUBJECTIVE WELLBEING ON PRISONERS

This SWB is a personal valuation about one's life that he is more satisfied and happier and also has the unhappiness. This condition is shown with the existence of a higher happy feeling compared to the unhappy feeling and also shows dissatisfaction in his life (Diener in Philips, 2006). Subjective Well-Being is an individual evaluation towards some situation or periode that is longer than his lifetime, including his past. This evaluation includes emotional reaction over some situation, mood, and the life valuation, needs fulfillment, and the contentment of marriage and jobs (Diener, 2003). Furthermore, Philips (2006) stated that SWB is more complex than happiness. According to Philips (2006), individu who has a high quality of life will most likely get happiness, well-being and life satisfaction.

Based on what has been explained above, the researcher concluded that SWB is an individual evaluation involving emotional reaction towards some situation, mood and valuation of their life, needs fulfillment, and the contentment of marriage and jobs over some situation or periode that is longer than their life including their past.

According Eddington & Shuman (2005), SWB consists of 4 components. There are: (a) general satisfaction. Life satisfaction is characterized into present life satisfaction, past life satisfaction, future life satisfaction, other's view about life satisfaction towards his life and the will of improving his life quality. (b) The satisfaction of a particular life aspect. This includes the satisfaction of jobs, family, spare time, health, finance, one's self, and one's group. (c) The frequency of having a positive affect (mood and enjoyment emotion). Positive affect is categorized into joy, elation, contentment, pride, affection, happiness, and ecstasy. (d) The relativity of negative affect (mood and unpleasant emotion). Negative affect is divided into guilt and shame, anxiety and worry, anger, stress, depression and envy.

For Diener and Lucas (1999) SWB has 3 components; (1) pleasant feeling; (2) unpleasant feeling; and (3) satisfaction. Diener and Lucas explained that happiness and unhappiness are separated feelings which are not like two sides of a coin because it could possibly happen that the two feelings are in the same level either high or low. Based on the explanation above, those who have a high SWB are those who are happy and satisfied of their life while those who have low SWB are those who are unhappy and dissatisfied. SWB is something important because if one has this condition then a good life's quality can be achieved (Philips 2006).

From the observation result and interview, it is concluded that in the Penitentiary Class II-A Wirogunan Yogyakarta, there are 2 kinds of development done towards the prisoners; skill development and personality development. Skill development is to improve the prisoner's working skill so that it can be used to earn money after they are released in the future. The personality development is religious activity.

Nonetheless, from the interview with LAPAS, it is known that there are fears inside the prisoner's mind when they are still in the criminalization. This fear is about being sued or divorced by their spouse (husband or wife) and the fear of the social sanction of alienation as soon as they get out of the prison besides their fear of being isolated in LAPAS. This has come to the conclusion of how the prisoners felt unhappy with their psychological condition because it is not well distributed. Therefore, there is much insuperable anxiety while they are in prison.

The study done by the penitentiary involving the evaluation in LAPAS in 2008 shows that psychological development is not scheduled well. The activity is only held when there are students practicals, research, or some visit from certain universities. The health development is also not held optimally because the prisoner's health treatment is often late due to the lack of facilities. Religious development is also not efficient because it is not scheduled regularly. The same result is also found in the former research that

showed the psychological development was not really efficient. This affects the prisoner's condition who feels that his psychological issues is not treated well. They would feel unworthy, having anxiety towards their future after they get out of the prison, feeling empty in their life, pessimistic about their life, feeling unfair because they are treated bad by their senior prisoners, low self esteem, and having a huge guilt because of what they have done. Those conditions indicate that there is low subjective well-being inside the prisoner's mind.

From the explanation above, it can be inferred that this research becomes very important to be done considering what is going to be observed is the basic need of the prisoners. The well-being is a feeling that could be felt by anyone regardless of their status, gender, and age. That is why the prisoners also have the same right to get it. The development that is mostly done so far is physical and self development.

Psychological development has not been concerned optimally because the concern of prisoner's life is still low. Besides, this research is very relevant to the purpose of the penitentiary which is to hold an integrated development amongst the trainers, the trainees, and the society to increase their life value to realize their fault, correct themselves, and not to repeat the same mistakes again so that they can be accepted back in their society and live normally as a responsible citizen. This purpose can not be done if the development does not concern about the prisoner's well-being and mental. This means the research about SWB is already match with the purpose of prisoners development because the affect of the well-being is for the individu to get a better life quality. This research is aimed to fulfill the hopes or the prisoners and LAPAS so that there will be some kind of co-operation to develop the prisoner's psychological needs. Furthermore, it can be combined with physical and self development that will come to an optimal result.

Based on the explanation above, the hypothesis of this research is: there is a low standard of Subjective Well Being on the prisoners in LAPAS Class II-A Yogyakarta.

RESEARCH METHOD

Research design and subject

The variable of this study is Subjective Wellbeing (SWB). Research questionnaire for prisoners is originally granted to 150 prisoners, the numbers of research subjects who returned the questionnaire completely and can be analyzed are 93 prisoners. Selection of research subject is done by using random sampling method. Prisoners who are the subject of characteristics: (1) Class IIA Yogyakarta Prison Prisoners; (2) The minimum penalty of 3 years, (3) Minimum education of Elementary School and can read and write well.

Data Collection Methods and Data Analysis

This research data collection method, especially using the method will also be used although the scale of observation and interview methods were used as a complement. Research data collection tool which uses a scale covers SWB Prisoners Scale. Scale of life satisfaction (*subjective well-being*) (Diener et al., 1985) consists of a scale to measure cognitive component of life satisfaction and produce integrated statement of how the life of someone running. To test the reliability and validity as well as accuracy and consistency are used to test the validity and reliability with Alpha Cronbach for SWB variable Prisoners. The total item validity of SWLS ranged between coefficient of 0.494-0.688 and the reliability of 0.819. To complete the Life Satisfaction Scale, subjects were asked to vote in accordance with the statement of the subject. Figures 1 if the statement **Strongly Not In accordance** with the subject; number 2, if the statement **Not in accordance** with the subject, the number 3, if the statement page **Somewhat Not in**

accordance with the subject; number **4**, if the statement **Rather in accordance** with the subject; figure **5**, if the statement **In accordance** with the subject; number **6**, if the statement **Strongly in accordance** with the subject. Statements cognitive components include:

1. In many ways, my life is approaching as I desired.
2. The condition of my life has been very good.
3. I am satisfied with this life.
4. So far, I have been getting important things I want in life.
5. If I could live this life again, I would not change a way of life

Analysis Tools

Data analysis methods to be used are descriptive statistical analysis of data and test.

RESULT AND DISCUSSION

Based on analysis of descriptive statistics, t-test, it was shown that SWB level prisoners on cognitive component indicated by SWLS expressed in the high category 13 (14%), moderate category 49 (52.7%), and low category 31 (33.3%). Prisoners who follow the research subjects of this research were 93 people consisting of 70 persons (75.3%) men and 23 (24.7%) were woman.

If it is seen from the last level of education possessed by prisoners, the majority of prisoners have a junior high school education (29%) and high school (45.2%), other elementary level education, D3, S1 and S2. Each educational level still is not more than 10%.

Based on observations and interviews it has shown that in the Penitentiary Class II-A Yogyakarta, there are two kinds of coaching which is done to treated criminals (WBP) or prisoners the Coaching Skills and Personality Development. Skill coaching is coaching to increase prisoners' job skills that can be used to make a living after being released later. The other result shown that the personality development is an activity that has been

organized is the praying worship. From interviews with officers prisons it is known that there is a sense of fear in the prisoners (prisoners or prisoners) when they are on the time of sentencing. One of their fears is the fall of the sanction of his life partner in the form of demands for divorce from his wife or her husband, and their fear of social sanctions that will apply to them when they are free. In addition there is a sense of alienation when they are in prisons, in this case, it can be concluded that prisoners feel less happy because they do not get the psychological state of adequate channeling, so that the various concerns while in prisons are less resolved.

CONCLUSION AND SUGGESTION

The categorization levels of SWB of prisoners, the cognitive component indicated by SWLS express in high category 13 (14%), moderate category 49 (52.7%), and the low category 31 (33,3%). Through provision and continues of the psychological treatment or intervention at prisoners, it's expected will be able to improve SWB prisoners. Therefore it is necessary to hold an intervention for improving the ability of walinapi's competence in fostering SWB prisoners.

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Multicultural Education (ME)

NONDUAL PHILOSOPHY FOR UNDERSTANDING MULTICULTURAL

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Abstract

Indonesia is a multicultural country where there are diverse cultures that exist in Indonesia. There are about 300 tribes who use more than 700 languages, where it will support the diversity of life in Indonesia. In addition, there are several religions and beliefs that exist in Indonesia where it can contribute to the increasingly varied life of Indonesian society. Cultural diversity condition has risk and potential conflict between individuals or communities of different cultures. Actually, culture does not directly trigger the conflict, but the culture can play a role in the formation of self-concept that influence the attitudes and behaviors of individuals or groups. Especially in view of other individuals or groups from different cultures.

CULTURE AND COLLECTIVE UNCONSCIOUS

Barnouw defined culture as a set of values, beliefs, attitudes, and behaviors shared by a group of people, which is communicated from one generation to the next generation through language or other communication channels (Matsumoto, 2008 : 6). In this case, Matsumoto sees culture as a construct of sociopsychology.

The elements of the culture, such as values, beliefs, attitudes, and behaviors, will build the collective unconscious in the culture community. The collective unconscious is the part of the conscious mind that is derived from

ancestral memory and experiences is common to all humankind, as distinct from the individual's unconscious. Which the collective unconscious will be inherited to the next generation and followed consciously and unconsciously, that manifested into attitudes and behaviors that constitute of culture specific.

Collective unconscious, a term coined by Carl Jung, refers to structures of the conscious mind which are shared among being of the same species (https://en.wikipedia.org/wiki/Collective_unconscious). Jung considered the collective unconscious to underpin and surround the conscious mind, distinguishing it from the personal unconscious of Freudian psychoanalyst.

The definition of collective unconscious is memories of mental pattern that are shared by of a single culture or, more broadly, by all human being; originally proposed by the psychologist Carl Jung to explain psychological traits shared by all people. He theorized that the collective unconscious appear as archetypes: patterns and symbols that occur in dream, mythology, and fairy tales. (<https://www.dictionary.com/browse/collective-unconscious>). Jung believed that collective unconscious was an inherited collection of knowledge and imagines that every human being has at birth. People are unaware of the items contained in their collective unconscious (<https://www.goodtherapy.org/blog/psychpedia/collective-unconscious>).

The fact is Indonesia has many tribes and many cultures. That condition brings on a state of cultural diversity. The diversity of cultures in Indonesia have formed multicultural life. If each cultural community has some collective unconscious, then Indonesia will have a diverse collective unconscious.

Collective unconscious that has two impact, the positive impact and the negative impact. The negative impact of the collective unconscious in the form of stereotypes and ethnocentrism attitudes that could lead to a cultural bias in understanding the behavior of others from different cultures.

The collective unconscious that contains duality perspective such as stereotypes and ethnocentrism, could potentially create the cultural conflict. Stereotypes and ethnocentrism attitudes becomes an important issue because it can potentially causing any cultural conflict in Indonesian society. Ethnocentrism and stereotypes attitudes occur because of the perspective of duality. The duality perspective manifested in the attitude of the dichotomy ' my culture and your culture '. The perspective of duality is also communicated and inherited to the next generation so that the duality perspective becomes an unconscious that living in the cultural community.

STEREOTYPES AND ETHNOCENTRISM

We do not always have the ability to separate ourselves from our own cultural background and bias so we can understand the behavior of others. This type of resistance forms the basis of what is known as ethnocentrism (Matsumoto, 1996: 23). Ethnocentrism is viewing and interpreting the behaviors of others through our own cultural filters.

Ethnocentrism is a perception held by individuals who consider that its culture is the best among the cultures that are owned by others. There is a tendency that considers values, beliefs, attitudes, and behaviors of a culture that is owned by a group or individual, is used to assess groups or individuals from other cultures, it can be at risk of conflict in society.

Ethnocentrism is an universal social phenomenon and unconsciously we have done (Marizka, F.P., et al , 2015:6). Thus, ethnocentrism is the tendency to judge or compare unconsciously one culture to another. According to Porter and Samovar (in Marizka, F.P., et al , 2015:6) that the main source of cultural differences in attitudes is ethnocentrism, that is tendency to view other people are unconsciously using our own group and our own habits as a criterion for assessment.

There is a tendency in the attitude of ethnocentrism that held by a group of cultural community in looking at or judging people from other

cultures. This attitudes is done unconsciously. That is, this attitude has become unconscious ethnocentrism which is owned by a cultural community. Collective unconscious that is built on the previous community about ethnocentric attitudes towards other cultures, has been inherited and followed by members of the culture community.

Matsumoto (1996: 23) said that ethnocentrism is closely related to another important topic that is stereotypes. Stereotypes are generalized attitudes, beliefs, or opinions about people who belong to cultures other than our own. Stereotypes may be grounded in fact but are often combination of fact and fiction about people from a particular cultural group. Stereotypes of ethnic are beliefs which are embedded in other ethnic communities, as hereditary truth and is always contained within the community (Marizka, F.P., et al , 2015:8). This stereotype is a cognitive process .

Stereotypes can be very dangerous and damaging when people adhere to them inflexibly and apply them to all people of that cultural background without recognizing the possible false basis of the stereotype as well as individual differences within that culture (Matsumoto, 1996: 23). In other words, stereotypes can negatively impact if is followed by ethnocentrism attitude.

Regardless of how we think about culture in our conscious, we cannot ignore the fact that much of our behavior is steeped in a tradition of culture, our own culture (Matsumoto, 1996: 31). Thus ,stereotypes attitude thrive and remain in the collective unconscious of a cultural community that inherited to the next generation .

NONDUALITY PERSPECTIVE

Ethnocentrism and stereotypes attitudes occur because of the perspective of duality. The duality perspective manifested in the attitude of the dichotomy ' my culture and your culture '. The perspective of duality, in the form of ethnocentrism and stereotypes attitudes, is also communicated and inherited to the next generation so that way it becomes collective

unconscious that living in the cultural community. And it could potentially create the cultural conflict in a multicultural community.

Duality are usually seen in terms of opposites: Mind/Matter, Self/Other, Conscious/Unconscious, Illusion/Reality, Quantum/Classical, Wave/Particle, Spiritual/Material, Beginning/End, Male/Female, Living/Dead, and Good/Evil (<http://www.scienceandnonduality.com/about/nonduality/>). In other words, duality perspective understood as dichotomy attitude.

Nonduality is the philosophical, spiritual, and scientific understanding of non-separation and fundamental oneness (<http://www.scienceandnonduality.com/about/nonduality/>). Nonduality means "not two" or "nonseparation". It is the sense that all things are interconnected and not separate, while at the same time all things retain their individuality. An awareness of nonduality give us a bigger perspective in life, a greater sense of freedom, and brings us a more stable happiness (<http://nonduality.org/what-is-nonduality/>). The starting point is the statement "we are all one", and this is meant not in some abstract sense, but the deepest level of existence.

Thus, it can be assumed that nonduality perspective can become the basis of the philosophy to understand the multicultural life in Indonesia and can prevent cultural bias, that caused by stereotypes and ethnocentrism, in multicultural life in Indonesia.

STEREOTYPES AND ETHNOCENTRISM OF MADURA COMMUNITY: ETHNIC CONFLICT OF MADURA – DAYAK COMMUNITY.

One of the negative views to the Madura community is carok behavior. Carok for Madura community is understood as the act or attempt of murder committed by a man when his pride (self-esteem) interrupted. According to the views of Madura community, self-esteem is a concept that is sacred and must be upheld in society. Because of this concept, Madura people is deemed

to have innate temperamental and irritable (Wiyata, in Marizka FP, et al., 2015: 3).

But in the other side, peoples of other cultures view the carok concept is regarded as bad behavior (brutal) and senseless. Because, other peoples view that the problem solving by violent means are considered unreasonable and inhuman.

Carok behavior is a characteristic that is maintained through ethnic ties are quite strong, especially for the people of Madura in the migration areas. It became one cause of conflict between Madura community who migrated and lived in Kalimantan, with Dayak community as an indigenous people of Kalimantan.

The view of the Dayak community (as well as other migrant tribes), migrants from Madura tend to be viewed negatively as people who behave rude, loud, and always armed themselves with sickles ('clurit') and ready to kill, is expansive and dare to usurp the rights of the Dayak community. Therefore, the Dayak syndrome, *bogey man*, that looked migrants from Madura as a *bogey man* that could potentially threaten the existence and life of the Dayak community (Tjokrowinoto, in Marizka, F.P., et al., 2015: 4).

One of the cultural differences between The Dayak and Madura communities, is on weapon. For the Dayak community is strictly prohibited weapons were taken to a public place. People who are carrying weapons to other people's houses, although intended to visit, perceived as a threat or an invitation to fight. As with the culture of the people of Madura that accustomed to slip weapon (sickles or 'clurit') wherever they go and it is considered common to Madura community (Marizka, F.P., et al., 2015: 4). The behavioral differences can foster suspicion and discomfort for the Dayaks as the indigenous people of Kalimantan.

Another problem is the difference of perceived in terms of land use. The Dayak community allow people of Madura to borrow Dayak's land unconditionally. Based on verbal confidence, Madura people are allowed to

cultivate the land. However, issues arise when the land was asked to return. Madura people often refused to return the land for the reason that have cultivated during the years. For the Dayak community, an agreement must be respected and honored. Violation of the appointment will be considered as harassment.

The difference of viewpoints due to different cultures, can foster a sense of mutual suspicion and discomfort, feeling of being threatened, and so on. These conditions will worsen if are followed by stereotypes that awakened in each culture, which then lead to the attitude of ethnocentrism, because it can lead to conflict between the two communities of that culture.

CONCLUSION

Cultural diversity of Indonesia should be recognized and accepted as a fact of life and cultural wealth. The understanding of the multicultural life in Indonesia may occur if public perception is nonduality. The perspective of nonduality is an understanding of the philosophy, spiritual, and scientific to the nonseparation and unity fundamental (fundamental oneness). In other words, the nonduality perspective is the perspective that negates the dichotomy and can become the basis of philosophy to understand the multicultural life and can prevent cultural bias, that caused stereotypes and ethnocentrism, in multicultural life in Indonesia.

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**INDIGENOUS MULTICULTURAL EDUCATION AS AN EFFORT TO DEVELOP
A CROSS-CULTURAL LITERACY**

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Abstract

Indonesia is a great nation with cultural diversity. This diversity is a potential and uniqueness of the Indonesian nation. However, the potential and uniqueness are not getting the chance to develop and manage itself based on the wisdom and the will to coexist peacefully. Indonesia became a cultural heritage of human hereditary into wealth and strength of the nation so that the absolute Indonesian culture inherited and preserved to the cultural identity of the Indonesian nation to remain sustainable and attached to the next generation. This paper describes the importance of indigenous multicultural education as an effort to develop cross-cultural literacy. To develop a united nation of different ethnic groups is hard. It requires the ability of all the people from different ethnic groups to understand, communicate and interact, as well as cooperation with the various ethnic groups. The ability aims to create a broad and inclusive space. This would involve the ability to cross-cultural literacy which includes awareness of one's own cultural worldview and attitudes toward the cultural differences, knowledge of different cultural practices and cross-cultural skills. Pancasila paradigm is necessary for the implementation of Multicultural Education in order not to lose the basis and direction of development of science and technology. Multicultural education as a set of beliefs and explanations that recognized and assesses the importance of cultural and ethnic diversity in shaping the lifestyle, social experience, and personal identity. Within this sense, there is the recognition that assesses important aspects of cultural diversity in shaping human behavior. Based on the condition of Indonesia multicultural society, to form the country of Indonesia are sturdy and well-being to the need to develop cross-cultural literacy through education that is suitable for the multicultural nation. Type of education that is suitable for this multicultural nation is multicultural education.

Keyword: multicultural education, cross-cultural literacy, appreciate our differences, ability to understand cultural differences, Pancasila paradigm

INTRODUCTION

Reality of Cultural Diversity

Indonesia is a great nation with cultural diversity. Indonesia is a community unique and highly multi-ethnic, religion, culture, and language (Muqtafa, 2008). Indonesian society has always been diverse. That our society has become and will continue to become more pluralistic and diverse is obvious in any number of ways, from the numbers reflected in the data of census BPS. There are more than 300 ethnic groups or tribes in Indonesia or exactly 1,340 ethnic groups according to the census of 2010 BPS.

Diversity, in Indonesia, is a potential and uniqueness of the Indonesian nation. This identity is the pride selfhood and threats for the nation Indonesia as a nation participating in the arena of globalization. The diversity of culture, religion, ethnicity, tribe nations, and languages that are owned by the Indonesian nation can be the basis for building the spirit of nationalism and patriotism as a great nation and sturdiness. But on the other hand, conditions of diversity can trigger conflict, which eventually split the unity and integrity of the nation.

Just look at the events in Aceh, Sampit, Sambas, Ambon, and other areas where clashes between groups with primordial ties fanatical and blindly has claimed lives and property. Another examples, Madurese and Dayak tribal conflict in Sambas Central Kalimantan, conflicts with religious issues in Poso and Maluku, movement Aceh separatists that were triggered by a lack of knowledge fair (Fadjar, 2004). Clashes between cultures, between race, ethnicity, religion and values taking place in society in the estuary would threaten the integrity and resilience of the Indonesian people. In line with this, it's normal if we as a multicultural society wary of the clash of civilizations as stated by Samuel P Huntington (Sudrajat, 2014:2).

The motto of "Bhinneka Tunggal Ika" is multicultural face manifests a reality. The motto "Bhinneka Tunggal Ika" actually accommodates diversity Indonesian people in the tribe, race, language, customs, and religion.

However, ironically, diversity in the cultural unity of the nation on the way independence of the country/nation is more focused on aspects of similarity to forming solidarity of the nation.

Above a pluralistic society is the Republic of Indonesia successfully built and can stand upright, sturdy until now. The term "unity" in the Republic of Indonesia as the embodiment of "Bhinneka Tunggal Ika" does not merely connote physical, but psychological and cultural. Not in the sense that atomistic aggregation and structural integration, but the unity which has the highest degree of cultural integration that contains national solidarity which is based on the basic values of life together. Since the ancestors of the basic values that have made the life principle even outlook on life. Objectively the plurality face of the Indonesian society has a unique shape and structure because the national education must have an insight into the development of a plurality of the Indonesian society.

A Growing Challenge

The Indonesian nation is experiencing many challenges, challenges both domestically and from abroad. Bappenas (2006) shows the following challenges.

a. The challenge of domestic

1) The weakness of the nation's capability in managing cultural diversity.

The symptoms can be seen from the strengthening of group orientation, ethnic, religious and social potential conflict and even the disintegration of the nation. This phenomenon is worrying because Indonesia consists of approximately 1,340 tribes. This problem is also increasingly serious due to the most limited public which can be accessed and managed jointly by multicultural communities for channeling aspirations. Currently, there is the tendency of shifting the public to the private sphere of economic necessity.

2) National identity crisis. National identity crisis was reflected in almost all fields and layers in the life of society, nation and the state, so we can say that our nation is facing a crisis of culture. The values of social solidarity, familial, social hospitality, and love for the homeland which was once considered as a unifying force and a hallmark of the Indonesian nation, disappearing along with the strengthening of the values of materialism. Similarly pride in their national identity as the use of Indonesian well and correctly, increasingly eroded by the values that are considered superior. The decaying national identity by the rapid absorption of negative global culture and the inability of the Indonesian people adopt a global culture that is more relevant to nation-building efforts and the character (nation and character building). Pace of economic development less offset by national character building cultural crisis has resulted in further weakening of cultural resistance.

3) Lack of the nation's capability in managing the tangible cultural property and intangible. In the era of regional autonomy, the management of cultural property become the responsibility of local governments. Low-quality management is not only due to his fiscal capacity, but also a lack of understanding, appreciation, awareness and commitment of local government cultural property. Management of cultural assets is also still not fully apply the principles of good governance. Meanwhile, the appreciation and affection of the people of the culture and products in the country remain low, partly because of limited information.

b. The challenges from abroad

1) The unceasing globalization followed by the presence of advanced technology of the application that hit Indonesia, making the cradle of civilization moving towards the western world. "Globalization has become a force that requires the right response because it forces a

survival strategy and a strategy of accumulation of wealth (accumulative strategy) for various groups and communities' (Featherstone, 1995).

- 2) Globalization imbued with liberal ideology keep expanding towards a new world order. Indonesian society has embraced modernity lifestyle that emphasizes the exclusive lifestyle, consumerist and materialist. Social inequality and social resentment are getting sharper and temperature trigger social life become temperamental. Through impressions, electronic or nonelectronic media have always encountered violent incidents, lies, murder, etc. As if the basic values of Indonesian society that has long been a grip and way of life has been eroded by the development.
- 3) Threats from abroad in the form of business support separatist movements in other countries, then the claims of neighboring countries to some of the islands of Indonesia.

Based on the fact that developing education in Indonesia must be sensitive and anticipatory. Education multiculturalism as an offer insightful solutions to problems that are pluralistic Indonesian nation and continues to grow.

MULTICULTURAL EDUCATION CONCEPTS

Multicultural education was organized in an effort to develop students' ability to see life from different perspectives of different cultures to the culture they have and be positive about cultural differences, race, and ethnicity (Farris & Cooper, 1994). Multicultural education is an education strategy that utilizes the diversity of the cultural background of the learner as one force to form the multicultural attitude. This strategy is very useful, at least to the school as an educational institution can form a shared understanding of the concept of culture, cultural differences, balance, and democracy in the broadest sense (Liliweri, 2005).

Hilda Hernandez (Mahfud, 2010: 196) suggests two classic definitions: first, emphasizing the essence of multicultural education as a perspective that recognizes the reality of the political, social and economic experienced by each individual in a human encounter complex and diverse (plural) are culture. Second, multicultural education is an empowering education that is appropriate and should be for all students.

Howe (2014:19) argued that multicultural education is a teaching model that recognizes the significant influence of culture on teaching, learning, and student achievement. According to Zarrillo (2012:121-122) were two interrelated dimensions, (1) The curricular dimension. In multicultural education, students learn about many cultural groups, both those comprising the pluralistic society in the country and those who live in other countries. (2) The equity dimension. Multicultural education is the reform process the creates classrooms where all students have equal educational opportunity. This means teachers take positive steps to ensure students of both genders, of every ethnicity, with challenging conditions, and from all social classes, reach their full potential.

Bennet (Chapin, 2009:277) give the following four dimensions definition of multicultural education: (1) Movement toward equity or equity pedagogy (positive classroom climate, and so on); (2) Curriculum reform: seeing the curriculum through multiple perspective; (3) Multicultural competence: being conscious of your own as well as other cultural perspectives; (4) Teaching toward social justice: combating prejudice and discrimination. According to National Association for Multicultural Education (Howe, 2014:19) multicultural education talks about "social justice, equality, equity, and human dignity"; helping students develop "the attitudes and values necessary to live in a democratic society"; and "creating an education that leads to "the highest levels of academic achievement for all students".

Banks (Howe, 2014:18) described six goals of multicultural education: to help individual gain greater self-understanding by viewing themselves

from the perspective of other cultures; to provide students with cultural and ethnic alternatives; to provide all students with the skills, attitudes, and knowledge needed to function within their ethnic culture, the mainstream culture, and within and across other ethnic cultures; to reduce the pain and discrimination that members of some ethnic and racial groups experience because of their unique racial, physical, and cultural characteristic; to help students master essential reading, writing, and computational skills; and to help students acquire the knowledge, attitudes, and skills needed to participate in civic action to make society more equitable and justice.

Saskatchewan Education, Training and Employment (1994:4) argued that multicultural education is an interdisciplinary educational process which fosters understanding, acceptance, empathy, and constructive and harmonious relations among people of diverse culture. It encourage learners of all ages to view different cultures as a source of learning and enrichment. The development of multicultural perspectives enable individuals to live more enriched and fulfilled lives while contributing harmoniously to a democratic society.

Multicultural competence is the process in which a person develops competencies in multiple ways of perceiving, evaluating, believing, and solving problems. The purpose is to focus on understanding and learning to negotiate cultural diversity among nations as well as within a single nation by becoming aware of one's own perspectives as well as becoming conscious of other cultural perspectives as a foundation of informed cross-cultural interaction (Ameny-Dixon., et.al:2002).

CROSS-CULTURAL LITERACY CONCEPTS

Each region has a culture of each unique forming differences vary. One individual is not always going to be in a culture that is always the same. When one culture interacts or intersects with other cultures then that's said to be a cross-cultural or through a different culture. For example, one of the

Javanese who live in the area Minang certainly there will be a cultural difference.

Cross-Cultural very close to the issues of regional autonomy, pluralism is no multiculturalism that is hot at the moment. It not only contains the elements of the locality but also can be categorized study of international relations if the level is international and cross country. Cross-cultural is the scientific study of human behavior and mental processes, including variability and invariant, under diverse cultural conditions. Through expanding research methodology to recognize the cultural variations in behavior, language, and meaning, he sought to extend, develop and change psychology. Cross-cultural is dealing with or offering comparison between two or more different cultures or cultural areas (Merriam-webster, 2016).

