



**IHDN**  
*Denpasar*

**ASPIKOM**  
ASOSIASI PENDIDIKAN TINGGI ILMU KOMUNIKASI

*Proceeding*  
**the 1st**

# **Dharma Duta Faculty International Seminar**

*on Communication, Tourism, Culture, Law and Social Science*

## **2017**





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***PROCEEDING***

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# **Dharma Duta Faculty International Seminar**

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**The 1<sup>st</sup> Dharma Duta Faculty International Seminar  
on Communication, Tourism, Culture, Law and Social Science**

**IHDN Denpasar  
June 2, 2017**

**Organized by:  
Dharma Duta Faculty Institut Hindu Dharma Negeri (IHDN) Denpasar Bali**

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### **Greeting From Chair Of Committee**

**Dear honorable guests and participants,**

It is our pleasure to welcome you on this happy occasion. We feel very honoured to carry out the 1st International Seminar organized by the Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar with the main themes of the seminar are Communication, Tourism, Culture, Law, and Social Sciences, held on Friday, the 2nd June 2017 at The Inna Grand Bali Beach Hotel in Sanur Bali, Indonesia. The Balinese Life Concept of *Tri Hita Karana* is one of fundamental philosophies of the **Hindu Religion concept** taking three angle points of harmony life concept. The concept of *Tri Hita Karana* is very popular as well as implemented throughout the Balinese life. Furthermore, it is also implemented by hotels, restaurants, tourist destination area, governments, campus, schools, hospitals and other buildings. Moreover, other countries have also adopted this life concept because very important to keep the life balances and earth. The Balinese Traditional Architecture is not only monumentally, but also has the aspect philosophies and religious. The cosmogony is oneness of three worlds (*Tri Bhuna*) which is called *Bhuhloka*, *Bhwahloka*, as well as *Swahloka*. Each of this world (*Loka*) has habitats it self.

In addition of this three concepts cosmogony, it is also own contextual with Hindu Religion Concept. This Balinese Life Concept is called by *Tri Hita Karana* (three of the harmony or balance to create the peaceful as well as happiness). *Tri Hita Karana* word is come from Sanskrit Language that has meaning to keep the harmony as well as balance between human to God, human-to-human and human to environment. Furthermore, these three Balinese life concepts are most popular in Bali spread out as follows: (1) *Parhyangan* is one of the three concept related to the god. Furthermore, the human is demanded to keep the harmony and balance with the god. This concept has huge meaning where the Balinese discipline as well as full confidence to do this. It is not only praying at the temple, however it is cover all the activities which has a good thing in the life such as build the temple, cleaning the temple, keep the religion symbols well and a lot of thing we can do on this concept; (2) *Pawongan* in this concept is required to keep the harmony as well as balance between human to human. This concept has emphasized how to keep good relation with others. The simple ways to execute the implementation of this concept are conducting three good things such as good thinking, speaking the good things and execute the good thing. By conducting three good things that is called *Tri Kaya Parisuda*, then it is ensure we can conduct this concept; (3) *Palemahan* is come from *Lemah*. It is meaning the land or environment. Generally, the *Palemahan* in *Tri Hita Karana* or Balinese Life Concept is all aspects related to the environment. The Balinese has treated the environment well as well as they believe that the good environment will give their life better. We can see the example when Balinese treat the environment on *Tumpek Uduh Day* (Balinese calendar). On this day, the Balinese give the offerings to the tree with the purpose that the tree has given them prosperity. Moreover, they keep the environments well by cleaning the area with *Gotong-Royong* System (mutual cooperation), plan the trees based in the right day and much more they can do. Despite, we can still find some garbage in particular plastics in some where but it is a progress to educate them.

In retrospect, Prof. Dr. I Nengah Duija, M.Si., the Rector of State Hindu Dharma Institute (IHDN) of Denpasar, who was very wise when he offered us, the Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar to conduct the The 1st International Seminar under their authority and guidance. We hope that through our International Seminar, with various disciplines topics, we can strengthen our unity and relationships as Asian countries. We can also hope that in the near future we can be more prosperous physically, socially and spiritually. It is now our time to show the world that we as Asian countries have the cultural legacy that we can use as the foundation of our civilization based on peace, mutual understanding, and shared prosperity. The importance of Asian culture communication with its carious tangible and intangible aspects, has become more crucial in today's world in which nations must work together to survive and prosper.



On behalf of the Committee of the 1st International Seminar organized by the Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar, I would like to thank Prof. Dr. I Nengah Duija, M.Si, the Rector of State Hindu Dharma Institute (IHDN) of Denpasar, for supporting this International Seminar. I would also like to thank the Dean of Faculty of Dharma Duta, Dr. Drs. I Wayan Wastawa, M.A., who has given us the opportunity to carry out this prestigious International academic program. My sincere gratitude also goes to all the plenary speakers, all the speakers in parallel sessions, and all other participants of 1st International Seminar organized by the Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar 2017. I hope that you all can broaden your academic and social networking for mutual benefit. To all our colleagues and media partners, I would like to extend my appreciation, also to the organizing committee members whom I cannot mention one by one.

Our Faculty of Dharma Duta, State Hindu Dharma Institute (IHDN) of Denpasar has prepared this 1st International Seminar 2017 for over six months. Hundreds of full paper have been sent to the 1st International Seminar committee to be selected, but not all of them can be accepted by the committee. We have done our best to carry out this International Seminar. We apologize to you if our hard work does not fulfil your expectation. Have an enjoyable International Seminar and Welcome to Paradise Island!

Dr. I Dewa Ayu Hendrawathy Putri, S.Sos., M.Si.  
Chairperson of Organizing Committee,  
Lecturer of State Institute of Hindu Dharma Denpasar



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***Speech From The Rector Of Institut Hindu Dharma Negeri (Ihdn) Denpasar.***

Bali is one of the provinces in Indonesia that has a superiority in the field of culture. The cultural superiority is Hindu culture and religion which cannot be separated in building the Balinese civilization itself. Implementation of Hinduism is reflected in the culture and soul or spirit of that culture is Hinduism<sup>1</sup>. The strong intertwining of the two entities led to the patterns of community life and Balinese culture referring to the spirit of the Hindu religion. Whether in the value system, ideas, norms, social systems, and cultural products are always related to the spirit of Hinduism, in a theological perspective can build a concept called cultural theology<sup>2</sup>.

Based on the braided of cultural entities and Hindu religion, Balinese cultural life and society have two orientations, namely vertical and horizontal. Vertical brings out the concept of religiosity to the Creator as the main and the most important part, while the horizontal brings out the concept of human relationships with humans and humans with the environment. This basic philosophy of value pattern is called the philosophy of *Tri Hita Karana*<sup>3</sup>. The foundation of the three concepts of relationship is a local genius<sup>4</sup> which is the superiority of Bali in managing cultural resources, so as to survive as one of the main destinations of international tourism. As the main destination of international tourists, Bali cannot be separated from the global context. Balinese modernization is a spiral transformation that adopts modernization in tradition to a new form, but its value is still steady. This sharpness of value enables the development of the harmony of Balinese society, albeit in the face of modernization and even globalization today. The Balinese blend

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<sup>1</sup> I Gusti Bagus Sugriwa: Balinese art or Balinese Hindu cultural art that lives turbulent until now, is essentially a child or branch of twig of Balinese Hindu religion. Art with this religion has a very close relationship in general cannot be separated from each other. To be sure, if the Balinese Hindu religion is destroyed from Bali, there can be no slow-spirited Balinese-Hindu art that includes literary arts, singing arts, dance, carving, visual art and painting and sounds will also *parama satia* killing Him. Conversely, if the art of Bali-Hindu is lost, maybe also Hindu-Bali religion even then also supernatural. "*Seni Budaya Hindu Bali*" in Majalah Kebudayaan. Jakarta. Lembaga Kebudayaan.1952. Page.22.

<sup>2</sup> Paul Tillich provides an analysis of religious and cultural relations can be explained that religion as the main concern is a cultural substance that gives meaning while culture is the totality of forms in which the basic religious concerns reveal themselves. In short: religion is a substance of culture, while culture is a form of religion. *Teologi Kebudayaan: Tendensi, Aplikasi dan Komparasi*. Published by IRCISoD. page. 49.

<sup>3</sup> Tri Hita Karana is a philosophical foundation in making, establishing, solving every problem that arises in Balinese society especially, Indonesia generally. That is, the orientation of problem solving refers to the vertical and horizontal relationship, which has the foundation of religious values (*parahyangan*), based on the harmonious relationship between the human component itself sociologically, both the rich-poor, social relations, power and so on (*pawongan*) and Have a connection with the cosmological balance associated with the environment (*palemahan*) Read: *Butir-Butir Tercecer Tentang Adat Bali 2*, 1994. page 85-90. *Bandingan, Tim Penyusun, 2007. Kamus-Istilah Agama Hindu. Pemkab Bangli.* page 120. *Tri hita karana*, not the quantity of the relationship that becomes the indicator of achievement, but the intensity of the relationship that leads to the happiness of the birth and the inner humanity.

<sup>4</sup> The concept of local genius is actually a concept known and popular among archaeologists. The term local genius was first put forward by HG Quarith-Wales (1946) which was later developed by FDK Bosch (1952). It is these two factions that conceptually formulate the notions contained by the term local genius, Ayatrohaedi editor, 1986; *Kepribadian Bangsa* (Local Genius). Jakarta: Pustaka Jaya dan Heri Santosa, 2003. page 101. "*Sumbangan Pemikiran Local Genius bagi Pengembangan Paradigma Ilmu Sosial Indonseia*". In Preamble journal August Edition. Yogyakarta: Pusat Studi Pancasila UGM.

new and alien ideas into traditional forms. This allows the inhabitants to keep creating new styles, to continue to incorporate new life into their culture, and at the same time they never lose their hallmark as Balinese<sup>5</sup>. To maintain the tranquility of Balinese culture in the midst of modernization today, Bali needs local, regional and international diplomacy strategy. One of the diplomacy strategies is the international cultural diplomacy that has occurred since the era of independence until today. Various Balinese delegations through art and cultural festivals have explored the international world as an important part of Balinese cultural tourism development.

To support the effectiveness and quality of cultural diplomacy, the role of communication becomes very important. In some semiotic literature theaters mentioned that a message conveyed by the sender of the message, then the message can be poured in various forms of activity, text, costume, performance, then received by the recipient then there will be a response. Bali as a "cultural text" has reproduced many meanings from various circles trying to uncover what is behind the text. The reproduction of that meaning has been communicated throughout the world, both about the Balinese landscape, the cultural traditions, the culinary, the execution of Hinduism and the various aspects of Balinese life have become the most important part of the international world. If the various meanings that have been reproduced cannot be communicated in the local, national and international context, then Bali is just a small island just like any other area that is actually no less beautiful with Bali.

The sincerity of managing communications as part of the management of natural resources and cultural resources is reflected in the intensity of the relationships of various stakeholders to keep improving the quality of Balinese civilization and the world generally through various national and international events. One of them is the implementation of International Seminar on Communication, Tourism, Culture, Law and Social Science organized by Communication and Information Department of Religious Affairs, and Cultural Tourism Department, Dharma Duta Faculty, Institut Hindu Dharma Negeri (IHDN) Denpasar on June 2<sup>nd</sup>, 2017 at Grand Inna Bali Beach Hotel, Sanur, Bali.

As the head of the Institut Hindu Dharma Negeri Denpasar, I really appreciate the spirit of the participants to build a communication network to build human civilization in the future. I thank the organizing committee and all those who have worked hard from the preparation to the implementation of this international-scale academic event can come true. May good thoughts come from all directions. In the future we hope this international prestigious event like this can continue to be held to give weight to the existence of participating universities institutions as well as human resources in the institutions concerned. On behalf of all academic community of IHDN Denpasar, we congratulate all delegates and participants from various institutions both from domestic and abroad, hopefully everything goes smoothly.

Denpasar, June 2<sup>nd</sup>, 2017

Rector,



Prof. Dr. Drs. I Nengah Duija, M.Si.

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<sup>5</sup> Covarrubias, Michael.. *Island of Bali*. New York: Alfred A. Knopf Co.1937. Page.22

## **Speakers of Plenary Session**

### **THE ROLE OF BUDDHIST ETHICS AND COMMUNICATION IN THE CONTEMPORARY WORLD CRISIS**

**By**

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#### **ABSTRACT**

*In reality, man cannot live without communication; at least, he communicates something with himself, thoughts, for instance. In order to successfully communicate something as such, ethics concerning any kinds of communication should be taken into a critical examination; what kind of speech one should speak out, what kind of speech one should not speak out. In this article, an attempt was purposely made to discuss the role of Buddhist ethics and communication in the contemporary world crisis. In this, it is argued by Buddhist ethics that the communication should be subject to ethics because of man's ideal life, without it, such communication will pose the danger to the chance in obtaining the goal, ideal life.*

#### **Introduction**

It is a well known fact that man is a social animal in many senses, political, economical, cultural and communicative sense, for instance. When it comes to communicative sense, while living as a member of society, he himself intentionally communicates what he really wants and what he does not really want to others. It can be claimed that the communication becomes inseparable part of man's life. At the present time, man's communication has been being advanced through the most effective means provided by the miracle of science and technology such as the highest speed internet. Man in the present society can communicate faster than the past by the help of the mentioned technology. It seems that most of the contents man communicate with others are as the same as were done in the primitive times. What have been introducing into society are just only varieties of channel wherein the roles earlier played by a sender-receiver are complicatedly bound by various technological roles. In connection with these ways, a question is put that should the communication be subject to ethics. On the one hand, some argued that the communication should not be subject to ethics because the communication is the only means not the end, on the other hand, some argued that it should be subject to ethics because the end expected by parties involved cannot be morally obtained unless the means in question is morally followed. Before, this article proceeds to discuss the role of Buddhist ethics concerning the communication; the types of communication are needed to be explained.

#### **Types of Communication**

According to the theory of communication,<sup>6</sup> six types of communicative ways are provided as follows:

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<sup>6</sup> Saundra, Hybels and Richard, L. Weaver II, **Communicating Effectively**, (8<sup>th</sup> Ed.), (Boston: McGraw Hill, 2007), PP. 15-20.

**1. Intrapersonal Communication;** this basically means the communication one has within oneself relating to one's thoughts, feelings and the way one looks at oneself. Since this kind of communication involves with the communicator then the message is produced out of one's thoughts and feelings through one's brain. Although it does not directly involve with other, yet it by nature determines one's experience on how one thinks to oneself.

**2. Interpersonal Communication;** this kind of communication occurs one communicates on a one-to-one basis wherein the informal and unstructured setting are not usually made up. It is usually said that most of the times it happens between two or more people depending upon situations coming up. According to this type of communication, all elements of communicative process are needed. Examples can be given as follows: while two or more people, friends, for instance, coming to meet, they certainly introduce their experiences to communicative processes. In conversation, each can become as a sender-receiver. In this matter, the verbal and non-verbal symbols are utilized in their messages. Since this communication involves with two or more people, then the chance in creating feedback is open.

**3. Small-Group Communication;** this kind of communication arises when a small number of people comes with a view to solve their problem. According to this, there should not be a big number of people because each member will not be able to get an opportunity in communicating what should be spelt out. The different channels are not found when it comes to channels used in this method comparing to the interpersonal method.

**4. Computer-Mediated Communication;** this type of communication arises out of a wide range of technologies facilitated by computer networks. In this regard, it basically refers to the utilization of e-mail, Web-page, online social media etc. It is said that at the present time our world becomes borderless owing the existing advancement of sciences and technologies. Consequently, most of communications have been being widely and normally made through the mentioned channels of computer applications including the present various brands of tablets, mobile handset and many more. By virtue of this, such variety of communication contains very complicated ways whereby a sender-receiver would be made anonymous.

**5. Public Communication;** by and large, this communication has formal setting and in this communication, a sender-receiver just sends a message to the audience. The message delivered in this way is normally structured. The channels used by this are as the same as were used by interpersonal and small-group communication. However, the channels used in this communication are somehow exaggerated which are more public than the interpersonal techniques due to its audience. For example, the voice articulated in this way would be louder. Furthermore, many questions might be put by people who have some doubt.

**6. Intercultural Communication;** as it was said earlier, our world becomes global community wherein all people are politically, economically and culturally interwoven. Therefore, it is necessary for us to understand each other better. Based on this, it necessitates intercultural communication; such communication arises when two or more people from different culture need interaction. To understand each other rightly, the different systems of knowledge, values, beliefs, customs and behaviours followed by different groups of people should be fully made to be understood before. Otherwise, such communication would turn out to be futile.

From those categories of communication, no matter how reasonable they are, they can be summarized into the following specific purposes: 1) the communication is assigned to inform something to someone, 2) the communication is made to persuade someone to do or not to do something, 3) the communication is made to convince someone to do or not to do something, and 4) the communication is done to entertain someone.<sup>7</sup> All communication is centred on human beings' purpose and

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<sup>7</sup> Betty, M. Dietsch, **Reasoning & Writing Well**, (4<sup>th</sup> Ed.), (Boston: McGraw Hill, 2006), p. 7.



it is deliberately made by a sender-receiver. Under these circumstances, it is subject to ethics because it involves with man's intention which is by nature derived from one's sets of belief and value. Let's see how can Buddhist ethics deal with the communication successfully.

### Dimensions of Buddhist Ethics on Communication

When it comes to Buddhist ethics concerning main types of communication, there are many discourses given by the Buddha appearing in various Suttas, but here it is focused on particular one, Abhayarājakumārasutta.

In *Majjhimanikāya*,<sup>8</sup> as it appeared when the Buddha had discussion with Prince Abhaya about what kind of speech he would utter, he said that:

"Whatever speech the Tathāgata knows to be not fact, not true, not connected with the goal, and that is not liked by others, disagreeable to them, that speech the Tathāgata does not utter. And whatever speech a Tathāgata knows to be fact, true, but not connected with the goal, and not liked by others, disagreeable to them, neither does the Tathāgata utter that speech. And whatever speech the Tathāgata knows to be fact, true, connected with the goal, but not liked by others, disagreeable to them, the Tathāgata is aware of the right time for explaining that speech. Whatever speech the Tathāgata knows to be not fact, not true, not connected with the goal, but that is liked by others, agreeable to them, that speech the Tathāgata does not utter. And whatever speech the Tathāgata knows to be fact, true, but not connected with the goal, yet liked by others, agreeable to them, neither does the Tathāgata utter that speech. And whatever speech the Tathāgata knows to be fact, true, connected with the goal, and liked by others, agreeable to them, the Tathāgata is aware of the right time for explaining that speech".<sup>9</sup>

The mentioned sayings can be further explained into six points as follows: 1) it is not good for the Buddha to speak about what is not of fact, of truth, of goal and it is not liked and agreed by others, 2) it is not good for the Buddha to speak about what is not connected with goal, not liked and agreed by others despite being fact and true, 3) it is not good for the Buddha to immediately speak about what is not liked and agreed by others despite being fact, true and connecting with the goal; he would find the appropriate time to utter it, 4) it is not good for the Buddha to speak about what is not fact, true and without the goal in spite of being liked and agreed by others, 5) it is not good for the Buddha to speak out what is of fact, truth, and yet being liked and agreed by others if it is not connected to the goal, and finally 6) it is good for the Buddha to timely and rightly speak out what is of fact, truth, connecting with the goal and being liked and agreed by others.

Viewed from the aforesaid categories of what ought to be spoken out, it clearly showed that the last sixth one is better than the rest former ones because such communication done through words is of fact and truth wherein one's goal can be actualized. Moreover, it also is not contradictory to what is not disliked and disagreed by involved party. In Buddhist ethics, the word 'goal' used in this discussion actually embraces the ideal life where one's suffering is completely got rid of.

<sup>8</sup> Majjhimanikāya. I. 395., "Evameva kho, rājakumāra, yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasamhitam sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasamhitam sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsati. Yañca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ attasamhitam sā ca paresaṃ appiyā amanāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya. Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasamhitam sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasamhitam sā ca paresaṃ piyā manāpā, tampi tathāgato vācaṃ na bhāsati. Yañca tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ attasamhitam sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya.

<sup>9</sup> **The Collection of the Middle Length Sayings (Majjhima-Nikāya)**, translated by I. B. Horner, (Delhi: Motilal Banarsidass, 2004), PP. 62-63.

### **Relevance of Buddhist ethics in Communication**

Here, it is necessary that those six categories of communication utilized by general people in our society should be taken into a critical examination in order to see the real benefit of the communication. Since in all kinds of communication both the sender and the receiver are human being then such communications, intrapersonal, interpersonal, small-group, computer-mediated, public and intercultural communication, should be actively done in the way that their ideal life can be actualized; it ought not to be done in the way that their ideal life is in danger. In this matter, it can be argued that while sending certain messages, a sender himself/herself has an important ethical duty to play not only to him/her but also to others; the harmful messages should not be sent to anyone even himself/herself. The online social media and Webpage in the present time can be given as the obvious evidences in the case wherein the message has been sent by certain sender without taking any responsibility on its contents as to whether it is going to harm other's benefit or not. If there are messages which are not conducive to human being's goal, perfect happiness, they will not ever be sent or delivered by the Buddha.

### **Conclusion**

From the previous discussion, it can be concluded that according to Buddhist ethics, the communication in any form should be subject to ethics because it is deliberately articulated; it by nature contains certain purpose. A sender-receiver in the process of communication is a human being and a human being in Buddhist ethics needs ideal life wherein suffering is got rid of. As long as the communication in any form is being done in accordance with one's ideal life, then the prevailing intractable problems over the global world will be completely solved.

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## ***Speakers of Plenary Session***

### **ETHICS OF SOCIETY AND ETHICS OF COMMUNICATION: Hindu Dharma Perspective**

**By**  
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#### ***ABSTRACT***

The speech presents an overview of ethics of society and ethics of communication from the perspective of Hindu Dharma with special reference to *Mimamsa* and *Vedanta* – two mainstream philosophical schools of Hinduism. Approaching the four-fold goals of human life (*Purushartha Chatushtaya*) from Dharma perspective, the speech highlights that Dharma has been the essence of ethics in Vedic Hindu social life. And, the other three *Purusharthas* (*Artha*, *Kama* and *Moksha*) are in a continuum with *Dharma*. Drawing on two communication models constructed and developed from Hindu perspective, the speech describes how the ethics of communication is in congruence of the ethics of society in Hindu milieu. In this course, a recent trend in communication theorization with special reference to Asia is also discussed thereby emphasizing on the need of Re-Orientation (not just De-Westernization) in order to embrace the ethical paradigm in communication.

**Key words:** Communication, Dharma, Ethics, Hinduism, Re-Orientation, *Sadharanikaran* Model of Communication, *Sahridayata*.



## ***Speakers of Plenary Session***

### **THE GREAT BETRAYAL: POTENTIAL STATELESSNESS AFTER LIVING DECADES IN MOTHER INDIA**

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**Short Abstract:** An amendment in the Indian Citizenship Act (2005) may render millions of citizens stateless with the new clause of “illegal migrant” without any cut-off date, as most of the immigrants particularly from Eastern Bengal, came to India facing persecution and without any legal document of immigration.

**Long Abstract:** After the Partition, repeated waves of Bengali immigrants came to West Bengal till Bangladesh Liberation War in 1971 when Hindus in Bangladesh faced ethnic cleansing by the Pakistani Army. In the absence of any refugee law safeguarding the rights of the refugees, the immigrating population willing to stay in India are left with three options: a) to commingle with the local citizens and eventually manage the citizenship documents; b) to continue with the citizenship of their country of origin and regularly renew their visas; and c) to stay in India as illegal migrants. An amendment of the Citizenship Act—drafted by the “secular” Congress Government in 2003 and legalised in 2005 by the NDA Government led by the “Hindu Nationalist” BJP—inserted a new disqualifier in citizenship in the form of “illegal migrant” without any cut-off date. Thus at any point of time since the birth of India, if one of the parents of a citizen born and/or living in Independent India proves to be an “illegal migrant”—a foreigner who has entered into India without valid documents or stayed beyond the permissive period—he/she might lose the Indian citizenship. Despite being born and/or living in India for decades one can become stateless, if one of his/her parents is found to be an ‘illegal migrant’ at a later date. Nearly 20 million Indian citizens having a root in the other side of the border, like this author, have become vulnerable with this amendment fearing to become stateless persons if the authorities turn hostile against them which often run along the religious/ethnic line in India.

#### **CITIZENSHIP AND NATIONALITY IN INDIA**

The legal and constitutional provisions of citizenship and nationality in India are ridden with controversies which are often overlooked by the national and international human rights bodies and organisations. A closer look at the nature of Indian citizenship acts and the constitutional provisions associated with the citizenship in India will hopefully unravel this in detail. Since independence, the laws related Indian Citizenship and Nationality as well as the relevant articles of the Constitution of India provide single citizenship applicable to people of the entire country. According to this principle, a person living in any part of the country can become an Indian citizen provided he/she fulfils all the conditions laid down by the relevant laws and the Constitution of India. Moreover, an Indian ceases to become a citizen once he/she accepts the citizenship of another country.

The most important event guiding the basic principles of Indian citizenship is the Partition of the Subcontinent as the Independent India was created by partitioning the Indian Subcontinent. The birth of the two nations—India and Pakistan—has resulted influxes and outfluxes of millions of people in both the newly born countries who were uprooted from their own natural habitat. The citizenship at the commencement of the Constitution of India was framed accordingly. The persons domiciled in the territory of India as on 26 November 1949



automatically have become Indian citizens by virtue of operation of the relevant provisions of the Indian Constitution coming into force on 26 January 1950. Following this, the Constitution of India also made provisions regarding citizenship for the migrants from territories of Pakistan, which were earlier parts of British India before the partition. The leaders in India also framed the first Indian Citizenship Act in 1955 keeping in view of the transient nature of the part of Indian population during the first decade of Independence particularly in the eastern and western part of the country. Later the Act was amended several times during the last seven decades e.g. 1986, 1992, 2003 and 2005. These amendments, particularly the last two incorporated in 2003 and 2005, have changed the concept of Indian citizenship and nationality substantially.

The nationality law of India mostly guided by the *jussanguinis* (citizenship by right of blood) as opposed to the *jus soli* (citizenship by right of birth within the territory). Both these provisions have its own features in the Indian nationality law. Under *jus sanguinis* in India -

- a) Persons born outside India on or after 26 January 1950 but before 10 December 1992 are citizens of India by descent if their father was a citizen of India at the time of their birth; or
- b) Person born outside India on or after 10 December 1992 are considered as citizens of India if either of their parents is a citizen of India at the time of their birth; or
- c) From 3 December 2004 onwards, persons born outside of India shall not be considered citizens of India unless their birth is registered at an Indian consulate within one year of the date of birth; or
- d) In certain circumstances it is possible to register after 1 year with the permission of the Central Government. The application for registration of the birth of a minor child must be made to an Indian consulate and must be accompanied by an undertaking in writing from the parents of such minor child that he or she does not hold the passport of another country.

On the other hand, under *jus soli* in India -

- a) Any person born in India, on or after 26 January 1950 but prior to the commencement of the 1986 Act on 1 July 1987 is a citizen of India by birth; or
- b) A person born in India on or after 1 July 1987 is a citizen of India if either parent was a citizen of India at the time of the birth; or
- c) Those born in India on or after 3 December 2004 are considered citizens of India only if both of their parents are citizens of India or if one parent is a citizen of India and the other is not an illegal migrant at the time of their birth the citizen can be an Indian or a foreigner.

One can also get Indian citizenship by registration as the Central (Federal) Government may, on an application, register any person (not being an illegal migrant) as a citizen of India under section 5 of the Citizenship Act 1955 if he/she fulfils any of the following criteria:

- a) a person of Indian origin who is ordinarily resident in India for seven years before making application under section 5(1)(a) (throughout the period of twelve months immediately before making application and for six years in the aggregate in the eight years preceding the twelve months); or
- b) a person of Indian origin who is ordinarily resident in any country or place outside undivided India; or
- c) a person who is married to a citizen of India and is ordinarily resident in India for seven years before making an application for registration; or
- d) minor children of persons who are citizens of India; or
- e) a person of full age and capacity whose parents are registered as citizens of India; or
- f) a person of full age and capacity who, or either of his parents, was earlier citizen of independent India, and has been residing in India for one year immediately before making an application for registration; or
- g) a person of full age and capacity who has been registered as an overseas citizen of India for five years, and who has been residing in India for one year before making an application for registration. Indian citizenship can also be acquired by a foreigner by naturalisation who has resided in India for twelve years. The only condition attached to

this criterion is that the applicant must have lived a total of 12 years in India in a period of 14 years, and must have lived in India for 12 months uninterrupted before applying for citizenship.

One can renounce his/her citizenship which is covered in Section 8 of the Citizenship Act 1955. Under this section, if an adult "of full age and capacity" makes a declaration of renunciation of Indian citizenship, he loses Indian citizenship. In addition, the minor child of that person (if any) also loses Indian citizenship from the date of renunciation. The child can apply for the resumption of his/her Indian citizenship, when he/she reaches the age of eighteen. Termination of Indian citizenship, which differs from the renunciation provision as it applies to "*any citizen of India*" and is not restricted to adults, is covered in Section 9 of the Citizenship Act, 1955. Under this section of the Act, any citizen of India who by naturalisation or registration acquires the citizenship of another country shall cease to be a citizen of India. This provision also extends if the citizenship is obtained for the child by his/her parents or by birth in a foreign soil.

### **CONSTITUTIONAL PROVISIONS ON CITIZENSHIP AND NATIONALITY IN INDIA**

The Constitution of India has laid down the provisions of citizenship at the commencement of the Constitution which were incorporated in Articles 5 to 11 in Part II of the Constitution of India. Article 5 described the issues of citizenship at the commencement of this Constitution. Under this section, every person who has his domicile in the territory of India and

- a) Who was born in the territory of India; or
- b) Either of whose parents was born in the territory of India; or
- c) Who has been ordinarily resident in the territory of India for not less than five years immediately preceding such commencement, shall be a citizen of India.

Article 6 of Indian Constitution ensures the rights of citizenship of certain persons who have migrated to India from Pakistan as these people can be considered as a citizen of India at the commencement of Indian Constitution if -

- a) he or either of his parents or any of his grand-parents was born in India as defined in the Government of India Act, 1935 (as originally enacted); and
- b) (i) in the case where such person has so migrated before the nineteenth day of July, 1948, he has been ordinarily resident in the territory of India since the date of his migration, or  
(ii) in the case where such person has so migrated on or after the nineteenth day of July, 1948, he has been registered as a citizen of India by an officer appointed in that behalf by the Government of the Dominion of India on an application made by him therefore to such officer before the commencement of this Constitution in the form and manner prescribed by that Government - Provided that no person shall be so registered unless he has been resident in the territory of India for at least six months immediately preceding the date of his application.

Article 7 of the Indian Constitution, on the other hand, has permitted people who have, after the first day of March, 1947, migrated from the territory of India to the territory now included in Pakistan to gaining citizenship of India and those who have migrated to the territory of India after 19<sup>th</sup> July, 1948 under proper permit for resettlement or permanent return. Article 8 deals with the rights to acquire citizenship of certain persons of Indian origin residing outside India, Article 9 of the Constitution annuls citizenship of those persons who have acquired citizenship of a foreign State, Article 10 gives rights of a citizen to continue as a citizen and Article 11 gives power to the Parliament to make any provision with respect to the acquisition and termination of citizenship and all other matters relating to citizenship.

### **THE CONTROVERSY**

The controversies associated with Indian citizenship and nationality are multilayered and multifaceted and often less emphasised by the national and international scholars on human rights and jurisprudence. The most important aspect of this debate is the absence of a refugee law in India which can safeguard the rights of the refugees within the territory of India. This is despite the fact that India now hosts nearly 207816 refugees and asylum

seekers from various parts of the Subcontinent (UNHCR 2015). But the observers believe that the real number far exceeds the UNHCR estimation. Most of these people are from like Pakistan, Bangladesh, Sri Lanka, Tibet, Afghanistan, Kashmir and more recently Rohingya Muslims from Burma. The internally displaced persons (IDP) in India, who are sometimes in even worse situation than the refugees and asylum seekers, are not included in this figure. Since there is no official refugee in India, the people living within the territory of India are either the citizens or non-citizens who are either foreigners with valid visas and “illegal migrants”.