Literacy, it is not all about reading. To be literate is to be able to understand the spoken and written word, to be able to communicate effectively with others across the nation, to have the ability to communicate using stable written forms, to be able to understand more than the surface meanings of words.

Cultural literacy is a term coined by Hirsch (1987), referring to the ability to understand and participate fluently in a given culture. Cultural literacy is an analogy to literacy proper (the ability to read and write letters). A literate reader knows the object-language's alphabet, grammar, and a sufficient set of vocabulary; a culturally literate person knows a given culture's signs and symbols, including its language, particular dialectic, stories, entertainment, idioms, idiosyncrasies, and so on. The culturally literate person is able to talk to and understand others of that culture with fluency, while the culturally illiterate person fails to understand culturally- conditioned allusions, references to past events, idiomatic expressions, jokes, names, places, etc.

Children of a given culture typically become culturally literate there via the process of enculturation. Enculturation seems to occur naturally, being

intertwined with education, play, family relationships, friendships, etc. The cause of cultural literacy is a more difficult question when considering acculturation of immigrants, outsiders, cultural minorities, strangers, guests, etc.

Literacy of a given culture seems to arise over time with consistent exposure to and participation in that culture, especially certain key cultural strongholds, like business, story, arts, education, history, religion, and family. One could become literate for an oral culture (with no written language or recorded media) only by extended conversation. Alternatively, one could become literate for a written culture through conversation as well as reading culturally relevant books or exposure to culturally relevant films, plays, monuments, television shows, etc.

Cultural literacy includes the ability to examine other cultures critically and gain ideas about sustainability from them. Learning about another culture can be as simple as using the internet, consulting academic literature or popular media (Polistina, 2007). According to Mitchell (1999:54) cultural literacy refers to the extent of knowledge a person may exhibit about a given microculture or macroculture. It requires knowledge of the literature, language, history, artwork, customs and traditions of given group.

According to Rasmussen (2015) cross-cultural competence refers to ability to understand people from different cultures and engage with them effectively. And not just people from the one culture that we have studied for years. Having cross-cultural competence means we can be effective in your interactions with people from most any culture.

Cross-cultural competence is defined here as an individual capability that contributes to intercultural effectiveness regardless of the particular intersection of cultures. Although some aspects of cognition, behavior, or affect may be particularly relevant in a specific country or region, evidence suggests that a core set of competencies enables adaptation to any culture (Hammer, 1987). From some of the theory it can be concluded that cross-

cultural literacy which includes awareness of one's own cultural worldview and attitudes toward the cultural differences, knowledge of different cultural practices and cross-cultural skills.

MULTICULTURAL EDUCATION AND A CROSS-CULTURAL LITERACY: PANCASILA AS A PARADIGM

The vision of multicultural education is still relatively new in Indonesia. A multicultural approach is an approach that in accordance with the conditions of Indonesian society is heterogeneous. Enforcement of multicultural education at the time of autonomy and decentralization since 1999 until now, has been in line with the mission of developing democracy is conceived through the implementation of regional autonomy. But if autonomy is not executed properly it can plunge us toward disintegration.

Multicultural education discourse is meant to respond to the impact of increased globalization and the phenomenon of ethnic and socio-cultural conflicts. Indonesia faced a multicultural society is prone to ethnic, religious and socio-cultural. The vulnerability of this conflict can arise at any time due to heat conditions in the political, religious and social culture. The cause of the conflict is very complex, but often due to differences in ethnicity, religion, and race. Case SARA differences that have occurred in the country recently for an example of Ambon, Poso, and conflict ethnic Dayak and Madurese in Sampit. Many more cases of a kind we have not known or have not been published mass media.

Multicultural education is considered important in Indonesia. Especially to foster a sense of unity in diversity, strengthening national unity in accordance with the spirit of independence in 1945. The multicultural education can foster the values of participatory democracy and equality in education. Development of multicultural education if properly conducted, namely in accordance with the principles of the philosophy of the Indonesian

nation, in keeping with the spirit of "Bhinneka Tunggal Ika" to achieve the desired unity of the common people, and the mediation is "tolerance".

Pancasila as an ideology of education is needed, especially given the characteristics of the Indonesian nation in the form of an archipelago, pluralistic and located at the intersection world. The ideology of Pancasila as the value defense play within the framework of security policy to face the dangers of the outside form of sovereignty, territorial integrity and political independence. Even in determining regional security policy, and the dangers of the country in the form of consolidation of democracy, social justice is to be achieved, crime, violence and political instability.

CONCLUSION

Multicultural education as a set of beliefs and explanations that recognized and assesses the importance of cultural and ethnic diversity in shaping the lifestyle, social experience, and personal identity. Within this sense, there is the recognition that assesses important aspects of cultural diversity in shaping human behavior. Based on the condition of Indonesia multicultural society, to form the country of Indonesia are sturdy and well-being to the need to develop cross-cultural literacy through education that is suitable for the multicultural nation. Type of education that is suitable for this multicultural nation is multicultural education.

Multicultural education is held in an effort to develop students' ability to see life from different perspectives of different cultures with their own culture, and a positive attitude towards different cultures, races, and ethnicities (cross-cultural literacy). Multicultural education is a process of development of all human potential that respects plurality and heterogeneity as a consequence of the diversity of cultures, ethnicities, races, and religions.

Cultural literacy as a fundamental skill required by learners in their development of sustainability literacy. The role of educator itself demands a high level of cultural literacy to ensure that education provides chances for

critical reflection on culture from multiple perspectives, rather than being confined to limited imperialist views of other cultures. Reflection on our own culture and other cultural systems can help reveal the complex social, environmental and economic relationships that need to be changed to make a successful shift towards sustainability. Cross-cultural literacy which includes awareness of one's own cultural worldview and attitudes toward the cultural differences, knowledge of different cultural practices and cross-cultural skills.

Pancasila paradigm is necessary for the implementation of Multicultural Education in order not to lose the basis and direction of development of science and technology. The role of Pancasila as the paradigm of philosophical science must come to the realization, that the narrow fanaticism is just going to trap on issues that can not be resolved by merely adhering to the rule itself, specifically includes consideration of ethnic, religious, and socio-cultural that are absolutely necessary for life cultured human.

As the closing words of the description of this short paper, it can be argued that the development of multicultural education placed education at the position dual role:

1. As effort to develop a cross-cultural literacy (ability to see life from different perspectives of different cultures with their own culture, and a positive attitude towards different cultures, races, and ethnicities) and alternative conflict resolution.
2. Building the Indonesian people are intelligent and humane.
3. Enriching the values of local wisdom, thus directly strengthening national cultural treasures.
4. Appreciating the cultural values in the development of both national and local curriculum.
5. Private forming the Indonesian people who love peace to foster a sense of unity in diversity.

6. Build the principles of the philosophy of the Indonesian nation, in accordance with the spirit of "Bhinneka Tunggal Ika" to achieve the unity of the nation and the mediation is "tolerance".
7. Build a system of understanding, Pancasila should be open from criticism, even he is the unity of the development of the demands of human civilization today.
8. Demanding role of ideology Pancasila as the strengthening of the national education system.

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OPTIMALIZATION MULTICULTURAL EDUCATION WITH UNITY IN DIVERSITY IN THE SCHOOL PERSPECTIVE

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Abstract

Indonesia has many cultural religion, ras, and genus but still one. This is appropriate with Indonesia slogan Bhineka Tunggal Ika, but in the society, included in the school as often happen a prejudice, conflict, and violence based on distinction of conviction, opinion, identity, and life style. The solution to anticipated the problem then the reality like pluralisme, diversity, multicultural must be socialized to student in the school. The transformation from muticultural education is doing by developing of principle unity in diversity, it is mean to tolerant the pluralisme of culture, tolerance, freedom, similarity and humanity. So that, it is need an supporting action from all element of education organization with comprehensive and holistic human skill. In the school, developing of the integrative curriculum to increase multicultural competence, infrastructure in the school, included atmosphere in the school and class, performance of all students, and culture system for teaching learning. All elements are expected supporting optimalization of multicultural education with divinity in diversity perspective in the school.

Keywords : *Multicultural Education& Unity in Diversity Perspective*

INTRODUCTION

Complexity and community diversity in the world are the reality of a real presence with a variety of diversity such as gender, race, ethnicity, religion, culture and etc. Alike in Indonesia, which is known as a multicultural country that has the motto Bhinneka Tunggal Ika. In Indonesia has region geographically, stretching from Sabang to Merauke, consisting of thousands of Islands, each of which is inhabited by residents with cultural background, ethnicity, tribe, different religions.

It's no wonder if the Sumpah Pemuda events on October 28, 1928, that lack of Indonesia society is a multicultural society. Sumpah Pemuda on 28 October 1928 unifying the various student organizations from different

regions in Indonesia, such as Java community, Jong java, Soematanen community, Islamieten community, Batak community, Pemoeda Indonesia, Celebes community, Ambon community, Betawi community, representative of the Chinese and Arab princesses, and etc. In that event, they work hard to be able to make an agreement which can integrate them with the difference of the background with the creation of the assertion of sovereignty as a nation, one homeland, and uphold the unity of Indonesia language (Mutakin,*et al*, 2004).

A multicultural society is the very essence of the nation of Indonesia which must be recognized and accepted throughout Indonesia society without exception. The consequence of that is applying the principle of citizenship in various fields, including in the field of education. Education is a process that determines whether a generation in a nation managed to become the next generation of smart, not just limited to the intelligentsia, but much of it is emotional and spiritual. In addition, the educational process should also produce a generation that inhumane (Sunarto, *et.al*, 2004). Related thereto, the legislation of the Republic of Indonesia Number 20 of 2003 On the national education system, article 1 States that education is a planned and conscious effort to bring about an atmosphere of learning and the learning process so that learners are actively developing the potential for her to have a religious, spiritual power of self-control, personality, intelligence, morals, as well as the necessary skills themselves, the community, the nation, and the State.

The law of the Republic of Indonesia Number 20 of 2003 on the national education system has also become a proof that in the process of Education undertook to pay attention to aspects of the multicultural society of Indonesia. Precisely in article 4 paragraph 1 of the related principle of organizing education, i.e. Education held in a democratic and equitable and not discriminatory with respect for human rights, cultural values, religious values, and the complexity nation. In addition, defined in article 12 paragraph

1, related rights of learners, one of which, namely getting a religious education in accordance with the religion adhered and taught by educators that same faith. This means that each school or educational institution shall be obliged to provide religious education in accordance with their respective religious students, without exception, even including religious minority learners.

The legislation of the Republic of Indonesia Number 20 of 2003 on the national education system into a kind of fresh wind to manifest the life of multicultural society. However, the legislation is felt still less, due to the fact there are still many educational processes are organized various schools or other educational institutions which are still discriminatory. To that end, the multicultural education becomes the right answers to be applied in the process of education, in schools both public and private. In the end, with the education of multicultural education process, it is expected that this truly reflects the multicultural life of the community, to be able to print the new generation open face of difference.

THE HISTORY OF MULTICULTURAL EDUCATION

Education multicultural first appeared in the United States in the 1960s. The multicultural education is a reform movement aimed at the change of education in the United States for committing discrimination against minority communities that is the community that is outside the "White-Male-Protestant-Anglo-Saxon (WMPA) (Banks & Banks Eds, 2001).

James A Banks said that: "Multicultural education is a reform designed to make some major changes in the education of students. Multicultural education theorists and researchers believe that many schools, college, and university practices related to race and ethnicity are harmful to students and reinforce many of the ethnic stereotype and discriminatory practices in U.S. society"(Banks, 2002:1).

So at the moment it's an education multicultural movement is a movement to reform the institutions in order to provide equal opportunities to everyone, regardless of ethnic origin, culture, and sex, to acquire knowledge, skills, and attitudes necessary to function effectively in the State, the nation and the world community's diverse ethnic and culture (Banks, 2008:5).

The main purpose of multicultural education movement is to eliminate discrimination. This is due to the existence of the bitter experience of ethnic groups, African Americans, native Americans, Asian-Americans and Latino-Americans ever and still being be a victim of discrimination, not only in the life of the community, but also institutional legally included in the legislation. People of color in the United States it is very difficult to obtain equality of legal, social, and political as United States citizens. They are legally excluded as citizens, or if legally no problem, to get an education, and also excluded if academically not problems, in reality, life, is still disturbed by racial discrimination (Banks, 2007: xi).

According to the Banks there are four purposes of education multicultural movement. The first (especially), to help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures. Second, to provide students with cultural and ethnic alternatives, because as long as they have been fed "just" historical and cultural "dominant," i.e., the history and culture of Anglo-America. Third, to reduce the pain and discrimination that members of some ethnic groups experience because of their unique racial, physical, and cultural characteristics. Fourth, to help students to master essential reading, writing, and math skills (Banks, 2002:1-4).

Paul C. Gorski also said that: education multicultural is a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education. It is grounded in ideals of social justice, education equity, critical pedagogy, and dedication to

providing educational experiences in which all students reach their full potentials as learners and as socially aware and active beings, locally, nationally, and globally (Gorski, 2010).

According to Gorski, there are three main goals of multicultural education (which may be referred to as the target of the instrumental and terminal), namely:

1. Abolish the education discrimination, giving equal opportunities for every child to develop its potential (the instrumental purposes);
2. Make the child could reach academic achievement like their potency (internal terminal objectives);
3. Adopt socially conscious and active as citizens of local, national, and global (external terminal end goal) (Gorski, 2010, Zamroni, 2011).

Based on the description, it can be concluded some multicultural education goals. education multicultural goals related to aspects of attitude (attitudinal positions goals) is to develop awareness and cultural sensitivity, cultural tolerance, respect for cultural identity, an attitude of responsive to the culture, skills, and resolution to avoid conflicts. Multicultural education goals related to aspects of knowledge (cognitive goals) is to acquire knowledge about the language and culture of others, and the ability to analyze and translate the cultural behavior, awareness, and knowledge of the cultural perspective. Whereas the purpose of multicultural education related to learning (instructional goals) is to correct the distortions, stereotype, and misconceptions about the ethnic groups in textbooks and learning media; provide a variety of strategies to drive the difference in front of people, providing a conceptual tools for communication between cultures; develop interpersonal skills; provide evaluation techniques; help clarify the value; and explains the cultural dynamics (Zuriyah, 2011).

MULTICULTURAL EDUCATION WITH UNITY IN DIVERSITY PERSPECTIVE

Multicultural education is a concept or idea as a set of belief and explanation that recognizes the importance of and assess the diversity of culture and ethnicity in shaping lifestyles, social experience, personal identity and educational opportunities from individuals, groups or State (Banks & Banks, 2001). Multicultural education can be understood as a process or a strategy of education that involve more than one culture, shown through nationality, language, ethnic, or racial criteria. Multicultural education can take place in an informal or formal education setting, directly or indirectly. Multicultural education is directed to bring about awareness, tolerance, understanding, and knowledge of cultural differences, and considering also the differences and similarities between cultures and relation to a world view, concepts, values, beliefs, and attitudes (Aly, 2005).

According to Asy'arie, education is the process of planting the multicultural way of life respect, sincere, tolerant, towards cultural diversity that lives in the middle of a plural society (Asy'arie, Compass 3 September 2004). While it defines education Azyumardi Azra multicultural education for cultural diversity or in responding to changes in the demographics and culture of certain neighborhoods or even for the sake of overall. (Larasati, 2012, <http://edukasi.kompasiana.com/2012/01/31>).

Based on the definition of some note that multicultural education is education which should be applied in a plural society, like Indonesia. Education was indispensable mainly by new democracies such as Indonesia, to perform social reconstruction by developing civic skills, i.e., skills become citizens of democratic societies which were able to be tolerant and to accommodate different types of difference for prosperity together.

The condition of education in Indonesia which is still tinged with the color of the dominant monoculture than the multicultural make education in Indonesia suffered a setback. The decline is more visible in terms of social and cultural, by facing various crises, like so easy it appears prejudice,

conflict, violence and negates each other fellow children of the Nations (Maliki, 2010:256). Throughout the year 2012, we were treated to quite a lot of conflict-related news or a brawl between citizens as happens in Lampung, East Java, and etc. The same thing also happened in the world of education, where some of the student or Student brawl between also graced the national news coverage.

It condition has concerned, because it triggers numerous conflicts and a brawl between the students typically are merely things that actually are trivial or minor things like the difference of opinion, differences in customs, language differences or differences in lifestyle and so on. A trivial thing is actually becoming big potential triggers of conflict and contradiction between this because during the student who became the spirit of education in Indonesia is the spirit of monoculture and instead are multicultural. Therefore, multicultural education is a solution because it gives a basic right that invites see the difference as being reasonable (Maliki, 2010:254).

Multicultural education in Indonesia must do with attention to the perspective of the management of cultural pluralism that exists in society, which in theoretical there are two perspectives, namely:

1. A conventionalism perspectives approach that recognizes a diversity of cultural identity. In this case, the respective cultural entities are given the rights to carry the symbols and emblems that they have the public domain. The concept of unity in this structured by cultural diversity or, known as unity in diversity.
2. Adeconventionalism perspective in this setup there must be the management of aperiitif symbols in public spaces. Symbols and symbols that represented particular cultural identity or should not be brought into the public domain. In interrelation with the public are only allowed to wear the symbol or symbols together. The concept of unity later known as unity without diversity (Maliki, 2010:263).

Unity in diversity into the right perspective in implementing multicultural education in Indonesia. This occurs because Indonesia which was formed even before the unitary State of Republic Indonesia (SO) is made up of different communities, both horizontally (the difference ethnic groups, religion, customs or traditions and elements of other regional councils) or vertical (the difference being based on quality or simply applied for example: from the aspect of economic, aspects of education, from the aspect of regional resources as well as from the aspect of communication facilities and infrastructure and ground transportation) (Mutakin, et al, 2004: 246). This is indirectly confirmed that indeed the distinction of being the nation's identity is the real Indonesia. Although this perspective can also potentially give birth to conflicts between ethnic prejudice and if not able to manage it properly. Therefore, the multicultural education with the principle of unity in diversity in the education of Indonesia remains based on the principle of nationalism. The principles of nationalism became the basis of the national education goals because it contains values such as:

1. Unity through the process of integration in the history of national solidarity based on solidarity that goes beyond local, ethnic, traditional.
2. Liberty each individual protected rights of their mine, freedom of speech, freedom of groups, we appreciate it with great social responsibility.
3. Equality rights and responsibilities, equal opportunities.
4. With regard to the principle of the 2nd and 3rd there was the principle of personality or individuality. Private individuals are protected, among others, in law of property rights, contracts, exemptions from the primordial and communal unity.
5. Performance (work) either individually or collectively. Each group needs a stimulus and inspiration to spur achievement can be proud of (Kartodirdjo, 1993:48).

MULTICULTURAL ADUCATION TO STUDENTS IN SCHOOL

The implementation of multicultural education approach in Indonesia must be based on the reality of Indonesia and local wisdom. In a wide meaning having regard to the characteristics of the peoples and cultures of Indonesia itself. In the context of the implementation in Indonesia, education multicultural it can be seen or positioned as follows.

1. As the philosophy of education; that is the view that the richness of cultural diversity should be utilized the best Indonesia to develop the and to increase education system and teaching-learning activities in Indonesia in order to achieve the community a fair and prosperous Indonesia (potency) and the benefit world of the afterlife.
2. As an approach to education; namely organizing and implementation of contextual education, considering the diversity of the culture of Indonesia. Cultural values are believed to affect the views, beliefs, and behaviors of individuals (educators and learners), and will be brought into the situation of education in schools and informal intercourse between individuals, and also affects the structure of education in schools (curricula, pedagogy, and other factors).
3. Field of study and field of study; that is aided by the disciplines of sociology and anthropology of education studying and examining the cultural aspects, especially the values of culture and its realization (norms, etiquette or rule, customs or traditions and others include "cultural manifestation" of religion) toin organizing and implementing education.
4. The results of the review and appraisal will be able to be a field of study is taught in operational (and contextual) to the prospective educators who may be faced with cultural diversity (not necessarily for all). In contrast, the "multicultural education process" that must also continue to be examined, the explanation effectiveness and efficiency, as well as and especially for compliance with the situation and condition of Indonesia and accuracy in accordance with nature (Zamroni, 2011; Amirin, 2012).

The school has a double meaning. First, it means buildings or physical environment with all the amenities that are the place to organize specific education process for a particular human group. Second, the school means a process or teaching and learning activities (Saripudin, 2010:134). So the school is not just a place during the teaching and learning activities, but including the process of teaching and learning itself.

The school can also be defined as an organization, that organization that has a specific structure which involves a number of people with the task of carrying out a function to fulfill a requirement. The various functions provided by the school, the good functioning of the manifest or latent functions (Saripudin, 2010:134). Related thereto, multicultural education is included in the Group of a school function, the manifest precisely in terms of the transmission of culture. The school not only serves to add new knowledge but also serve to pass on value systems and normative, then the school acting on behalf of the State to instill in the ideal version of the student population of the values of the Community (Saripudin, 2010:140).

In carrying out its functions, the school must go through a series of steps starting from the input (input), process, outputs (external), and can provide good outcomes benefits (advantages) and impact (impact) that the community receives the difference or multicultural society. First, the "input" or input on this is the curriculum, facilities and infrastructure, as well as the resources of human that covers the entire party or school materials that exist in schools, such as school principals, teachers, employees, and students of both men and women who each have a position and role (Nasution, 1999:2). In this regard, it should be like good human resources for students, teachers/educators, principals, and school employees contribute to creating a climate of mutually comfortable and conducive to academic, inside and outside the process of teaching and learning activities.

The curriculum of various subjects taught in students good intra-curricular activities as well as extracurricular activities students must

contain material about the multicultural. The subjects have been implemented such as schools citizenship education (PKN), social sciences (IPS) including Sociology at the level of secondary school or high school has been teaching material specifically multicultural community, Indonesian Language, religious education as well as the arts and local content. The arts and local content is definitely a lot of its kind, such as for example the voice of students in the school are introduced to the songs area in Indonesia. Then in the art music with the introduction of the students at the school against the instruments of other areas in Indonesia. Meanwhile in the art of dance students in schools was introduced with a variety of dances from other areas, art images by drawing the clothes and custom homes typical of areas in Indonesia and others. The subjects of this art do not only contain material about a multicultural society but at the same time shows and undertook to keep the local wisdom values from each region. In addition, in carrying out extracurricular activities such as Boy Scouts, arts activities (dance, music and art drawing) and so should the students socialized and taught the values of plurality, the diversity as well as multicultural. Second, the entire input is not enough but rather had to undergo the next stage of "the process". In this process, the school tried to support multicultural education applied. This stage can be very important because this is where begins the process of social construction of multicultural. This is the weakness of the behavioristic paradigm approach is causing students to work on a specific action but did not understand what he was doing (Maliki, 2010:25).

The theory of social construction of Berger and Luckmann stated that there was three dialectical process between self and sociocultural of the world, which includes: objective, externalization, and internalization. Externalization is conformity with the world sociocultural as a human product, an objective is intersubjective in the world of social interaction that is institutionalized or experiencing the process of institutionalization, and internalization is individuals identifying themselves in the midst of social

institutions in which individuals become members (Berger dan Luckmann, 1966).

Therefore, the view of the social construction of Peter L. Berger and Thomas Luckmann, needed so that students not only able to act or perform activities which contain the principles of multicultural but more than that because they really understand why did it and understand the socio-cultural values and religion that exist it.

An example of this theory is the deployment of social construction towards religious subjects. In this case, the Government through article number 20 in 2003 On the national education system, article 12 paragraph 1, related rights of learners are one of them, get a religious education in accordance with the religion adhered and is taught by educators that same faith, which means doing the externalization of religious education. It is followed by a school generally do objective by entering the respective religious education students in their curriculum and serves just as other subjects, that contribute to the value component of the eleventh student. Furthermore, the subjects taught at the other trust of students in the school, so that in the end happened internalization where they realize that when their schools not only will get knowledge and public value purely cognitive, but also gain knowledge and values in their religion that they can practice in daily life.

The third stage is to generate 'output' i.e. outer or results from their confirmation and he teaches the principles of multicultural education, such as the values of mutual respect and appreciates, tolerant of diversity in religion, culture and others. Real examples of this include: give each other congratulatory religious Feast between the citizens of different religions, helping people who did really need irrespective of religion, ethnicity, differences of opinion, the flow of politics, lifestyle and so on, also including accepting people with all sorts of background, even for people who have different capabilities or disabled (different ability). So that it can produce

"outcomes" which is expected to produce a generation that is open to differences. Will eventually give rise to "impact" communities that true- correct multicultural or appreciate and accept differences, not only a reality but a real is a discourse.

CONCLUSION

Multicultural education has been transformed into a need so urgent to quickly filled in a society are stained complexity or diversity as Indonesia society. Multicultural education with the perspective of unity in diversity must be developed and applied in the lives of students in schools. To make it happen, the various phases must be traversed, and the most important are the "process" phase load through the process of social construction that dialectical: externalization, internalization, and objectivation.

Multicultural education in Indonesia to intervene so that the plurality of values, diversity and multicultural socialized and taught to students in all schools so that students can understand, appreciate and make use of the interest of the individual, family, school, neighborhood or community-wide based *Bhinneka Tunggal Ika* and philosophy of Pancasila. To implement multicultural education in schools need to increase human resources capacity at the school or institution primarily educators and prospective educators of students in the school in about the process of teaching and learning activities of multicultural education. In addition, to doing research that examines the values of plurality, diversity and in Indonesia for multicultural education in the framework of curriculum development.

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REPRESENTATION OF MULTI-ETHNICITY IN THE GOVERNMENT- ENDORSED CURRICULUM 2013 ENGLISH TEXTBOOKS

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Abstract

In the beginning of the 2013/2014 academic year, there was a significant change on the formal education in Indonesia, that is, an implementation of the new curriculum namely the Curriculum 2013. As one factor for the successful implementation of the Curriculum 2013, the government provided some official government-endorsed textbooks which act as learning materials as well as learning sources which integrates the curriculum establishing standards (KementrianPendidikandanKebudayaan, 2012). To be reflected in the textbooks are three *thematic-integrative* objects introduced by the new curriculum which include *natural, social and culturalphenomenon*. Interestingly, these three phenomena are related to the topic of *ethnic diversity*, which has always been a sensitive and urgent issue faced by the nation since before the independence. In this regard, the representation of multi-ethnicity in the Curriculum 2013 textbooks may become significant in demonstrating the notion of education as solution to multicultural problems. It is thus essential for the depiction of ethnicity to be well-utilized, so that it may help to solve the nation's ethnicity issues.

Keywords: *multi-ethnic representation, curriculum 2013, English textbooks*

INTRODUCTION

Indonesia is known as an ethnically diverse country. There were more than 1300 ethnic groups in Indonesia counted in the 2010 Indonesia Population Census (BadanPusatStatistik, 2011). With that large number of different ethnic groups living together in the country, maintaining the unity in diversity has become a challenge for the people of Indonesia. Many ethnic conflicts recorded in Indonesian history hadparticularly left marks in the hearts of the people from the previous generation who witnessed and had become the victims of the conflicts.

It is unfortunate that an early proposition to the solution of ethnic problems was simply to ignore the differences or even make taboo the topic of ethnicity. In Indonesia, it had been of concern in the New Order era under Soeharto's presidency, where ethnicity was considered to be a political taboo at the time (Ananta et al., 2013). This practice of ignoring the differences or not talking about it may initially seem normal from the point of view of an outsider, while actually it hurts the society, encouraging the citizens to be narrow-minded (Lie, 2000), and creating an identity-less societies. As Fishman (1989) in Lie (2000: 97) underlines, "Absence of diversity would lead to the dehumanization, mechanization, and utter impoverishment of human beings". This is particularly problematic when visible minorities are involved. As people are losing the opportunities to learn and understand ethnic differences, ethnic minority people who bear their visible physical differences will be the target of stereotyping (Pine and Hilliard, 1990 in Byrnes and Kiger, 1992).

It is essential for the young generation to mend the bond and bring a new perspective towards embracing the differences in living together as a multicultural society. Instead of ignoring the differences which cannot simply be eliminated for fundamental reasons above, people are to be aware of, know, learn, and understand the diverse society in which they are living in. This is where education holds a pivotal role of providing the knowledge of ethnic diversity as well as helping to build the young generation's mentality towards ethnic awareness in Indonesia.

LITERATURE REVIEW

Multicultural Curriculum - Education as a Possible Solution to Ethnic Problems

In an educational setting, learners are offered an early representation of a society which prepares them to function accordingly as members of the society they live in. This representation is more often than not includes the

situation where there are learners of a certain ethnic group who belong to the minority among learners who share the same ethnic group in the majority. This situation may lead to immediate judgments on the differences observed from a one-sided perspective – that of the majority ethnic group point of view. For this reason, education needs to be seen as an opportunity to help promote a sense of togetherness, tolerance, and respect (Byrnes and Kiger, 1992; Jacobs and Cates, 1999). Furthermore, in one holder idea, there is the notion of *peace education* which believes that education is one possible solution to conflicts including ethnic conflicts (Bekerman and McGlynn, 2007). The idea is to utilize the encounters and exposures of ethnic differences as a way to learn, understand, and build positive attitude towards diversity.

In its early attempt, one major problem regarding multicultural education is encountered, apparently, due to a misguided curricular content and pedagogical styles; many ethnic minority learners suffer inequalities of opportunity (Gillborn, 2005). Ethnic minority learners would find it hard to adapt to the curricular contents and pedagogical styles which are developed around the ethnic majority-related concerns. Gillborn (2005) adds that the early assumptions regarding education policies on ethnic diversity: the *assimilation*, referring to the institutionalization of the ethnic minority people who are regarded as educational problem, and *integration* which acknowledges the diversity in conception but is severely misconceived by putting one certain point of view of mostly ethnic majority, devalued ethnic minority people by reducing them to the status of a problem. Coming from these failed attempts of dealing with diversity, *multicultural curriculum* is then developed.

Multicultural curriculum is one in which choice of content reflects the multicultural nature of a particular society (Cohen and Manion, 1983 in Gillborn, 2005). One significant difference between multicultural curriculum and the previous two education policies is its *multicultural-perspectivity* or

cross-cultural perspective (Johnson, 2007; Zajda and Freeman, 2009), the need to avoid value judgments about the differences especially from certain majority point of view, and instead it builds recognition of the differences and makes effort against such judgments (Byrnes and Kiger, 1992). The goal of multicultural education according to Prihandono (2005) is fundamentally a social transformation which consists of self transformation, school and school system transformation, and transformation of the society. Swann's (1985) in Gillborn (2005) *Education for All*, a report of the *Committee of Inquiry into the Education of Children from Ethnic Minority Groups*, reported six criteria to evaluate the school's curriculum regarding the multicultural perspective which includes:

1. The variety of social, cultural and ethnic groups and a perspective of the world should be evident in visuals, stories, conversation and information.
2. People from social, cultural and ethnic groups should be presented as individuals with every human attribute.
3. Cultures should be empathetically described in their own terms and not judged against some notion of 'ethno-centric' or 'Euro-centric' culture.
4. The curriculum should include accurate information on racial and cultural differences and similarities.
5. All children should be encouraged to see the cultural diversity of our society in a positive light.
6. The issue of racism, at both institutional and individual level, should be considered openly and efforts made to counter it.

Curriculum 2013 - AMulticultural Curriculum?

Suggesting the same idea as the 2004 KBK (Competency Based Curriculum), the Curriculum 2013 perfected the former curriculum which was left unfinished due to the enforcement of the implementation of the new KTSP 2006 curriculum at that time. The idea is looking at the learning process as the developing of learner's competencies, rather than the learning

of materials. As opposed to the KTSP curriculum which determined the subjects first of all and then followed by the competencies, the new curriculum advances the competencies for then the subjects adapt to the competencies. The Curriculum 2013 also underlines that competencies are not to be taught but to be developed. This concept became the origin of the *corecompetence*. The core competence does not represent any particular subjects, but rather, it forms a horizontal interdisciplinary relationship among the school subjects. The core competences for all school subjects within the same level of grade are the same and to be elaborated and interpreted differently by each subject in the form of basic competences. This resulted in the holistic approach which, according to Nuh (2012), is called *thematic-integrative* approach.

This thematic-integrative approach as represented in the core competences embodies the spirit of multicultural education as it requires three objects of learning: natural, social, and cultural phenomenon, to be learned in formal schools as Nuh (2012) remarks, "Whichever you learn, the objects must be those three." The three objects reflect the concerns of multicultural education which include awareness of diversity in socio-economic classes, gender, beliefs, and ethnicity among others. Being represented by the core competences, these aspects of multicultural education are to be applied in all the school subjects.

It is also worthy of notice that following the announcement of the Curriculum 2013, six ethnically-determined characters are introduced in the new government-endorsed textbooks featuring Beni (Batak), Dayu (Balinese), Edo (Papuan), Lina (Minahasan), Siti (Javanese), and Udin (Sundanese), demonstrating the more explicit implementation of the multicultural aspect of the curriculum. Considering these aspects of the new curriculum, it is perhaps reasonable enough to say that the Curriculum 2013 marked a step forward towards a multicultural education in Indonesia. It

then depends on the application of the curriculum which decides whether the noble intention is followed by a faithful realization.

Significance of Learning Materials and Resources in Multicultural Curriculum

As one factor for the successful implementation of the Curriculum 2013, the government provided some official government-endorsed textbooks which act as compiled learning materials which integrates the curriculum establishing standards (KementrianPendidikandanKebudayaan, 2012). On the one hand, this is a reasonable decision as textbook can be considered as a principal manifestation of the new curriculum due to its accessibility to both teachers and learners as two main subjects in the implementation of the curriculum. On the other hand, there is a demand that the textbooks shall be able to capture the multicultural nature of the newly introduced concept of core competence as one of the defining features of the Curriculum 2013.

Experts of multicultural education have shown their concerns about the design of learning materials and resources particularly of textbooks. As Johnson (2007: 28) points out, "When texts present information from only the dominant perspective, students stand to suffer from exposure to a biased construction of knowledge. Educating for a culture of peace involves developing textbooks, as primary instruments for learning, that speak beyond the dominant narrative." Unfortunately, this had once happened in Indonesia that based on Lie's (2000) study, it was found out that students from non-Java ethnic groups might feel alienated by textbooks which contents are dominated by Javanese cultures, that it seem foreign, irrelevant, and unfamiliar. Lie (2000), who believes that school curriculum, materials, and activities reflect social values, later concludes that educators should ensure that textbooks are culturally sensitive and respect learners' varied socio-cultural backgrounds, for school curriculum, materials and activities reflect social values.

Textbooks revision with regard to exposure of cultures is according to Salim (2005) needs to be considered as one of the initial efforts to multicultural education. Johnson (2007: 28) agrees that on a certain level, textbooks serve an academic gate-keeping role in society and that it represents "fertile ground for promulgating the national narrative in divided societies". Additionally, it is also known that "in 1995, UNESCO declared that textbooks should be cleared of negative stereotypes and when presenting issues should promote a sense of 'otherness' while offering multiple viewpoints based on scientific facts, not national or cultural background" (Pingle, 1999 in Johnson, 2007: 28-29).

METHODS

This study employed a content analysis on six government-endorsed Curriculum 2013 English textbooks: *BahasaInggris When English Rings a Bell SMP/MTs Kelas VII*, *BahasaInggris When English Rings a Bell SMP/MTs Kelas VIII*, *BahasaInggris SMA/MA/SMK/MAK Kelas X Semester 1*, *BahasaInggris SMA/MA/SMK/MAK Kelas X Semester 2*, *BahasaInggris SMA/MA/SMK/MAK Kelas XI Semester 1* and *BahasaInggris SMA/MA/SMK/MAK Kelas XI Semester 2*. Apparently those are the only Curriculum 2013 English textbooks which have been officially released by the government. The analysis encompassed any written texts and illustrations in the textbooks. The collected data were determined by their distinct association with certain ethnic group which can give opportunities of learning certain knowledge from the associated ethnic group. These data were further categorized into four ethnic markers: (1) name, referring to the name of characters; (2) language, concerning distinct linguistic features and possible quotes of the ethnic language; (3) arts, which includes literature, dance, and other art performances; and (4) product, encompassing foods, beverages, architecture, and daily life tools.

ANALYSIS

There were 323 data collected from the six analyzed textbooks which distributions are presented in Table 1 (by textbooks) and 2 (by ethnic markers). Aside from the foreign ethnic groups, there were 11 ethnic groups represented in the textbooks. The overall distribution of the representation of ethnicity showed the dominance of foreign ethnic groups [71.5%] partly because these English textbooks need to introduce English-related culture for context learning. Meanwhile within the country, it was revealed that the Javanese showed prominent results by being represented in 13.9% occurrences, compared to other ethnic groups which had less than 6% occurrences in the distribution.

Table 1: Distribution of Representation of Ethnicity by Textbooks

| No | Textbooks: <i>Bahasa Inggris</i> ... | Ethnic Group | | | | | | Total | % |
|-------|--|--------------|--------------|------------------------------|------------------------------|-------------------------------|-------------------------------|-------|------|
| | | SMP/MTs VII | SMP/MTs VIII | SMA/MA/SMK /MAK X Semester 1 | SMA/MA/SMK /MAK X Semester 2 | SMA/MA/SMK /MAK XI Semester 1 | SMA/MA/SMK /MAK XI Semester 2 | | |
| 1. | Acehnese | - | - | - | 11 | - | 5 | 16 | 5,0 |
| 2. | Batak | 1 | 1 | 1 | - | 1 | - | 4 | 1,2 |
| 3. | Balinese | 2 | 3 | 1 | - | 1 | - | 7 | 2,2 |
| 4. | Banjarese | - | - | 1 | - | - | - | 1 | 0,3 |
| 5. | Butonese | - | 1 | - | - | - | - | 1 | 0,3 |
| 6. | Javanese | 6 | 4 | 3 | 8 | 10 | 14 | 45 | 13,9 |
| 7. | Makassarese | 1 | - | - | - | - | - | 1 | 0,3 |
| 8. | Minahasan | 1 | - | - | - | - | - | 1 | 0,3 |
| 9. | Minangkabau | 3 | 1 | 1 | 3 | - | - | 8 | 2,5 |
| 10. | Sundanese | 2 | 3 | - | - | 2 | - | 7 | 2,2 |
| 11. | Papuan | 1 | - | - | - | - | - | 1 | 0,3 |
| 12. | Foreign groups | 6 | 4 | 37 | 24 | 58 | 102 | 231 | 71,5 |
| Total | | 23 | 17 | 44 | 46 | 72 | 121 | 323 | 100 |

Table 2: Distribution of Representation of Ethnicity by Ethnic Markers

| No | Ethnic Group | Ethnic Markers | | | | Total | % |
|-----|--------------|----------------|----------|------|---------|-------|------|
| | | Name | Language | Arts | Product | | |
| 1. | Acehnese | 9 | 7 | - | - | 16 | 5,0 |
| 2. | Batak | 4 | - | - | - | 4 | 1,2 |
| 3. | Balinese | 6 | - | - | 1 | 7 | 2,2 |
| 4. | Banjarese | - | - | - | 1 | 1 | 0,3 |
| 5. | Butonese | 1 | - | - | - | 1 | 0,3 |
| 6. | Javanese | 34 | 8 | 2 | 1 | 45 | 13,9 |
| 7. | Makassarese | - | - | - | 1 | 1 | 0,3 |
| 8. | Minahasan | - | - | - | 1 | 1 | 0,3 |
| 9. | Minangkabau | - | - | 2 | 6 | 8 | 2,5 |
| 10. | Sundanese | 3 | 4 | - | - | 7 | 2,2 |
| 11. | Papuan | - | - | - | 1 | 1 | 0,3 |
| 12. | Foreign | 211 | 6 | 5 | 9 | 231 | 71,5 |
| | Total | 268 | 25 | 9 | 21 | 323 | 100 |

With respect to the textbooks, it can be noticed that the ethnic groups represented in *SMA/MA/SMK/MAK* textbooks are less varied than those in *SMP/MTs* textbooks. This actually showed in the textbooks in which the *SMP/MTs* textbooks seems to be more aware of the aspects of ethnicity by mentioning some specific ethnic markers not commonly found in only one certain region. For example there were product references of *Coto Makassar* or *Manado Porridge* found in the *SMP/MTs* textbooks, name references of *Sihombing* (Batak) or *Lo Ode* (Butonese), as well as an illustration of Papuan's traditional house of *Honai*, among others. The *SMP/MTs* textbooks are also the ones which noticeably utilize the six ethnic characters of Beni (Batak), Dayu (Balinese), Edo (Papuan), Lina (Minahasan), Siti (Javanese), and Udin (Sundanese) introduced by the government for the Curriculum 2013. The ethnic representations in the *SMA/MA/SMK/MAK* textbooks, on the other hand, were limited to certain texts which involve certain ethnic groups as part of the cultural background such as the textbooks *Bahasa Inggris SMA/MA/SMK/MAK Kelas X Semester 2* which featured the story of *Cut NyakDhien* with ethnic Acehnese references and

Bahasa Inggris SMA/MA/SMK/MAK Kelas XI Semester 2 which told the story of *R. A. Kartini* with ethnic Javanese references.

In terms of ethnic markers, the representations of ethnicity are mostly shown in the form of names, with products and language had considerably fewer occurrences, and arts to be rarely used as reference. This is probably because names can be easily referred to without requiring much information on the contexts, compared to the other ethnic markers which may need to be accompanied by certain contexts to function. However, this resulted in poor selection of variety of knowledge regarding the ethnic representation, especially now that Indonesian people of many ethnic groups started to have names originated from other cultures than their own ethnic groups such as religion-related names or foreign names. Furthermore, the lack of ethnic representations in the form of products, language, and arts can lead to the lack of valuable knowledge as they contribute to some distinct and meaningful information on ethnic diversity which offer the possibility of fascination, multi-perspective discussion, and the more detailed knowledge of ethnicity.

Apart from the results discussed above, it is also worth noting that there was not found any representation of ethnic Chinese in the textbooks. This could be of a significant issue considering the history of ethnic problems involving ethnic Chinese, particularly with regard to them being identified as non-indigenous people of Indonesia, and their being visible minorities living throughout the archipelago. This is also of concern that the ethnic characters introduced by the government in the Curriculum 2013 do not have any character representing the ethnic Chinese. Adding an ethnic Chinese character to the circle and introducing more ethnic Chinese-related references in learning materials needs to be taken into consideration for the future revision of the textbooks. It is thus reflected by these findings that, despite the introduction of multicultural aspects in the new Curriculum, the

six Curriculum 2013 English textbooks have not been able to translate these aspects well into their contents.

CONCLUSION

The introduction of core competences and six ethnic characters in the new Curriculum 2013 may show some initiatives towards achieving multicultural education in Indonesia. However, the six Curriculum 2013 English textbooks have yet to prove themselves in balancing the multiple perspectives in ethnic representations and offering varieties in presenting the multicultural aspects. There also seems to be lack of effort in presenting the ethnic diversity as shown by some inconsistencies found in the depiction of certain ethnic groups and their markers, as well as the considerably low number of ethnic references in the textbooks. The findings ultimately showed that the textbooks still put themselves in the majority point of view of the ethnic Javanese, the largest ethnic group in Indonesia. Future revisions of these textbooks in regard to multi-perspectivity are necessary as to avoid the possibility of developing sense of alienation by the learners from the other ethnic groups who use the textbooks.

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**DETECTION – SOLUTIONS OF THE CULTURAL GAP
IN AN INDONESIAN LANGUAGE FOR FOREIGN SPEAKERS (BIPA) CLASS**

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Abstract

The Indonesian Language for Foreign Speakers (*Bahasa Indonesia bagi Penutur Asing - BIPA*) class is an Indonesian Language class of which the learners are foreign speakers. They have different nationalities, ethnicities, and cultures. The BIPA class is a highly multicultural class. This class involves the mixing of culture, not only for the learners, but also for the teachers. Besides multicultural learners, the class also upholds the teaching of Indonesian language of which the materials consist of plural Indonesian culture. The high number of cultural encounters in the BIPA class is possible to create very complex culture gap. The culture gap in the BIPA class needs to be detected and solved by the teachers and administrators to create a conducive and maximally-managed BIPA class. Several types of culture gap in a BIPA class are generally in the forms of attitudes/behaviors, views/ideologies, habits (verbal and non-verbal), appearance, time awareness, and relationship. Teachers and learners in a BIPA class should be provided by adequate cross-cultural understanding (CCU) to be able to understand various types of culture inside the class well. Based on the observation conducted in several universities organizing BIPA classes, there are several solutions that have been implemented to solve the culture gap problem, such as by preparing teaching materials and media, using teaching strategies, and classroom management. Culture gap is a challenge in a BIPA class. By correct detection and solutions, this phenomenon can be an interesting case and magnet for the BIPA class.

Keywords: *BIPA class, detection, solution, culture gap*

INTRODUCTION

As a part of Austronesia languages, Indonesian language is growing, living, and developing in Indonesia. The speakers of Indonesian language (and also Malay language) are many and widely spread. The language is a compulsory subject taught in schools across Indonesia, from primary until higher education. Foreign speakers also learn the language as a foreign

language. The class that specializes to teach Indonesian language is called Indonesian Language for Foreign Speakers (*Bahasa Indonesia bagi Penutur Asing* - BIPA) class.

A BIPA class is a class whose learners are foreign speakers (Kusmiatun, 2015). They have various nationalities, races, ethnicity, and cultures. BIPA teachers also have various cultural backgrounds. The multicultural Indonesia has millions of people with different ethnicity, races, religions, and culture. Learning Indonesian means learning its culture. A process of Indonesian language teaching should employ materials with multicultural perspective that will create a highly-multicultural class.

Many things may happen in a BIPA class. Different cultures and backgrounds of the learners and teachers may sometimes create clashes. The solution for the problem is a multicultural education. Mahmud (2013: 79) suggests that education is the right medium to develop multicultural awareness. In this context, those who involve in a BIPA class should willingly accept others as a part of the class unity without looking at their various ethnicity, religions, culture, genders, languages, habits, or localities. This awareness will lead to the sense of solidarity and tolerance. The solidarity and tolerance will help to conduct the right process of teaching and learning and achieve the goals. Naim&Sauqi (2011: 77) emphasizes that tolerance is an ability to respect the basic characters, beliefs, and behaviors of others.

Often does the encounter among various races, people, and cultures create big problems. In BIPA, specifically, learners not only learn language but also Indonesia as a country with its multicultural cultures. There are many ethnicity, cultures, societies, and religions. The teachers also have different backgrounds. The complexity of differences will cause problems in a BIPA class if it is not based on multicultural education. Based on its principle, multicultural education is education that respects differences.

The mixing of cultures in a BIPA class is very complex. It triggers problems in the process of teaching and learning. The highly-complex

cultural gap needs to be considered. The problems may be caused by the teachers or the learners. It is more on the misunderstanding of cultures that sparks the gap. The cultural gap in a BIPA class needs to be detected and solved by the teachers and administrators so that the goal to create a conducive and highly-functioning BIPA class can be achieved.

DETECTION OF THE CULTURAL GAP IN A BIPA CLASS

Based on my empirical experiences in teaching BIPA, observation of the BIPA teaching and learning process in several institutions, and interviews with the BIPA teachers and learners, I found that there are several problems of the cultural gap in a BIPA class. These are some of them.

There are several forms of the cultural gap in the process of BIPA teaching and learning. It may happen among the learners or between the learners and teachers. Some of the forms of the cultural gap are shown in the table below.

Table 1. Forms of the Cultural Gap in a BIPA Class

| Forms of the Cultural Gap | Actors | | Experienced by | |
|---------------------------|----------|----------|-----------------------------|----------------|
| | Teachers | Learners | Between Teachers – Learners | Among Learners |
| Attitude/Behavior | √ | √ | √ | √ |
| View/Ideology | √ | √ | √ | √ |
| Verbal Habit | √ | √ | √ | √ |
| Non-Verbal Habit | √ | √ | √ | √ |
| Appearance | - | √ | √ | - |
| Time Awareness | √ | - | √ | - |
| Relationship | √ | √ | √ | √ |

Attitude/Behavior

An encounter between teachers and learners happen in a BIPA class that will lead to interaction and communication. In the process, the cultural gap in relation to different attitudes or behaviors may happen. An attitude that may be regarded as normal by one actor may mean unusual by the other. The BIPA learners are adults with characters. The teaching and learning

process for adults has its own characteristics (Rogers, 1999; Ellis, 1995; Lightbown&Spada, 2013; Leaver, Erhamn, and Schelman 2005: 19; Tisdell, 2003: 13; Fry, Katteridge, and Marshall, 2013). Attitudes or behaviors can show the characters of adult learners. BIPA adult learners are likely to call a spade a spade and open if there are both pleasant and unpleasant things. The BIPA learners sometimes do not hesitate to leave the class in the middle of teaching and learning process if they feel unsatisfied with the topic being taught. It can cause a cultural shock for the teachers. Also, some of the teachers' attitudes that may look normal in Indonesia may cause a cultural shock for learners with different cultural backgrounds.

View/Ideology

A person's view is normally hard to change, especially when he is already an adult. BIPA learners are adult learners. They have their own view on something they are learning. Differences between views or ideologies are likely to cause a gap. Learners sometimes have shocking and various views on a particular issue. This must be recognized by the BIPA teachers. Taken as an example is when discussing the child marriage issue. The teachers ask the learners to give their opinions and discuss them. It may be surprising to find out that there are some learners who give positive response to the issue. They have their own reasons based on the condition in their home countries. However, the views of the teachers may be the opposite and very strict. They sometimes share their view in the class that clashes with the learners' views. If both parties do not understand each other, the inconvenience in the process of teaching and learning may happen.

Verbal Habit

Each country has its own verbal habits that may differ from other countries. When they meet, it will cause a gap and sometimes problems. Indonesian language contains words with similar pronunciation but have

different meanings. For example, words like "kepala" (head) and "kelapa" (coconut)//"hati-hati" (be careful) and "mati-mati" (be dead)//"hantu" (ghost) and "hutan" (forest)//"tahun" (year) and "tuhan" (God)//"dua" (two) and "doa" (prayer)//and others. Mistakes on pronunciation or use often happen. Indonesians have a verbal habit to laugh when they spot the mistakes. If the teachers show the habit in front of the learners, they may take it differently.

Non-verbal Habit

Beside the verbal habits, non-verbal habits may also trigger the cultural gap in a BIPA class. BIPA learners are from countries with various cultures. They also have different non-verbal habits. So do the customs and politeness that vary from one region to others. If they do not understand this fact, the cultural gap will arise. Taken as an example is how to greet. In Indonesia, it is usual to greet people by shaking hands or even kissing the hands of those older than him for a youngster. However, it will feel awkward for people from other countries. In Japan, people will bow to show respect, while in Thailand, people will place their hands palm to palm and raise them on their chest. There are also several other customs like the way to sneeze, say goodbye, support, and others.

Appearance

Both learners and teachers in a BIPA class often feel disturbed by the appearance of other members who have different cultures. It is due to a fact that the standard of politeness in each country is different from others. This may cause the cultural gap as well. The BIPA learners sometimes wear clothes they feel comfortable with but are considered impolite based on the Eastern politeness standard. For example is wearing mini clothes or clothes that are too casual in the campus area. This will disturb the standard of politeness in the East. In this case, the cultural gap often attacks the teachers.

Time Awareness

The culture of time is different in each country. Indonesians may be known as people who are flexible with time, not as strict as people from other countries. On the other hand, Germans are known to be really strict with time. A class should be begun and ended precisely. At the weekends, people from particular countries like Japan do not want any classes or learning activities. Weekends for them are time to relax. In Indonesia, it is very common to work anytime and a class is usually not begun precisely. Teachers often experience the cultural shock because they are unaccustomed to start teaching on time and the learners will complain about the unpunctuality. This condition is likely to hamper the process of teaching and learning in a BIPA class.

Relationship

In Indonesia, the kinship can be determined from the use of language. There are courtesy titles like "Bapak" (Sir), "Ibu" (Madame), "Mas, Mbak, Kak, Adik" (for seniors), and others that mark the kinship or social relationship and also a sign of respect. In others countries, these phenomena may never exist. For most Europeans, the mention of merely names without courtesy titles is considered having more sense of closeness.

SOLUTIONS OF THE CULTURAL GAP IN A BIPA CLASS

The cultural gap in a BIPA class will cause troubles and hamper the success of the teaching and learning process if it is not immediately solved. There are several solutions that can be taken into action and have been done, both for the learners and teachers. These are some of the solutions.

Conducting Cross Cultural Understanding Session

Learning culture is a part of learning language. Learners should study and understand the culture of a place of which the language being learnt

exists. So do the BIPA teachers that are urged to understand the cultural backgrounds of their students. The cross cultural understanding session for BIPA teachers and learners should be given early or in the orientation time. It will make them easy to adapt to the new situation when learning and teaching Indonesian language. The complete cross cultural understanding can minimize and even solve the cultural gap in the class so that the goal of the teaching and learning process can be achieved.

Preparing Multicultural Teaching Materials and Learning Media

BIPA teaching materials should be culture-based. Multiculturalism should be merged in the materials so that the learners are simultaneously exposed to multicultural learning process. This really helps to make them understand various cultures. The same principle is applied to the learning media to clarify the teaching materials. The presented materials are expected to trigger the cultural discussion and create better understanding between the learners and teachers.

The Use of Relevant Teaching Strategies

The cultural gap in a BIPA class can be solved by the right and appropriate teaching. One of the most important components of learning BIPA is the learning strategy. Choosing and applying the right and appropriate strategy can minimize the cultural gap in a BIPA class. The involvement of both teachers and learners in the interaction and communication process will create understanding. The use of an appropriate strategy will help to organize a BIPA class consisting of learners with various cultures and countries. One of the strategies is discussion. A teacher gives a case or problem to the class and asks the learners to discuss it based on their cultural perspectives. Therefore, both teachers and learners ultimately know the cultural differences and understand them.

Management of a BIPA Class

As a form of a culturally-integrated teaching and learning process, a BIPA class is not only language-oriented, but also culture-oriented. The management of the class can combine both the teaching and learning of language and culture. The language materials can be inserted with culture materials. Moreover, a variation of the BIPA learning process can be managed in varying culturally-integrated ways.

The culture workshop focuses on the introduction of Indonesian culture in a BIPA class but still prioritizes the teaching of Indonesian language. By knowing the culture, the cross cultural understanding and sharing will happen among learners with various cultural backgrounds. A culturally-integrated process can also be implemented by cultural visits so that the learners know the culture by having a direct experience. After the visit, they are asked to give their opinions, either written or oral, in the class. This cultural visit is one of the teaching and learning strategies that may be applied in a BIPA class.

CONCLUSION

The cultural gap is a challenge in a BIPA class. The process of learning language cannot be separated from the process of learning its culture, so that the cultural gap that may happen during the learning process can be a culturally-integrated medium to learn a language. The cultural gap may cause a problem in a BIPA class and hamper the successful learning process. Hence, detection of the cultural gap in a BIPA class is needed. Furthermore, solutions of the gap also need to be found. By the right detection and solutions, the problem may become an interesting and attractive aspect of a BIPA class.

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PERSPECTIVE WELL-BEING FOR MARIND TRIBE IN PAPUA**Fitriani**

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fitriani310078@gmail.com**Abstract**

The Marind is one of the main parts of the 250s in Papua, Merauke region. The Marind rely on the ability to find fish in the waters, and are adept hunt with arrows and spears. This expertise is used to meet everyday needs. The Marind already have traditional political system to sustain their lives from generation to generation. Prosperous for them is to fulfill daily needs to feed the whole family, while upholding the traditional political system. Education entrance along with Mission Christianity in this region (1910 Okaba). Since then The Marind began to know reading, writing, Christianity, and opening up to the outside community environment. Government efforts to prosper the people of Papua, especially in the area of The Marind, has been done by implementing a variety of programs, such as the transmigration program to support the development of agriculture and plantations, build physical facilities (office and school), and human resources development. But the implementation does not reach the entire community, especially The Marind, so was born the Papua Special Autonomy is sufficient space for the indigenous people of Papua to manage and prosper themselves with the support of central government funds. Wellbeing is meant by indigenous peoples Marind not just a transfer of functions and finances, but how the central and local governments can jointly open and accompany with love down to the smallest and most distant clump in implementing and financial authority granted. Physical development are evenly from the provincial countryside coupled with the human resources to manage the office and a good school, giving opportunities as possible for indigenous peoples to attend school up to the university, it provides moral and religious education, and love of the homeland, but never forget her identity as indigenous peoples Marind, so in the end Marind tribal society can make ends meet by applying the results obtained with the education in enclose compassion and openness between indigenous peoples Marind-central government-local government. Education and wellbeing should be the road hand in hand.

Keywords: *Marind, wellbeing, education.*

INTRODUCTION

Papua island covering an area of approximately 3.5 times the island of Java ecologically it consists of four zones, each of which shows the

diversification of the livelihood systems based on the culture and the spread of ethnic-tribe. According Malcolm and Mansoben (1990), the diverse ethnic groups in Papua are spread on four ecological zones, namely: (1) Zone Swamp or Swampy Areas Ecology, Coastal and Estuary, (2) Zone Coastal Ecology, (3) Zone of Ecological foot foot mountain and valley-Little Valley, and (4) Zone of High Mountain Ecology. Papuans who live in the ecological zones of different embody patterns of life that varies up to be different from each other. People living in the marsh ecological zones, coastal areas and estuaries are in Merauke; Asmat, Awyu, Yagai Citak the main livelihood gathering sago and small gardening and fishing in the sea and rivers as a companion. Before customs and government and church, was the order of indigenous peoples have been there first. In fact, indigenous peoples have had traditional political system to sustain their lives from generation to generation. Fulfillment of the pattern of life is influenced by the political system tradisional This creates simplicity in to preception sense of peace by ethnic contained swamp region of ecological zone. This simplicity is a desire of researchers to do more research on the sense of well-being by tribes swamp area ecological zones, in particular tribe Marind in Merauke.