One can see the origin of this debated from the event of Partition of Indian Subcontinent though we must emphasise that the Partition of the Subcontinent and refugee problem are not synonymous for the obvious reason that people living in the different parts of Subcontinent and in their own natural habitat since centuries of coexistence until the Partition separated them and the two new countries were born in the 15<sup>th</sup> of 1947. From the day of the Partition to the date of the commencement of the Constitution of India i.e. the 26<sup>th</sup> January of 1949, people were considered as internally displaced. Even after the commencement of the Indian Constitution, minorities from the other side of the border continued to come regularly to India and settled in the country. The waves of influxes were further caused by hasty and erratic borderline drawn by (Sir) Radcliffe driven across Bengal which created abrupt disruption of the live and livelihood of thousands scores of Bengalis living in the border areas who suddenly found themselves living in their own home in the enemy territory (Sengupta 2003; Bandopadhyay 2004; Chakrabarti 2004). The leaderships in both newly born countries also wanted create a distinction between partition and refugee problem in the Subcontinent due to an overwhelming fear of the influx of teeming millions of displaced persons into both India and Pakistan. Our leaders understood that the total ‘population exchange’ was never possible and neither was it intended during the Partition. Moreover, a total population exchange would have devastating effects for both the newly born countries with meagre resources. Leaders of both the countries had agreed in principle to protect the minorities and if needed, honour their will to shift. These leaders were committed during the independence of both the countries to take the responsibilities of the refugees created due to the Partition.

The situation in the undivided province of Bengal was somewhat different than the rest of the country during the time of Partition. When the minorities in the western part of the Subcontinent were aware of the Partition and many of them were taking preparing to shift, the many people of Bengal were not quite sure about the partition of Bengal. The reason of such an oblivious situation had arisen due to an ongoing effort from some political quarters for a separate autonomous “Subba” (province) within India which gave a glimmer of hope to the people of Bengal that the province will be spared from partition. Eventually the effort was foiled mostly by the communal elements in the major political parties as well as by religious fundamentalists (Chatterji 1995). But unlike the rest of the country, people of Bengal were unsure about the Partition till the date of its actual enactment i.e. 14<sup>th</sup> and 15<sup>th</sup> August, 1947 (Masani 1954). As a result, while the western part of India witnessed most of refugee influxes during period of Partition, repeated waves of refugees struck eastern India till the Bangladesh War in 1971 rendering 1948 deadline meaningless. The volume of influxes from the East Pakistan differed at different points of India which were related with the internal situation in that part of the Subcontinent. While a huge chunk of Hindu minorities entered India during the few years following Partition, many preferred to stay back for the sake their livelihood. But with the commencement of the Bangladesh Liberation War an ethnic cleansing was initiated by the Pakistan Army when the Bengali Hindu population were targeted and killed or persecuted. During this phase of history another major influx of population happened in India as the minorities in East Pakistan came to India and never went back.

Most of these people, displaced from their own home until 1970s and came to India to avoid persecution, were almost pauperised as many of them had to leave empty handed. The resettlement programmes were also ridden with controversies as differential treatments were found on the refugee resettlement between the western part and the eastern part of India.

While the most people coming Western Pakistan were settled with the help of the Central Government of India and huge funds were allocated for this programme, the refugees from Eastern Pakistan did not receive much support from the Central Government and the Provincial Government of West Bengal did not have much resources to support nearly 40 million Bengali refugees coming from the Eastern Part of Pakistan. Part of this apathy may, however, be explained by the repeated waves of refugees from eastern Pakistan who settled in West Bengal at different points of time unlike the western part of India where almost all the refugees were settled within a few years of Partition which was easier for the administration to implement the resettlement policies. But the central question remained—how these people could be absorbed in the Indian population. After the commencement of the Constitution of India these people had three options a) to stay in India with valid visa; or b) to stay as “illegal migrants”; or c) to mingle with the local population and somehow manage the documents of citizenship which most of them have done.

### **THE BETRAYAL**

Since 1955, repeated amendments of the Nationality Law were made ostensibly because of the changing nature of challenges facing the country. These challenges were never really clearly spelt out by our lawmakers or the executive. But from the overall trend of these amendments after 1955 it seems that by and large there was consent among the leadership in India that keeping the doors ajar for the millions of Bangladeshi refugees may not be prudent as it will put serious constraints on the meagre resources of the newly born country. There was another apprehension among the leadership in India that continuous influx of refugees, particularly from the eastern side of Pakistan will change the demographic nature of the province of West Bengal as the authority in India will not be able to limit the influx for the Hindu minorities and many Muslim refugees may also sneak in India. While not denying the reality of the influx of large number of Muslim people from East Pakistan/Bangladesh in West Bengal and Assam, one must not forget the fact that the entire leadership of both the countries during the Partition understood that the exchange of entire minority population in both countries will result massive exodus of refugees which cause havoc to both the newly born countries and both the countries were committed to safeguard the minorities in their countries. Indian Constitution incorporated special rights of the minorities in the articles 26, 29, and 30 while in Pakistani Constitution articles 205, 206, and 207 were specially drafted for the minorities and backward castes/classes. While Indian Government could not provide reservation on the basis of religion meaning minorities as per the decision of the apex court in India, in Pakistan 20 % jobs were reserved for the minorities— 10% for the scheduled castes, 9% for high caste Hindus and 1% for the Buddhists. In addition, Pakistan incorporated the rights of minorities in their national flag as a white strip. All these were meant to instill confidence among the minorities and prevent them from leaving their country. As an additional measure to build confidence among the minorities in both countries, the prime ministers of both the countries were engaged in a landmark treaty which is known as the Nehru-Liyakat Treaty in 8<sup>th</sup> April, 1950. As a follow-up of this treaty, two ministers of the provincial government of West Bengal – Charuchandra Biswas and Anil Chanda – went to East Pakistan after the commencement of Indian Constitution to persuade the minorities not to leave the land and promised to stand by the minorities in Pakistan in case of difficulties. These persuasions along with various measures from the Pakistani Government many minorities preferred to stay in East Pakistan. Despite all the measures, the ambience of insecurity prevailed over various parts of East Pakistan and minorities began to leave the country. If one gauges the nature of influxes from East Pakistan one can find that initially the literate, rich, high caste Hindus started to leave as they could leave the land more easily than the illiterate, poor low caste/dalit Hindus. The reason of such an attitude of this section of population was their cultural capital in terms of education and social capital in the form of various networks with the people of West Bengal. Many of them could exchange their properties in the East Pakistan with the properties of the Bengali Muslims in West Bengal who were ready to leave India for East Pakistan. This was possible because of the networks

they had with the other side of the border due to the clout they enjoyed within the Bengali speaking Hindus in both the countries (Chakrabarti 2007).

The poor, uneducated, and dalit Hindus in East Pakistan, on the other hand, preferred to stay back during the first two decades of the Partition because they were not confident to survive with their limited means and skills in a new land. In addition, they were providing some basic services to the population in East Bengal which they continued to do so. For them, only the masters changed—from high caste Hindus to the newly formed Muslim ruling class (Bagchi 1998). It is mainly during the Bangladesh Liberation War, when the Pakistani Army started systematic ethnic cleansing targeting the Hindu minorities, the poor, uneducated, and dalit Hindus started to leave East Bengal.

Another important aspect that the leaders of India seem to have forgotten the fact that at the dawn of our Independence our iconic leaders like Gandhi, Nehru, Ballavbhai Patel were committed to safeguard the entire population of this Subcontinent. Pandit Nehru told in a statement that even if the Subcontinent was divided the population remained the same and the people on the other side of the border were also our brothers and sisters. Mahatma Gandhi told that those Sikhs and Hindus who were living in Pakistan could come to India at any point of time if they did not want to live there. Sardar Ballavbhai Patel told the Hindus and other minorities in the East Pakistan were the same people and could not be regarded as aliens (Sengupta 2007). After all these commitments from these stalwarts, the minorities were left on their own in the East Pakistan who faced all sorts of religious hostilities particularly under Pakistani regime and by the Muslim fundamentalists in the recent past. In addition, the nationality law has been tightened from time to time to prevent the entry of these poor, uneducated, and dalit Hindus who have no other alternatives but to face persecution in their own country creating a sense of betrayal among these uprooted people.

The sense of betrayal gets strengthened when we have a closer look at the Citizenship (Amendment) Act 2003, and the Citizenship (Amendment) Act, 2005. These amendments have changed the provisions of "citizenship by birth" in India. As per the present provisions, "Citizenship by birth" - every person born in India-

- a) on or after the 26th day of January, 1950, but before the 1st day of July, 1987;
- b) on or after the 1st day of July, 1987, but before the commencement of the Citizenship (Amendment) Act, 2003 and either of whose parents is a citizen of India at the time of his birth;
- c) on or after the commencement of the Citizenship (Amendment) Act, 2003, where-
  - (i) both of his parents are citizens of India; or
  - (ii) one of whose parents is a citizen of India and the other is not an illegal migrant at the time of his birth, shall be a citizen of India by birth.

These amendments also specify that a person shall not be a citizen of India by virtue of this section if at the time of his birth-

- a) either his father or mother possesses such immunity from suits and legal process as is accorded to an envoy of a foreign sovereign power accredited to the President of India and he or she, as the case may be, is not a citizen of India; or
- b) his father or mother is an enemy alien and the birth occurs in a place then under occupation by the enemy."

The Citizenship (Amendment) Act 2003, and the Citizenship (Amendment) Act, 2005 further amended the section 2 of the Citizenship Act, 1955 as the following clause shall be substituted,

- (b) "illegal migrant" means a foreigner who has entered into India-
  - (i) without a valid passport or other travel documents and such other document or authority as may be prescribed by or under any law in that behalf; or
  - (ii) with a valid passport or other travel documents and such other document or authority as may be prescribed by or under any law in that behalf but remains therein beyond the permitted period of time;";



These amendments are dangerous from two aspects:

- a) It effectively ends the provision of getting citizenship by registration; and
- b) There is no cut-off date for identifying 'illegal migrants' – so a person living in India for 40-50 years can suddenly find him/herself as aliens.

These amendments made the lives of nearly 20 million people vulnerable, particularly those who have some roots in the erstwhile East Pakistan or the present day Bangladesh. The persons migrating from Bangladesh can very seldom have legal papers as they had to flee their houses to escape the persecution which many cases led to death and in most of the cases it happened within a very short period mostly after surviving a communal riot (Das 1993). Their offspring, who have born here and/or did not even see Bangladesh or Pakistan, can become stateless people without the right adult franchise, education, job, bank account etc. if they cannot prove their both of their parents were not illegal migrant. Such a person can easily land in police custody as even personal animosity within a neighbourhood can result such a situation. Moreover, these amendments are not in accordance with international human rights standard as the international jurisprudence does not allow any retrospective implementation of a legal provision. International community have seen with dismay one such retrospective implementation of a legal/constitutional provision which annulled the citizenship of Rohingya Muslims in Burma who are facing one of the worst ethnic cleansing since World War II. In the debate during the tabling of these amendments in the Indian Parliament, the Foreign Minister of India argued that the amendments became imperative to facilitate Indians to gain citizenship in the advanced countries like US, UK, Canada etc though no such provisions in these amendments actually reflected it. Dr. Manmohan Singh, the leader of opposition during that period i.e. 2004-2005, argued on the floor of the parliament that this Act should incorporate some basic human rights standards which are in accordance with the international standard. However, the Citizenship (Amendment) Act, 2005 was passed without any amendment in the parliament during the NDA regime led by BJP. Ironically, the Congress Party led UPA ruled India for the next two five year terms under the leadership of Dr. Manmohan Singh which did not bother to have a relook at this Act. More curiously, Dr. Manmohan Singh was himself born in village which is now in Pakistan and had to leave his native land during the Partition. Belying the popular belief, both the Congress Party and its leader Dr. Singh failed to change the narrative of ignoring the apprehension of the human rights workers in this regard.

### **THE FULL CIRCLE**

This circle completes with the introduction of The Citizenship (Amendment) Bill 2016 in the lower house of Indian Parliament on July 19, 2016. This Bill seeks to amend the Citizenship Act, 1955 to make illegal migrants who are Hindus, Sikhs, Buddhists, Jains, Parsis and Christians from Afghanistan, Bangladesh and Pakistan, eligible for citizenship if they have arrived on or before 31 December, 2014. The glaring omission from this list is the category of Muslim illegal migrants. Jews and Baha'i, which form a negligible proportion in the subcontinent, are also omitted from this list of permissible illegal migrants. This Bill also seeks to amend, one of the requirements for citizenship by naturalisation which required an applicant to reside in India during the last 12 months, and for 11 of the previous 14 years. The Bill proposes to lower the 11 year requirement to six years for persons belonging to the same six religions and three countries. For the first time in the history of independent India a Bill seeks some special provisions in citizenship on the basis of religion as the Bill, when passed by both the houses in India Parliament and becomes an Act, will make illegal migrants from the aforesaid six religions eligible for citizenship. This Bill may be violative of the principle enshrined in Article 14 of the Indian Constitution which guarantees right to equality. The Bill has been referred to a Joint Parliamentary Committee for observation and the Committee is yet to submit the report though it was due on the last of the first week of the Winter Session, 2016. This Bill marks the completion of the circle that was initiated in 2005 with the passage of The Citizenship (Amendment) Bill 2005.

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# **CHAPTER 1 : COMMUNICATION**

**MEDIA AND VALUES OF NATIONALISM**  
**Exploration Study on Role of Media in Instill and Maintain**  
**Values of Nationality in Two Regions, West Java**

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**ABSTRACT**

*States have a duty to inculcate nationalism values in society in an effort to build the unity of the country. However, the state does not own high penetration. They should be assisted by other agencies such as the media has a higher impact to the society. During this time the role of the media is considered a minor role in instilling national values. They show a lot more about entertainment, violence, and unethical political behavior.*

*This study seeks to explain the media's role in instilling the values of nationalism with two research questions, namely: (1) How did the views of students about the media's role in introducing the values of national character? How did the students evaluate the implementation of each nationalism character value in everyday life?*

*This study uses exploratory survey, by distributing questionnaires to the four high schools in the two regions (districts/cities) in West Java.*

*The study concluded that: (1) Perception of the respondents (students) about the role of the media and the internet in introducing the values of national character, has been very positive. (2) Evaluation of students on the implementation of each national character values in our daily lives has been high.*

**Keywords:** *media, internet, national values, love of the homeland, West Java.*

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## **1. RESEARCH BACKGROUND**

States have a duty to instill the values of love of the homeland to society. Especially for the younger generation, this effort is the establishment of national character as a provision in their future. However, the state is supported by other institutions in introducing, forming and translating values to the young generation. Schools, families, community organizations, youth organizations, and the media have an important role in supporting these efforts.

Other institutions outside the media, significantly already played that role, especially schools, families and youth organizations. The media has a different position with the other institutions. On the one hand, the media, particularly the mass media play role as information agent to introduce values to the audience. But on the other hand, media as an industry tied to the economic function, which do ignore education of values. Media transparently, even make the process of commodification of news and entertainment to ignore the values and ethics.

Media presents stories containing social conflicts, crime, the depravity of organizing the state, and entertainment that exceeds the rate element, hedonistic lifestyle, as well as other freedoms. This has weakened the role of the media themselves as social agents.

Impressions substance abuse has dominated the media content. For examples frequency of people who watch violence on television, which is very often 2.3%, 41.9% frequently, rarely 55.8% (Atikah and Tumengkol, 2009). Then, result of research on children's cartoons film, (NovriKusumWijaya, 2013), shows the overall

impression, psychological violence is dominating the scene when compared with physical violence. Where there are 484 scenes of violence or psychological (14.2%), physical violence scene 274 (3.6%), and scenes that do not contain these two elements as much (82.2%). While the violence that dominates variable impressions psychological violence is the kind of violent scenes snapped at the 177 (23.4%). Variable violence that dominates the view of physical violence is the kind of violence that opponent pulled 4.6% of overall violence. These research shows poor record on media, can't be separated from the position of the media trying to attract and retain the loyalty of the audience with a low taste.