RESEARCH METHOD

Due to time constraints, this research in general is based on literature review of materials and FGD (focus discussion group) to indigenous peoples, governments and some teachers ethnographic Papua. The method used is literature study are supported by the results of the group discussions, and research is descriptive qualitative approach.

RESULTS AND DISCUSSION

Merauke is the most eastern region of Indonesia, it since on 12 Februari 1902 fire when a Dutch ship named "Van Goens" anchored in the river Maro. Based on the story of the people, as it happens conversation

between the local population with a passenger ship. The ship's crew asked what the name of the area that they lived. However, because not mutually understand each - each then local residents answered "Maroka che" which means "It's Maro River". Tongue in the ear and the Dutch crew Kapala into "Maroke", which eventually became Merauke. Merauke in dominiasi by The Marind. The Marind is one of the 250s of tribes in Papua. The Marind a gatherer tribes who rely on the ability to find fish in rivers, swamps, and beaches. They are also adept at hunting alligators, deer, birds and kangaroos with arrows and spears. In the past, The Marind known as head-hunters (guillotine humans). Mengayau their territory up to Papua New Guinea and the headwaters of the Digul, where political activists Indonesia, including Bung Hatta and Sjahrir, discarded Netherlands. Before customs and government and church, was the order of indigenous peoples have been there first. In fact, indigenous peoples have had traditional political system to sustain their lives from generation to generation.



Applicable in everyday life indigenous Papuan population still follow the traditional political system of Papua . According Mansoben (1995), namely (1) the traditional political system Big Man or male authority adopted by the tribes in the south Irianjaya, (2) the traditional political system Ondoafi or chiefs practiced by tribes in the northeast Irianjaya, (3) system

traditional political kingdom embraced by tribes in the west, (4) the mixture of traditional political system adopted by the tribes in Cenderawasih bay and north coast of the Bird's Head.



The hallmark of the of the political system of traditional kingdoms (Monarchy) was appreciated a king who obtained offspring, powers and authority of a king in the past is very large, this is reflected in the compliance shown by people towards decisions, regulations issued by the king, and have a clear organizational structure and a clear division of labor based on the structure.



For the traditional political system mix (mixed) is emerging from the individual as a leader on the basis of its own merits, or on the basis of descent, key properties that are used as the primary criterion in this system

is the system of heritage as a leader position, to see the leadership system of the kingdom, Ondoafi, and have achievements .

Ondoafi traditional political system is a legacy system of political power, and have some capital to manage that social capital, symbolic capital and material capital.



And the traditional political system big man has a characteristic based on the basis of personal ability for someone to allocate and utilize resources that are important to the public, and there are two advantages relationships big man, the relationship of internal and external relationships leaders should be supported by the attributes of wealth and generosity that must be expressed through actions authoritative male leaders must demonstrate certain abilities, such as agriculture, hunting, diplomacy and clever, have magical powers, led the ritual smart and brave to lead the war.



Prosperous society according Marind first is very simple, that is where the entire fulfillment partner needs, food and shelter for the whole family that live in the household. With the ability possessed by the people Marind in fishing, hunting and gardening, it is required at the time of re- conducting meeting those needs will be met as whole entire family is there. Expertise is needed to defend the war residence and the area of power teratorial family.



However, these capabilities may not be able to always meet the needs of the whole family, if the number of households is increasing. It is necessary to support science through education and the ability of technology to streamline and further develop the perception of well-being is thinking over the years. Education Marind known by the public in 1910, namely in the districts Okaba through Christian mission, and since then they can read, write, know the religion and began to open to the outside environment.



Education in Merauke actually complete primary education up to college, but what about the people who live far away from the city. Lack of infrastructure and transportation become an obstacle to the desire of children to attend school and higher education



Indeed, many efforts have been made by the government to promote public Marind, namely through (1) the transmigration program aims to spread the number of people in remote Papua, and teach Papuans to have other capabilities to support his family, as well get used to being more open to the environment other outside; (2) development of human resources, namely by providing opportunities for native society of Papua to get a scholarship from the lowest to the highest; and (3) the granting of special autonomy in Papua, which is where the central government granted the

authority to run the government with little intervention of the central government, and prefer the interests of local and indigenous people of Papua.



From the economic side, the potential at the Merauke famous for agriculture and plantations, as supported by the geography and territory. This is proven by the Merauke district was declared as the national food. BPS data in September 2015, the town became a city merauke highest inflation rate nationally was 1.33%. The contribution of high inflation is on the education sector and the highest inflation rate 5: 0.1 % occurred in the new school year. Economic conditions is of course not in tandem with the state of education and the perception by the public Marind prosperous. Programs derived by government not run with the maximum because of lack of attention to the cultural side and persipsi local community , especially until now there is no valid data on the number of indigenous people of Papua, which is the subject of all the programs that do. And considered very late since data collection started in 2016 in some areas of Papua.

CONCLUSION

The results of the discussion in the form of FGD that (1) a prosperous society considers Marind not only for the provision of authority, program or fund, but how central and local government can salaing open and cooperate with the heart, and fell directly society form of assistance from start to implementation and financial accountability; (2) physical development should be in line with the development of human resources by allowing the public Marind educated to university level, with a given religious education, morals, love, knowledge but not forgetting its identity as a community Marind; (3) Marind tribal society can prosper by meeting all daily needs are supported by education, openness between central and local governments.



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JAVANESE PERSPECTIVE ON WELFARE

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Abstract

Indonesia is a multicultural country. It has many different languages, religions, ethnic groups, traditional ceremonies, customs and the like. One of the biggest ethnic groups in Indonesia is Javanese. Javanese has unique values, beliefs, and culture which influence their views on welfare. This paper aims at elaborating the ideas of welfare viewed from Javanese perspectives. The discussion in this paper present ideas, theories, and literature reviews related to the issues of welfare on Javanese perspective. This paper may enrich the ideas of welfare which can be used as a reference to formulate the developmental programs in achieving the welfare especially for Javanese society.

Keywords: Javanese, perspective, welfare

A. INTRODUCTION

Welfare has become a goal for everyone, family, society, and a country therefore many efforts and strategies will be taken to meet this goal. A person will work hard to achieve their individual or family welfare. In a broader context, a society or a country which consists of individuals also strive to gain welfare, for example Indonesia of which one of the national goals is to achieve the welfare of its citizens as stated in the preamble of the 1945 constitution of the Republic of Indonesia.

Some experts often associate welfare with economic growth. In other words, the better of the economic growth of the nation is, the more welfare of its citizens will be. When the economic growth of the nation is growing, the poverty will decrease, Human Development Index will increase and job vacancies will be higher. According to *Seri Analisis Pembangunan Wilayah Provinsi Jawa Tengah* (2015), the Indonesian economic growth from 2011-2014 tend to decrease which reach 6,16 percent in 2011 and 2012, 5,74

percent in 2012 and 5,21 percent in 2014. This indicates that the welfare of the nation also decreases within those periods.

Indonesian government had performed some actions to boost the economic conditions such as developing a number of integrated poverty alleviation programs, which include social assistance-based programs, community development-based programs and programs to empower small enterprises. These are carried out by several government agencies, at both national and regional level. The implementation of these programs are expected to cut the poverty rate to between 8 and 10 percent by the end of 2014.

In a wider context, the perspective of welfare has a broad coverage. It is not merely related to the economic condition. According to Soembodo (2008), welfare is not a purely economic phenomenon but a socio-cultural phenomenon, in which the values of social interaction that exist become more decisive factors to achieve welfare. Therefore, the concept of welfare is broader than simply dealing with prosperity or happiness. Moreover, the concept of welfare does not only cover the physical needs of people or family as an entity, but also the psychological needs. There are at least three groups of need that must be met including basic needs, social needs and development needs.

Welfare is also viewed differently among people or a group of society since the indicators or standards of welfare are different from one another. A rich who can fulfill all their needs may not be considered to have achieved welfare since the more money they have, the more complex of the problems they will face. In addition, a poor may also be considered to have achieved welfare although they can not satisfy all their needs due to limited wealth but they do not have a complex problems as the rich do. In this case, the standard of welfare is varied.

In Indonesia, there are many different ethnic groups which may also have different views on welfare. One of the biggest ethnic groups is

Javanese. More than one third of the Indonesian population is made up of Javanese ethnic therefore Javanese culture has a great influence in Indonesia. Also, Javanese culture holds a strategic position in the framework of cultural developments which increases the degree of humanity and enhances unity. With regard to this, the paper aims to describe the perspective of Javanese on welfare.

B. DISCUSSION

1. The definition of welfare

The concept of welfare has various definitions from narrowest to broadest depending on the context where it is viewed. According to the Oxford Dictionary (2005), welfare means the health, happiness, and fortunes of a person or group. With regard to this definition, welfare is related to goodness that someone wants to achieve.

Suharto (2004) in Soemhodo (2011) states that social welfare has several meanings that are relatively different, although the substance remains the same. Social welfare deals with the attainment of family welfare. The core of this conception is prosperous living conditions which include the fulfillment of physical, spiritual and social needs. Thus, the term family welfare is often defined as a prosperous condition or the fulfillment of all life necessities, especially basic needs such as food, clothing, housing, education, and health care.

In addition, Family welfare is a harmonious situation and fulfilled physical and social needs of the family members, without experiencing a serious obstacle in the family. Also, the family members could jointly overcome the problems so that the standard of family life can be realized. The conception implies that family welfare is a condition that must be created by the family in developing a prosperous family. A prosperous family is a model that is resulted from the efforts of attaining family welfare (Soetjipto, 1992 in Soemhodo, 2011).

Family members should carry out the role and function based on their position to improve the quality of family that can arise a sense of security, peace and hope for physical and spiritual welfare in the future. Thus, the family as the smallest unit of society serves not only as socio-cultural but also economic function. Today, the family becomes media for achieving national development objectives. This causes the family to prepare for its involvement as agents of development in the productive sectors of the economy (Yaumul C. Agus Achir, 1994 in Soembodo, 2011).

With regard to the explanation above, family as the smallest unit in a society plays an important role in realizing welfare. If all families in a particular country have achieved welfare, it will contribute the attainment of the nation welfare. However, the family welfare cannot be realized easily. It requires a jointly work of all family members.

Another definition of welfare is presented by Fahrudin in Purwana (2014) who states that welfare for some people is always associated with the concept of quality of life. This concept represents a picture of good life. Furthermore, The World Health Organization (WHO) defines quality of life as an individual's perception of life in society in the context of culture and value systems that exist in relation to goals, expectations, standards, and the attention to life. This concept gives a broader meaning because it is influenced by individual physical condition, psychological, freedom, and social relationships of individuals with their environment.

Act No. 13 of 1998 also explains the meaning of welfare. Welfare is defined as a system of life and livelihood of social material and spiritual which include a sense of safety, decency and peace both physical and spiritual that enable every citizen to perform the fulfillment of physical, spiritual, and social for themselves, their families, and communities by upholding the rights and obligations of human rights in accordance with Pancasila (Fahrudin in Purwana, 2014).

In this perspective, the indicator of welfare is quality of life meaning that a good life determines whether or not someone has achieved welfare. In addition, an individu becomes the core agent of welfare. This deals with their ability in fulfilling their needs i.e.material, psychological, social and spiritual.

2. Javanese Society and Culture

Each society has different characteristics, values, cultures which are upheld based on the consensus they have agreed upon. Javanese is one of the ethnic groups in Indonesia which has various differences from other ethnic groups. According to Ocsman (2004) in Widodo (2013), there are four main pillars which support and characterize Javanese culture. Those pillars consist of Myhtos, Logos, Ethos, and Pathos.

a. *Mythos*

Mythos deals with a fairytale, superstition, magic, or an ancient story that is not true. In this case, mythosis a spirit of togetherness founded on ambition, hope, and noble values that are thought, understood, preserved, and fought for together, therefore everyone is willing to make sacrifices and suffer in order to create a better life for the nation, increased prosperity, and a higher life quality, with a guarantee of peace and tranquility.

b. *Logos*

Logos refers to 'intellect' or intelligence which continues to go on in order to create the mythos that has been present. The problem is on how to explain mythos through the power of reason by classifying, categorizing, and formulating the operationalization of mythos within an objective and subjective reality.

c. *Ethos*

Ethos is a specific life view of something that is developed from mythos so that it possesses a value, character, and nature that is upheld by and belongs to a community. In the context of culture, ethos deals with

the ability to manage, therefore every person has their own duty and role based on their own individual abilities and skills.

d. *Pathos*

Pathos means a huge force that is hidden because of the sense of past suffering. Everybody has a difference level of sensitivity to the experience of their own suffering. In fact, many people have a past life in which they have suffered but have not managed to become stronger. The suffering of *triwikrama* can become a powerful force if a person is aware of their three strengths, namely *mythos*, *ethos*, and *logos*. These strengths must be managed in such a way that they produce awareness and understanding of the meaning behind suffering. *Pathos* is an awareness which gives a person space to learn from a hardship – to learn that fate can only be changed by strengthening the unity and cooperation of all nation elements.

The elements above are embedded in Javanese culture and society. They influence the way Javanese think and act to gain welfare. *Mythos*, in the context of culture, enables everyone to sacrifice for a better life quality or prosperity. This indicates that Javanese will sacrifice and work hard to get welfare. Moreover, *logos* which refers to intelligence is believed to be able to direct someone to get higher status (welfare) in Javanese community. Also, *ethos* is related to the ability to manage which in this case every individual plays his role based on their ability both in the family and society to achieve welfare. In addition, *pathos* has something to do with inner huge force. This force emerges due to suffering therefore many efforts will be done to alleviate the suffering and achieve welfare.

3. The Perspectives of Javanese on welfare

In general, perspective deals with people's views on certain condition, object or events. According to Oxford Dictionary (2005), perspective means a particular attitude towards or way of regarding something; a point of view. Javanese community in rural areas can be classified into two groups based on

the socio-cultural status, namely wong cilik and priyayi. The first group refers to lower status group which is symbolized with land ownership (farmers). Meanwhile, the second group deals with socio-cultural authority (civil servants) and socio-political authority (village officials), or supernatural power (shaman, religious scholars). With regard to this, Soembodo (2008) states that the relation between wong cilik and priyayi deals with respect. In this case, wong cilik gives high respect to the group of priyayi since priyayi is considered to have higher status than wong cilik due to the social position they hold.

The welfare of wong cilik group emphasizes on the importance of unity in their lives. In a family relationship, the father becomes the most respected person compared to the mother and children. This is because father is the leader who embrace all family members without discriminating. The division of tasks within the family is varied. The activities of earning money are part of the efforts to achieve welfare, where there has been a division of tasks within the family i.e. the father has a task to get position, the mother strive to get intelligence, and the children are pursuing wealth.

Housing, clothing, title and lifestyle are symbols embedded in the social status of Priyayi. Also, better socio-economic circumstances (wealth) and political power (authority) greatly contribute to their status. According to Kartodirdjo (1987) in Sumarti (1999), the symbol of status becomes essential for the lifestyle of priyayi. The life of priyayi carries an obligation to maintain prestige and economic consideration is neglected. In this case, the ceremony (rituals) held by the family can be a symbol of status or prestige of the family. Meanwhile, according Soemarjan (1986) in Sumarti (1999), the status of wong cilik is symbolized with land ownership. In this case, land becomes the most valuable wealth for social prestige. This often creates a gap between farmers who have land and those who don't.

The symbols attached to the social groups in Javanese community indicate the measure of welfare. This means that the symbols for both groups

may become the ideal condition that they wish to realize. Thus, they will strive to achieve such condition in order to gain happiness. Therefore, welfare deals with the symbols of status. Moreover, the people within different social status will have different social interactions in the community. Thus, the different group will also produce different life experiences in achieving welfare of their life.

Javanese also consider three important things in life namely, wiryo (position), arto (wealth), and winasis (intellectual). Wiryo deals with authority in socio-cultural and politics. Having one of these positions in the society will make people to be respected by others. The second important thing is arto (wealth). Wealth can be one of the sources of happiness. People who have a plenty of wealth can do more to satisfy their needs than the poor. The last thing is winasis (intellectual). This can be achieved by having high education level. Javanese will strive to get high education level although they must spend a lot of money to do so. This implies that Javanese will struggle to get those three things in life (Sumarti, 1999).

Welfare, in the view of the Javanese community, is having what they consider to be valuable in life as mentioned earlier such as position, wealth, and intelligence. Those three things can be used as a means for social mobility, from low class (*wong cilik*) to the higher class (*priyayi*). However, Javanese life philosophy states that human life must be able to maintain a balance between the physical nature with the cosmos (universe). Although such wealth can be used as a measure of welfare, the relation with universe (cosmos) which is a religious experience should not be neglected.

Soembodo (2008) adds that non-welfare groups include families who do not have something which is considered invaluable for Javanese life or just having intelligence. In this context, non-welfare family group tries to maintain the balance in order to achieve welfare in life which include (1) physical balance, providing the division of working tasks within the family;

(2) social balance, establishing good relationship with neighbors and respect leaders; and (3) the inner balance, living according to role (a sense of ease).

In viewing welfare, Javanese do not separate physical (material) and non-physical (spiritual) welfare, because they think that they are experiencing a religious experience in life. The achievement of certain status in Javanese society, property and intelligence must be able to foster a sense of happiness which include a sense of healthy (*rahayu*) as an individual, a sense of security (*slamet*) as a social creature, and a sense of peaceful (*tentrem*) as a human being in relationship with the delicate nature (God).

Welfare also deals with the family as a social unit. In this case, the process of social interaction among members of the nuclear family (father, mother and children who are not married) is very important because it is the socialization channel of the welfare conducted through the exchange (communication) of life experiences. Even this social interaction can be expanded to broad relatives in an attempt to achieve the welfare of their family life. Moreover, Sumarti (1999) states that the patterned social relationships among family members, neighbors, community and government could ensure the welfare of the family.

C. CONCLUSION

Based on the socio-cultural status, Javanese society is divided into two groups namely *wong cilik* and *priyayi*. Different symbolization of welfare attached to those two groups. Land ownership becomes the symbol of welfare for *wong cilik* while the welfare of *priyayi* is often symbolized with housing, clothing, title and lifestyle. Moreover, Javanese view that welfare is having three things which are considered invaluable for their life. They include *wiryo* (position), *arto* (wealth), and *winasis* (intellectual).

Javanese do not separate material and spiritual welfare. They believe that they experience a religious life. The achievement of certain status in the society must be able to foster a sense of happiness which include a sense of healthy (*rahayu*) as an individual, a sense of security (*slamet*) as a social

creature, and a sense of peaceful (tentrem) as a human being in relationship with the delicate nature (God).

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**SERAT TRIPAMA:
THE CONTRIBUTION OF MANGKUNEGARA IV THOUGHT FOR
CHARACTER BUILDING TO ACHIEVE SPIRITUAL WELFARE**

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Abstract

The ideas of Mangkunegara IV which are presented in a *Serat Tripama*, a Manuscript in the form of a traditional song *Dandanggula*, contain messages for the citizen of how to defense the nation. This study aims to gain positive values from the epic story of Ramayana and Mahabarata especially the study about three figures as modeled in *Serat Tripama*. This research employs critical history methods. The data collected from *Serat Tripama* were used as primary sources while the researchers' works which study *Serat Tripama* from various point of views were used as secondary data. The data were analyzed using qualitative methods and hermeneutics approach to understand the messages from the *Serat Tripama*. The research findings show that the epic story of Ramayana and Mahabarata originated from India generally contains moral messages. *Serat Tripama* presents examples of good and evil. The interaction between good and bad is finally won by good behavior. To achieve goodness, *Serat Tripama* provide three figures from the epic story of Ramayana and Mahabarata as examples. The first figure is Patih Suwanda (Bambang Sumantri) who is very loyal to the king and never performs sycophancy or disobedience to the leader. The second figure is Kumbakarna (Rahwana's younger brother) who is sincerely willing to fight till the drop in order to protect the society or nation from the enemy. He died not because of Protecting Rahwana who has evil behavior, but protecting the society and the nation without considering right or wrong. The third figure is Adipati Karna. He is the oldest child of Kunthi and belongs to the brother of Pandawa's family. Karna dedicates to Korawa in Astina Kingdom. When the battle between Pandawa and Korawa occured, he kept fighting to sacrifice his life to destroy the evil in the Korawa's party.

Keywords: Javanese Literary, Culture, Mangkunegara IV, Mahabarata, Ramayana.

A. INTRODUCTION

The Indian culture for centuries ago has spread to Southeast Asia, even Quaritch Wales call this region as "Greater India". At the same time, Indian culture entered Indonesia and acculturated with the culture of Indonesia. The acculturation occurred in the field of religion, community

planning, technology and art (Achadiati Ikram, dalam Muchlis Paeni (ed), 2009: 176). In the field of art, acculturation occurs in the literary arts and architecture. In Javanese literature, the influences of Indian culture are very strong. However, the elements of Indian culture are not taken for granted but through a process of adjustment, which means there is a conversion and rearrangement. The entry of Indian culture has encouraged Javanese writers/artists to produce works. Therefore, many literary works originated from Java refer to the Indian literature, but not the translation of Sanskrit literary works (Zoetmulder, 1985: 10-19).

The influences of Indian literature continue, even in the era of Islamic kingdoms, literary works rooted in Indian literature were still written by the artists. One of them is Mangkunegara IV, a king who is also a powerful artist. During his reign, he made many changes for the people welfare. To achieve that goal, he made improvements in the field of constitutional, social, and economic. One of the ways to fix the royal forces and people are giving advice through literary works. In his life, Mangkunegara IV (1811 - 1881) has produced 42 literary works. Among his works, there are two famous manuscripts namely *Serat Wedhatama* and *Serat Tripama*. As other Javanese literary works in general, his works are full of symbolism, meaning that the messages are presented through symbols. Therefore, in order to understand the messages, the readers must understand the Javanese culture. If literary works are presented in the form of song—In Javanese culture, there are 11 types of song, all of which have rules of *guru gatra*, *guru lagu* and *guru wilangan*. One of the song types describe a person's life from birth to death and also describe the nature of the atmosphere that will be presented—, the rules of the song must also be understood. Each stanza in a Javanese song is composed in a number of rows called *guru gatra*, and each line should follow the rules of *guru wilangan* and *guru lagu*. *Guru wilangan* is the number of syllables in each line while *guru lagu* is vowel syllables at the end of each line.

The existence of rules in Javanese song often forces the song writers to play words in making a song without neglecting messages conveyed.

Serat Tripama becomes interesting to study since it presents advice for all people, especially the soldiers and government officers. The role model presented in *Serat Tripama* is a figure taken from the epic tale originated from India but it was composed based on the setting of Islamic empire, by a Muslim, and his messages are still relevant to the today's era. Moreover, *Serat Tripama* is a short literary work which contains a moral message and has broad elaboration. With regard to this, this article discusses messages of *Serat Tripama* as a form of cultural aculturation between India and Indonesia.

B. KGPAA MANGKUNEGARA IV

1. *Kodipaten Mangkunegaran*

When Western colonialists conquered Indonesia, in Central Java, there was a kingdom known as the Mataram kingdom founded by Sutawijaya, which then called Panembahan Senopati. However, along with the power expansion of the colonial government in the island of Java, the Mataram kingdom experienced disunity. The disunity first occurred in 1755. Mataram kingdom was divided into two Sultanates namely Surakarta and Yogyakarta. The next disunity occurred in 1757, the appointment of Prince Sambernyawa became KGPAA Mangkunagara I and he gained half of the Kasunanan territory. The last disunity occurred in 1812, Yogyakarta Sultanate gave some of the land to Prince Natakusuma whom he appointed as KGPAA Paku Alam during the British rule. Thus, the Mataram kingdom in Java was divided into four kingdoms.

The establishment of Yogyakarta Sultanate, Kadipaten Mangkunegaran, and Kadipaten Pakualaman beside Surakarta became the sources of an interest conflict between the various groups of power that exist in Java. The first group is Western Nations like Vereenigde Oost-Indische Compagnie (VOC), the Dutch and British colonial government. These groups

have interests with the ones who have authorities so that they can set and enforce their interests (economic and politic). In this case, the colonial government would choose the easiest Javanese rulers who are willing to cooperate with them. The second group is the kings who had authorities. All kings always wanted to secure his authority from other groups which possibly took it. The third group is princes who did not agree with the policy of the king. This group would generally raise cooperation to break down the king's authorities. In this case, the Western powers play an important role, they are considered to be militarily strong especially for weapons possession. With regard to this, the VOC or colonial governments often became hope for other interests. The groups that competed for powers/authorities always put the Governor General as a model. Therefore, the kings call them *eyang* (grandparent), a nick name to respect the Governor General. *Eyang* literally means grandparents who are generally highly respected by their children and grandchildren. Even, Raffles was offended when reading a letter from Sultan Hamengku Buwono II who did not use the word grandparents (*Eyang*) (Joko Marhandono and Harto Sudarsono, 2008: 144).

Kadipaten Mangkunegaran itself established as the result of a long struggle performed by the founder, Raden Mas Said or Prince Sambernyawa from 1740 until 1757. The struggle began when he became a king relative who was treated unfairly, not only the treatment to him but also the treatment to his father, Prince Arya Mangkunagara. Raden Mas Said were out of the palace and rebelled against Sunan Pakubowono II and VOCs. This was done in honor of their ancestors because his father was defamed by his competitors Path Danureja. His father was accused to seduce the king's wife. Then, he was exiled to Batavia, Sri Lanka, and finally to Tanjung Harapan (MC Ricklef, 2005: 135). Sunan Pakubuwana II did not believe in the report. However, Sunan Pakubuwana II was afraid that Prince Arya Mangkunagara would rebel since he had a considerable influence on the prince (MC Ricklef, 2005: 136-137).

In his opposition, he worked hard with Prince Mangkubumi (later became Sultan Hamengku Buwana I), that was also let down by policy of Sunan Pakubuwana II. The joining of Raden Mas Said and Prince Mangkubumi got sympathy from many Palace relatives and from the people who immediately joined the fight with him. The growing strength of the rebels was also caused by policies of Sunan Paku Buwana II that were much influenced by the VOC so that it burdened the local government officials. The officials were required to give most of their income to pay debts of the king to the VOC. This caused the people unwilling to respect and recognize the authority of the king. Finally, many government officials opposed his policies and cut the relation with the king.

VOC headquarter in Batavia in 1740 actually was bothered by the attacks carried out by the uprising Chinese immigrants. The number of ethnic Chinese in Batavia was great enough, even too large and should be decreased. The policy was opposed and caused the rebellion which spread to the port cities along the northern coast of Jawa. The rebels of Chinese ethnics later joined the rebels from Jawa. VOC considered that the crisis happening in Kartasura and the opposing movement to VOC which spread from Batavia to East Java had become the financial burden. With regard to this, VOC tried to obtain the stability and rebellion had to be stopped through negotiations in order not to worsen their financial matters. Finally, Mangkubumi went back to the palace. He performed Giyanti agreement in 1755, gained half Mataram empire, and became the founder of the Yogyakarta Sultanate. Also, Raden Mas Said, in 1757 through a Salatiga agreement could managed to retain the area of Surakarta and founded the *Kadipaten Mangkunegaran*. In the period of British rule in 1812 after *Geger Sepehi*, Yogyakarta Sultanate gave part of its territory for Prince Notokusumo. Therefore, Kadipaten Pakualaman was established. Thus, the division of the Mataram kingdom has completed into four kingdoms, with very limited military force. Although the Mataram kingdom was divided, Java war had not ended. Entering the second quarter of

the 19th century, Prince Diponegoro revolt occurred which lasted until 1830, known as the Java War.

After the Java War ended, the colonial government took a new policy which limited the movement of native rulers and relatives in the political field. The tight control encouraged the of the kings to be active in the field of culture (MC Ricklef, 2005: 192). Until the 19th century a lot of literary works, dances and traditional music arts emerged. In Surakarta, that century produced many great works which were popular until now such as *Serat Wedhatama* and *Tripama* (the works of KGPAA Mangkunera IV), *Serat Wulongreh* (the work of Sunan Pakubuwana IV) etc (Edi Sedyawati, dkk, 2001: 56).

2. A Brief Biography of KGPAA. Mangkunegara IV

Mangkunegara IV was born on March 3, 1811 with a name RM. Sudiro. In his childhood, he was grown up by his grandfather, Mangkunegara II, for learning religion, reading and writing javanese scripts. When he was a teenager, he followed Mangkunegara III to be educated further. RM sudiro did not go to formal educational institution. However, he learned literacy and knowledge at home by inviting a teacher. One of the teachers had Dutch nationality. His name is Dr.Gericke and CF.Winter. His performance and intelligence had made Mangkunegara III interested and took him as a foster child since he did not have a son. Moreover, he was appointed as *Adipati* or duke with the title of Prince Aryo Gondokusumo that later became the ruler of Mangkunegaran. After KGPAA Mangkunegara III died, he was appointed as KGPAA Prangwadana IV in 1853, and was inaugurated to he KGPAA Mangkunegara IV in 1857.

Mangkunegara IV tried to improve the welfare his people for 25 years ruling the Kadipaten Mangkunegaran from March 24, 1853 to September 8, 1881. He was aware that the position of the kingdom was in the remote areas. Most people live from farming, therefore, the economic development is based on farming. In addition to crops, people were encouraged to plant export crops such as coffee and sugar cane (*tebu*). Those two commodities were selected based on the consideration of Mangkunegaran people who had enough experience to handle these two types of plants because the colonial government required people to grow coffee and sugarcane since the *tanam paksa* era (1830). To support these efforts, the Mangkunegara IV also built the company in the form of plantations, especially coffee and sugar cane plantations completed with two sugar factories namely Tasikmadu and Colomadu.

Besides economic sector, Mangkunegara IV also paid attention to the field of socio-cultural, literature, dances, and musical compositions of gamelan. There were two literary works which became a masterpiece of Mangkunegara IV namely, *Serat Tripama* and *Serat Wedhatama*. *Serat Wedhatama* consists of three syllables, namely: *serat*, *wedha*, and *tama*. *Serat* means writings or works in the form of writing, *wedha* means knowledge or teaching, and *tama* derived from the main word that means well or high. *Serat Wedhatama* can be defined as an article containing knowledge used as teaching materials in achieving virtue and nobility of the human race. Mangkunegara IV intention to build the economy, to improve people's welfare and the degree is presented in *Sinom* songs, *Serat Wedhatama*. In one of the stanzas, Mangkunegara IV gives important advice in earning money for living. After living needs are fulfilled, they can fulfill other needs. In another stanza, it is mentioned that that people will be respected if they have three things, namely *Winasis* or cleverness, *Wiry*a or position, and *harta* or wealth. Those who do not have one of those three is deemed inferior which is presented by

using the expression of "aji Godong aking" which means "not more valuable than a dried teak leaf". Another literary work is *Serat Tripama*. *Serat* can be interpreted as a letter, or writing. *Tri* means three and *pama* means role model. Therefore, *Tripama* means 3 role models. In his work, KGPAA Mangkunegara IV recommends that people immitate what was done by three heroes presented in the epic Ramayana. The heroes include Sumantri or Sawanda a royal Patih Mahespati; Kumbhakarna and one character from Mahabharata story namely Suryaputra or Karna who served the king Duryudana the king of Astina. The attitudes and behavior of the characters who are used as role models is directed to human achievement in order to get freedom and spiritual welfare.

KGPAA Mangkunegara IV died on Friday 8 September 1881 at the age of 70 years. He inherited invaluable advice through literary works. The noble values are still relevant to be applied in todays' era.

C. SERAT TRIPAMA

1. The texts of *Serat Tripama*

Serat Tripama is a short essay which only consists of seven stanzas but contains a very broad and deep advice or suggestion. To understand the content of *Serat Tripama* written in the form of a *macapat Dhandhanggula* song, the readers must understand the Javanese culture particularly regarding the various rules in writing a song or *tembang*. Every stanza consists of 10 lines, each line follows the rules of *guru wilangan* (numbers of syllables) and *guru lagu* (vocal ending), as presented below:

| Lines | Guru Wilangan/number of syllables | Guru Lagu/Vocal ending |
|-------|-----------------------------------|------------------------|
| 1 | 10 | I |
| 2 | 10 | A |

| | | |
|----|----|---|
| 3 | 8 | E |
| 4 | 7 | U |
| 5 | 9 | I |
| 6 | 7 | A |
| 7 | 6 | U |
| 8 | 8 | A |
| 9 | 12 | I |
| 10 | 7 | A |

In reference to the above rules, the authors often have to neglect the Javanese grammar solely to follow the rule. For example, the word order is reversed, "*nagari Astina*" becomes "*Astina nagari*". Sometimes, two words are combined into one word, for example *ana ing* becomes *ngng*. Also, one word consisting of three syllables is combined into two syllables, for example *Nagari* becomes *Nagri*. The examples above show that the writers prefer the beauty rather than the rules of grammar. More importantly, the authors do not change the meaning, and the message delivered.

In Dhandhanggula song, Mangkunegara IV tried to present the behavior of the 3 characters in Ramayana and Mahabharata epic story as a role model of devotion, which can be imitated by the government officials. To make easier discussing the work of KGPA. Mangkunegara IV, the following is presented *Serat Tripama* and its free translation.

SERAT TRIPAMA

Written by Mangkunegara IV

| STANZAS | JAVANESE TEXTS | TRANSLATION |
|---------|---|--|
| 1 | Yogyanira kang para prajurit, lamun bisa sira hanuladha, Duk ing nguni caritane, Andelira sang Prabu, Sasrabahu ing Mahespati, Aran Patih Suwanda, Lelabuhanipun, Kang ginelung tri prakara, Guna kaya purun kang denya | Ideally soldiers, If possible immitate The story first, The mainstay of the king, Sasrabahu in Mahespati, Named Patih Suwanda, His devotion, need three things, Smart, rich, dan brave |

| | | |
|---|---|---|
| | antepi, Nuhoni trah utama. | are believed, Meets main characters. |
| 2 | Lire lalabuhan tri prakawis, Guna: bisa saneskareng karsa, Binudi dadya unggule, Kaya: sayektinipun, Duk mbantu prang Manggada nagri, Hamboyong putri dthomas, Katur ratunipun, Purune sampun tetela, Aprang tandhing lan ditya Ngalengka aji, Suwanda mati ngrana. | Three dedications, smart,able to accomplish any duty, Strive for the best, Capable as it is, When assisting the war at Manggada, Bringing girls, Presented to his king, His bravery is clear, The war against the giant from Alengka, Suwanda dies in a war. |
| 3 | Wonten malih tuladha prayogi, Satriya gung Nagari Ngalengka, Sang Kumbakarna namane, Tur iku warna diyu, Suprandene nggayuh utami, Duk awit prang Ngalengka, Denya darbe atur, Mring raka amrih raharja, Dasamuka tan kengguh ing atur yekti, De mung mungsuh wanara. | There is another role model, A great knight from Alengka, His name is Kumbakarna, Although he looks like a giant, But, he is looking for goodness. When Alengka war is started, He reminds, His brother in order to be safe, But Dasamuka neglect it, Because he only fights against the monkey troops. |
| 4 | Kumbakarna kinen mangsah jurit, mring raka sira tan nglenggana, nglunguhi kasatriyano, ing tekad datan sujud, amung cipta labuh negari, lan nolih yayah rena, myang leluhuripun, wus mukti aneng Ngalengka, mangke arsa rinusak ing bala kapi, punagi mati ngrana. | Kumbakarna is ordered to do a war, By his brother, he does not mind, Fullfilling the duty as a knight, Actually he does not want to do a war, He only intends to defend the nation, On behalf of the parents |

| | | |
|---|--|---|
| | | dignity, And his ancestors, Having peace live in Alengka, It will be destroyed by the monkey troops, He promises to die in the war. |
| 5 | Wonten malih kinarya palupi, Suryaputra Narpati Ngawangga, lan Pandhawa tur kadange, lan yayah tunggal ibu, suwita mring Sri Kurupati, aneng nagri Ngastina, kinarya gul-agul, manggala golonganing prang, Bratayuda ingadegken senapati, ngalaga ing Korawa. | There is another story for a role model, Suryaputra, Ngawangga king, And Pandawa are his siblings, Different father but one mother, Dedicates to Sri Kurupati, in Astina kingdom, become a backbone, a commander of the war, Baratayuda, appointed as a commander, The battle on Kurawa's side. |
| 6 | Den mungsuhken kadange pribadi, aprang tandhing lan sang Dananjaya, Sri Karna suka manahe, De nggonira pikantuk, marga denny arsa males-sih, ira sang Duryudana, marmanta kalangkung, denny ngetog kasudiran, aprang rame Karna mati jinemparing, sumbaga wiratama. | Facing his own brothers, The battle against Dananjaya, Sri Karna wins, Since he has opportunity, To perform reciprocation, To Duryudana, Therefore he is very serious, To use all his power, In the war Karna dies shooting with an arrow Wellknown as a greta figure. |
| 7 | Katri mangka sudarsaneng Jawi, pantes sagung kang para prawira, amirita sakadare, ing lelabuhanipun, | The three are the role model for Javanese, All officers may take them as role model based on |

| | | |
|--|---|---|
| | <p>Haywa kongsi mbuwang palupi, manawa tibeng nistha, ina esthinipun, sanadyan tekading buta, tan prabeda budi panduming dumadi, marsudi ing kotaman.</p> | <p>the needs, namely his dedication, never forget the examples, in order not to fall down, which may degrade the dignity, Although the will is great, All people are the same, given mind, To achieve the goodness.</p> |
|--|---|---|

The text clearly states that the authors suggest the readers, in this case the royal staffs to imitate the figures such as Patih Suwanda, Kumbakarna, and Karna. However, reading that short script is impossible to pick any models of behaviors that need to be copied. It is only mentioned that each character has strengths but its application in life is not explained. Therefore, to understand the message conveyed by the author, the readers should understand the Ramayana and Mahabharata story. Those two books tell what the characters selected by KGPAA Mangkunagara IV do in his devotion for the king, the state, and the truth.

Each figure is presented in two stanzas. The first stanza briefly explains who the character is and the second stanza tells the basic idea of devotion. The first figure presented in the first stanza is Patih Suwanda or Raden Sumantri, a child of a hermit who lived far from the glamorous city life. He grew into a handsome knight and performed good behavior. Raden Sumantri served King Sasrabahu in the kingdom of Mahespati. He became Patih (a very respectable position under the king). Patih Suwanda was idolized by KGPAA Mangkunagara IV. It was not because he was handsome but because of his dedication that always uphold the name of the king and he did not lick the King. It would only be done by people who have the intelligence, ability, and courage as described in the second stanza. The firmness of Patih Suwanda to those three aspects (intelligence, ability, and

courage) had guided his dedication. Therefore, he was able to lift the rank of the most aristocrats with high dignity.

The second figure presented in the third stanza of *Serat tripama* is Kumbakarna, a knight who physically looks like a giant but having clean hearts. He is the younger brother of Rahwana the king of Alengka (third stanza in *Serat Tripama*). As a figure that has knight characters, he is brave to remind Rahwana in order to avoid war and prioritize peace by asking Rahwana to return Shinta that he kidnapped to his husband. His devotion is shown by his willingness to get down on the battlefield and fight till the last drop of his blood. What he did is not solely defending his brother Rahwana who had done a chaos but also defending his country that was occupied by the monkey troops of King Rama. Monkeys had damaged anything he encountered so that the whole kingdom was destroyed.

The basic ideas of Kumbakarna devotion comes from that situation. The sovereignty of a kingdom can not be tolerated. When foreign countries attack, cause chaos and destruction, the knights have duty to defend (the fourth stanza of *Serat Tripama*).

The third figure is Suryaputra or Karna. This figure is taken from the story of Mahaharata. He is the eldest child of Kunthi. In other words, he is the oldest brother of the Pandawa but he served on Duryudana or Kurupati the King of Astina. In Astina, he was respected by Kurawa due to his magic power. He obtained a high position namely Adipati (Duke) in Awangga. In the Baratayudha war, he became the commander upon which Kurawa troops relied (fifth stanza of *Serat Tripama*).

The basic idea of his devotion is reciprocity i.e. repaying the kindness of others performed to him. Karna lived in the land of Astina. He received all the luxuries of life including position and wealth. Then, he should reply to all the goodness that he had ever received. The battle against his brother Arjuna was the way to repay the goodness he had received. Because of that, he died with honor as a knight (sixth stanza *Serat*

Tripama). If he defended his brothers, then he would be considered as a traitor and apostate from his dedication as a knight. Karna knew very well that the Kurawa's family had bad characters (evil, cunning, and victory oriented) and he was in the wrong side. However, he was very aware that he was considered as good officers. Without him Kurawa's family would not dare to perform Baratayuda war. When Baratayuda war failed, the bad characters would not disappear because those characters had embedded to the person till his death. For that reason, Karna encouraged Baratayuda to take place and he sacrificed himself for the destruction of anger and other bad characters from the earth. Also, his brothers the Pandawa had the opportunity to eradicate anger that integrated in the Kaurawa family.

In summary, the last stanza presents that the three figures may become a role model for the Javanese especially a leader. It is suggested to imitate the characters based on the duties and obligations. Also, people are advised not to forget the examples performed by the selected figures in order not to perform bad behaviors which may degrade the dignity. Everyone had been given a mind to think and achieve goodness.

2. *Serat Tripama* in the society

Figures in *Serat Tripama* are very well known by the public, especially the Javanese, although people do not read directly *Serat Tripama*, *Ramayana* and *Mahabarata*. This is caused by the presence of *Purwa* puppet performances of which the story are taken from the *Ramayana* or *Mahabharata*. In the *Purwa* Puppet show, both epic stories are combined. The *Ramayana* is told first and is continued to *Mahabarata*. The figures who are only found in the story of *Ramayana* according to the original story (from India) also appears in the *Mahabarata*. *Purwa* puppet is performed all night by a puppet master (*Dalang*) by playing dolls made

from buffalo skin and accompanied by gamelan music. Therefore, the show is better known as a puppet show (*wayang kulit*).

Puppet show itself depicts human life in this world. This can be seen from the components of show which consists of puppet master, a person who tells story. The puppet masters do not only tell a story but also advise people through the media of puppets. The second component is a display screen (*kelir*) on which the puppets are played. It is interpreted as a world or often referred to as a form of nature. The third is puppets (*wayang*) as the existing figures with various characters. The fourth is *gamelan* music as accompaniment, which is beneficial to strengthen the atmosphere created by puppet masters. The fifth is a theme in the story displayed by the puppet masters which are learned and developed from the basic story of Ramayana and Mahabarata. The repertoires of the puppet show taken from the basic story of Ramayana and its development conducted by the puppet master may be a lot but the presentation follows the same structure so that the audience can easily understand the story spoken by the puppeteer. The performances are generally divided into three parts. The first part is introduction and the reasons for the conflicts. This part is often called a failed war (*perang gagol*). The next part begins with disasters that cause anxiety even chaos (*gora-gora*). This part is often called flowers war (*perang kembang*). The third section is the usual end filled with problem solving and this part is called a great war (*perang ageng*). Each piece can be recognized from the symbol presented by puppet masters with the placement of mountains which bends to the right symbolizing a failed war, center in the middle symbolizing a flower war, and bends to the left symbolizing a great war. In his works, Denys Lombard said that the concept of any story brought by the puppet masters is the balance. If the balance is disrupted, chaos will occur. Man's duty is to keep that balance, so that peace and prosperity can be achieved (Denys Lombard, 2000: 132).

Patih Suwanda is a success knight due to his total dedication to the kingdom of King Arjuna Sasrabahuraja in Mahespati. His achievement to be a leader of an area (*Patih*) was obtained in a good way and through a long process. The wider community know Sumantri struggle through a puppet show with the play entitled *Sumantri Ngenger*. One upon a time, Begawan son, Sumantri, lived in the Hermitage Suwandagni Arga Sekar. Sumantri had a dear sister named Sukasrana who was physically ugly, but good in nature. When Sumantri wanted to serve in the state of King Arjuna Sasrabahu Mahespati, Sukasrana was willing to participate. Begawan Suwandagni even allowed her because she would be able to help Sukasrana Sumantri if he faced difficulties, but Sumantri refused because Sukasrana would inhibit the journey. Sukasrana which was also very fond of her sister secretly followed the steps of Sumantri from a distance.

Sumantri devotion was accepted and the first duty was to represent the King Arjuna Sasrabahu joining the competition in the State Magada to propose a marriage to Goddess Citrawati. That task can be carried out successfully by bringing Goddess Citrawati dania, and kings who had been conquered the competition. When arrived in Mahespati, Sumantri competed the King Arjuna Sasrabahu as a condition of submission of the Goddess Citrawati. In the duel, King Arjuna Sasrabahu showed his power and Sumantri lost. The purpose of Sumantri's challenge is that the King remains authoritative before Candidate consort, kings conquered, and his people. Sumantri then was given a second assignment as punishment for challenging the king. He had to present 100 girls from heaven, and move Sriwedari park from heaven to Mahespati. This task was quite heavy and impossible to do. Amid his confusion, Sukasrana came to help and succeed. In the new park, a chaos was created by Sukrasana. The girls in the park were running scared due to the presence of Sukasrana who had ugly face. Sumantri soon came and asked Sukasrana away, but Sukasrana refused, then Sumantri took an arrow to scare Sukasrana.

Accidentally, the arrows shot Sukasrana and she died. Sumantri was very sorry for the incident, he was very grieved to the loss of his sibling. In the grief, King Arjuna Sasrabahu came to give advice in order that Sumantri immediately rise of grief and regret because regret always come at end. Sumantri should remain the same as that of the past. As people who succeeded, he should not be arrogant, and felt ashamed to be deprived himself because those two things could destroy the king's life and dignity. The advices solidified the Sumantri devotion. Due to his dedication, he was appointed as *Patih* named Suwanda Patih. In the battle between Mahapati against Alengka, Sumantri knew that he would die if he fought against Rahwana. Because he did not want to disturb the king who was taking a break, then he kept fighting with Rahwana himself and he died.

The second figure is Kumbakarna. People know him from the story presented by the puppet master especially on a play entitled *Kumbakarnagugur*. Once upon a time in the palace of Alengka, Kumbakarna reminded his brother to return Dewi Sinta to Prabu Rama as well as to avoid a war that would only lead to the suffering of the people especially poor people. His action of kidnapping Dewi Sinta was an act that violated the rules, human rights, and also disrupted households. Listening to that advice, Rahwana was angry and cursed Kumbakarna as people who were not loyal to the king who had given him food and enjoyment. Kumbakarna then spewed the food and did not take responsibility for Rahwana's actions. He soon left the palace Alengka to perform a sleeping hermitage. Until the war occurred, Kumbakarna did not wake up from the sleep. He woke up after Rahwana came and asked him to come down to the battlefield. The request was rejected, since it was the responsibility of Rahwana and Kumbakarna was not willing to help her brother. However, Kumbakarna finally was willing to descend into battle field after he heard that the monkey troops had occupied and ruffled Alengka. Even, his brothers and the twins Kumba Kumba and Kumba Aswani had died in

battle. Kumbakarna willingness to fight was not for defending Rahwana who had done evil but he did it because he did not want his country occupied and destroyed. He fought to defend the country, and uphold its sovereignty.

In the battle, Kumbakarna was trying not to hurt anyone or even kill. Kumbakarna just went to Rama and asked for troops to be withdrawn from Alengka. He was stopped by troops of monkeys. His entire body was covered by monkeys biting and clawing his body. He kept approaching Rama regardless of pain and torture due to Monkeys' biting and scratching. Then, Rama's brother, Lakshmana stopped his steps by shooting his arrow. The first arrow broke his left arm, the second arrow broke his right arm, but he still stepped forward, the third and fourth arrows broke both his legs. He finally felt down. Due to request of Wibisana in order to end the suffering of the beloved brother, Rama shot the arrow on the right of the neck, and Kumbakarna died. Right after his death, there was good aroma and angel came down from heaven to invite Kumbakarna, and send it to Swargaloka with his body, (Kumbakarna *Mokswa*). This is a sign that Kumbakarna is a man who performs a good life. All his friends and opponents in the battle respected him.

The third figure in Serat Tripama is Karna. In the version of puppet he is also named Suryatmaja, Suryaputra, Basukarna, dan Bismantaka. He was the eldest son of Kunti Talibrata. Since Kunti was not married, having a child was considered disgrace. The story was started when Kunti became a student of Resi Druwasa and she was given a *mantra* (a word or sound repeated to aid concentration in meditation) *Aji Kunta Wekosing Rasa Sabdo Tunggal Tanpa Lawan* which should not be spelled arbitrarily, especially when bathing or going off to sleep. She was curious to spell it. Then, she read it when she was taking a bath. When it was read, the god of sun came. Therefore, Kunti became pregnant and

Resi Druwasa should take the responsibility for giving mantra. Due to the great magic power of Resi Druwasa, the baby was born to Kunti through her ear so that Kunthi remains virgin. The baby was floated in the river by Ratri, and was found by a cart driver Adhiratha who did not have children. The baby was treated till adult. Since a child, he likes to practice soldiering, so Karna known as a strong figure. He dedicated to Duryudana or Suyudana. Also, he became a friend and appointed as Adipati in Awangga by Duryudana or Suyudana.

When the great war between Kurawa and Pandawa neared, Kunti met Karna and asked him to join Pandawa. The request was rejected for two reasons: First, He had received worldly love and affection from kings of Astina Duryudana. Therefore, if he joined Pandawa, he would be called a traitor. Second, Karna knew that the Kurawa were in the wrong group. Even, Kurawa had bad characteristics which could not be changed until they died. Therefore, Karna encouraged Kurawa not to back down from Baratayuda's fight. For this reason, he was willing to sacrifice himself for the loss of Kurawa's bad characteristics. Therefore, Karna asked for her mother's blessing to fight in the group of Kurawa.

After reliable figures of Kurawa groups died one by one in the great war of Baratayuda, Karna came to the battlefield. Karna became a feared warlord. Then, Krishna motivated Arjuna in order to have courage and be brave fighting against Karna and he would accompany a cart *sais* of Arjunas. On the other hand, Karna also requested *sais* who has equal rank to Krishna. Therefore, the King Salya accompanied Karna as a cart *sais*. When the duel between Arjuna and Karna occurred, Arjuna shot his arrow to Karna who was not ready. At the right time, the King Salya pulled his cart so that the cart moved King Salya. As a result, Karna's arrow missed the target. This makes sense because King Salya belongs to the group of Pandawa. When Arjuna had the opportunity to reply, he shot his arrow to son Karna. Finally, Karna died in battle.

D. CONCLUSION

The messages presented in *Serat Tripama* are indeed moral messages that are truly inspiring. Therefore, it is worthy to be imitated by every person based on their tasks and duties. What had been delivered by KGPAA. Mangkunegara IV was appropriate as stated in the seventh stanza. The messages of *Serat Tripama* were then spread to the community through puppet show. The show is very popular. Therefore, it is often performed on the initiative of the community in a variety of occasions either formal or just for fun. After Islamic empire grew in Java, puppet shows became a means of propaganda, by inserting the teachings of Islam in the story that is being performed. The puppet masters perform puppet show till the remote areas. Therefore, the spread of information via the puppet is extremely broad.

The audiences know puppet well. Even, they memorize family tree of the characters in the puppet show. This is a proof that the story of Ramayana and Mahabharata in the version of puppet is popular in society. Moreover, the moral messages behind the story are well delivered because people do not feel patronized but entertained. At the same time, they can pick their own examples from the story that fit the needs. Another problem rises when the information and technology develops so rapidly. The public can get fast and cheap entertainment. On the other hand, the traditional arts performances such as puppet show seem to be fancy because the running costs are expensive, so only the wealthy who were able to hold leather puppet shows. The challenge is how to keep the traditional arts performances such as puppets show can sustain and be enjoyed by the public at an affordable cost. Thus, it is expected that good moral messages which are presented through an inspiring story will be able to meet the goals.

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EDUCATION OF MULTICULTURAL INTEGRATION IN ELEMENTARY SCHOOL

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Abstract

Indonesia is rich in diversity of race, ethnicity, culture, language, and religion. This could be seen from the plurality of socio cultural and religion, and also its geographical environment which is large and varied. This reality could lead to two possibilities. This diversity if managed properly could be the nation's advantage for development, otherwise if not managed properly, the plurality could potentially be the cause of conflict and social impact that could lead to intolerance and weakening the nation.

The efforts that should be made to deal with this plurality are integrating multicultural education into school curriculum. Multicultural education is deemed capable of providing equality in all students. Multicultural education needs to be invested and understood early on, which is since the students are in elementary school. The target of multicultural education is to introduce indigenous knowledge to the younger generation, so that they will aware to preserve the valuable heritage as well as to avoid depriving their culture.

Multicultural education in elementary school is integrated in all subjects and not stands alone as a subject. This is because of elementary school students are still in the concrete operational level. There are four approaches in integrating multicultural education in elementary schools which are contribution, additives, transformative, and social action approaches. In the process of integration is certainly cannot be detached from the multitude of challenges and obstacles that could possibly occur. It takes a great commitment from all civitas in elementary school so that the goals could be realized and make young generation have spirit of "*Bhinneka Tunggal Ika*".

Key words : multicultural education, indigenous knowledge, elementary school

INTRODUCTION

Indonesia is rich in diversity of race, ethnicity, culture, language, religion, culture, language and socio-economic strata. This is evidenced by the large number of Indonesian population numbered approximately 254.454.778 inhabitants (The World Bank, 2015) which are divided into 1331 tribe categories (Badan Pusat Statistik, 2010). This diversity if managed

properly could be the nation's advantage for development, otherwise if not managed properly, the plurality could potentially be the cause of conflict and social impact.

In reality, Indonesia does not have good conflict management, especially in the issues of ethnicity, religion, race, and inter-group relations, also in the issue of intolerance. According to Amirudin Sharif, researchers from Setara Institute, the worst conflicts throughout 2015 was a case of arson to a mosque in Tolikara and also a case in Aceh Singkil, related to clashed citizens due to the demolition of a church (Pribadi, Toto & Rebecca Reifi Giorgina, 2015). There are some notes related to horizontal conflicts summarized in Table 1:

Tabel 1. Conflicts of ethnicity, religion, race, and inter-group relations in Indonesia

| No. | Conflicts | Causes and consequences of conflict |
|-----|--|---|
| 1. | Ambon Conflict | Conflicts inter-religions with fatality around 8,000-9,000 people, also destroyed at least 29,000 houses, 45 mosques and 47 churches. |
| 2. | Sampit Conflict, Central Borneo in 2001 | Conflict inter-tribes of Dayak and Madura in Sampit. It was happen because of economic background. This Sampit conflict caused 469 people died and 108,000 were evacuated. |
| 3. | May 1998 Turmoil in Jakarta | Conflict anti-Tionghoa (ethnic of Chinese descent). This conflict led to 1,217 people died, 85 were raped, and 70,000 evacuated. Material loss reached around 2.5 trillion rupiahs. |
| 4. | Expulsion of Ahmadiyah in Transito Mataram in 2006 | This conflict is specifically targeting the minority group of Ahmadiyah refugee. This conflict led to nine people died. Eight people were injured, nine people |

| | | |
|----|---------------------------------------|--|
| | | with mental illness. |
| 5. | Ethnic group in South Lampung in 2012 | Conflicts between Bali ethnic and other immigrants ethnics, 14 people died and 1,700 evacuated |

Reference : metronews.com (Perkasa, Surya, 2015)

Cases of intolerance have spread to the level of elementary school students. Many cases of bullying in elementary schools add to the concerns. *Komis Perlindungan Anak Indonesia* (Indonesia Children Protection Commission) data (Rostani, Qommarria & Hazliansyah, 2015) shows the number of children as violence perpetrators (bullying) in schools has increased from 67 cases in 2014 to 79 cases in 2015. The worst is violence at elementary school in Bukittinggi, a female student were beaten by her male classmates and the other students just watching them, even documented it in video (Setiawan, 2014).

The cases that have been described, only a little of cases that publicly known. There are still many cases that are not exposed to the public. This is should become the concern of all parties to look for the best solution to reduce and prevent more conflicts. One of the party that also responsible for this thing is the educational community.

Education should take a part to resolve the conflicts that occur in the community. At a minimum, education field should be able to provide awareness to the community that the conflict is not a good thing to be cultivated. Education contributes to provide the design materials, methods, and curriculum that is able to make people aware of the importance of mutual respect, tolerance, and also respect for diversity in ethnicity, religion, culture, race, and ethnicity in a multicultural society. Education should be a key to social, cultural, and multicultural transformation (Mahfud, Choirul, 2011).

One of the new paradigms in education that can be done to minimize the conflict is to integrate multicultural education into the school curriculum, particularly at the elementary school's curriculum. Multicultural education

needs to be invested and understood early on, so that it could emerge democratic spirit and consciousness to embrace diversity in the vicinity as a reality.

The paradigm of multicultural education will eventually lead to the students' attitude who want to understand and respect differences of cultural, ethnicity, and religion, in the community. Multicultural education will provide awareness to students that the differences is not an obstacle to unity, but rather with this differences, they could cooperate and compete in seeking the good in life which is now full of competition. (Mahfud, Choirul, 2011).

METHOD

The method used in this article is the descriptive analysis by library research. The study of literature was done by finding relevant theory references based on the problems identified. Primary and secondary data from various sources was used as the main data in this paper.

ANALYSIS

A. Multicultural Education Concept

As a new paradigm in Indonesia, the notion of multicultural education is still widely debated by experts. However, this disagreement essentially has the same interpretation.

Multicultural education comes from the word multiculturalism. Etymologically, the word multiculturalism formed from multi- means many, culture, and -ism which means beliefs. Multiculturalism implies recognition of human beings dignity who live in the community with a variety of cultures, each of them has its own uniqueness, where each individual feels valued and also have sense of responsibility for peaceful coexistence in their communities (Mahfud, Choirul, 2011).

Bank (Suryana, Yaya & Rusdiana, 2015) defines multicultural education as a set of beliefs. Multicultural education is a set of ideas, the movement of educational reform, and the education process whose main purpose is changing the structure of the institution and curriculum so that all students have the same opportunity to achieve academic achievement and develop their potential regardless the differences of gender, race, ethnicity, religion, culture, and the physical and psychological development.