Policy and judgment of media have been made to pursue of ranks (ratings) and prestige that lead to "benefit" (making money). The rating is always a powerful language to measure media reach audiences efforts in any way. Furthermore, media always present the conflict and the corruption of state administration.

Penetration of irregularities in the organization of society and the state through the environment, the mass media and information technology, it was very troubling to all parties. Publicly, the media presents news religious conflicts, such as violence against Ahmadiyah members, blasphemy, and the resistance movement of the scholars who presented openly and fairly long time. On the other hand, news of corruption with display corruptor with a smile without a doubt, seemed to indicate that corruption is commonplace.

This kind of situation has given rise to parental anxiety. Parents understand the strategic position of teenagers or children entering the school in the internalization of the values of personality and character development. Curriculum development and subjects that refer to these values, it becomes difficult to help children if other institutions such as the media offering or presenting different things.

According Soekanto as written by Bajari (2013), that gives the identification of social psychology and cultural factors in the development of the child, there are important to establish a dominant factor that parents, schools, and the environment, are able to provide the right thing. He notes, too, that what really matters are the environment begins by identifying the influence of social psychology and culture are good and bad. Bad aspects must be neutralized; the good thing is reinforced, once adopted by the unit that runs the influence it positively.

Based on this background, the research problem are formulated as follows:

- a. How did the views of students about the media's role in introducing the values of nationalism character?
- b. How did the students evaluate the implementation of each nationalism character value in everyday life?

## **2. METHODOLOGY**

This study uses descriptive survey research. It's attempt to explain the observed variables in detail. However, researchers did not attempt to explain the relationship between the observed variables, (Bajari, 2013, Rachmat, 2016 and Singarimbun, 1989). Researchers just try to find the tendency of the variables that are observed.

The study population was high school in Sumedang and Bandung. The samples were taken through random clusters sampling technique at several high schools that were selected. Furthermore, the data processing was done by analyzing all the questions on each concept measured. The data presented descriptively using tables to indicate the frequency and percentage of the majority and trends of data.

## **3. CONCEPTUAL OVERVIEW**

### **3.1. Children and Socialization of Value**

Individuals always plays the role of the learning (learner) about various things (Kaye, 1994: 24). Through this way the potential and ability change at every time.

For example ranging from familiar objects, understand, and make decisions about what to do with any nearby objects. Soekanto (2004: 88) states that the size of the environment influence social psychology and culture of the growth of the children and adolescents, depending on the role of the family. In adolescents the effect will last through playgroups when the role of the family declined.

Soekanto (2004: 88) gave the identification of psychological factors in the social and cultural growth of a child, it becomes very important to establish the dominant factors that parents, schools, and the environment, in order to provide the right service. He stated that, the more important factor is the influence of the environment that start by identifying the social and cultural psychology of good and bad.

The neighborhood is a collection of people with various groups (family) that integrated in a larger community (Ritzer and Goodman, 2003). The Environment need a structure and rules agreed upon (Haviland, 1993). Each member, bound by various rules and norms that bind them, so that the environment is always in a state of harmony.

The development of children in the formation of their character, have been strongly influenced by the environment. The Grand Theories of Psychology, especially the behavioral perspective, believes that the environment is a determinant factor on the growth of children (Rachmat, 2016). Treatment of the environment through the application of the rules, values, beliefs, and norms that are taught, makes children are formed around the dimensions of personality development, character, and social attitudes (Muhammad MujtabaHabibi, 2015).

The formation of personality and character by environment, have been known as socialization generally. Children receive any stimuli through the process of learning, instruction, or through the child's own creativity through a search. Thus, the process takes place on a reciprocal basis, as proposed by the theory of interactionism.

Cooley, James, Dewey, Thomas, and Mead in Ritzer and Goodman (2003: 279-280), developed the concept of Symbolic interactionism, that the individual in society is not seen as a unit that is motivated by external or internal force beyond their control or in shortages or less fixed structure. They are viewed as a reflection or units that interact consisting of units of society. The ability to think is a form of socialization of consciousness.

Socialization is not solely the activity that occurs when a person might learn something or accept the values of the environment. According to Manis and Meltzer in Ritzer and Goodman (2003: 290), socialization is a dynamic two-way process (individual on the environment and the environment of the people), which allows humans develop the ability to think, to develop its own human way of life. Socialization is not merely a one-way process in which the actors prepare and adjust it to the needs of their own information. However, according to Blumer in Ritzer and Goodman (2003: 291), more than the thought also will establish a process of social interaction. In most interactions, the actor must pay attention to others and determine when and how to adjust their activities to others. Opinion Blumer could be interpreted that, good thinking skills of a person, including creativity, will be easier for them to adjust to who they interact, how to interact to be performed, and may even be a variety of things that can be found or obtained from the interaction with the person concerned.

### **3.2. Mass Media and the Formation of Character**

Abraham Maslow states that the child's behavior is actually formed and evolved through the process of communication. However, the communication is not only through communication between parents and children. Many media can shape a child's behavior, one of these are mass media. Outside the family environment will contribute to the formation of character. Children are easy to adopt and imitate what

they saw and heard, including through the mass media, where there are many messages are delivered.

According Megawangi (2003), the children will grow into the best character if they live and develop in the best environment too, where they were facilitated by all aspect optimal immediately. Given the child's environment is not only a family environment that are micro, all parties such as family, school, mass media, and the business community, contribute to the development of children's character. In other words, developing the next generation of good character is the responsibility of all parties.

Today, the function of the family (parents) in terms of socialization of the formation of good character tends to be overlooked, because of the intensity of a meeting with parents, especially in urban communities are very small. Today children and adolescents have more interact with the mass media in the intensity is very high. Even with advances in technology and information as it happens today, children will be more engaging with the media (mass) than with their parents. In other words, the media, especially television today has replaced the role of parents / family in the socialization of children in all aspect of the living.

### **3.3. Social Function of Mass Media for Children**

Harold D Lasswell and Charles Wright, stated that there are four social functions of mass media, namely: First, as a social surveillance. In this function, the mass media, will always refer to the spread of information and interpretation as objective as possible about the incident. Media social control so it does not happen things that are undesirable in the public environment.

Second, the function of social correlation of media. With the social correlation functions, will happen to the spread of information linking a social group with other social groups. Likewise between different views, in order to achieve social consensus. Third, the function of socialization. In this function, the mass media often refer to the efforts of the noble values inherited from one generation to the next, or from one group to another. Fourth, entertainment functions. In order not boring, of course, the media must also provide entertainment to the audience.

Looking at the four functions of the mass media above relating to the formation of national character and the character formation of children, it can be concluded that: The role of mass media in transforming the national values is out of the should. Existing problems, the media is quite difficult to lift national values in real form because it is not or has not found a resource, figures or facts which may or truly deserves to be an icon or a role in transforming the national values that are relevant to the conditions of life currently.

Media has a global effect which is very broad because nearly every home media. Therefore media very easily affect the child so that this institution has a moral responsibility in each serving them. It is incumbent on all parties to continue to be committed to monitor the content that man consumed by the public, especially children. Whatever aired by media, psychologically the media have important contribution to children.

Children will grow into a character if it can grow in an environment of character, so that the nature of every child born saint can develop optimal immediately. Given the child's environment is not only a family environment that are micro, then all the family, schools, the media, the business community, and so, contribute to the development of children's character. In other words, developing the next generation of good character is the responsibility of all parties. Of course this is not easy, because it requires awareness of all parties that character education is a very important aspect to be done immediately. Moreover, if the condition of the character of the nation's current concern and the fact that humans are not naturally (spontaneously) to grow into a man of good character, because according to Aristotle (in Megawangi, 2003), it is the result of the business life of individuals and society.



### 3. RESULTS AND DISCUSSION

This study has distributed 420 questionnaires to high school students in one county and one city in West Java. Aspects that are measured and reported in this paper are; understanding them about the values of national character, the role of the environment in explaining issues of nationality character values, and perceptions of the mass media in explaining the character values of the nation.

The first part of dimensional measurements is described the children's understanding of the topics of discussion with parents of character values of nationhood. The results showed that the children's understanding of the topics of discussion the values of national character quite well. Most (95%) claimed to understand or really understand the values of national character are discussed with parents. Only a small percentage who are confused or do not understand the topic of discussion on the values of the nation's character.

While the role of the school environment in explaining the values of nationalism and love of the homeland measured is the exemplary role of the teachers. The result showed, teachers have explained to them (97%). Only a small fraction (less than 3%) were delivered instead. The conclusion from these data is, teachers have attempted to carry out their duties and functions as a good educator and give examples of national values. Furthermore, from the explanation of these teachers, 85.2% of the students stated that they understand. The rest say otherwise. For example, confusion, lack of understanding, not even understand.

#### A. Student Perceptions of the Role of the Media in Introducing National Values

This study tried to explore the role of media in introducing national values or the formation of national character. National character is built through the values that explain the strong love of the homeland, so that people become confident with identity as a nation. This can be done through awareness to recognize the ethnic wealth, art and songs that build heroism, and love of the homeland.

Media (mass and social / internet) has a good penetration in instilling values. If socialization and inheritance value should be the case, then it must first be measured dimension of media use. The study compared several measurement results on the use of television, newspapers, radio and internet (social media).

**Table 1. Comparative Data Media Use by Children**

| No. | Media                 | Media Use |       | %    |
|-----|-----------------------|-----------|-------|------|
|     |                       | Yes       | No    |      |
| 1   | TV                    | 99,77%    | 0,23% | 100% |
| 2   | Newspaper             | 91,80%    | 8,20% | 100% |
| 3   | Radio                 | 98,50%    | 1,50% | 100% |
| 4   | Internet/Social Media | 96,73%    | 3,28% | 100% |

Media usage measurement results are presented in table 1. Television is the medium most used by children, followed by radio and the Internet. The newspaper is a medium that has the largest percentage of a medium that is not used by children, i.e. 8.20%. Overall it can be concluded that, middle school children have good data on the use of media. So, it can be predicted that, their chances of getting exposure on news, reference materials, and examples of the values of national character can be met. Although, it could be predicted well, their chances of getting bad grades on the news of violence, crime management of the country, and deviant behavior, have the same probability.

**Table 2.Students in Internet Usage Intensity**

| No           | Category    | f          | %          |
|--------------|-------------|------------|------------|
| 1            | Never       | 14         | 3.28       |
| 2            | Very Rarely | 28         | 6.56       |
| 3            | Rarely      | 43         | 10.07      |
| 4            | Often       | 222        | 51.99      |
| 5            | Very Often  | 120        | 28.10      |
| <b>Total</b> |             | <b>420</b> | <b>100</b> |

Table 2 presents data on Internet usage. Based on the table it appears that a total of 120 respondents (28.10%) stated very often, 222 respondents (51.99%) stated often, 43 respondents (10.07%) reported rarely, 28 respondents (6.56%) very rarely and 14 respondents (3.28%) said never. Overview of field data results indicate that the majority of respondents were in the high category in internet usage. Internet is becoming one of the media that is often used by the majority of respondents.

**Table 3. Student Views on National Character Values Presented Through the Mass Media and the Internet**

| o            | Category  | F          | %          |
|--------------|-----------|------------|------------|
| 1            | Very Low  | 1          | 0.23       |
| 2            | Low       | 23         | 5.39       |
| 3            | Moderate  | 84         | 19.67      |
| 4            | High      | 238        | 55.74      |
| 5            | Very High | 81         | 18.97      |
| <b>Total</b> |           | <b>420</b> | <b>100</b> |

Table 3 describes the students' views on the value of the nation's character in the television and internet media. Referring to the data fields for the table it can be explained that as many as 81 respondents (18.97%) stated very high, 238 respondents (55.74%) expressed high, as many as 84 respondents (19.67%) said moderate, 23 respondents (5, 39%) expressed low and the respondents (0.23%) expressed very low. The picture confirms that most students believe the internet media and news media discussed or presented the themes related to the national character values such as honesty, discipline, teamwork and others.

**Table 5.Student Understanding of the Values of National Character Through Mass Media and Internet**

| No           | Category            | F          | %          |
|--------------|---------------------|------------|------------|
| 1            | Very not understand | 3          | 0.70       |
| 2            | Do not understand   | 21         | 4.92       |
| 3            | Neutral/Confused    | 51         | 11.94      |
| 4            | Understand          | 302        | 70.73      |
| 5            | Very Understanding  | 50         | 11.71      |
| <b>Total</b> |                     | <b>420</b> | <b>100</b> |

Table 5 explains the students' understanding of the character of the nation's values contained in the mass media and the Internet. Based on data in the table can be described that as many as 50 respondents (11.71%) expressed very understand, as many as 302 respondents (70.73%) claimed to understand, as much as 51 respondents (11.94%) claimed not to know, as much as 21 respondents (4.92%) claimed not to understand, and as many as three respondents (0.70%) claimed very

not understand. The condition shows that most respondents understand the values of national character present.

**Table 6.Exemplary values National Character Presented Media and Internet**

| No           | Category  | f          | %          |
|--------------|-----------|------------|------------|
| 1            | Very Low  | 11         | 2.58       |
| 2            | Low       | 13         | 3.04       |
| 3            | Moderate  | 125        | 29.27      |
| 4            | High      | 185        | 43.33      |
| 5            | Very High | 93         | 21.78      |
| <b>Total</b> |           | <b>420</b> | <b>100</b> |

Table 6 regarding the statement of the exemplary values of national character contained in the media and internet. Referring to the data in the table can be explained that as many as 93 respondents (21.78%) stated very high, 185 respondents (43.33%) expressed high, as many as 125 respondents (29.27%) said moderate, 13 respondents (3.04%) expressed low and 11 respondents (2.58%) expressed very low. Condition illustrates that the majority of respondents stated that the example of the character of the nation's values contained in the mass media and internet included in the high category.

Table 7 describes understanding the concept of national character inside of respondents through self-evaluation. Based on the data in the table can be seen that as many as 81 respondents (18.97%) stated very high, a total of 254 respondents (59.48%) expressed high, as many as 63 respondents (14.75%) reported moderate and 29 respondents were in the low category (6.79%). The condition shows that the self-evaluation results of the majority of students are in the higher category, which means that most students understand the values of national character both in everyday life, acquire or exemplary examples contained in the mass media and the Internet.

#### 4. CONCLUSION

Based on the discussions that have been presented, it can be concluded as follows:

- Perception of respondents (students) about the role of the media and the internet in introducing the values of national character, is very positive. They stated that the media has run a good role by entering nationality values and love of the homeland on the content of their programs.
- Evaluation of each students on the implementation of national character values in our daily lives has been high, and some of them answered very high.

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# PRAGMATISM OF PRODUCER TRANS TV IN DETERMINING ELIGIBLE PROGRAMS

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## ABSTRACT

*Media workers, especially producers of television program that also play roles as gatekeepers have always faced two aspects in creating eligible programs, which are idealism aspect and commercialism aspect. Although it is not firmly dichotomized, the idealism aspect is generally to fulfill the responsibility for the audience while commercialism aspect is to meet the demands of media owners. This condition also happened in Trans TV whereas at the beginning of its build they have a policy that not to broadcast a soap opera as their main program like other television stations since soap opera are the most program that attract advertiser. However, now Trans TV has a soap opera program called Sinetrans, it means Trans TV has entered the realm of commercialism. This paper seeks the effort of producer Trans TV in negotiating their idealism and commercialism in each program in determining eligible program by applying case study as a method. The data is collected applying depth interview, participant observation and literature study. The result shows that in negotiating the aspect of idealism and commercialism of eligible program, the producers have to be pragmatic. Pragmatism here means by synergizing idealism and commercialism; utilizing the aspect of commercialism as a 'vehicle' for the aspect of idealism; and act pragmatic with creative action. To sum up, Trans TV producers are extremely understood to the condition of broadcasting media that tend to be commercial but as compensate they still try to make eligible program by providing good value to the program since it is a manifestation of responsibility to the audience*

**Keywords:** Commercialism, Creative, Idealism, Pragmatism, Television

## INTRODUCTION

In the Reform Era, media was founded by business people who generally see the media as a business opportunity, not an idealist medium. However, there were still a check and balance mechanism as part of the concept of democracy, because basically the media is the most democratic of control institution (Ishadi, 2007:51). Ishadi's opinion that is reinforced by Siregar's utters that Indonesia television is double faces. The double faces of the commercial television are social institutions and business institutions, it makes the commercial television to maintain a balance of social and business functions. The capital-intensive nature, making professional workers have to perform social functions, as well as considering about the media business (Siregar, 2000). As a business institution, commercial television is oriented to fully follows the rules of the market. In other words, the media workers are faced with the economic value of the producers in the context of capitalism.

On the basis of this fact, it is no longer denied that television broadcasting has two sides of consideration which are the business or commercial side and idealism side. Therefore, media practitioners in producing television programs always consider the two sides mentioned above, especially for producers who have the function of selecting the contents of the message, or as a gatekeeper. When producers carry out the role of gatekeepers, selecting, and determining the program they are going to show, they will stick to their own ethical values and other relevant

laws and regulations because they have social responsibility to the audience. They also have an obligation to the owners of the media where they are worked which is they have to be able to produce programs that achieve a standard rating. Between the producers and owners of the media there is a reciprocal relationship, in the sense that the production of a program with any quality will have an impact on the media institution, and the institution will receive a reward accordingly.

The producers' compliance with the Broadcasting Act and the relevant regulations and manifestations of the ethics, is a possession of their idealism in making television programs. In contrary, producers can not turn a blind eye to the competition that they are faces with other mass media, especially among fellow television media. They must be able to steal the attention of the audience as much as possible (audience share) and also must achieve a high rating, therefore their television stations can survive because it gets a big profit from the inclusion of commercial programs / advertising. On other side, the element of commercialism also must to be run. Thus, it can be said that the producers as gatekeepers stood on two different legs of footing. One leg stands in the realm of idealism, and the other leg stands in the realm of commercialism. Such conditions occur also on the producers in Trans TV, because the Trans TV is now undergoing a policy change.

Trans TV which since its inception has a commitment not to broadcast the soap operas as a program that produces many advertising at the competing television stations, now Trans TV add soap operas called Sinetrans. It means, now Trans TV has shown its commercialism characteristics. Based on the above explanation, the focus of this research is how the efforts of Trans TV producers in negotiating idealism with their commercialism in each program in determining the eligible program?

## **THEORITICAL FRAMEWORKS**

Some previous studies on the condition of Indonesia television, generally using a political economy approach, as did by Budi (2003); Mufid (2003); Triputra (2004), and Budiman (2007). Budi, with his writings entitled Private Television Dynamics in Indonesia, is concluded that the growth of the television industry in Indonesia leads to the political economy of the ruling elite. While the conclusions of Budiman's research shows there is a conflict of interest between the state, the owners of capital and society. The state's interest, is how to obtain authority and the authority in the television broadcasting arrangements. The interests of the owners is how to defend their economic interests, and the interests of society, how to create a public space free from the interference of certain political and economic interests. Triputra (2004), entitled The Dilemma of Indonesian Broadcasting Industry: The Study of Neoliberalism and the Development of Television in the New Order and Reform era, is concluded that amid demands for democratization of the media system, only five commercial television stations (including Trans TV) with the principles of neoliberalism.

### **Idealism VS Commercialism**

Berkeley, is a bishop from England, expressed his view on Specific Idealism that he called immaterialism. Berkeley with its immaterialism intends to oppose materialism. With this view, then Berkeley became an idealist and empiricist. Berkeley's view was followed by Locke who posed the new ways of ideas. This sense gets called the idealist; Thus idealism is a view which assumes that there is no material world (Soewardi, 1999:122). While in The Concise Oxford Dictionary of Current English (1959:589) explained that: "Idealism representation of things in ideal form". An understanding of idealism can be complemented by Syam (2010:93) he proposes idealism ontologically sees everything as all-round. By referring to Berkeley's philosophy, the Oxford Dictionary and the Sham, the researchers interpret that idealism is the ideal form that represents something in which something as a



whole and not material. In the context of message by television media, it can be understood when the public or audience viewers interpret the ideal television program is a program that can carry out its function, namely entertaining, and or educating, and or giving information, and or the function of surveillance of the environment, which in carrying out its function refers to the ethics and related regulations. Thus for television media workers, in this case the producers as gatekeepers when they produce a program that will be aired, it will automatically consider the ethical values that apply even ethical values that have become part of himself, or attached to themselves (inherent).

Relatively there are many definitions of ethics where the understanding depends on the context. Leslie in his book *Mass Communication Ethics* (2004:6) points out that "Ethics is moral principles for living and making decisions", whereas Turow (2009:131) argues that "ethics is a system of principles about what is right that guides a person's action." Moreover, Mulyana in the *Ethics of Communications* (1996:v) quoted from Verdeber (1978:313) states that "Ethics are the moral standards that permit our behavior: how we act and expect others to act". Mulyana explains that ethics is basically a dialectic between freedom and responsibility, between the goal to be achieved and the way to achieve that goal. It deals with judgments about true or false, good or bad, appropriate or inappropriate behavior, useful or useless, and what to do or not do. Related to television producers as the individuals who created the program of impressions, actually they have the freedom to be creative but at the same time they also have responsibility on the programs are able to fulfill the ethics act that apply at least according to their respective consciousness. While from the aspect of commercialism, Grossberg, et.al (1998: 105) utters that "Media economics, like capitalist in general, focuses on efficiency and generation of profit".

It is undeniable that mass media are built with big capital and hope to be operated as efficiently as possible and in the end get the most profit. Especially for television media, profits are gained from advertisers, and advertisers promote their products in the television media by referring to the rating numbers that are still in the AGB Nielsen monopoly. Based on these conditions, the main purpose of commercial of media television, is how many ads can come in within minutes, while the number of ads is determined by rating and share. As Turow states that ratings the audits of people's viewing behavior that help to determine where much of the money for programming and advertising should go. (2009:526).

Rating for mass media electronic is considered as the big thing, because rating determines for the media workers whether they are "success" or not on the program that they made, and is also able to know the number of viewers. Therefore, the media workers are always working hard to achieve a high rating and share, because the achievements of both things mentioned have positive consequences for the institution as well as himself as part of the television broadcasting institutions. This is what the media owner demands, which is none other than the commercial side of television.

## **METHODS**

This research applies qualitative method with case study approach, because researchers will describe comprehensively about aspects of Trans TV producers as individuals who are working in television media. The individual aspect of the producer is related to his opinions and also his experience in performing his duties and functions as a gatekeeper on television. In addition, it will also explain the mutual relationship between the producer and the management in the process of determining the eligible program that must encounter the aspect of idealism as well as aspects of commercialism. The purpose of this study is to reveal the efforts of Trans TV producers in negotiating aspects of idealism and commercialism program, so that the program is eligible. As Creswell (1998: 61) points out, "A case study is an exploration of a 'bounded system' or A case (or multiple cases) over time through

detailed, in-depth data collection involving multiple sources of information rich in context ". In order to fulfil the requirements and for its comprehensive nature to be achieved, the subject of this study, is determined purposively, it is the producers in Trans TV that is representing news & magazine programs, drama or soap opera program, and non-drama programs. Moreover, to have more comprehensive data also selected a communication expert, advertising practitioner and trans TV pioneer as a subject to this study. Data collection techniques is applied participate observation, literature study and in-depth interviews, while the location of research conducted in Trans TV Jakarta.

## RESULTS

From the empirical data of the research result, it is found that producers as informants are trying to make the program eligible that can fulfill the commercial and idealism aspect. The efforts of the producers in negotiating the idealism and commercialism of the program are carried out by being pragmatic. The pragmatic attitude of Trans TV producers is illustrated in the statements that researchers can identify as follows:

- Producers strive for the business side and idealism side are synergized;
- Producers do not insist on maintaining the idealism, if the program can not be sold, the producers must be aware that television is business product;
- Producers who only think about idealism, should not work in the television media;
- Producers are responsible to the company in business and responsible to the audiences by delivering useful programs, such as providing education;
- Producers must act creatively to encounter the rating and share demands of the company and program idealism;
- Producers contribute in media business, but more importantly they are providing information that has value to the community;
- The aspect of commercialism plays as a "vehicle" for the aspect of idealism.

From the essence of the statement of the informants mentioned above, the researchers divide it into three categories, namely Pragmatism, whereas idealism and commercialism synergize; Pragmatism, in which commercialism becomes the "vehicle" of idealism; and Pragmatism is creativity.

### Pragmatism: Idealism and Commercialism

Pragmatism in the form of synergy between idealism and commercialism to produce eligible television program is expressed by most producers in Trans TV as an informant. HER, as the producer of the drama program explains that: "... the producer is responsible to the company on the business side, by generates good ratings, and then idealism, which is to achieve the goals of the program that is deliver. So we try to make the business and idealism side synergize". According to YUD. "... even though our 'Lord' is a rating and share, but we just make the program not to be complained by people, so that money already spent for the program should be worthy. The aspects of idealism involved because there is an education, and it also must be liked the audience". Pragmatism between idealism and commercialism that synergized also is when the program does not clash, as stated by YUL. : "... Idealism and commercialism never clash. As a journalist we are obliged to give something educational, and make the audience clever, inspired by our programs, but still the rating has to be good. And so DES state, he said that: "... between rating and share demands as commercialism aspect and idealism until now it still be in line. And for me rating and share is still our contribution to the company, but the more important thing is the delivery of information". CHR firmly stating that: "... I must be pragmatic, there is no choice, because the burden of our responsibility is not only to the public or audiences, but also to the company as well". Similarly, according to

Bun: "... if you want to be working in the television industry you should be pragmatic, ... although the pursuit is the target rating, but I do not want the impact of the program that I make, become a negative influence for the audience". According to NOE, the reality show producer, that

"... the producer has a target audience, target share/rating and target revenue. The producer is also responsible to the company in business, and is also responsible to the audience to provide useful education, because television is a medium for learning, but we can not be idealistic, because TV is business, the program must be sold. If you want idealism, do not work on TV, then idealism and commercialism should be married, and if you only want idealism, maybe do not work on TV".

Similarly, for Hen rating is necessary, but the program also must have good value. Value here means that the program that educate audiences, it provides information, and can also provide inspiration for the audience. Thus, between idealism and commercialism is equally important.

### **Pragmatism: Commercialism as a Vehicle of Idealism**

This sub-title is borrowed from a term that uttered by HER, which reveals that pragmatism is where commercialism is used as a vehicle for idealism. Or, in order to achieve the goals of idealism, it must be through commercialism. This sense is actually relatively similar to pragmatism that is synergistic idealism and commercialism. However, in the first sense of its synergy is one utilizes the other, and the concept is to raise its commercial side by trying to attract as many audiences as possible, and then the idealism follows. HER statement as details follows:

"We make programs that the audience likes more commercially, but as a producer we have to create the content that really interested to the audiences, not merely for rating but there is something of moral value that we can convey, is not something big or exaggerated, such as appreciate a mother or our nation flag at least they have a message although it is only a little but there is something can be captured by viewers".

Besides HER, statement about pragmatism is commercialism are vehicle of an idealism is also contained in ANG statement, as follows: "... so, at first is how the program is viewed first by the someone, for example because the program has a uniqueness. After the program gets a high rating and share, then in the next episodes they inserted idealism". This is also done by ANG, on the program that is quite phenomenal, namely Indonesia Seeking Talent (IMB). When the IMB program always gets a high rating on every episode, then ANG inserting good content or messages, or more concrete missions, such as inserting "Stop Violence against Children" on a drum instrument when the young drummer JP Melanix competes at IMB. HER opinion and ANG can be complemented by the explanation of former Chairman of KPI, Dadang Rakhmat, that: "... I think some broadcasting institutions are more likely to pull it first, or on its rating, then aspect of idealism."

### **Pragmatism: A Creative Action**

Empirical data from the field shows that producers in Trans TV generally feel challenged when faced with the pragmatism of programs whereas on the one hand the program should have a high rating, and on the other hand the program should provide benefits to the audience. The challenge is faced by doing creative actions on the made program, creativity of the producers can express all the ideas they have. Creative actions of Trans TV producers can be drawn on their statements based on his experience. YUL as the producer magazine, where in that category is not possible the existence of ads spots. But with a creativity, the program can generate revenue, money. As HEN says: "... For me there is no problem with rating and share demands or with the idealism I still have to run, and both can be in line, because the important thing is creativity." Similar to JES, he says: "... In the entertainment world,

we have to show the 'nice and beautiful', because at the end the main target is rating and share that high, but still in harmony with the idealism."

"... There is a dilemma in some part between rating and share demands with personal idealism. Well.. here it takes a brilliant mind power. I think how our idealist concept can be channeled into a very interesting vision to be a spectacle. I actually think of it as a challenge. Sometimes that smells idealistic is usually less acceptable to be spectacle, how smart or clever we are and pack it into something unique, that is the challenge".

Beside JES, Trans TV producer whose personal idealism can compromise for the pragmatism of company's industry is BUN, a non-drama program producer. Bun explains:

"... I think if you working in a TV industry you should be pragmatic, not forced but it should be. Fitting my work is pragmatic, fitting for myself I try to be as ideal as possible. So I know, this is pragmatic, but I do not want the impact of the program that I make so negative for the watch, I try to like it, even though the pursuit is the target rating".

As well as the attitude and thinking of YUL, that: "... as producer, there is no other option that we have to think commercial to survive. So the challenge now for a TV producer is how to package something that there is money involve, so we can receive the money and also the audience but not misleading. JAN's opinion complementing the pragmatism for eligible program to run, that: "... Trans TV producer must be creative, because if they not they will be eliminated. Fortunately, we have a culture that doing that standard is ugly".

## DISCUSSION

The mass media is almost always in between of two interests. First interest is business and second interest is idealism (Novel Ali, Kompas, 2010). This condition has totally been understood by the media workers, especially the producers who have a big role in managing the program. Trans TV producer as gatekeeper is responsible for the program's performance in order to encounter both sides, which is business and idealism. From the business side, the program must be able to generate as much profit as possible, whereby the profits will be obtained from the advertisers. In advertising, advertisers will refer to rating and share values generated by AGB Nielsen. For Trans TV the value of a safe rating is above 15%, so that number is what the producers are trying to fulfill. From the aspect of idealism, television as a broadcasting institution should carry out various functions of mass media by producing programs that have quality, so it becomes an eligible program to running.

Referring to the results of the study, it is illustrated that producers as media workers in Trans TV understand and be aware of their function, which is responsible to the community as part of the idealism and responsibility to the company as part of business or commercialism. In other words, on the daily life of Trans TV producers as a gatekeeper always faced with a situation where he must negotiate between the value of idealism and commercialism so that television programs that encounter the criteria as a program that is eligible to run.

Producers' thoughts on the pragmatism of television programs that synergizes of idealism and commercialism as the execution of social functions, which is responsible to audiences and the implementation of business/commercial functions as a form of responsibility to the company.

Social function that is meant is when the media television workers are responsible to the community by presenting the programs that can benefit the audiences, both in terms of content and in terms of packaging. In related to this, Fackler&Rotzoll in the book *Media Today* that is written by Turow, states that the obligations of mass media workers, such as the producer has responsibility to the community or Duty to Society, namely:

Many practitioners also feel an obligation to society at large. You live in a real world, with neighbors, children, stores, churches and government. If you produce recordings, write sitcom, ... you may feel that what you should have a positive social market. At least, you may say, what you should not have a negative social impact (Turow, 2009: 135).

The producer's responsibility as practitioners or media workers to the public is to produce programs that do not negatively impact the community, or they perform the functions as listed in the Broadcasting Law number 40 year 1999. While the responsibility of the producer is more intact, which concerns business and work is when they carry out the responsibility to the leadership which by Fackler & Rotzoll referred as Duty to the Employer, it says: The company that pays yours salary is also an important consideration. At the very least, a practitioner owes the firm good work - a product that meets the expectations that caused the person to be hired in the first place (Turow, 1999: 134). Products that match with the expectations of superiors or companies in this study, are products that can generate ratings and share that encounter Trans TV standards, so the program will generate revenue. This can be proven by DES's statement it says that: "... ratings and shares are our contribution as employees to this office. It is embedded in all employees, ... and every day we do the best, the best." DES shows that he works according to the expectations of the superiors or company that is a manifestation from responsibility as well as obligations.