Multicultural education appear in the form of learning activities, school programs, the transformation of school culture in which every component must be perceptive toward the needs and aspirations of different groups. The challenge is to help students who come from various backgrounds to be mediated between cultures brought from their home and communities to the culture that was built at the school. The expected final result is that the students are able to interact, communicate, and participate with students from different culture (Dancebroto, S.W, 2012).

It can be concluded that multicultural education means an education that brings a new paradigm that puts equality and promote unity in diversity so that each student has the same rights and obligations regardless of their background.

B. Multicultural Education Urgency

Multicultural education is deemed to be one solution to prevent conflicts by invested multicultural values to the students early on. Mahfud, Choirul (2011) outlines three urgency of multicultural education, among others: (1) multicultural education serves as alternative conflict solver. Multicultural education is believed to be a solution for solving disharmony that often triggers conflict in Indonesia, the responsibility of multicultural education is to preapare Indonesia to face globalization and at the same time unite the nation itself which is very diverse, (2) multikultutal education prevent students from depriving their culture. In the globalization era, intercultural encounter coul

be a serious threat for students, and then to face that reality, students should be given the knowledge of their native culture which is diverse so that they have a comprehensive knowledge about cultural aspects, (3) multicultural education as the base of the national curriculum development. Curriculum development using the multicultural approach should be based on the principle of cultural diversity which is the basis for determine the philosophy, cultural diversity become the base of developing the curriculum various components such as purpose, content, process, and evaluation. Culture is a source of learning and the object of study that should include in every learning activity, curriculum acts as a medium to develop local and national culture.

C. Approaches of the Multicultural Education Implementation in elementary school

Multicultural education as a medium in preventing conflict and disharmony needs to be implemented since students attending elementary school. In hope that their understanding in diversity, also their respect that diversity is a reality can be internalized in their hearts and minds from an early age, and to carry over until they are mature.

Multicultural education in elementary school is integrated in all subjects and not stands alone as a subject. According to Banks there are four types of multicultural education approaches that can be implemented in learning, they are: contribution approach, additive approach, transformation approach, and social action approach (Hanum, Farida & Setya Raharja, 2013).

According to Farida Hanum (Suryana, Yaya & Rusdiana, 2015), the approaches which are appropriate for elementary students in Indonesia are the contribution and additives approaches. Contribution approach is the earliest and easiest level to implement multicultural education. The core of this approach is to use a fun strategy with the goal of providing the students the knowledge that human beings living in a very plural circumstances and all

have advantages that no culture should be more respected, the best, or the worst, so that later they could receive the diversity as a grace.

Here are examples of the contribution approach application that could be implemented in elementary schools:

1. Celebrate Heroism day such as Kartini Day, celebrate Education Day by commemorate Ki Hajar Dewantara, KH Ahmad Dahlan and Nyi Ahmad Dahlan, especially for students in Muhammadiyah Elementary Schools.
2. Commemorate the Heroes Day that fell on 10 November with an exhibition displaying poems or paintings of students' work on ethnic heroes.
3. Displaying photographs of the heroes in the halls or on the classrooms wall.
4. Invite students to come to the multicultural exhibition to taste traditional foods from some countries or regions.
5. Each day start the lesson by singing folk songs from different tribes.
6. Visiting culture museum.
7. Asking students from each tribe to tell the class about their culture, the culture in a community, and their way of praying.
8. Presenting pictures of various holy places.
9. Identify short vocabulary from other tribes or countries.
10. Attune the students to call their friends with calls for men and women that are typical of each student's origin.
11. Getting to know the customs of other tribes when hanging out in their social environment.
12. Providing creative space for students to display their works of their pride to their nation culture.

Additive approach is the second level of multicultural education implementation approach. Additive approach starts to add lesson materials, themes, and multicultural concepts into the curriculum without the need to change the structure, purpose and characteristics of the curriculum. The

characteristic of this approach is adding multicultural educational lesson materials in the form of books, modules, supplements, teaching materials, etc. Additive approach suitable applying to the elementary school students grade IV, V, and V, with lifespan of 9/10 to 13 years old in which the stage of thinking has started to enter the formal operational stage. Students at this stage already could be started to be invited to think abstract and begin to think critically. The main aim of this approach is to attune the students to gain knowledge from various sources, both from the neighborhood and through the Internet, so that it could emerge the students' interest about their life surrounding which are diverse (Suryana, Yaya & Rusdiana, 2015).

Examples of Applying the Additive Approach in Elementary School are:

1. Schools and teachers should facilitate the implementation of multicultural education, such as completing the books collection in the library with legends and folklores books of various regions.
2. Teachers make creative teaching materials such as modules, handouts, and reading books based on multicultural or Indonesia characters.
3. Students are invited to watch a video about the cultures of the country that may not have ever seen.
4. Students are taught to read one book on one tribe / ethnic group every week, and then create a resume, or students' representative could present it to the class.
5. Watching geographical conditions videos, flora -fauna distribution and traditions of various countries within the scope of Southeast Asia and the World.
6. In every subject matter, teachers should insert multicultural values and consciousness to accept differences.
7. Attune to celebrate religious holidays in the school environment for students who celebrate, and for those who do not celebrate obligated to respect.

8. Provide assistance and equal treatment to the special need students, and provide motivation for students to respect the conditions of each individual.
9. Providing facilities and the same service to special need students.
10. Using a variety of learning methods so that teacher could train all the students to speech and opine actively as well as learn to respect different opinions.
11. Applying out door activity to make students sensitive to the conditions around them.
12. At special moments such as school birthday, students are invited to hold social event and make donation.
13. Invite students to think critically about the social and cultural conditions and its problems in Indonesia, in accordance to the level development of elementary students.
14. Make extracurricular of classical dance, special vocal group of folk songs, and local music instrument.

D. Model of Multicultural Education in Elementary School

Implementation of multicultural education can be done without changing the structure of the curriculum. Teachers only need to apply the learning model that suitable to the concept of multicultural education. The most important thing in the application of this model is that students are given the opportunity to learn tolerance, solidarity, respect for human rights and democratic (Hanum, Farida & Setya Prog, 2013).

One of the learning models that could be used to integrate multicultural education is modular teaching model or model-based learning modules. A module is a teaching package which respect to the smallest unit and gradual. This module is used as a supplement or additional which is integrated to each subject lesson. This module can be used by students independently or with the guidance of teachers. To accommodate the multicultural learning model based

modules that can be implemented effectively, it needs to be supported by school's management model that could provide a conducive atmosphere for the multicultural education continuity. This school management model includes several aspects, such as facility, learning resources, human resources, atmosphere of the school, and the academic climate in schools (Hanum, Farida & Setya Prog, 2013).

Other multicultural learning model is project-based learning model. This model development outlined in the lesson plan and student worksheet which is contained multicultural education materials. Through project-based learning model students will be trained to work together to design, plan, and make a product related to the multicultural education themes (Prastyawati, Lia & Farida Hanum, 2015).

E. Barriers to the Implementation of Multicultural Education in Elementary School

Implementation of multicultural education in Indonesia has not fully been successful, many obstacles encountered in the implementation such as in the aspects of students, schools, and community.

As for some of the barriers that need attention soon are: (1) The difference understanding on the meaning of multicultural education. It could lead to the misrepresented in interpreting multicultural education concept. A common mistake made by teachers and schools is that their understanding of multicultural education is limited to ethnic and cultural differences in ethnicity. (2) The symptoms of discontinuity. Students who have a very different socio-cultural background from those in schools are found difficulty to adapt to the school environment. (3) The lack commitment of various parties. Multicultural education is comprehensive and continuous process that requires strong commitment from all parties. It also needs a long time to be able to create expected multicultural education. (4) The school policy that favor uniformity. The education system has long been centralistic and difficult

to appreciate the differences, so that the values of respect for humanity and diversity becomes less important (Arifudin, Iis, 2007)

Based on the study result, (Hanum, Farida & Sisca Rahmadona, 2010) barriers to the multicultural education implementation mainly because many of teachers, principals and school committees are not know multicultural education, even unfamiliar with the term multicultural education. Because of that, it is necessary to first socialize multicultural education to them so that its implementation can be done well through the support of all parties to create conducive multicultural climate at school.

F. The role of teachers and schools in implementing multicultural education

Teachers are the key to the success implementation of multicultural education in their class. Teachers who have an inclusive diversity paradigm will teach and internalize the multicultural values to their students. The teachers' role in applying the multicultural education is first, the teacher should be able to act and speak democratically. Second, teachers should have high concern to the current phenomenon that occurs in the community about conflict and also in the issues of ethnicity, religion, race, and inter-group relations, also in the issue of intolerance. Third, teachers should be able to explain the essence and benefit of multicultural education for students and community (Zainiyati, H.S, 2007).

Attitudes and skills that should be owned by teachers to teach good multicultural education are:

1. Teachers need to be democratic and avoid discriminatory r, prejudice and labeling behavior in the classroom.
2. Teachers encourage students to have a high concern toward the actual situation of social cultural that happened.
3. Expand cross-culture knowledge which is about the people life of different ethnic background, religion, and social status.

4. Teachers need to increase their comprehension of the teaching methods and competencies development by actively participated seminars, symposiums, and workshops.
5. Teachers understand the needs of each student and provide a sense of justice for each student without prejudice to the students with special needs.
6. Guiding students to be sensitive toward differences and learn to appreciate the differences in class and environment.
7. Teachers keep on improving their competence (pedagogical and professional) with a lot of reading, practice writing, and researching.
8. Creating a conducive and fun learning climate so that students are not depressed when learning in the classroom.
9. Teachers must be sensitive to their students' interaction to each other so that conflicts between students can be prevented.
10. Schools need to facilitate students with a variety of activities that support multicultural education by providing particular budget annually.
11. Attune to settle a disagreement with discussion.

In addition to teachers, schools also have an important role to the implementation of multicultural education. Support of school's culture which has a democratic climate will ease the implementation of multicultural education. Steps that can be taken by schools are, (1) the school plays an active role to hold a dialogue between different religions and different cultures guided by the teacher, so that the students have understanding on different beliefs and cultures, (2) using the curriculum and resources that have multicultural education nuance (Zainiyati, HS, 2007).

CONCLUSION

To create harmony in national life requires an understanding to the diversity that exists in society. One of the ways to develop this understanding is through multicultural education. Implementation of multicultural

education should be initiated since elementary school. In its application does not need to change the structure of existing curriculum, simply by integrating the values of multicultural education into every subject lesson. With the development of multicultural awareness within the students hopefully they could comprehend respect, tolerance, democratic, and cooperation in the diversity.

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MEDIA

ROLES OF CULTURES AND NEW MEDIA FOR SOCIETY EMPOWERMENT

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Abstract

Indonesia is one of beautiful country in the world because Indonesia has rich natures so do the cultures. It actually still can be everlasting and developing for prosperous society. However it is different with the reality because we still can find a restrict that is not developing well even they have rich natural resourchers. The indicator is to see their ability for buying something is also low and the joblessness people is rising every year, eventhough their district has very rich natures. The local society of the district cannot see the potention so they need continuity accompaniment. The consumptivebehaviour, pop cultures, pornographies, and narcotics have killed characteristics of Indonesian, the result is the mental of them is so poor, they cannot be continuing and wellbeing the country. Based on these problems, researcher wants to focus on how does the cultures and new media has main important roles in society empowerment program. The method to write this research is qualitative method, and used the case study approach with focus on "Indonesia Gemilang" program of Al-AzharPeduliUmmat Indonesia in Baran-MunduEromokoWonogiri. The roles of Javanese culture is "Crahagawebubrah, GayubRukun/AgaweSantoso". It is going to be a key to make the program successfull, in the other hand this village has two main religions, Islam and Christian. The roles of the media is used for the society as a tools for doing communication and entertaining, so for this time new media is main source for making the society realize, influence and also educate them.

Key Words : *society empowerment, roles of culture, roles of new media*

INTRODUCTION

Indonesia is a beautiful country rich of natural potencies and diverse culture that can be preserved and developed for community welfare. However, it is inversely proportional to the fact that many areas are found as less developing viewed from its economic welfare aspect. The indicator can be seen from the poor purchasing power and increased unemployment rate within the people of remote villages with considerable natural resource potency. However, such the potency is empowered inadequately by local society thereby requiring a sustainable facilitation. Consumptive life pattern among youths is the beginning of Indonesian cultural condemnation. Pop culture, pornography and drug have killed Indonesian's actual character, so that mentality of cultural beneficiary could not preserve and make the nation prosperous.

Considering this, Al-AzharPeduliUmmat constituting *LembagaAmil Zakat Nasional*(National Tithe Collector Institution) has "Indonesia Gemilang" program

aiming to build Indonesia from Village, two of which are Baran and Mundu Villages of Eromoko Sub District of Wonogiri. Village plays an important role in economy, the primary food material producer. Meanwhile, city only produces products in the form of garment, jewelry, and trade. The target market of city production's product is village. Thus, the prosperity level of villagers highly affects the demand for city's products. In this empowerment, the role of Baran and Mundu villagers becomes main supporting factor to explore and to develop the existing natural resource potency; although there are two different dominant religions: Islam and Christian, they always uphold Javanese cultural philosophy "*Guyub rukunogawesantoso*" meaning concord can make the people tranquil.

"Indonesia Gemilang (Shining Indonesia)" empowerment program derives its operating fund from Al-Alzhar Peduli Ummat donators. To make the target, in this case APU donators, aware of this activity, campaign is made through internet-based social media (new media). In this *Indonesia Gemilang* program, the role and effect of new media as mass communication media highly influence the smoothness of communication between communicator (program organizer), audiences (donator), and beneficiary (Baran-Mundu villagers); in addition to make the society aware of *infaq* and *zakat*, the effect of new media is also extraordinary in teaching the beneficiary how to develop natural resource potency existing for the sake of religious, education, economic and health prosperity.

LITERATURE REVIEW

Empowerment

Empowerment is defined as the social, economic and political changing process to empower and to confirm the society's ability through participative mutual learning process, to result in behavioral change within all stakeholders (individuals, groups, institutions) involved in development process, to bring a more empowered, independent, participative, prosperous and sustainable life into reality [Mardikanto & Subianto, 2015]. He (1995) stated that:

"Empowerment is a process of helping disadvantaged groups and individual to compete more effectively with other interests, by helping them to learn and use in lobbying, using the media, engaging in political action, understanding how to 'work the system,' and so on."

Considering the definition above, it can be concluded that empowerment is the process of helping group to compete more actively by helping them in learning, using media, and how a system works. Empowerment should build on the interest in developing individual in society growth journey, so that the philosophy of empowerment is "to work along with society to help it improve its members' dignity as human (helping people to help themselves)" (Kelsey & Hearn, 1955).

The attempt of empowering community can be viewed from three aspects (Sumodiningrat, 1999). Firstly, creating circumstance or climate enabling the potency of society to develop (enabling). The starting point is a recognition that every man, every society, has potency that can be developed. It means that there is no powerless society, because if there is so, it will have been extinct. Empowerment is the attempt of building such the power, by encouraging, motivating, and generating the awareness of potency it has and attempting to develop it.

Secondly, confirming potency or power the society has (empowering). In this attempt, more positive measures (actions) are required, in addition to creating climate and circumstance. This reinforcement involves real measures, and pertains to providing various inputs, opening access to various opportunities that will make the society powerful. Empowerment not only involves the reinforcement of individual members of society, but also its regulations. Implanting modern cultural values, like hard work, parsimony, openness, and responsibility, is the fundamental part of this empowerment attempt. So are social institution reform and its integration into development activity and society's role within it. The most important point here is the improvement of people participation in the process of decision making pertaining individual and its community. For that reason, community empowerment is closely related to democratic solidification, culturing, and implementation.

Thirdly, empowering means protecting. In empowerment process, the weak should be prevented from being weaker due to powerlessness in dealing with the strong. For that reason, protection and partiality to the weak is very fundamental in the concept of community empowerment. Protecting does not mean isolating or covering from interaction, because it even will dwarf and stifle the weak. Protecting should be seen as the attempt of preventing the unbalanced competition and the strong's exploitation over the weak from occurring. Community empowerment is

not making the community increasingly dependent on a variety of charity programs. It is because basically everything enjoyed should result from self-effort (the product of which can be exchanged with others). Thus, the ultimate objective is to make the community independent, to enable, and to build ability and to promote the one's self toward a better life sustainably.

Culture

The word "*kebudayaan* [culture]" derives from Sanskrit "*buddayah*", the plural form of *buddhi* meaning "mind" or "right thinking". Thus, *ke-budaya-an* can be defined as everything pertaining to mind. Another opinion suggests that the word "culture" is an expansion of the plural form of mind-power meaning "the power of mind". For that reason the word "*budaya*" and "*kebudayaan*" have different meaning: *budaya* is the power of mind constituting creation, will, and taste. Meanwhile *kebudayaan* is the product of creation, will and taste. The word *culture* is a foreign synonym of "*kebudayaan*" deriving from Latin *colere* meaning "processing, working on" particularly working on [cultivating] soil or farming. From this meaning, *culture* is defined as "any human effort and action to process soil [land] and to change nature" (Koentjaraningrat, 2002).

J.J. Honigmann in his anthropological textbook entitled *The World of Man* distinguished "cultural phenomenon" into three: *ideas, activities and artifacts*. There are three forms of culture: (1) the form of culture as a complex of ideas, thoughts, values, norms, rules and etc; (2) the form of culture as a complex of activities and human patterned action in community, and (3) the form of culture as the objects resulting from human's work (Koentjaraningrat, 2002).

Culture is manifested in complex, activities and patterned actions of human beings within community. As contained in Javanese letter (*seratjawa*) written by Sri Pakubuwana IV, "*Luwihbakuwongduwesanakadular, jitungingira, Yen golongsabarangpiktr, Kacekugalanwongkang tan sugihsanak*" meaning "The one with many relatives is stronger, the ratio of which is one: [equivalent to] one hundred (*ji-tus* one-a hundred), so uniting in everything is better than alone". In *SeratKancilSalokadarma*, it is mentioned a Javanese idiom as social life culture "*Crahagawebubrah, Rukunagawesantosa*" meaning dispute or conflict results in damage or destruction, while concord results in strength or tranquility. This idiom

highly represents the concord for community, particularly Javanese one with moral values contained within including mutual cooperation (*gotongroyong*), discussion (*musyawarah*) and self-control (Setyowati, 2006).

Mass Communication

Mass communication is basically a form of communication involving the public usually using mass media technology such as newspaper, magazine, radio and television. The presence of new media such as internet provided new perspective on mass communication. The fact shows that the use of internet has an opportunity of responding or giving feedback immediately, for example, e-mail and maillist different from newspaper or magazine in which the feedback is *delayed* in nature (Pawito, 2007). Littlejohn suggests that mass communication is “*the process whereby media organizations produce and transmit message to large publics and the process by which those messages are sought, used, understood, and influenced by audiences*” (Littlejohn, 2002). Onong Uchjana mentions the primary function of mass communication: to inform, to educate community, to entertain, and to influence community.

Mass media organization works as a social institution, living amid community (with any value, norm, and dynamic), and interacting with other institutions existing within community. Littlejohn offers five sub areas: media (content and structure), institutional relationship of media to societal structure and culture, personal relationships of individual audiences to media, impact of media on community (macro effect of media), and effect of media on individuals (micro effect of media) (Littlejohn, 2002).

New Media

Pierre Levy in his book entitled *Cyberculture* sees new media differently from its predecessors; he considers new media product, *World Wide Web*, as an open, flexible and dynamic information environment. It enables human being to develop new knowledge orientation and involves them in democratic world and more interactive authorization. Cyberspace gives a quasi meetingroom that can expand social world, create new knowledge, and provides sharing place broadly (Littlejohn, 2012)

New media as a product of communication technology is mediated to come along with digital computer. Several technologies belong to New Media association: *The Internet and World Wide Web, Digital Television, Digital Cinema, Personal Computers (PCs), DVDs (Digital Versatile Disc or Digital Video Disc), CDs (Compact Discs), Personal Computers (PCs), Portable Media Players (such as the MP3 Player), Mobile (or Cell) Phones, Video (or Computer) Games, Virtual Reality (VR), Artificial Intelligence (AI)* (Creeber & Martin, 2009).

Despite many debates on the position and function of social media, most communication observers agree unanimously that considering the set used by social media, communication technology particularly internet, social media belongs to new media category (Santosa, 2011). Social media is an online media in which its users can participate easily. Participating means an individual will share information easily, create content to be delivered to others, comment on input he/she receives, and so on. Everything can be done quickly and infinitely (Utari, 2011). Seeing the positive side of social media as mass communication media, it generally has several functions: informing, educating, and influencing (Ardiyanto, 2007).

METHOD

This research employed a qualitative-constructivist approach with case study method. Patton (2002) states, "Qualitative method facilitates study on issues in-depth and in detail. It was to approach the field without being limited by specified category thereby contributing an analysis transparently, in-depth, and in detail to qualitative investigation". In obtaining primary data, the author employed in-depth interview technique. Meanwhile secondary data was obtained through literature study. In a common application, case study employs a relatively extensive interview on life with the analysis unit studied or even observation. In addition to interview and observation, case study often involved interpretation on specific problem, for example social action and social relationship affected by the existing social context (Miller, 1996).

DISCUSSION

The role of Culture in Empowerment

In empowerment process, many factors are involved in its implementation. It includes culture constituting an entity inseparable from any social life behavior. Culture plays a strong role to encourage the achievement of objective in community empowerment program. "Indonesia Gemilang" is a community empowerment program in Baran-Mundu Villages of Fromoko, Wonogiri, with two dominants religions: Islam and Christian, constituting one example of *DesoGemilang* (Shining Village) that upholds Javanese philosophy "*Crahagawebubrah, Rukunagawesantosa*" meaning dispute or conflict results in damage or destruction, while concord results in strength or tranquility. This idiom highly represents the concord for community, particularly Javanese one with moral values contained within including mutual cooperation (*gotongroyong*), discussion (*musyawarah*) and self-control. The presence of concord among religious communities upheld by Javanese community facilitates Al-AzharPeduliUmmat to develop human or community resource to maximize the existing natural resource without conflict leading to dissension.

Although there are two dominants religions, in this empowerment program, Al-AzharPeduliUmmat assigned facilitators called DASAMAS (Da'SahabatMasyarakat (Islam proselytizer as Community's Best Friend) as assistant communicator in helping the community develop without discriminating religion and non-Muslim community, very transparently, appreciating each other, and respecting each other for the sake of human resource advance and natural resource it has in achieving life welfare.

Concord among beneficiary community plays a very important role in empowerment, particularly in public facility construction program such as repairing road access connecting one kelurahan to another, repairing worship places such as mushola and church, building "*RamahRabuk* (Fertilizer House)" to improve and to facilitate the farming in order to save the community's money in cultivating farm and vegetable plantation they develop, and to establish "*SaungIlmu* (Science Hut)" where the members of community assemble to have discussion, routine meeting, education from Al-AzharPeduliUmmat, and where they, particularly age-school children, read many books because library has been provided there. Concord among religious communities that has been a culture over times, now provides many benefits for the future development of villagers in *DesoGemilang*. Without concord among religious communities, community empowerment will never achieve it.

objective to empower and to confirm the community's ability through participative collective learning process, to result in behavioral change within all stakeholders (individuals, groups, institutions) involved in development process, to bring a more empowered, independent, participative, prosperous and sustainable life into reality.

Role of New Media in Empowerment

The material of community empowerment is essentially any message to be communicated by a facilitator to beneficiary community. In other words, the material of community empowerment is the message to be delivered, often called innovation that can be product, method, idea, or thought (Mardikanto & Subianto, 2015). In the community empowerment process, any message or innovation to be delivered should be innovative meaning that it is able to change or to encourage the change toward the reform in any life aspects of beneficiary community in order to realize the improvement of life quality within each individual and all members of corresponding community.

In community empowerment, community of course needs media as the process of delivering message or innovation to be used. The presence of internet in mass communication generates new name, *new media*, and brings about many communication media called social media. The important role the internet plays as new media is felt strongly in e-learning-based "Indonesia Gemilang" program with renewable energy orientation, accelerating with stimulant community empowerment program through family health program, economic independency, production, evenly education distribution, social skill and welfare improvement, non-usury independent finance and totality in religious life. This e-learning-based empowerment process educates the beneficiary community to learn in any areas, particularly farming and animal breeding, because those two resources are most potential to be empowered by Baran-Mundu villagers in this program.

Baran-Mundu Villages are those located remotely with difficult and narrow road access and it is difficult to get cellular phone signal here; it becomes little constraints in e-learning provision. Beneficiary community as main actor in e-learning-based empowerment program should be able to adapt to new media as a medium of achieving mutual objective successfully because the members of its community still consider new media as a strange object and they are still very

traditional. The role of internet as new media in such the empowerment is consistent with the function of mass media to inform the stakeholders of empowerment program whether internal APU, donator, its network partner, or beneficiary community about latest information on some activities conducted in *DesaGemilang* empowerment process in 11 provinces existing in Indonesia, to educate the beneficiaries in expanding their knowledge in health, education, economic, and religion sectors, to entertain and to influence the beneficiaries related to the sustainable empowerment program by Al-AzharPeduliUmmat (APU) and to influence the members of community to care about social action in order to achieve the objective of *Indonesia Gemilang* for the sake of Indonesian's Shining Future.

CONCLUSION

The successful community empowerment is not only determined by many donators willing to participate in social action, but also many other aspects play important part, particularly beneficiary community and the presence of concord culture and media constituting the primary key to the successful empowerment. As suggested by Prof. Sumodiningrat "In the empowerment attempt, more positive measures (actions) are required, in addition to creating climate and circumstance. This reinforcement involves real measures, and pertains to providing various inputs, opening access to various opportunities that will make the society powerful. The successful "Indonesia Gemilang" empowerment program in Baran-Mundu Villages of Eromoko, Wonogiri, is affected by Javanese community's role still upholding concord among religious community as written in *SeratKancilSalokadarma* explaining Javanese idiom in which concord is the key to welfare and tranquility of society in social life, "*Grahagawebubrah, Rukunagawesantasa*. The role of new media such as internet brings about many communication media applications to educate and to make the beneficiary community aware of social-economic, health, education and religious areas in achieving the objective of Indonesia Gemilang through empowering the programs of building Indonesia from Village sustainably. The role of new media in empowerment becomes a new culture requiring Baran-Mundu villagers to adapt to its existence, because e-learning-based empowerment program cannot run without the presence of internet, and this research finds the shock culture by remote rural villagers against the presence of new media as learning

communication media in Indonesia Gemilang Program because there is a reduction in productivity among local young generations who prefer going out the village to earn living after they completed Junior and Senior High School education.

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**PROSPECTS CYBERCOMMUNITY DEVELOPMENT IN IMPROVING THE
POTENSION OF HUMAN RESOURCES
(Case Study among Students in Communication Studies Udayana
University in Denpasar)**

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Abstract

The rapid development of information and communication technology (ICT) among others characterized by the use of the Internet/cybercommunity increasingly widespread. Besides functioning as a vehicle for communication and share information, cybercommunity have been used to increase human resource potential. This paper raised three issues, namely: (1) How to use cybercommunity among students?, (2) What are the materials information obtained from the use of such cybercommunity ?, (3) What are the prospects and orientation cybercommunity in improving human resource potential in the future? The process of data collection has done through observation, questionnaires involving 85 respondents and documentation studies and in-depth interviews with 12 informants students, educators and technology cybercommunity competent observer. Data analysis was done by descriptive-interpretative perspective of communication science studies. The results showed that the first, cybercommunity usage among students of Communication Sciences Universitas Udayana Fisip already intense. This occurs because the Internet is becoming the trend of information and communication technology (ICT) nowadays, the Internet has become the information technology and communications more rapid, effective, and efficient which can help people in to work everyday, and the internet has become a supporter to increase the potential of human resources (HR). Second, through cybercommunity, various kinds of information can be achieved, include: information about the weather conditions, geographical location, place, street, style buildings, the latest news, the rupiah exchange rate/currency, information employment opportunities, attractions, cultural traditions, electronics, cars/automotive, home building, recipes and medicines. Cybercommunity also accessible through the

reference/knowledge, including references to political science, social, cultural, economic, legal and political. Third, the Internet has become a medium of communication, information, entertainment and education that supports efforts to improve the human resource potential. To that end, the development of online library by higher education institutions is essential for improving the quality of Human Resources.

Keywords: Cybercommunity, Online Library, Human Resources Development.

INTRODUCTION

Development of Information Technology and communication growing rapidly these days in all lines of society in both urban and rural areas. When compared to some time ago television, newspapers, and radio is dominant as a medium to deliver news or information and at this time there are new tools that are used to communicate and convey information. People really love the virtual world, a world full of hyperreality (Baudrillard in Piliang, 1998: 228).

Everett M. Rogers in his book *Communication Technology: The New Media in Society* (in Mulyana, 1999), says that in the communication in public relations, communications era is known as the four era television, print media era, the era of telecommunications media and interactive communication media era. In the last era known computer media, videotext and teletext, teleconferencing, cable TV, and so on.

In the era of interactive communication media, people are very spoiled by the use of technology that is almost instantaneous and this proposal want to investigate about how society cybercommunity users use social media to enhance the human resource potential. Virtual world community also has an address and home like in the real world with the status of tenants or owners. Those who have the email, webside, or even providers. Every time they use their home address and to interact with other virtual communities for a variety of needs.