Complementing an understanding of synergizing an idealism and commercialism Siregar (2000) argues that "... Good business is run in accordance with the ideology that is beneficial to society. Running a media ideology does not mean sacrificing media business." That is the form of pragmatism in which idealism synchronizes with commercialism. Mulyana (2004:64) describes Pragmatism formulated by John Dewey, William James, Charles Peirce and Josiah Royce as a philosophical school which has several views, among which pragmatists believe that humans remember and based on their knowledge of the world on what proves to be useful for them. They will do something they think is useful and leave it when it does not benefit them. The more useful of knowledge (facts, definitions, assumptions, values, ideas, experiences, etc.) that we apply in life, the greater our trust in them. Humans define the physical objects and social objects they meet based on their usefulness to them, including their goals. The Concise Oxford Dictionary compiled by McIntosh, defines the notion of pragmatism as: doctrine that estimates an assertion solely by its practical bearing upon human interest (1929:937). William James (2010) suggests Pragmatism was about value and morality; The purpose of philosophy was to understand what had value to us and why. Idea and beliefs have value to us only when they work.

The research also shows that Trans TV producers generally feel challenged when it comes to being pragmatic, considering the aspect of idealism and commercialism. This challenge is faced with creative action. Television program creativity can be illustrated by Zettl's statement as follows:

'When watching television, viewers are largely unaware of such production complexities. But as you can see, professional television production is a creative process in which people and machines are interact to bring a variety of messages and experiences to a large audience (Zettl, 2000: 2).

The quotation above illustrates that a professional television production, both in the field and in the studio, is a complex creative process whereby humans and machines interact in conveying messages and experiences to the audience in large numbers. However, the machine tool as a tool will not work optimally if the man who operates it can not utilize the machine, in this case is the mass media as a medium to convey the message. It is only with the creativity of the media workers that can produce a message to draw the morning of his audience. In other words, what, however, and for what purpose the message is delivered then everything is



dependent on the perpetrators of the media.

Mark Fackler & Kim Rotzoll put forward how media practitioners in charge have responsibilities or obligations that must be implemented for their audiences whom they call Duty to Audience: As a media practitioner, you have a duty to make sure that what you do Nature and expectations of the audience into consideration (Turow, 2009:134). In other words, the motive of pragmatism due to responsibility to the audience is a more ideal motive than the motive of pragmatism because it follows a more commercial market.

Creative process that is done by the producers of Trans TV in creating program by itself will affect the program as a message. In other words, the value of a message is determined by the credibility of the individual maker, called a communicator. As Grossberg, Wartella & Whitney put it in the book *Media Making*: "The many individual characteristics of mass communicators can indeed influence the content and character of the products they create." (1998: 66) How individual characters affect the content and products character that they created? Grossberg and his colleagues put it this way:

"There are two views about how individual differences influence media content. First is that individual creators derive from their backgrounds and experiences the attitudes and ideas that shape what they create." (Grossberg, Wartella, Whitney, 1998: 67)"

So according to Grossberg, et al. There are two understandings about how individual differences affect media content. First, individuals use their backgrounds, experiences, personalities and ideas to form the content they create. Second, a group of individuals will have their own characteristics, and that character will appear in the content produced by the group.

Producers in Trans TV as individuals who have different and unique backgrounds, each person carries a set of knowledge, attitudes, values he referred to, his cultural system, his experience, which in communication is referred to as the frame of reference (FOR) and the field Of experience (FOE) may affect the content or packaging of programs it creates. But when they work, they interact, so in the end the various values, attitudes, norms and actions that arise, or used is a joint action associated with professionalism as the perpetrator of mass media. As stated Turow (2009: 134), that mass media products are the result of collective work.

## CONCLUSION

The results show that the producer's effort to negotiate aspect of idealism and commercialism until it becomes an eligible program is to be pragmatic. This pragmatic attitude, manifested in three categories, first, by synergizing idealism and commercialism; second, by utilizing the aspect of commercialism as a "vehicle" for the aspect of idealism; and third, by being pragmatic with a creative action. Conclusions of research, producer Trans TV is very understood to the condition of television broadcasting institutions that tend to commercial, but they still trying to balance it by providing good value to the programs as a manifestation of responsibility to the audiences or society.

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**MALAYSIA ON TELEVISION NEWS IN INDONESIA**  
**(Construction Analysis of Television News *Metro Highlight***  
**on Metro TV)**

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**ABSTRACT**

*This article tries to describe how television journalism in Indonesia constructs news about Malaysia. As for the news studied is the news about territorial disputes, cultural claims, and Malaysian treatment of TKI or WNI. While the news program studied is Metro Highlight from Metro TV. This study uses framing analysis method to examine the news. The results showed that Metro Highlight did framing by fact selection, diction, and image. Metro TV uses a lot of diction in the form of language style. They also show a lot of provocative pictures. Metro TV gives special time for news about Malaysia through the Metro Highlight program.*

**Key words :** *framing, language, figure of speech or language style*

**A. INTRODUCTION**

Indonesia-Malaysia relations have repeatedly experienced ups and downs in recent years. Some incidents such as border disputes and regional issues, for example the issue of the Natuna, Ambalat, Sipadan and Ligitan Islands and cultural claim issues (the ownership of Batik cloth, musical instrument Angklung, and Reog, Pendet and Piring Dance) could loosen relation between Indonesia-Malaysia. Some other issues that often create frictions on the Indonesia-Malaysia relations are the issue of Indonesian workers and disaster problems of smoke (haze) caused by land and forest fires in Indonesia which is always affecting Malaysia.

Historical experiences also showed that Indonesia-Malaysia relations had even reached the point of the highest tension in the 1960s. Indonesia's first president, Ir. Soekarno, even suggested the idea of *Ganjang Malaysia!* (Crush Malaysia!) when Malaysia declared itself as an independent country separated from England. Indonesia even had reached the position of being prepared for war against Malaysia but luckily it never happened. Under both Indonesian President Soeharto and the Prime Minister of Malaysia Tun Abdul Razak, Indonesia and Malaysia agreed to terms for peace in 1967. In the same year Indonesia and Malaysia even initiated the establishment of the ASEAN regional cooperation.

Problems involving Indonesia-Malaysia relations certainly has become hot-button issues or headline for the mass media in Indonesia. For example, when the tensions came up in the case of *Rasa Sayangesong* used in the Malaysian tourism advertisements, online media such as Tempo.co also reported this incident. One of the news title was *Indonesia dan Malaysia Mengkaji Rasa Sayange* (*Indonesia and Malaysia Examining Rasa Sayange*) on 17 November 2007. In reporting this incident, online media Tempo.co managed to create a space for Malaysia, represented by the Deputy Prime Minister to argue on *Rasa Sayange* case.

What is unfortunate is the media coverage on problems related to Malaysia-Indonesia does not always provide a space for Malaysia to argue as presented on

news *Masyarakat Tahan Diri Soal Tari Pendet* (People Refrained from Commenting on Pendet Dance). This news was released by the online media *Republika Online* on Saturday, August 22, 2009. This news is completely covered from one side only, Indonesia, while Malaysia did not get the space to argue.

Some incidents or social reality on Malaysia-Indonesia became the primary news on television as well, for example when the incident of arresting three Malaysian officers of the Ministry of Fisheries and Marine Resources of the Malaysian Royal Navy in the ocean areas of Indonesia in 2010. News division one private television *Surya Citra Televisi* (SCTV) provided headline news *Demo Anti Malaysia* (Anti Malaysia Demonstration). The news presented the readiness of a regiment or army corps of students to be sent to Malaysia in case they were given a command by the Indonesian government.

News on Malaysia in the Indonesian media is interesting to be observed. When it is examined, the news about Malaysia in the Indonesian media, especially regarding the territorial dispute, the cultural claim, migrant worker issues, and disasters of smoke convey conflict news. For reporting incidents that have the potential for conflict, the mass media should ideally serve to soothe or cool the atmosphere. The mass media should play roles as mediators of the parties in conflict rather than create a potential conflict even more sharply and therefore might lead to open conflict.

Historical experiences show when the media failed to position itself as a mediator in conflicts, the conflicts got even more sharply and even it led into physical conflict such as war. Case of religion conflict in Ambon (Indonesia) in 1998-2001 have proved the failure of the media to reduce the potential conflict.

Research on the role of the media that actually sharpen the religion conflict in Ambon has been conducted by the research team from *Kantor Berita Radio 68H* (KBR 68H or *Radio News Agency 68H*) in collaboration with the Institute of Media Watch Monitor. The study was sponsored by the *Media Development Fund*. The results showed (Eriyanto, 2003: 185) that the mass media, namely newspapers *Siwalima* and *Ambon Ekspres* had been proven to provoke physical conflict in the form of war into a conflict that increasingly large and open. Not only the printed media (print media), but also radio broadcaster (radio broadcasting) such as *Radio Republik Indonesia* (RRI Ambon) and *Radio Suara Maluku Muslim Struggle* (SPMM) also exaggerated the conflict.

Research on news construction on Malaysia in the Indonesian mass media cannot be separated from the talk about the language. Language is a tool used by journalists and media institutions to recount the events in the news. Reconstruction of events (social reality) to become news (media reality) would use language elements within it. No information, knowledge, ideas or concept, and news as well can be separated from these language elements. If media messages are observed, all the media messages including the message it conveys, using language. The language used to reconstruct the events in the news can be verbal and non-verbal language. Verbal form constitutes written words or spoken utterances, while the non-verbal language is in the form of moving images, photographs, illustrations music-song, voice tone, graphics and tables.

The use of language in a certain way will also determine the meaning produced. Then the function of language in a news story is not just a tool to convey information about facts and data, but also it determines the impression that will be raised for their particular ways in the use of language in the news. The language used in the news can determine how to pronounce (intonation), grammar, sentence structure, and the selection diction (vocabulary) so the news will generate a specific meaning which differ from each other even though the events were covered and written by reporters and agencies media for the same event (DeFleur and Ball-Rokeach, 1989: 265-269).

There are three ways performed by journalists and media institutions to reconstruct the events in the news in connection with the use of language so as to produce a new meaning, as follows (Sudibyo, 2001: 75):

The first is to choose diction (vocabulary), generating sentences, and creating certain plot. Selection of vocabulary, generating sentences, and creating plot can bring different meanings to each other. Moreover, the choices of a particular diction (word, term, symbol or emblem) conventionally have a particular meaning in society and therefore it will certainly attract more attention.

Second, by framing or framing of the incidents covered. This could be due to the technical demands, such as the limitations of space and time to cover the incidents. Limitations of space in the printed newspaper and the limited time in electronic mass media are the examples. In fact, the demonstration incidents which lasted for several hours certainly cannot be presented with a very long duration in regular news programs due to the limited airtime. Journalist or media institution should summarize these events into a few minutes or even a few seconds. Journalists or media institutions need to "simplify" the events. Journalist or media institution have to choose the particular facts among many facts of the demonstration events to be presented on news programs. Usually selected facts are the facts that have a certain news value and a highlight from an incident. Consequences of selection of facts and the highlight of the facts or the framing of the incident create a different meaning of the incident covered.

Third, provide a specific time or space to review an incident. When journalists or media institutions provides spaces and a specific time for an incident, then that the incident can attract the audience. The larger the space or the time given, the opportunity to draw the audience's attention will also be higher. In this case the media act as agenda setters, as introduced in the *Agenda Setting* theory.

This paper attempts to review on how the news about Malaysia in Indonesian television media, especially news on territorial disputes, claims culture, and the problems of Indonesian workers (*Tenaga Kerja Indonesia/TKI*) is presented. Thus the formulation of the problem in this article is 'how is the construction of news about Malaysia on Metro TV?'

## **B. METHODOLOGY**

The data collection method of this article is using qualitative content analysis. Qualitative Content Analysis is a popular data collection techniques used to examine the communication messages, including mass media messages such as news about Malaysia in online and television media that will be examined in this study. Wimmer and Dominick (2009: 135) state that in general, content analysis is a method of data collection is usually conducted to get the data from the text media. Content analysis is conducted by performing an in-depth and structured to media texts. By conducting this observation, content analysis method is able to get a pattern or trend and / or the structure and meaning of media content.

Qualitative content analysis conducted on the news about Malaysia on Metro TV is intended to determine how the medium reconstruct the social reality related to Malaysia in the news on television. Qualitative content analysis approach used is *framing approach*. Framing according to William A. Gamson and Andre Modigliani (1989: 3) is a perspective or approach used by journalists or media institutions in selecting facts and news writing. This perspective will determine what facts will be taken, ignored, minimized, and highlighted in a news story and will direct the news as to where it is. Framing leads to typical news construction that may different from other news events although what is being covered is the same event.

There is *Metro Highlight* "Ganjang Malaysia" analyzed in this paper. The news is taken from Metro TV and aired on August 29, 2009. Metro TV is one of news televisions in Indonesia. It is also a private or commercial television.

### C. DATA FINDINGS AND DISCUSSION

The topic *Ganjang Malaysia* on a Metro TV news program *Metro Highlight* triggered by frequent border disputes and the territories between Indonesia and Malaysia in 2008-2009. Border dispute and territories occur mainly in the waters of Borneo, both West and East Kalimantan (Ambalat). In addition to the border dispute incident in 2009, an issue about cultural claim appeared, that was *Pendet Dance* claimed by Malaysia. The icon of *Pendet Dance* on the Malaysian tourism promotion ads aired by the *Discovery Channel-Asia*. Some elements of Indonesian society argue that it can create an impression that the *Pendet Dance* comes from Malaysia and not from Indonesia (especially Bali Island).

The format of Highlight Metro news program is features or news stories. Features or news story is a news format to form a creative and insightful report (comprehensive) that is subjective. It aims to increase knowledge and touch the emotional side of the audience (Itule and Anderson, 2008: 129). Because it is compiled in the form of features or news stories, Highlight Metro news program has duration of almost half an hour. News program entitled *Ganjang Malaysia* describes how Malaysia as a neighboring country that is constantly degrading Indonesia both in terms of territory and cultural sovereignty. These impressions are also featuring the torture against Indonesian workers conducted by members of the Royal Malaysian Police.

Heading *Metro Highlight Ganjang Malaysia* is reminder of the same term once coined by the first President of Indonesia, Ir. Sukarno in 1963 when addressing the independence of Malaysia at that time. Metro TV also openly described political attitudes of Ir. Sukarno as part of news facts mentioned on the Highlight Metro. Even on writing *Ganjang Malaysia* using Indonesian old spelling version and not the new one *Ganyang Malaysia*. Referring to the terminology introduced Westerstahl (in Denis McQuail, 1992: 233), this is defined as *linkages*, in which Metro TV reported by trying to connect events with past incident that are likely to be linked to the present incidents reported.

The concept of from Westerstahl is re-used by *Metro Highlight* on the body of the news. In this part, Metro TV reported that the relationship between Indonesia and Malaysia is like a having US cold war with Russia. At the end of Metro TV underlined that if there is no appropriate conflict resolution, the dispute between Indonesia and Malaysia can be like the war against Iran in the period 1980-1988. The concept of *linkages* is usually used by journalists or press to facilitate understanding of the audience on what is being reported.