The presence of information and communication technology (ICT) has changed the way of life of the world community in carrying out daily

activities. The existence and the role of ICT in all sectors of life without knowing it has brought the world into a new era of globalization faster than previously imagined. As a result, instant information can be received and followed by people in different parts of the world. The changes that occurred at the global level affect these communities (Azra, 2004). Today the use of the Internet has affected nearly every aspect of human life, both social, economic, educational, entertainment, and even religious without boundaries: geographic and social status.

Advances in the application of Information and Communication Technology (ICT) in various areas of life makes the concept of geographical distance is not important for those who have access to ICTs. Anyone connected with ICT to access information residing anywhere and communicate with anyone, wherever they are using the Internet. ICT drove fundamental changes in the lives of everyday people, including the teaching and learning activities. The learning process which previously focused on faculty and the surrounding environment, now students are able to search for learning resources widely by using ICT developments.

In addition, as a vehicle to obtain news and information, the Internet has now developed into cybercommunity that supports online library. Internet is not only utilized in the habit of communicating with others, and find the data or information available on the internet. Email via the Internet to receive and deliver mail and other documents. The Internet also can support the daily activities such as reading newspapers, magazines, even to the learning process. For busy professionals, the internet presence be the best alternative for most activities of daily living.

A search for information through the internet from day to day continues to increase in line with developments in science and technology and the rapid pace of development. The search will be increased if accompanied by increased activity and knowledge and awareness of the community to actualize himself. At this stage the information to get a very important point

to borrow a term from Gramsci, namely the creation of "organic intellectuals of society" (Simon, 2001).

Global world like today's technology does have a primary key changes in society (Gaulet in Bungin, 2006: 177). Therefore, the research related to the use of ICT is very necessary to see the extent to which people can take advantage of information and communication technology. Internet presence or cybercommunity expected to streamline the educational process is important to optimize the potential of human resources (HR). Institutions of higher education, including the University of Udayana is expected to take a role in the application of information and communication technology (ICT) to support education process on campus. This study is an effort to see the use cybercommunity to optimize the potential of human resources. To that end, the three issues raised in this paper are: (1) How to use cybercommunity among students ?, (2) What information materials obtained from used the cybercommunity in develop the human resource potential ?, (3) How to Prospect and orientation cybrcommunity in the improvement of human resource potential in the future?

LITERATURE

Developments in technology and communications today have very complex role, one of which is the human being as a tool to complete an activity and daily work. The task of a society so many fast-paced and requires tools that information technology is fast and smart. Cybercommunity as a medium of communication as well as resources. Individuals, groups, social environment smallest families, schools, educational institutions, government and the general public has used the Internet cybercommunity. The Internet has become a source of nformation necessary for personal, educational, marketing, recreational and research or other. All the needed information and information technology now very important to come by and easily accessible (Yusup, 2009.16).

The Internet has become cybercommunity cast serves as a medium of communication, information center, entertainment and able to support the management and the educational process. Utilization of ICT can improve management efficiency and ease of access to external institutions or the outside world becomes an essential (Unud Strategic Plan 2015-2019). The information is a recording of world literature phenomenon observed, or may be the decisions made by a person (Estabrook in Yusup, 2009: 11). Development of information, transportation is very fast and so affect the civilization of mankind. Cultures are the same, industry cooperation, etc. (Bungin, 2006: 16). The Internet in general can build group interaction, social stratification, build cultural, social institutions, building of power, authority and leadership, social control and crime (Bungin, 2006: 165).

Communication and interaction in the cyber world it's possible to add insight and knowledge without having to come to the place or read a book physically. Cybercommunity very potential to be developed to support increased of human skills and human resources development. Human resource is the only resource that has sense, feelings, desires, abilities, skills, knowledge, encouragement, power and work. Humans are the only resource that has a ratio, feeling and intention. Humans are creating a culture capable on the results of interactions within a community both in the real world or in cyberspace (Gomez, 2003: 2).

RESULTS

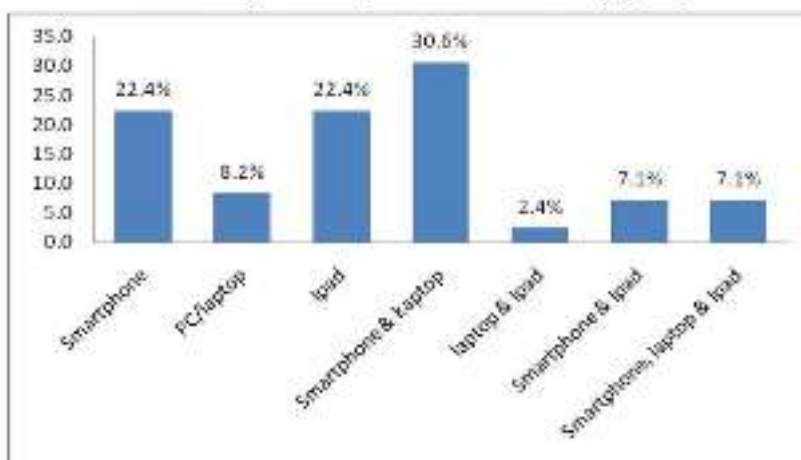
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become the usage of advanced technology, the PC / laptop, smartphone, and iPad. As shown in Figure 1, the majority (30.6%) admitted to using a smartphone and a PC / laptop, smartphone and iPad users respectively amounted to 22.4%.

Figure 1

Percentage of Respondents Use of ICT by (N85)



Source: The Results

According to the informants, ICT is increasingly sophisticated and affordable. If the first PC can only be used when in the office or at home, then the laptop (portable computers) can be taken anywhere and anytime. Smartphones, computers and the iPad is not a luxury anymore. Students and students are able to use it to support creativity studies. Specialized ICT tools in the form of laptops, Ipad and smartphones, can help the work without considering the time and place as the statement following informant.

"Ipad and more smartphone can be taken anywhere, while the laptop is heavy and hard to carry anywhere. Internet make life easier in terms of both time and place can work anywhere "(Nyoman Triadnyana, interview dated June 27, 2015).

The statement above shows that smartphones and Ipad used to access cybercommunity. This cutting-edge ICT is used to support the workers so much easier, practical and efficient. The use of ICT in the form of smartphones, laptops and Ipad d society today is motivated by several reasons. First, the Internet is seen as the needs of society today as it has many benefits. Among the benefits of the Internet as a tool of communication and advanced information. Students or student can obtain references on the subject matter being studied. Mothers of households who are learning to cook, for example, can get a variety of recipes over the internet. A bike shop when repairing a motor vehicle can also obtain the latest information related to the automotive field is practiced. In short, the Internet is very useful for human life in this modern era.

Secondly, the informants claimed that the internet/cyber has become the information technology and communications more rapid, effective, and efficient. Internet can help people in the activity or work everyday. In this regard, one informant stated as follows.

"Whatever the profession, people are increasingly dependent on the internet. As academics, businessmen, researchers in desperate need of this internet technology. Human interaction (individual or group) is becoming increasingly widespread, does not recognize boundaries, ideology, age, ethnicity and so forth "(June Ambara, 45 years, observers of the mass media, interviews June 20, 2015).

As disclosed above informant, the Internet has connected communications between humans in a worldwide. The Internet has become a means of communication and information media capable of supporting human life in many areas of life.

Third, informants argued that the Internet can support the development of education. Internet use in education, not only as a medium of communication and information, but also supports the development of an

online library that serves an important education in the country. The existence of a considerable distance between institutions of education.

"The presence of the Internet in education is very important. He is very useful in teaching and learning in schools and colleges, where students can supplement his knowledge, while teachers, lecturers or educators can search for teaching materials appropriate and innovative through the Internet" (Suarca, 48 years old, staff Library Bali Provincial, interview June 25, 2015).

Information Communication Technology (ICT) is now providing the latest facilities of various applications are getting smart (easily operated) by the wearer. Among these is the application of social net working like email, BBM, line, facebook, google +, sharing photos and video (instagram), micro blogging sites such as twitter, weblogs such as a company blog, personal blog or a blog created by the conventional media (kompasiana, blog second, etc.), discussion forums such as the DJ, sec forums, and websites, including those that publish reading materials, scientific journals, books - academic reference books.

The majority of responses have been utilizing the application provided cybercommunity developed at this time, the media sending and receiving information and documents via email. Respondents who incidentally is a student of communication science have all been utilizing the email application, and no respondents claimed not to wear it. They have also been using social media such as fuel, Massanger, Facebook, Twitter, Whatsapp, line and LinkedIn. Of all types of working social applications, only applications LinkedIn unpopular. This is shown by the majority of responses (71.8%) claim to never use LinkedIn. Table 1 shows the types of applications used by the respondent.

Table.1
Percentage Utilization of Information and Communication Technology
Respondent (N=85)

| Applications Type | Always (%) | Often(%) | Rarely(%) | Never (%) | Total (%) |
|-------------------|------------|----------|-----------|-----------|-----------|
| Email | 28.2 | 45.9 | 25.9 | | 100 |
| BBM | 23.5 | 31.8 | 40.0 | 4.7 | 100 |
| Massanger | 9.4 | 14.1 | 48.2 | 28.2 | 100 |
| Facebook | 8.2 | 25.9 | 54.1 | 11.8 | 100 |
| Twitter | 5.9 | 25.9 | 58.8 | 9.4 | 100 |
| Whatsapp | 7.1 | 21.2 | 35.3 | 36.5 | 100 |
| Line | 82.4 | 14.1 | 1.2 | 2.4 | 100 |
| Linkedin | 1.2 | 2.4 | 24.7 | 71.8 | 100 |
| Istagram | 60.0 | 28.2 | 7.1 | 4.7 | 100 |
| Mailinglist | | 5.9 | 35.3 | 58.8 | 100 |
| Kaskus | 5.9 | 28.2 | 54.1 | 11.8 | 100 |
| Youtube | 18.8 | 50.6 | 25.9 | 4.7 | 100 |
| Wikipedia | 8.2 | 48.2 | 40.0 | 3.5 | 100 |
| Yahoo | 15.3 | 22.4 | 50.6 | 11.8 | 100 |
| Google | 63.5 | 32.9 | 2.4 | 1.2 | 100 |
| Operamini | 7.1 | 5.9 | 36.5 | 50.6 | 100 |
| FTP | | 1.2 | 12.9 | 85.9 | 100 |
| Weblog | | 12.9 | 35.3 | 51.8 | 100 |
| Blogsite | 4.7 | 16.5 | 45.9 | 32.9 | 100 |

Source:Theresults

According to the informants, among smartphone users gadget adult behavior is the behavior of photographing themselves or Selvy. Selvy for some people like making diary at every moment of waking to sleep again. Results from Selvy which is most often made with a cell phone/smartphone later in this personal-sharing to friends or other people through facebook, MMS and istagram. Selvy related to the behavior, the majority of respondents (60%) reported always take advantage of applications istagram as to share their photos. As many as 60% of respondents reported always using istagram, states often use istagram 28.2, 7.1% admitted to rarely use

instagram, and only 4.7% were not using it. Respondents have also used media sharing application for information or discussion, the mailing list and the DJ. A total of 5.9% reported frequently, and 35.3% of the respondents admitted to rarely use the mailing list (41%). The majority of respondents had used kaskus application, and only 11.0% were not wear them.

Various applications over the Internet has facilitated communication and between individuals or groups of people. As if, interaction with the virtual world it really happen like in normal everyday situations. Between users can greet each application, admonish, dialogue, mutual ridicule, and even attack each other (to be in conflict sitausi) as real in everyday social world. This is consistent with the theory of equations media (media equation theory) proposed by Byron Reeves and Clifford (1996). In this theory states that people unconsciously and automatically responds to media communications as well as to humans. People communicate with a computer or media as he communicates with other human beings (Joseph, 2009: 183). Moreover, the situation that is created through a variety of Internet applications on top is also something with technological determinism theory, the theory menyatakan that media technology is capable of forming a human as individu in the community in terms of how he thinks, feels, and acts related to the functions of media technology (Joseph, 2009: 106). Internet users and television media can be affected by impressions or material that ditontonya. Suryawati research results (2013) suggests that teens who watch a soap opera series "Arti Sahabat" imitation of the behavior of the sitcom actress. Imitative behavior teen audience the series "Arti Sahabat" embodied in the form of style of dress, hairstyle and manner of speaking (Suryawati, 2013).

Among the behavior of Internet users are watching videos or movies via youtube. A total of 18.8% of respondents reported always put on youtube, 50.6% of respondents said often wear youtube, and 25.9% reported rarely

use youtube, and only 4.7% were admitted to never use them. Aplikasi through youtube that exist in the Internet network, allowing users to enjoy video content or movies anywhere and anytime. The existence of youtube has mengggser building functions cinemas where penontonnya should come somewhere with the scheduled time. Cybercommunity also provides information, tips or references in various fields, including business, education, health, sports, art and culture and so on. In this regard, among the applications that can be used is Wikipedia, Yahoo, Google and Operamini. Users of smart phones, laptop/PC, and iPad can look for references via the internet about what he wanted to know, including students who wish to seek information or knowledge related to the field of study that was acquired. Most respondents have taken advantage of this third application, and only a small portion that does not use Wikipedia (3.5%), Yahoo (11.8%), and Google (1.2%).

3.2 Information/Data Accessed Through Cybercommunity
Through the Internet, various kinds of information can be achieved. These records include information about the weather conditions, geographical location, place, street, building style, the latest news, the rupiah exchange rate/currency, employment opportunities information. In addition, through cybercommunity also sought information about attractions, cultural traditions, electronics, car/automotive, home building, recipes and medicines. Type information/data accessed Respondents can be seen in Table 2.

Table 2

Percentage Type information/data accessed Respondents
(N = 85)

| Type of Informations | Always(%) | Often (%) | Rerely (%) | Never(%) | Total (%) |
|----------------------|-----------|-----------|------------|----------|-----------|
| Weather conditions | 1.2 | 9.4 | 68.2 | 21.2 | 100 |
| Place of Locations | 8.2 | 62.4 | 25.9 | 3.5 | 100 |
| News | 28.2 | 57.6 | 12.9 | 1.2 | 100 |
| Currency/Money | 3.5 | 7.1 | 55.3 | 34.1 | 100 |
| Jobs Informations | 1.2 | 20.0 | 51.8 | 27.1 | 100 |
| Object of Tourism | 23.5 | 52.9 | 21.2 | 2.4 | 100 |
| Culture | 11.8 | 47.1 | 38.8 | 2.4 | 100 |
| Electronic | 12.9 | 41.2 | 41.2 | 4.7 | 100 |
| Car/Automotive | 3.5 | 14.1 | 56.5 | 25.9 | 100 |
| House building | | 10.6 | 52.9 | 36.5 | 100 |
| Receipts | 7.1 | 29.4 | 52.9 | 10.6 | 100 |
| Medecine | 3.5 | 25.9 | 52.9 | 17.6 | 100 |

Source: Result Research

As shown in Table 2, the majority of respondents claimed to be kept informed about the weather conditions, location somewhere and news. Most (68.2%) of respondents claimed to rarely know the weather conditions through the internet, and 1.2% reported always know the weather conditions through the internet, 9.4% said often know the weather conditions through the internet, 68.2% says, know the weather conditions through the internet, and as much as 21.2% of respondents who never know the weather conditions through the internet. All respondents are looking for a location and the position of news via the Internet, except for 3.5% of respondents who never know the location via the internet and 1.2% of respondents never look for information and news through the Internet. About two-thirds of respondents look for information about the exchange rate and employment information over the internet. A total of 34.1% reported never sought information about the exchange rate over the Internet, and as much as 27.1% of respondents who never seek employment through the internet information. In addition, all respondents said finding information on

attractions, culture and electronically via the internet, and only a small proportion of respondents who never sought information about the attractions (2.4%), culture (2.4%) and electronics (4.7%) over the internet.

Through the Internet, the respondents also had access to information about the car/automotive, home building style, recipes and medicines. Only a small proportion of respondents who claimed never to access information about the car/automotive (25.9%), style houses (36.5%), recipes (10.65) and pharmaceuticals (17.6%). Through the Internet, can also be obtained information related to entertainment. As shown in Table 4, most of the response has always claimed to access entertainment via the Internet, whether it be sports broadcasting, film music as well as information about advertising online shopping. Most respondents have obtained information and entertainment online. A total of 21.2% of respondents who claimed never to have access to entertainment information in the form of sports broadcasting over the internet, and only a small proportion of respondents who claimed never to access entertainment in the form of impressions music (1.2%), movies (2.4%), and info online shopping (7.1 %).

The informants found cybercommunity have good prospects for development in efforts to increase human resource potential. The opinion was reinforced by the perception of respondents related to the utilization cybercommnuty. Most respondents (58%) stated that cybercommunity very useful, 40% of respondents helpful cybercommunity, and only 2% said that cybercommunity less useful. Respondents perceptions of expediency internet shown in Figure 2.



Source: The results

Figure 2. Rate Respondents accessed the information material to increase human resource potential (N = 85)

Internet or cybercommunity has provided great benefits for users, including students. Therefore, the development of library online at institutions of higher education becomes very important. In Indonesia, the Internet was developed in 1983 at the University of Indonesia, in the form UINet and University Network (Uninet) in the Ministry of Education and Culture which is a computer network with a wider range that includes the University of Indonesia, Bandung Institute of Technology, Bogor Agricultural University, Gadjah Mada University, Surabaya Institute of Technology, University of Hasanuddin Utomo, 2002: 52). The informant considers it important to develop in an environment cybercommunity Universitas Udayana (Udayana). Unud expected to develop an online library conformed potential and PIP (principal scientific pattern) has, namely culture. Cybercommunity developed Unud must still refer to his vision, which is becoming a higher education institution that produces superior human resources, independent and cultured (Unud Strategic Plan 2015-2019). Cybercommunity development in the form of "online library" Udayana University should be supported by management, technology, availability adequate facilities and infrastructure as well as the manager (SDM) are

competent. With these basic requirements such as expected future Unud online library is able to make a valuable contribution to the advancement of education in Indonesia. Of course, the content of the publication posted in the online library, not just about the results of any research conducted by Udayana University academic community and its partners, but also enriched with material that is lighter but still valuable educative. In relation now to one informant stated:

"If Library online Unud materialized, the publication shared to the public should be weighted. Most do not support the PIP. Unud should be a center of excellence, culture and tourism, for example "(Suarca, 48 years old, Library staff area of Bali Province, June 25, 2015 interview).

Statements above are hopes of developing online library to front. Udayana University is expected to develop an online library representative in accordance with PIP culture and vision. Online Library Unud expected to meet the needs of students and is equipped with a variety of information and research results are updated.

CONCLUSION AND RECOMMENDATIONS

Conclusion

Based on the above discussion, it can be drawn some conclusions as follows. (1) Use cybercommunity among the students of Communication Sciences Universitas Udayana Faculty of Social and Politic already intense. This occurs because the Internet is becoming the trend of information and communication technology (ICT) nowadays, the Internet has become the information technology and communications more rapid, effective, and efficient which can help people in berktivitas or work everyday, and the internet has become a supporter in an effort to increase the potential of human resources (HR). (2) Through cybercommunity, various kinds of information can be achieved, include: information about the weather conditions, geographical location, place, street, style buildings, the latest

news, the rupiah exchange rate/currency, information employment opportunities, attractions, cultural traditions, electronics, car/automotive, home building, recipes and medicines. (3) As a medium of communication, information, entertainment and education cybercommunity have good prospects for development in efforts to increase human resource potential. To that end, the existence of an online library become a necessity that needs to be developed.

Suggestion

1. The Internet has evolved into a medium of communication, information, entertainment and education that supports efforts to improve the human resource potential. To that end, the academics can optimize the utilization cybercommunity to support academic activities.
2. Development of online library by higher education institutions is essential for improving the quality of human resources.

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**PROSPECTS CYBERCOMMUNITY DEVELOPMENT IN IMPROVING THE
POTENSION OF HUMAN RESOURCES
(Case Study among Students in Communication Studies Udayana
University in Denpasar)**

I Gusti Agung Alit Suryawati

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Abstract

The rapid development of information and communication technology (ICT) among others characterized by the use of the Internet/cybercommunity increasingly widespread. Besides functioning as a vehicle for communication and share information, cybercommunity have been used to increase human resource potential. This paper raised three issues, namely: (1) How to use cybercommunity among students?, (2) What are the materials information obtained from the use of such cybercommunity ?, (3) What are the prospects and orientation cybercommunity in improving human resource potential in the future? The process of data collection has done through observation, questionnaires involving 85 respondents and documentation studies and in-depth interviews with 12 informants students, educators and technology cybercommunity competent observer. Data analysis was done by descriptive-interpretative perspective of communication science studies. The results showed that the first, cybercommunity usage among students of Communication Sciences Universitas Udayana Fisip already intense. This occurs because the Internet is becoming the trend of information and communication technology (ICT) nowadays, the Internet has become the information technology and communications more rapid, effective, and efficient which can help people in to work everyday, and the internet has become a supporter to increase the potential of human resources (HR). Second, through cybercommunity, various kinds of information can be achieved, include: information about the weather conditions, geographical location, place, street, style buildings, the latest news, the rupiah exchange rate/currency, information employment opportunities, attractions, cultural traditions, electronics, cars/automotive, home building, recipes and medicines. Cybercommunity also accessible through the

reference/knowledge, including references to political science, social, cultural, economic, legal and political. Third, the Internet has become a medium of communication, information, entertainment and education that supports efforts to improve the human resource potential. To that end, the development of online library by higher education institutions is essential for improving the quality of Human Resources.

Keywords: *Cybercommunity, Online Library, Human Resources Development.*

INTRODUCTION

Development of Information Technology and communication growing rapidly these days in all lines of society in both urban and rural areas. When compared to some time ago television, newspapers, and radio is dominant as a medium to deliver news or information and at this time there are new tools that are used to communicate and convey information. People really love the virtual world, a world full of hyperreality (Baudrillard in Piliang, 1998: 228).

Everett M. Rogers in his book *Communication Technology; The New Media in Society* (in Mulyana, 1999), says that in the communication in public relations, communications era is known as the four era television, print media era, the era of telecommunications media and interactive communication media era. In the last era known computer media, videotext and teletext, teleconferencing, cable TV, and so on.

In the era of interactive communication media, people are very spoiled by the use of technology that is almost instantaneous and this proposal want to investigate about how society cybercommunity users use social media to enhance the human resource potential. Virtual world community also has an address and home like in the real world with the status of tenants or owners. Those who have the email, webside, or even providers. Every time they use their home address and to interact with other virtual communities for a variety of needs.

The presence of information and communication technology (ICT) has changed the way of life of the world community in carrying out daily

activities. The existence and the role of ICT in all sectors of life without knowing it has brought the world into a new era of globalization faster than previously imagined. As a result, instant information can be received and followed by people in different parts of the world. The changes that occurred at the global level affect these communities (Azra, 2004). Today the use of the Internet has affected nearly every aspect of human life, both social, economic, educational, entertainment, and even religious without boundaries: geographic and social status.

Advances in the application of Information and Communication Technology (ICT) in various areas of life makes the concept of geographical distance is not important for those who have access to ICTs. Anyone connected with ICT to access information residing anywhere and communicate with anyone, wherever they are using the Internet. ICT drove fundamental changes in the lives of everyday people, including the teaching and learning activities. The learning process which previously focused on faculty and the surrounding environment, now students are able to search for learning resources widely by using ICT developments.

In addition, as a vehicle to obtain news and information, the Internet has now developed into cybercommunity that supports online library. Internet is not only utilized in the habit of communicating with others, and find the data or information available on the internet. Email via the Internet to receive and deliver mail and other documents. The Internet also can support the daily activities such as reading newspapers, magazines, even to the learning process. For busy professionals, the internet presence be the best alternative for most activities of daily living.

A search for information through the internet from day to day continues to increase in line with developments in science and technology and the rapid pace of development. The search will be increased if accompanied by increased activity and knowledge and awareness of the community to actualize himself. At this stage the information to get a very important point

to borrow a term from Gramsci, namely the creation of "organic intellectuals of society (Simon, 2001).

Global world like today's technology does have a primary key changes in society (Gaulet in Bungin, 2006: 177). Therefore, the research related to the use of ICT is very necessary to see the extent to which people can take advantage of information and communication technology. Internet presence or cybercommunity expected to streamline the educational process is important to optimize the potential of human resources (HR). Institutions of higher education, including the University of Udayana is expected to take a role in the application of information and communication technology (ICT) to support education process on campus. This study is an effort to see the use cybercommunity to optimize the potential of human resources. To that end, the three issues raised in this paper are: (1) How to use cybercommunity among students ?, (2) What information materials obtained from used the cybercommunity in develop the human resource potential ?, (3) How to Prospect and orientation cybrcommunity in the improvement of human resource potential in the future?

LITERATURE

Developments in technology and communications today have very complex role, one of which is the human being as a tool to complete an activity and daily work. The task of a society so many fast-paced and requires tools that information technology is fast and smart. Cybercommunity as a medium of communication as well as resources. Individuals, groups, social environment smallest families, schools, educational institutions, government and the general public has used the Internet cybercommunity. The Internet has become a source of nformation necessary for personal, educational, marketing, recreational and research or other. All the needed information and information technology now very important to come by and easily accessible (Yusup, 2009.16).

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RESULTS

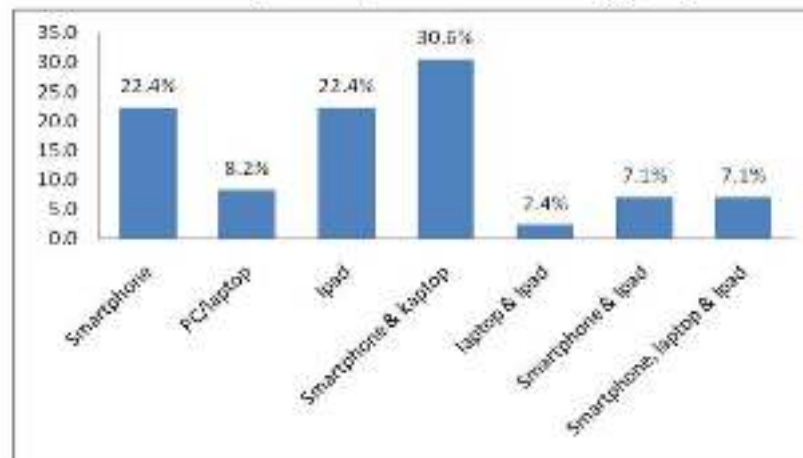
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Figure 1

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According to the informants, ICT is increasingly sophisticated and affordable. If the first PC can only be used when in the office or at home, then the laptop (portable computers) can be taken anywhere and anytime. Smartphones, computers and the iPad is not a luxury anymore. Students and students are able to use it to support creativity studies. Specialized ICT tools in the form of laptops, Ipad and smartphones, can help the work without considering the time and place as the statement following informant.

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Respondent (N=85)

| Applications Type | Always (%) | Often(%) | Rarely(%) | Never (%) | Total (%) |
|-------------------|------------|----------|-----------|-----------|-----------|
| Email | 28.2 | 45.9 | 25.9 | | 100 |
| BBM | 23.5 | 31.8 | 40.0 | 4.7 | 100 |
| Massanger | 9.4 | 14.1 | 48.2 | 28.2 | 100 |
| Facebook | 8.2 | 25.9 | 54.1 | 11.8 | 100 |
| Twitter | 5.9 | 25.9 | 58.8 | 9.4 | 100 |
| Whatsapp | 7.1 | 21.2 | 35.3 | 36.5 | 100 |
| Line | 82.4 | 14.1 | 1.2 | 2.4 | 100 |
| Linkedin | 1.2 | 2.4 | 24.7 | 71.8 | 100 |
| Istagram | 60.0 | 28.2 | 7.1 | 4.7 | 100 |
| Mailinglist | | 5.9 | 35.3 | 58.8 | 100 |
| Kaskus | 5.9 | 28.2 | 54.1 | 11.8 | 100 |
| Youtube | 10.8 | 50.6 | 25.9 | 4.7 | 100 |
| Wikipedia | 8.2 | 48.2 | 40.0 | 3.5 | 100 |
| Yahoo | 15.3 | 22.4 | 50.6 | 11.8 | 100 |
| Google | 63.5 | 32.9 | 2.4 | 1.2 | 100 |
| Operamini | 7.1 | 5.9 | 36.5 | 50.6 | 100 |
| FTP | | 1.2 | 12.9 | 85.9 | 100 |
| Weblog | | 12.9 | 35.3 | 51.8 | 100 |
| Blogsite | 4.7 | 16.5 | 45.9 | 32.9 | 100 |

Source:Theresults

According to the informants, among smartphone users gadget adult behavior is the behavior of photographing themselves or Selvy. Selvy for some people like making diary at every moment of waking to sleep again. Results from Selvy which is most often made with a cell phone/smartphone later in this personal-sharing to friends or other people through facebook, MMS and istagram. Selvy related to the behavior, the majority of respondents (60%) reported always take advantage of applications istagram as to share their photos. As many as 60% of respondents reported always using istagram, states often use istagram 28.2, 7.1% admitted to rarely use

Instagram, and only 4.7% were not using it. Respondents have also used media sharing application for information or discussion, the mailing list and the D]. A total of 5.9% reported frequently, and 35.3% of the respondents admitted to rarely use the mailing list (41%). The majority of respondents had used kaskus application, and only 11.8% were not wear them.

Various applications over the Internet has facilitated communication and between individuals or groups of people. As if, interaction with the virtual world it really happen like in normal everyday situations. Between users can greet each application, admonish, dialogue, mutual ridicule, and even attack each other (to be in conflict sitausi) as real in everyday social world. This is consistent with the theory of equations media (media equation theory) proposed by Byron Reeves and Clifford (1996). In this theory states that people unconsciously and automatically responds to media communications as well as to humans. People communicate with a computer or media as he communicates with other human beings (Joseph, 2009: 183). Moreover, the situation that is created through a variety of Internet applications on top is also something with technological determinism theory, the theory menyatakan that media technology is capable of forming a human as individu in the community in terms of how he thinks, feels, and acts related to the functions of media technology (Joseph, 2009: 186). Internet users and television media can be affected by impressions or material that ditontonya. Suryawati research results (2013) suggests that teens who watch a soap opera series "Arti Sahabat" imitation of the behavior of the sitcom actress. Imitative behavior teen audience the series "Arti Sahabat" embodied in the form of style of dress, hairstyle and manner of speaking (Suryawati, 2013).

Among the behavior of Internet users are watching videos or movies via youtube. A total of 18.8% of respondents reported always put on youtube, 50.6% of respondents said often wear youtube, and 25.9% reported rarely

use youtube, and only 4.7% were admitted to never use them. Apikasi through youtube that exist in the Internet network, allowing users to enjoy video content or movies anywhere and anytime. The existence of youtube has menggser building functions cinemas where penontonnya should come somewhere with the scheduled time. Cybercommunity also provides information, tips or references in various fields, including business, education, health, sports, art and culture and so on. In this regard, among the applications that can be used is Wikipedia, Yahoo, Google and Operamini. Users of smart phones, laptop/PC, and iPad can look for references via the internet about what he wanted to know, including students who wish to seek information or knowledge related to the field of study that was acquired. Most respondents have taken advantage of this third application, and only a small portion that does not use Wikipedia (3.5%), Yahoo (11.8%), and Google (1.2%).

3.2 Information/Data Accessed Through Cybercommunity
Through the Internet, various kinds of information can be achieved. These records include information about the weather conditions, geographical location, place, street, building style, the latest news, the rupiah exchange rate/currency, employment opportunities information. In addition, through cybercommunity also sought information about attractions, cultural traditions, electronics, car/automotive, home building, recipes and medicines. Type information/data accessed Respondents can be seen in Table 2.

Table 2

Percentage Type information/data accessed Respondents
(N = 85)

| Type of Informations | Always(%) | Often (%) | Rerely (%) | Never(%) | Total (%) |
|----------------------|-----------|-----------|------------|----------|-----------|
| Weather conditions | 1.2 | 9.4 | 68.2 | 21.2 | 100 |
| Place of Locations | 0.2 | 62.4 | 25.9 | 3.5 | 100 |
| News | 20.2 | 57.6 | 12.9 | 1.2 | 100 |
| Currency/Money | 3.5 | 7.1 | 55.3 | 34.1 | 100 |
| Jobs Informations | 1.2 | 20.0 | 51.0 | 27.1 | 100 |
| Object of Tourism | 23.5 | 52.9 | 21.2 | 2.4 | 100 |
| Culture | 11.8 | 47.1 | 38.8 | 2.4 | 100 |
| Electronic | 12.9 | 41.2 | 41.2 | 4.7 | 100 |
| Car/Automotive | 3.5 | 14.1 | 56.5 | 25.9 | 100 |
| House building | | 10.6 | 52.9 | 36.5 | 100 |
| Receipies | 7.1 | 29.4 | 52.9 | 10.6 | 100 |
| Medecine | 3.5 | 25.9 | 52.9 | 17.6 | 100 |

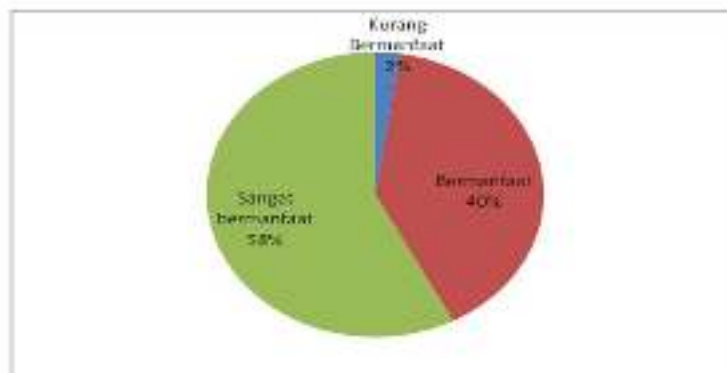
Source: Result Research

As shown in Table 2, the majority of respondents claimed to be kept informed about the weather conditions, location somewhere and news. Most (68.2%) of respondents claimed to rarely know the weather conditions through the internet, and 1.2% reported always know the weather conditions through the internet, 9.4% said often know the weather conditions through the internet, 68.2% says, know the weather conditions through the internet, and as much as 21.2% of respondents who never know the weather conditions through the internet. All respondents are looking for a location and the position of news via the Internet, except for 3.5% of respondents who never know the location via the internet and 1.2% of respondents never look for information and news through the Internet. About two-thirds of respondents look for information about the exchange rate and employment information over the internet. A total of 34.1% reported never sought information about the exchange rate over the Internet, and as much as 27.1% of respondents who never seek employment through the internet information. In addition, all respondents said finding information on

attractions, culture and electronically via the internet, and only a small proportion of respondents who never sought information about the attractions (2.4%), culture (2.4%) and electronics (4.7%) over the internet.

Through the Internet, the respondents also had access to information about the car/automotive, home building style, recipes and medicines. Only a small proportion of respondents who claimed never to access information about the car/automotive (25.9%), style houses (36.5%), recipes (10.65) and pharmaceuticals (17.6%). Through the Internet, can also be obtained information related to entertainment. As shown in Table 4, most of the response has always claimed to access entertainment via the Internet, whether it be sports broadcasting, film music as well as information about advertising online shopping. Most respondents have obtained information and entertainment online. A total of 21.2% of respondents who claimed never to have access to entertainment information in the form of sports broadcasting over the internet, and only a small proportion of respondents who claimed never to access entertainment in the form of impressions music (1.2%), movies (2.4%), and info online shopping (7.1 %).

The informants found cybercommunity have good prospects for development in efforts to increase human resource potential. The opinion was reinforced by the perception of respondents related to the utilization cybercommunity. Most respondents (58%) stated that cybercommunity very useful, 40% of respondents helpful cybercommunity, and only 2% said that cybercommunity less useful. Respondents perceptions of expediency internet shown in Figure 2.



Source: The results

Figure 2. Rate Respondents accessed the information material to increase human resource potential (N = 85)

Internet or cybercommunity has provided great benefits for users, including students. Therefore, the development of library online at institutions of higher education becomes very important. In Indonesia, the Internet was developed in 1983 at the University of Indonesia, in the form UINet and University Network (Uninet) in the Ministry of Education and Culture which is a computer network with a wider range that includes the University of Indonesia, Bandung Institute of Technology, Bogor Agricultural University, Gadjah Mada University, Surabaya Institute of Technology, University of Hasanuddin (Utomo, 2002: 52). The informant considers it important to develop in an environment cybercommunity Universitas Udayana (Udayana). Unud expected to develop an online library conformed potential and PJP (principal scientific pattern) has, namely culture. Cybercommunity developed Unud must still refer to his vision, which is becoming a higher education institution that produces superior human resources, independent and cultured (Unud Strategic Plan 2015-2019). Cybercommunity development in the form of "online library" Udayana University should be supported by management, technology, availability adequate facilities and infrastructure as well as the manager (SDM) are

competent. With these basic requirements such as expected future Unud online library is able to make a valuable contribution to the advancement of education in Indonesia. Of course, the content of the publication posted in the online library, not just about the results of any research conducted by Udayana University academic community and its partners, but also enriched with material that is lighter but still valuable educative. In relation now to one informant stated:

"If Library online Unud materialized, the publication shared to the public should be weighted. Most do not support the PIP. Unud should be a center of excellence, culture and tourism, for example" (Suarca, 48 years old, Library staff area of Bali Province, June 25, 2015 interview).

Statements above are hopes of developing online library to front. Udayana University is expected to develop an online library representative in accordance with PIP culture and vision. Online Library Unud expected to meet the needs of students and is equipped with a variety of information and research results are updated.

CONCLUSION AND RECOMMENDATIONS

Conclusion

Based on the above discussion, it can be drawn some conclusions as follows. (1) Use cybercommunity among the students of Communication Sciences Universitas Udayana Faculty of Social and Politic already intense. This occurs because the Internet is becoming the trend of information and communication technology (ICT) nowadays, the Internet has become the information technology and communications more rapid, effective, and efficient which can help people in berktivitas or work everyday, and the internet has become a supporter in an effort to increase the potential of human resources (HR). (2) Through cybercommunity, various kinds of information can be achieved, include: information about the weather conditions, geographical location, place, street, style buildings, the latest

news, the rupiah exchange rate/currency, information employment opportunities, attractions, cultural traditions, electronics, car/automotive, home building, recipes and medicines. (3) As a medium of communication, information, entertainment and education cybercommunity have good prospects for development in efforts to increase human resource potential. To that end, the existence of an online library become a necessity that needs to be developed.

Suggestion

1. The Internet has evolved into a medium of communication, information, entertainment and education that supports efforts to improve the human resource potential. To that end, the academics can optimize the utilization cybercommunity to support academic activities.
2. Development of online library by higher education institutions is essential for improving the quality of human resources.

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**THE MASS MEDIA AND PLURALISTIC SOCIETY
FILTERITATION MEDIA HEGEMONY THROUGH THE SYSTEM
OF LOCAL WISDOM**

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Abstract

Hegemony is an understanding that individuals and communities can be reconstructed through the influence of the media which is dominated by a group of people who have an interest. Hegemony simultaneity media impact on society, but it has not been affected in Indonesia. This is caused the people of Indonesia have local knowledge that has been around a long time and are bound by the systems of society in the form of values and norms. Local knowledge is the values contained in the relationship with the man, creator and environments. The plurality of local wisdom of Indonesian society was a stronghold of the influence of media through their binding system in society, in the middle of hegemony that seeks to bring unanimity in society. The big difference of ethnicity, language, culture, traditions, and norms and values believed as an example of pluralism and filtering of media hegemony. The background of literature study, this paper will discuss the system of local wisdom of Indonesian society. Through the local wisdom that still exist in Indonesian society, able to demonstrate the strength of the social culture of Indonesian society that have not be equated by the mass media.

Keywords: *media Hegemony, local wisdom, pluralistic society*

INTRODUCTION

One of the strengths of human beings is to have a creative sense and intellect which makes it a dynamic creature to be able to do a lot of things. One is the social interaction that goes in the environment and everyday activities. Something happens constantly that, not infrequently form a joint deal known as culture. Cultural, being one formulation that had been created humans based on the concept of similarity, agreement, and also needs. According Koentjaraningrat, (1978: 5) there are at least three culture form.

The first is a form of culture as a complex of ideas, ideas, values, norms, regulations and others. The second is a form of culture as a complex activity pattern of human behavior in society. The third form of culture is culture as objects of human work. The third form occurs in the life of society and can not be separated from one another.

Humans will do activities and be creative in the social environment by establishing a culture. Culture is formed that does not happen instantaneously and it takes time to make it into an order. Humans are able to classify themselves based on some variation. There is a group based on common geographic location, livelihood, equity needs, culture, and others. Grouping is then we know as a society which is a type of social system the highest level of their ability to meet their own needs (Hoogvelt: 1985) in the form of interaction they will find things that are needed among the members.

The study of society, according to August Comte can be done through two forms, namely statistics or social structure and social dynamics or social change (Bungin, 2014). Social statistics covering the social structure in the form of groups and social institutions, the layers of power, while the dynamic social is community functions involved in the process of social, social change, or any form of social interaction abstraction.

If borrowed the concept put forward by Talcott Parsons that the interaction between the community set individual to individual called the social system. Parsons analogize social change in society as well as the growth in living organisms (DwiSusilo, Rahmat K: 2008: 107). Social systems consist of a variety of individual actors; that interact with each other in that situation at least has a physical aspect or the environment, actors tend to be motivated towards the "optimization of satisfaction" and the relationship with their situation, including relationships with one another, defined and mediated to coded structured cultural and shared (Parsons, 1951: 5-6).

As a social system, public are translating trust and understanding of the ultimate in cultural values. While cultural values, in turn acts as a pillar of

community life and as guidelines that direct the behavior of community members in real physical nature (Hoogvelt: 1985). Another word that can explain the sentence is that between the public and social system which binds outside them, no more than works of human creativity itself formed by the values and norms that they profess in the social environment.

In Indonesia, values and norms manifested in the form of local culture and translated in numerous community activities. The diversity in Indonesia is a source of wealth in the society social system, both of which have existed since hundreds of years earlier, and which appear from the process of extracting the meaning so that it can be interpreted to the present. Society familiar with the concept of local wisdom, which is defined as the process of evolution is so long and is attached in the community can make the local knowledge as a source of potential energy of the system of collective knowledge of people to live together in a dynamic and peaceful (Nurma Ali Ridwan, 2007). The long evolutionary process crystallized into beliefs in a society that is referred to as values and norms. Greertz (in Nurma A.R, 2007) said that local knowledge is a crucial entity for human dignity in the community.

However, over the times, appear a variety of problems that occur in society where changes occur massively and rapidly as technology continues to evolve and innovate. This period is known as the era of digitalization marked by the advancement of information and communication technology, and comes the term globalization to explain this phenomenon. Globalization cannot be separated from economic and political influence of the world who want the control of an area. Markets are aligned with the needs of society, and then create new needs through the media. One impact that globalization is a social and cultural changes in society.

As one way for the entry of globalization, the media has an important role in providing the intellectual and readiness for society to see and prepare for future challenges. The arrival of globalization has gained its own space in

social life. As presented that "Globalization has been understood as the worldwide triumph of capitalist democracy (Fukayama,1992) and the internationalization of civilization that no longer needs nationstates (Ohmae, 1995)".

Here, the role of media is very strong in providing opportunities for globalization to enter the Indonesian society. The noticeable thing is the existence of "domination" pretty big from the media to the society. Gramsci called this dominance of these words hegemony. In his mind, Gramsci wanted to show their defensive efforts of the authorities (economic and political) to continue to give effect to the target audience, and in this case is through the media. In hegemony, the authorities managed to provide their influence form of planting the values, morals and culture to community groups. The dominance of this media is a threat to society, when almost every side of life they cannot escape from the media.

Marshall McLuhan (1911-1980, in Margaretha and Eymeren 2010) predicted when entering the 21st century, mankind has finished handing over his body to the technology. In other works, McLuhan added that if that were the case, then the world will experience implosion and the people and their culture were immersed in the eddy currents remarkable technological terrible (McLuhan, 1964: 45-51). Amid admiration on technological progress, on different sides, it includes worrying because without a conscious process, we will lose more local wealth eroded eroding sympathy with the people to maintain it.

Overview of the different between local knowledge systems and media hegemony is not something new. Approach between the two is more likely used by researchers sociology of communication. Media and social elements of society are equally powerful in explaining the conditions that occur related to the media and the public. This paper, as a whole will represent a wealth of local knowledge of Indonesian society as that is not always visible. Abstraction that contains values and norms which are bound in the society.

The purpose of this paper is only as one of the scientific and constructive reminder that the wealth of the local culture in Indonesia, is one of the large capital flows in the face of the current digitization.

MEDIA HEGEMONY AND PLURALISTIC SOCIETY

Advances in information technology and telecommunications has given rise to new spaces that can penetrate up to the space society. The reality is that technological developments created through a medium of communication and information, provides a study of technological developments and social changes. The term C. Wright Mills (mass media and modern society: 321) that the primary experience has been replaced by a secondary communication, including print, radio, television and film. The media has played an important role in overhauling the social order into a mass society.. James H.Moor (2008, in the Bugeja: 2011) because new technology allows us to carry out activities in a new way, a situation may arise in an atmosphere when we do not have a policy in guiding and directing the media for the good of themselves.

Statement of who dominates the media hegemony through force or the society through local wisdom which binding group. Both of these views have received much attention from researchers. In a media perspective, there are some authors called "Toronto" (Innis, 1951; McLuhan, 1962) as well as the authors of the next (egGouldner, 1976) and applied to the printing press (Fehvreand Martin, 1984; Eisenstein, 1978) called communication technology (media) as the dominant holder decisive role and is free (independent). But this view met with resistance, for example through the theory of "cultivation" Gerbnee and his colleagues (1980) holds the view that the system messages (content) is more influenced by the role some public institution by the specificity of the medium itself. Both of these views by saidMcQuail versatile media (media-centered) or paced society (society-centered). The strength of the community can be measured by the criteria of

social class, culture, and social structures that are widely accepted da collectively by individual differences.

In the concept of hegemony proposed Gramsci can actually be elaborated through an explanation of the basis of the supremacy of the class, namely that the supremacy of a social group manifests itself in two ways, as domination and as the intellectual and moral leadership (Patria, 2003: 115-118). Domination is a form of power that is almost full holding an area, ranging from decisions, rules, or other things for the uniformity.

Then domination itself is a reality that spreads through society in an institution and individual manifestations. The influence of this form of morality, customs, religion, political principles and all social reality. Thus that hegemony is always associated with the preparation of state power as dictator class. Gramsci also mentioned that hegemony is a chain of victories obtained through consensus mechanisms rather than through the suppression of other social classes. There are a multitude of ways, for example through existing institutions in society that determine directly or indirectly cognitive structures of society. Hegemony is essentially an effort to lead people to assess and look at social problems within the framework specified.

The concept of hegemony is then led to an understanding that individuals and society structure can be reconstructed through the influence of the media is dominated by people who have an interest. As the case of capitalist groups who want to create uniformity public through advertisements or content of the mass media to influence society. Hegemonic powers, essentially causing a person does not need factual information, since the social decisions and actions can be executed instructional coercion.

Media is considered to be one of the "threat" to change the existing structure and held in Indonesian society. Doctrinal strong enough and indirectly, especially media properties that provide information and can be scheduled in accordance with the wishes and needs of the community and

based on the needs of the medium itself. Of the power of media we know a group of capitalism as Marx pronounced as a separate force which seeks to regulate human life with all deceit they convey (through the media).

Indonesian society is a pluralistic society, who live scattered throughout the country, which has a variety of diverse cultures. The diversity is well structured that can be distinguished by geographic, cultural, and social structure of the system that are held in each region. Raymond firth (in Rowland Bismark, 2013) suggests that the concept of social structure is an analytical tool, which is manifested to our understanding of human behavior in social life. Parsons argued that every society is composed of a collection of different subsystems based on its structure and by their functional significance for the wider society. As society changes, the community will grow with a better ability to cope with life problems.

Social system consists of a variety of individual actors; that interact with each other in that situation at least has a physical aspect or the environment, actors tend to be motivated towards the "optimization of satisfaction" and the relationship with their situation, including relationships with one another, defined and mediated in the form of a system symbol structured cultural and owned together (Parsons, 1951: 5-6).

Each individual is bound by the existing social system and formed long before the birth of the individual. Social system which consists of the individual parts are then exchanged to provide support to them in carrying out daily activities. For the writer, this means that our existence, in a system will affect the choices and social agenda which we will do, including her choices offered by the media. It adds that:

Parsons interested in how the norms and values of a system is transferred to the actors in the system. In running a successful socialization, norms and values are internalized; are they become part of the conscience of the actor. The combination of pattern-orientasi values obtained (by the actor in socialization) to a degree that is very

important should be the function of the structure of the fundamental role and values of the dominant social system (1951: 227).

The study of theory system, just as the expansion of the paradigm of the social system that exist in our society. That between one individual to individual be linked regardless of the assumption of freedom of choice of each person. Back on the belief that human beings are not loose who do not need people around him. This traditionalist outlook that was the basis of the author's view that any strong as the media, will still be in anticipation by the collective consciousness of Indonesian society.

Indonesian society, composed based system that is agreed upon by the surrounding environment. Which became one of the unique cultural pluralism of Indonesian society is bound by values and norms and the existing culture. Can we interpret that this pluralism is one of the plurality of Indonesian society. Koentjaraningrat once wrote about the system of cultural values. According to him, a system of cultural values consisting of conceptions of life in the minds of a large part of citizens on matters that should they deem valuable in life. Therefore, a system of cultural values usually serves as the supreme guideline for human behavior. System-systems of other human behavior more concrete level, such as special rules, laws and norms, everything is also guided by the culture system. Richard T. La Piere, in his book entitled *Theory of Social Control*, found the core environments such as families, churches (places of worship), and a network of friendships, more influence values, attitudes and behavior of individuals rather than media. People who turn to the media to get what they are looking for, instead of providing themselves to be influenced.

LOCAL WISDOM; BUILDING A PUBLIC SPACE THROUGH COMMUNITY RADIO

Local wisdom is a collection of values and norms in a society that is often used as a reference in run activities between man and man, man and

nature, and of man with his creator. I KetutGobyah (2003) Local wisdom is a product of the past culture that should continuously hold onto life.

The uniqueness of Indonesia is to have a lot of ties that value and encourage society massively to follow as a form of their conformity. However, there was a big change when the development of technology, which is followed by demographic developments in the form of demand for technology. Globalization, known as mainstreaming the culture and habits of the public, quickly shifted the order of local entrenched for a long time. This then becomes the question, will the local wisdom that he has been deeply rooted in the joints of people's lives and tergentingan shaken by a new era which is called globalization.

The dominance of media not only in content, but also in the mastery of space and time. The community is not afforded the opportunity to have more space in conveying information. Since the construction of the media conducted by the authorities did not leave these spaces. Reduced spaces for people to convey information to the public that they have another cause social imbalance. Society is not to show themselves in public space, and the media construct liking control of media. Public sphere was stated by Habermas stating that the notion of public space allows the formation of a rational and critical opinion and can guide the political system as the center of a strong democracy, "*The notion of a public sphere of informal citizen deliberation enabling the formation of rational public opinion that can critically guide political systems is seen by many democratic theorists as central to strong democracy (e.g. Benhabib, 1996; Bohman, 1996; Dryzek, 2000; Young, 2000).*"

The imbalance between the domination of the media and the public sphere, require the society to actively and intelligently in looking at this issue. Consciousness must fully owned by the public. Not just certain groups that perform filtering of the content and context of the media, but the whole social system of society should look at this issue more seriously. If the

influence of the media on several studies has been shown to create new cultures in the community, then it must be a collective vigilance. Because it raises the question of whether the culture is relevant to the needs of our society, or simply carry the special interests.

The process is a form of awareness to media literacy in a way set up a the public sphere. The existence of global media at this time could erode the governance structure of society that has long been built based on the needs. Hegemony media as disclosed at the beginning of an awakening to domination by the media to the audience. The concept of hegemony itself actually help resolve the impasse academics with cultural activities in the company placing the socio-economic and political context, the conception of hegemony helps resolve the static academic standoff by placing cultural activity in its socioeconomic and political context, recognizing both the structural constraints of power and the creative agency of conscious political activity (Antonio Gramsci's; 1988).

One of the public sphere that can be done by the community is to create a media- based local community. Much of the literature on communication development that appeared around the 1970s and 1980s used the concept of community media is often paired with the local media (local media) and the local press (local press) specifically for the print media.

Pawito (2007) wrote in his journal that the main character of the community media is thus (a) has a limited range (local), (b) display the contents of the contextual reference to the condition of the community, (c) managers and the targets are people from the community the same, and (d) is present with a mission to serve -no orientation seek capital gains (capital gains). Code referred theoretically can bring several important consequences such as (a) proximity, (b) empathy, and (c) interaction (Pawito, 2007: 1-2). The purpose of community media by Denis McQuail is (1) to provide information and issues a universal problem, not sectoral and primordial (2) development of a culture of interaction pluralistic, (3) strengthening the

existence of minority groups in society, (4) the form of facilitation of the process resolve the problem according to local perspectives (McQuail, 2000).

Local media is one of them may be a radio, a clear contrast to private radio or radio owned by the government. It became a mediator information community groups to spread the ideas and their ideas that cannot be conveyed through other mainstream mass media. These community media could become an alternative media that balances information for the public in accordance with the needs of their locality. Meaning of 'community' is a selection of some mention of other radio-based very local and non-profit organizations, including: (1) Alternative Radio, (2) Radio Education, (3) Radio Governmental and, (4) Community Radio, referring to ownership and the region as antithetical orientation melokal widespread private radio and networked.

CONCLUSION

Media Hegemony is not the only "ghost" to be feared in the age of globalization today. Although no one can deny with certainty the influence of media on society, but the media are still the result of man's work will never be separated from the interests of the man himself. Strength is its massive media. More than that, he was very dependent on the system and values that exist in society. But once again, the negative impact of the influence of the media, because he was also manipulated by powerful interests behind her. It is most important to note today is the power of the social system that could be a bulwark influence media hegemony. As presented by James Carey in his criticism of McLuhan's theory that as long as the community / researcher subject to the sophistication of the technology, it will get stuck on the technology itself. He will be part of the construction in the media, which although is themselves. Instead when we realize the power that still exist in society, then we still be part of society.

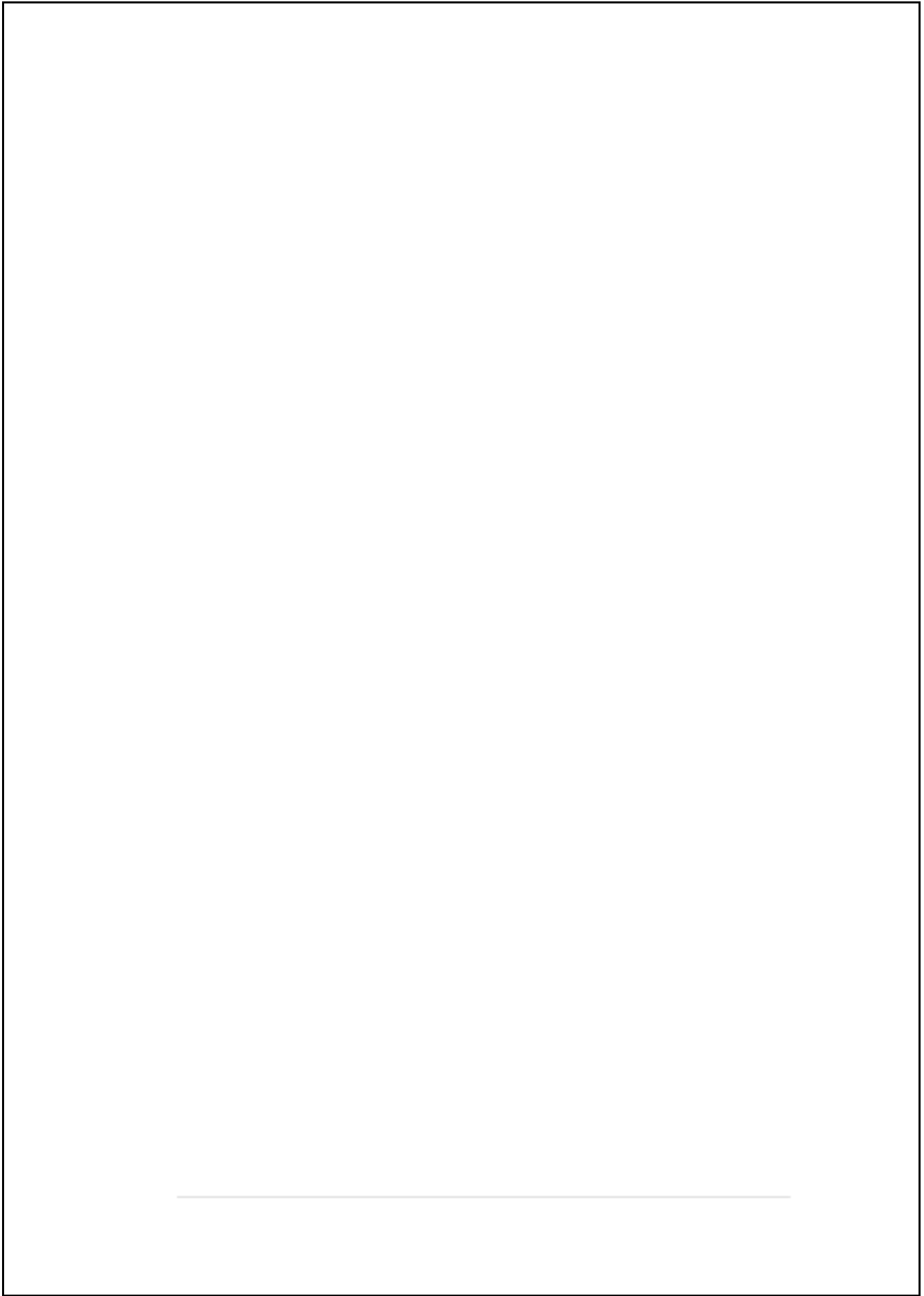
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