Narrative news delivered in *Metro Highlight*, both performed by the narrator or the news broadcaster covered the selection of diction (vocabulary) which was unique and interesting even though it created some negative nuances for Malaysia. Just take look at the narration lead in the news program:

Pemirsa, slogan Ganyang Malaysia kembali *menggelora* publik. Meski *berusia hampir setengah abad*, namun slogan Ganyang Malaysia ternyata *tak lekang* oleh waktu. Bangsa Indonesia menilai negara tetangga bangsa serumpun Malaysia adalah *saudara muda kaya raya, angkuh, pongah luar biasa*. Bila ditimbang-timbang *persaudaraan* Indonesia-Malaysia lebih banyak *mudaratnya* daripada bermanfaat. Singkatnya bangsa ini lebih banyak merugi akibat *ulah licik* negeri jiran. Berulang kali kasus penyiksaan keji terhadap para TKI, berulang kali *mencuri* kekayaan alam Indonesia, bahkan *merampok* Pulau Sipadan dan Ligitan, lalu mengklaim Ambalat di Laut Sulawesi. *Kini lagi-lagi untuk kesekian kalinya* Malaysia mengkalim produk kebudayaan bangsa Indonesia. Negeri tetangga Malaysia terang-terangan mengkalim Tari Pendet adalah produk budaya negerinya. Sebelumnya Malaysia juga mengklaim memiliki seni Reog Ponorogo, seni batik, seni wayang, seni angklung, sejumlah lagu daerah, bahkan minuman khas cendol. Bukan tak mungkin dalam waktu dekat *agresi rakus* Malaysia juga mengklaim ikon



wisata Indonesia Pulau Bali berikut sumber daya dan juga seni budayanya. Pemirsa inilah Metro Highlight ... Ganyang Malaysia ... (In English: Viewers, the slogan of *Crush Malaysia* is back *impassioning* public. Although nearly half a century old, but *Crush Malaysia* slogan turned out to be *timeless*. The Indonesian people value their neighboring country, Indonesian allied nation, as a *wealthy young brother, cocky, very arrogant*. If it is considered on balance, the fraternity of Indonesia-Malaysia is more *harm than good*. In short this nation is facing more loss due to the *cunning actions* of the neighbor. Repeated cases of cruel torture against migrant workers, repeatedly *stealing* Indonesia's natural wealth, *robbing* even Sipadan and Ligitan, then claim Ambalat in the Sulawesi Sea. *Now again for the umpteenth time* Malaysia claiming Indonesian culture products. Malaysia neighboring countries openly claimed Pendet is the country's cultural products. Previously, Malaysia also claimed to have reog Ponorogo art, batik art, the art of puppet, angklung art, a number of folk songs, even a typical drink cendol. It is quite possible in the near future *the greedy aggression* of Malaysia also will claim Bali as the travel icon of Indonesia and the Island resources and cultural arts as well. Therefore, we present Metro Highlight ..... Crush Malaysia)

Choice of words in the lead or the head of Metro news with the headline *Ganjang Malaysia* highlights frequently the use of the figurative speech or language style. Figure of speech or language style according to Harimurti Kridalaksana (Kamus Linguistik, 1982) is the use of a specific language variety to obtain certain effects anyway. The Function of figure of speech or language style observed from the function of language is poetic or aesthetic function. This means that figure of speech or language style is intended to make a statement or sentence into a more beautiful or more interesting statement. In journalistic language, it is allowed to use some form of figure of speech or language style in order to make the news more interesting.

Figure of speech or style that appears in the lead among them is the figure of speech or language style metaphor, personification, repetition, even sarcasm. The statement of "Slogan Ganyang Malaysia kembali menggelora publik" (The slogan "crush Malaysia and "impassioning public") is an example of a figure of speech or a metaphor language style. Then the phrases such as "meski *sudah berusia hampir setengah abad* , namun slogan Ganyang Malaysia seolah *tak lekang oleh waktu*"("despite almost half a century old, Crush Malaysia as timeless") and "*persaudaraan Indonesia-Malaysia* lebih banyak mudaratnya daripada bermanfaat" ("fraternity between Indonesia and Malaysia more harm than good") is an example figure of speech or personification. While the statement "*kini lagi-lagi untuk kesekian kalinya* Malaysia mengkalim produk budaya bangsa Indonesia" ("now again for the umpteenth time Malaysia claiming Indonesian national culture product") is an example figure of speech or repetitive language style. The statement "singkatnya bangsa ini lebih banyak merugi akibat *ulah licik* negeri jiran"("in short this nation suffer great loss resulted from the sly neighboring country") and "bukan tak mungkin dalam waktu dekat *agresi rakus* Malaysia juga mengklaim ikon wisata Indonesia Pulau Bali berikut sumber daya dan juga seni budayanya" ("it is quite possible in the near future the greedy Malaysia will also claim travel icon Indonesia, Bali island with its resources and also cultural arts") is an example figure of speech or sarcasm language style.

In TV report, the availability of picture record for event which is reported is one of the pre-requisite elements. The slogan of News Production is *No Picture No News*, means that it is not possible for telling news without pictures. On the other side, moving pictures give greater impression which is larger in comparison to photo picture, and its impression is multiplied compare to words or sentences that describe event. It is not such amazed if news on Television has bigger impression power if it is compared to Radio News or Newspaper News.



Some among the set of pictures in the *Metro Highlight* program with the topic *Ganjang Malaysi* present emotional situation of some Indonesian citizen elements toward Malaysian attitude. The emotional situation is brought forward to the public as anger and hate. Take for example, the situation of demonstration along with the burning of Malaysia flag, taking along with poster and banner that shows the readiness of the Indonesian citizens to fight against Malaysia, and the *Reog Ponorogo*; an art performance, whose dancer performs its dancing movement by stepping on Malaysian Flag.

The set of picture is still added by the moving pictures of the readiness of the Indonesian Navy to watch over the Indonesian waters, the video citation of a hidden camera showing the torture done by the Malaysian Police officer, and the citation of the event *Ganjang Malaysi* by the year of 1960s that presented the first Indonesian President, Ir. Sukarno at the time he declared *Dwikora*. All of these show a negative sense toward Malaysia. This set of picture indicates that Indonesia is on the siege for a battle with Malaysia, remembering that there are many Malaysia's attitudes which caused loss and abuse Indonesia.

*Metro Highlight* features are completed with a talk show segment between Host with Permadi (Public Official Officer, the member of the Indonesia House of the Representative from The PDI Perjuangan). The talk show with almost 3 minutes duration discussed the act of the Malaysian Police Officer that commit the physical abuse to one of Indonesian Worker and the dispute of the Indonesian-Malaysian border. The talk show dialog appeared emotional as the source speaker talked in emotional tone commenting the physical abuse to one of Indonesian Workers and the dispute of the Indonesian-Malaysian border. In the talk show the source speaker accused the Indonesia government for its indistinctive attitude toward acts that caused loss and abuse, performed by Malaysia.

As a deep, serious subjective report, news *feature* format or news story causes the existence of music and song illustration. As like an *opening* news, song illustration that is presented is in the form of Mars, typical song tune that is used to arise spirit or agility. The mars tune is appeared also by presenting the song *Bangun Pemuda Pemuda* (The Raise of the Youth), composed by Cornell Simanjuntak.

Borrowing the statement of Hillary Wyatt and Tim Anyes (2005: 188) stated that the existence of music illustration or song in a film production or television program is a communication message aimed at strengthen a message, arising viewer emotion, and building the message character that is about to deliver. If this statement is applied to the *Metro Highlight* program which uses mars tone as illustration, so it will be obvious that the result is to strengthen the message and arise the viewer's emotion to have a firm attitude toward what has been done by Malaysia to Indonesia.

Data description about the news *Ganjang Malaysia* is originated from a news frame: Indonesia need to be firm and if it is needed, will declare war against Malaysia which is considered causing great loss and abusing the Indonesian's dignity through the border and territory disputes, tortures of Indonesian's worker, and culture product claim.

#### **D. CONCLUSION**

Incidents that involved relation between Indonesia and Malaysia, like the dispute border or territory, claim of culture product, and Indonesian workers have been reported by the media in Indonesia through printed, electronic and online. The report was broadcast as the incidents bring conflict value that is considered worth-reporting. However, each media has the typical form to construct the incidents.

Reconstruction of the incidents was conducted by Metro TV with several ways such as the choice of diction or vocabulary. Metro TV had higher portion for choices of diction by giving rhetorical or figurative speech so that the constructed

news attracted more viewers. This is possible because Metro TV formats its news in the form of *News Features*.

Metro TV had more chances to have framing the reality about Malaysia. Metro TV through its special program, *Metro Highlight* also did the framing by giving special time to present news. *Metro Highlight* is a news feature program with almost half an hour duration on Sundays, at 18.30 to 19.00. By giving primary time for the event, it is possible that news about Malaysia attract more attention from the audience.

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# THE MARGINALIZATION OF COMMUNITY BROADCASTING MEDIA IN THE INDONESIAN BROADCASTING LAW

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## **ABSTRACT**

*The Indonesian Broadcasting Law No 32/2002 contains four types of broadcasting media: Private Broadcasting Media, Public Broadcasting Media, Subscription-Based Media, and Community Broadcasting Media. This article analyzes some of the problems and efforts that still need to be done in the existence of Community Broadcasting Media. Among four types of these media, Community Broadcasting Media is an institution that has many obstacles in its establishment and sustainability. These obstacles are related to: license, frequency, broadcast coverage, and managerial aspects. Government supports are essential to overcome these problems, yet many media activists have found that so far the existing supports and assistance from the government has not been sufficient. Hence, the development of community broadcasting media is not in line with the potential role that community media can provide. Whereas, the existence of community broadcasting media is very important in terms of dissemination of information required by various communities and as a public sphere that encourage community participation in various public issues.*

**Keywords:** *broadcasting law, community media, marginalization*

## **INTRODUCTION**

Advances in technology, which have changed the ways in which the media industry operates. The development of the media industry cannot be separated from the era of convergence and digitalization, which is a direct consequence of the current technological trajectory. Technological advances enable the media industry to create various platforms to reach a larger audience, continuously diversify their products to seek potential customers and more segmented markets. This condition is very influential in the development of the mainstream media industry today, which is more concerned with commercial purposes than to serve as an institution for dissemination of public information and educational facilities (Nugroho, Putri, & Laksmi, 2012).

Mainstream media industry, or private broadcasters, became an economic institution that made economic benefits as their primary consideration. This is then anticipated with The Indonesian Broadcasting Law No 32/2002 which gives spaces for public broadcasting media and community broadcasting media that are firmly established and managed based on public and community support. However, the role of community media is often overlooked. The problem then is how public or community support being implemented so as to produce a mechanism that enables such support to flourish and can sustain the continuity of public and community broadcasting institutions. Various efforts are needed to make public broadcasters and community broadcasters become sustainable, and develop further in society.

## LITERATURE REVIEW

The media play an important role in our contemporary public life. Ideally, media, can be seen as a “public sphere” (Habermas, 1989). However, a closer look on the existence of the media industry today reveals that the media is a place where various interest groups. Ranging from political parties and their political agendas, conglomerates and their business perspectives, to religious-fundamentalist, all, fight for control and influence (Nugroho, Putri, & Laksmi, 2012, p. 11). However, today, it can be said that the development of media industry, such as in Indonesia, and perhaps similar in other countries, are more driven by profit motives.

This study confirming the media’s importance as the “Fourth Estate” (Schultz, 1998, p. 49). It has been said that from time to time media plays the vital role of maturing society in an infant democracy such as in Indonesia, however, there are problems and contradictions in that the media industry are increasingly being manage as business platforms thus abandoned their own social function which is important for a democratic society.

To describes and discuss society, Habermas emphasizes three components in society that is 1) the market economy-capitalism-system, 2) bureaucratic system-the state-and 3) social solidarity-society. Related to these three components, he reminds the existence of colonization process that can occur in society. Colonization occurs when the controlling system of money and power (capitalist and state) dominates the social and cultural integration systems, which he mentioned later as the concept of life world (which is mediated by communication) (Habermas, 1987).

Habermas and some other scholars of critical theories, believed that the capitalist domination that is allied with the state against the realm of human life will produce numerous crises. The four most important crises according to Habermas are the economic crisis, the crisis of rationality, the crisis of legitimacy, and the crisis of motivation (Habermas, 1987).

In terms of to the power of capitalism, it is necessary to realize that the strength of the capitalist structure cannot be ignored in the course of resistance. This means that systematically capitalist structures will destroy and even manipulate the seeds of resistance. To cope with this, not only does an active audience is necessary but also a strong society and social solidarity that cares for the establishment of a public sphere (Habermas, 1989) and can form an independent media structure which separated from the market structure or capitalist power.

The media built by the society (or communities) for public interests must be based on social solidarity and not merely aiming for profit and economic interests. In other words, the resistance can not only be done at the individual level but also at the level of the media structure which is developed in the community.

Habermas's thought and its implications are about the awareness that it is necessary to establish and manage media structures that are not distorted by the capitalist system. This media structure is also a form of resistance or at least an alternative for audiences to get media content that is not manipulated by the economic system of capitalism. This structure is being developed in the forms of public broadcasting media and community broadcasting media that have been established in Indonesian Broadcasting Law No 32/2002 (Nugroho, Putri, & Laksmi, 2012). The official recognition about the importance of the establishment of public and community-based institutions is urgently needed by civil society which advocating public interest in the media.

Axel Honneth argues that he main social struggle in various social conflict is about is the struggle for recognitions. Furthermore, pre-conditions for self-realization are not the struggle for self-defense but creating mutually recognizing relationships. In the end, the social relationship becomes very important for the development and identity of self or group. In the case of community broadcasting media, legal

recognition becomes important as a form of recognition as the opposition of the dominance of private, commercial media.

## DISCUSSIONS

To develop a public-oriented broadcasting institution, it must be based on a system which stands for public interests. In relation to public broadcasters, currently there has been discussion about the Radio and Television Law of the Republic of Indonesia (RUU RTRI). In relation to this law, one of the representatives of civil society stated that regarding to the public broadcaster, the discussion should have focused on the aspects of management and technical mechanism. The universal values of a public sphere are essentially has been known and mutually agreed upon. The problem is how to run a public broadcasting institution which fits with the values of a public broadcasting agency (Masduki, 2017).

If the discussion about public broadcasters has reached the stage of the bill that tries to give a stipulation on how to run a public broadcasting media, then how about community broadcasting media? First, It is necessary to understand current existence of community broadcasting media in society. The existence of community broadcasting media is basically to anticipate the low level of literacy among Indonesian society. There is still people in the villagers in the rural area who do not have adequate reading skills. Thus the existence of community broadcasting media (in forms of radio and television) become very significant and appropriate since many rural communities have higher oral culture than reading culture.

The existence of community broadcasting media can also relate to the creation of a public sphere to discuss public and community issues, in addition to the dissemination of specific information that is needed by particular communities. For the rural communities, many forms of information and even the entertainment that they needed are often different to the urban society, as being said that "The 'lifestyle' themes and goods and their acquisition [in the media]...tend to weaken any sense of community helpful to civic life" (Herman & Chomsky, 1988).

Hence, these rural communities' needs are rarely or never noticed by the mainstream media that always refers their content to commercial purposes which also often loaded with urban, particularly Jakarta's related lifestyle. Furthermore, community broadcasting media is expected to develop media content that has values that are more oriented to noble values on our culture and nationality. Currently the mainstream media are often disseminating consumerism, materialistic or even fatalistic values (Maryani, 2011).

In addition, the presence of community broadcasting media for the benefit of education, such as those created in various educational institutions (universities, schools) are often overlooked and need to be developed. The question is whether the support for the existence and development of community broadcasting media is adequate? Based on field observations and interviews with various community media practitioners and community radio network managers, some problems still require solutions. The issues that is discussed here focus on some main issues concerning license, funding, broadcast coverage, and managerial.

The first concern is about the license for community broadcasting media which supposed to be more efficient. The people who manage the community media generally do not have large funds. Meanwhile the license and the permit to create community media is centralized in Jakarta and the process takes times. This means that the regulation should understand the constraint and be able to facilitate the service of permit to the district level. If there is no attempt to assist in the arrangement of this permit, it is to be expected that process of getting license will face obstacles and, ultimately, many of the community media will reluctant to handle the licensing process, thus they become unlicensed, illegal, and vulnerable.

The next important issues relate to the funding. Funding is necessary for the continuity of the community broadcasting media. In principle, community broadcasting media is expected to have funds from the community. If the community is a group of people who still have the economic ability to engage in financing their media, then of course it is not a problem. But what if the community do not have such economical power? Hence, this condition needs to be considered by the government. Ideally, government should provide funding for the sustainability of the community media while maintaining its independence from the dominance of the village apparatus who often supports the media in order to control it for their own agendas.

Based on The Broadcasting Law, community media are not allowed to serve ads. However, some community media practitioners question whether ads that have only targeted specific audiences which are limited to communities are also prohibited. This raises the debate related to the use of advertisements and sponsors. In fact, community media can work with community-level entrepreneurs to sponsor events without the need to display advertisements about them. Yet the terms and conditions for sponsorships also need to be clarify so the community media are not manipulated for the benefit of certain parties.

The issue of broadcast coverage which refers to Broadcasting Law is limited to two km. This limitation is often questionable since it is very biased on the geographical areas of Java Island. Meanwhile, the geographical areas and the population density conditions in the areas other than Java are varies greatly. For that reason, community media practitioners consider the limits need to be reviewed and determined more contextually depends on the area where the community broadcast media are located.

The last important issue that has to be considered related to the managerial issues of community broadcasting media. The existence of community broadcasting media will depend on the people who manage the media. Institutional form of community broadcasting media need to be adjusted with the existing condition of the institutional community in the area where the community broadcast media are located. For example, the requirement of a legal entity may need to be construed to the extent that it does not complicate the legalization of the community broadcasting media.

## **CONCLUSION**

The existence of Community Broadcasting Institution or Community Broadcasting Media is important as an alternative media for the community. The peculiarities of community media are expected to be a medium that provides specific information necessary for particular communities and delivers other values to compensate for the values offered by the mainstream media that often override cultural, national, values and local wisdom. The structure of management and the ownership of community media also offers a structures that is not dominated by the interests of certain elites. This is in line with previous results related to the media landscape in Indonesia which said that "the rapid development of the media industry has left citizens on the periphery of the media sector. The landscape of the media industry seems to be highly dynamic, but it is much less so regarding citizen participation in the media with the exception of community media, where citizens are actively engaged" (Nugroho, Putri, & Laksmi, 2012, p. 112).

Broadcasting Law no 32/2002 provides the basis for the legality of the existence and development of community media in Indonesia. However, civil society still has to guard and give supports related to various improvements that have to be legalized in the Law. There are several things that need to be improved from the provisions of the previous Broadcasting Law in terms of: license, funding, broadcasting coverages, and managerial aspects of the community broadcasting media.



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**COMMUNITY EMPOWERMENT COMMUNICATION STRATEGY  
IN CONFLICT AREA IN INDONESIA**  
**Case Study of Community Empowerment Strategy in Garut**

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**ABSTRACT**

*The main challenges for communication practitioners are facilitating communities in conflict area living in the vicinity of multinational companies to get their social rights on a portion of profits earned by the company. Most mining companies in Indonesia are not concerned about the effects of environmental damage to the community of their exploration practice.*

*This study uses qualitative research methods with data collection technique using observation, interview, and study documents and descriptive data analysis techniques, with research informants are the beneficiaries and the relevant officials. The focus of this research is how to develop a community empowerment strategy in a conflict area through the process of dialogue in the community.*

*By making the geothermal exploration project in Darajat, Garut as a case study, this paper demonstrates how empowering communication strategy can be developed through a process of dialogue. The analysis conducted revealed the importance of finding ways to meet the participatory needs of community in conflict area.*

**Keywords:** community empowerment, community dialog process, empowerment communication strategy.

**INTRODUCTION**

Indonesia is a rich country with huge natural resources in the energy and mining sectors. Unfortunately not all of these resources can be managed independently, so that the Indonesian government should cooperate with foreign countries to manage them through the concession rights for the mining and energy resource management. Currently the mining sector is still the country's main source of income. The presence of mining companies in fact unavoidable, due to mining activities is a great activity that increases so much of the economy and are in the society, where these activities will certainly provide benefits to local communities where the mine site is located. Public participation is very important because for many aspects to consider in mining activity, ranging from economic equality to environmental sustainability and social impacts for the community. Mining cannot be separated from the communities around the mine, because in addition to mining activities disturb the surrounding area, of course, the region is an area previously occupied by the community for their livelihood.

The mining sector is often the exclusion of other sectors such as agriculture, livestock, fisheries, and forestry. Though the mining sector is often permanently damaging the environment and brings ruin to the next generation, because exploration will damage the environment in the mine area. The damage caused usually in the form of the effects of pollution are damaging the environment, damaging aquatic and forest functions, and a decrease in public health around the mine. In many social rights of local communities are taken over the mining company.

The existence of a mining company often causes conflicts between companies and communities around the mine area. Many of these companies are less concerned about the welfare of local communities in the areas of health, education and the economy. Supposedly the mine owners empower local communities to create benefit for the local population. But seen from the fact that there are, many of mining companies did not have concern about community empowerment in mining area.

The focus of this research is how to develop a communication empowerment strategy in a conflict area through the process of dialogue in the community. By making the geothermal exploration project in Darajat, Garut as a case study, this paper demonstrates how empowering communication strategy can be develop through a process of dialogue. The analysis conducted revealed the importance of finding ways to meet the participatory needs of the marginalized community. This community empowerment communication strategy practices around company mining site, is also preparing the community around the project not to rely on the company after they close the exploration sites.

## **RESEARCH FOCUS**

The focus of this research is to develop a communication empowerment strategy in a conflict area through the process of dialogue in the community.

## **METHODS**

This study uses qualitative research methods with data collection technique using observation, interview, and study documents and descriptive data analysis techniques, with research informants are the beneficiaries and the relevant officials.

## **RESEARCH DESCRIPTION**

The location of this study took place in 2 (two) districts in Garut Regency, where the company located. In each region, the location of the study, researchers interviewed beneficiaries who had chosen at random. In addition to the beneficiaries in each area, researchers also interviewed the local government officials. Thus, in this study there were 20 informants research, which consisted of 15 beneficiaries, 3 (three) local government officials and 2 (two) mining company representatives.

Triangulation stage to implement a research team interviewed experts and practitioners in the field of Empowerment Communication in Indonesia, which was considered to master problems in this study.

## **Community Empowerment Theory**

Community empowerment refers to the process of enabling communities to increase control over their lives. "Communities" are groups of people that may or may not be spatially connected, but who share common interests, concerns or identities. These communities could be local, national or international, with specific or broad interests. 'Empowerment' refers to the process by which people gain control over the factors and decisions that shape their lives. It is the process by which they increase their assets and attributes and build capacities to gain access, partners, networks and/or a voice, in order to gain control. "Enabling" implies that people cannot "be empowered" by others; they can only empower themselves by acquiring more of power's different forms (Laverack, 2008). It assumes that people are their own assets, and the role of the external agent is to catalyse, facilitate or "accompany" the community in acquiring power.

Community empowerment, therefore, is more than the involvement, participation or engagement of communities. It implies community ownership and action that explicitly aims at social and political change. Community empowerment is a process of re-negotiating power in order to gain more control. It recognizes that if some people are going to be empowered, then others will be sharing their existing

power and giving some of it up (Baum, 2008). Power is a central concept in community empowerment and health promotion invariably operates within the arena of a power struggle. Community empowerment necessarily addresses the social, cultural, political and economic determinants that underpin health, and seeks to build partnerships with other sectors in finding solutions.

Globalization adds another dimension to the process of community empowerment. In today's world, the local and global are inextricably linked. Action on one cannot ignore the influence of or impact on the other. Community empowerment recognizes and strategically acts upon this inter-linkage and ensures that power is shared at both local and global levels.

Communication plays a vital role in ensuring community empowerment. Participatory approaches in communication that encourage discussion and debate result in increased knowledge and awareness, and a higher level of critical thinking. Critical thinking enables communities to understand the interplay of forces operating on their lives, and helps them take their own decisions.

This track of the conference will focus on the conceptual and practical issues in building empowered communities. Through examples and case studies it will analyse how successful partnerships with communities can be forged even in the environment of vertical health programming. It will examine how empowerment oriented health promotion can be practiced both in local and global settings.

## **RESULTS AND DISCUSSIONS**

### **Developing Empowerment Communication Strategy in Conflict Area**

In an effort to empower the community can be seen from three sides. First, create an atmosphere or climate that allows the potential of developing societies (enabling). Second, strengthen the potential of community-owned or power (empowering), and third, empowerment practice in the communities,. (Gunawan, 2012: 10)

Mining and Energy are the natural resources that can not be renewed. The ability of the natural resources available is limited to absorb the effects of human activity. Therefore, for the sustainability of the mining business, the management should be done wisely and based on the principles of mining management as provided for in the legislation (Puluhulawa: 33).

Community empowerment is an effort to improve the quality of the people who live around the mine so that they were able to catch up in many areas of life. Normatively, the obligation of community development includes only the quality of human resource development, health and economic growth. At least 17 basic provisions that should be included in the Cooperation Contract concluded between the implementing agencies and business entities or permanent establishment. One of mining company obligations is the empowerment of surrounding communities and guarantees the rights of indigenous peoples. (Salim, 2010: 405)

In principle, the main actors in the empowerment are individual or institution. This suggests that the application of the concept of empowerment in this study using a participatory approach. The basic concept of this approach confirms that the success or failure of an empowerment activity is determined by active participation of communities around mining area. In the sense of participation includes three elements namely their mental and emotional engagement, motivate people to donate initiative in achieving the goals of the group; and encourage people to feel involved and responsible for the group's activities. (Halwani, 2009:40)

In the beginning the presence there was conflicts with communities around mining area. The people consider the company's existence would harm the environment and will negatively impact their health. But with the help of intermediary institutions as government and empowerment consultants all conflicts can be resolved through some community dialogues.

As energy company that has been established for a long time in the Garut region, Chevron Geothermal Indonesia Ltd responsible for the welfare of the local community around. In this case a prosperous local community is very important to strengthen the partnership and cooperation with the government, employees and local communities. Therefore, the community empowerment program is of considerable concern. As a responsible citizen of the world of business, the company engaged to give high priority to the Community Empowerment program to provide financial support and technical assistance that aims to help improve the living standards of the local community. To support access to improvement in the lives and development of various infrastructure repaired and built by the company. Constructions of bridges, repairing roads, electricity networks also distribute clean water and improve drainage facilities have been implemented. Construction also began on the improvement of education facilities, health, places of worship and sports for people around mine to create a prosperous village. With the one-year program of the mosque, each site location racing to build a proper mosque for residents around the mining area. The program is considered beneficial for improving the quality of religious life in the community. (Jaelani, 2013:56)

SMEs play an important role in improving standards of living around the mine. The company implements community development programs to support the needs of small and medium enterprise development. The programs including improvement the farmer conditions, fisheries training, provision of micro-finance, production facilities, and infrastructure development, agriculture, farming and fishery programs. With the establishment of this pilot pattern, could foster motivation and community spirit around mining area to practice new skills. These activities involve livestock services guidance and company officers.. These activities involve guidance livestock services and implementer officers. The installation of Bio Gas as one of the efforts for energy independence for rural communities surrounding the mine continues to be improved. Agricultural development programs and small businesses not only provide stock of knowledge, skills, and capital assistance to farmers and small businessmen, but also provide management training, knowledge of savings and loans, and business management in a professional manner. (Yulianto, 2014:78)

## **CONCLUSION**

The development community is an effort to improve the quality of the people who live around the mine so that they were able to catch up in many areas of life. The community empowerment strategy needs to consider the welfare of both the areas of health, economics and education. As well as Chevron Geothermal Ltd doing mining business in the Garut Regency, West Java which do development on the local community in areas such as health, improvement of the economic, educational and social.

The optimization of community development in the area around the mine requires a good companion field of management aspects and technical aspects of the management of existing resources. For assistance needs mentioned, ideally facilitated by sector institutions that have technical unit at the village level.

Empowerment communication strategy can be developthrough a process of dialogue. The analysis conducted revealed the importance of finding ways to meet the participatory needs of the marginalized community. This community empowerment communication strategy practices around company mining site, is also preparing the community around the project not to rely on the company after they close the exploration sites.

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**INTERCULTURAL COMMUNICATION PHILOSOPHY BARRIERS TO  
INTERCULTURAL COMMUNICATION  
(Literature Study on Communication, Cultural Heritage, and Tradition)**

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**ABSTRACT**

*Intercultural communication occurs between people with different nation, race, ethnicity, religion, language, level of education, social status, gender, tradition, different expectation and so on.*

*Those differences would potentially be the source of intercultural misunderstanding, thus can be reduced via knowledge on language and other cultural behaviour, intercultural communication principals and implementation.*

*The purpose of this research is to explore the approach of intercultural communication done by practitioners in resolving misunderstanding, and their approach on intercultural communication principal being implemented to avoid conflict. The method used in this research is interpretive paradigm, by seeing social reality as a subjective matter then interpreted in a series of meanings in their life. Result shows that the way to communicate relies individually on cultural aspect such as rules, language, and norm. The approach on intercultural communication can be viewed from various perspectives such as, anthropology, behavioural, language, history, geography, economy, social structure, etc. In intercultural communication it is critical to acknowledge the importance of intercultural communication being studied and the reasoning behind it, cultural differences would be contextual for its practitioners (axiological principle). A practical intercultural communication incorporates intercultural awareness, different cultures using different meaning structure to interpret social action; and intellectual learning, developing cognitive mapping to determine key skill in learning intercultural communication; intercultural skills, developing skills to engage into other cultures.*

**Keywords:** *Intercultural communication, value system, conflict, social reality*

**INTRODUCTION**

*United States President, John F. Kennedy and Mexican President, Adolfo Lopez Mateos, met in Mexico in 1962. While driving the car, Kennedy notices the watch that the Mexican President wears and says a compliment “your watch is very nice”. Lopez straightaway gave Kennedy the watch while saying “this watch is yours”. Feeling embarrassed by it, Kennedy try to reject the gift, but Mexican President explained that it is customary to give other people things that they like and ownership is the matter of feeling and need of human being, not personal. Kennedy was very impressed and received the watch. Not long after that, Mexican President told Kennedy “what a beautiful wife that you have”, which replied by Kennedy by saying “please take back your watch.” (Condon and Yousef, 1985:89)*

The story above is the example of intercultural communication, which includes people from different nation, race, religion, language, level of education, social status, and gender. The different expectation, culturally, could emerged as the cause of a fatal result just like in the story above. The different expectation could bring a big risk as Hall and Whyte (1960:7) suggest that: a business proposition, which seems to be profitable for an American, could fail immensely just because that particular man unintentionally put his hand on the shoulder of Javanese man, his

business partner, in front of the audiences, in a cocktail party, which considered to be an insult according to Javanese ethics.

The different expectation in communication could at least create an uncomfortable situation or misunderstanding, as illustrated below:

*An Indonesian man feels embarrassed, disgust, hate, and anger as his cheeks were kissed by an Arab man when he arrived in Jeddah to have a religious pilgrimage. That behaviour, for an Arab, is considered to be a sincere symbol of friendship, while Indonesian people consider that as a homosexual act (Barna, 1982:328)*

Culture has turn itself to be part of communication behaviour, which would determine, maintain, develop, or inherit the culture. Hall (1959:186) suggests that "Culture is communication and communication is culture".

The intercultural misunderstanding can be reduced if people knows other people's language and cultural behaviour, intercultural communication principles, and implementing it. This discipline, at a glance, would be fitted for diplomat, foreign students, teacher at international school, overseas tourists, multinational business person, international hotel manager, social workers, famous anthropologist, etc., which is not wrong, but actually every communication occurs consist of intercultural communication potential, as there would be differences no matter how small. Intercultural communication should be considered by anyone who wants to have a more effective way of communication towards other people Mulyana & Rakhmat, 2006:22).

## **RESEARCH PROBLEM**

"How intercultural communication done by its practitioners in reducing misunderstanding, and what kind of communication principles applied to avoid conflict."

## **RESEARCH METHODS**

The focus of this research is the approach of intercultural communication done by a group of people in everyday life. Intercultural communication practitioners presenting various communication events and phenomenon through complex interaction between people from different cultures, involving language, value, action, and tradition, which put this research in constructivist paradigm or also called interpretive tradition (Mulyana & Rakhmat, 2006:21).

Interpretive paradigm is examining social reality as subjective and able to be interpreted, but human being produces series of meaning in their life. In this context, knowledge is based on everyday life with inductive approach to understand social life.

Data gathering method for this research are through observation, literature study, and documentation. Observation for this research is applied to explore and comprehend activities done by people from different culture. The observation method comprises of examination of approach pattern and intercultural communication by practitioners in everyday life through verbal and non-verbal symbols of communication. Literature study and documentation for this research are through several sources such as books, Internet, and related research from articles in national and international journal.

## LITERATURE STUDY

### The Philosophy of Intercultural Communication

Every science has its own philosophy, as it is the way of thinking for a particular science, which is formed by how the science intended to reach the truth (epistemology); the truth that has meaningful use for human being (axiology); every science has formal and material object (Ontology).

According to epistemology principles, intercultural communication, naturally will explore things in their natural habitat, understanding or interpreting phenomenon based on the meanings people attached to particular things. In order to understand it, it is a necessity to understand other disciplines to produce a flawless intercultural communication (Susanto, 1976:13).

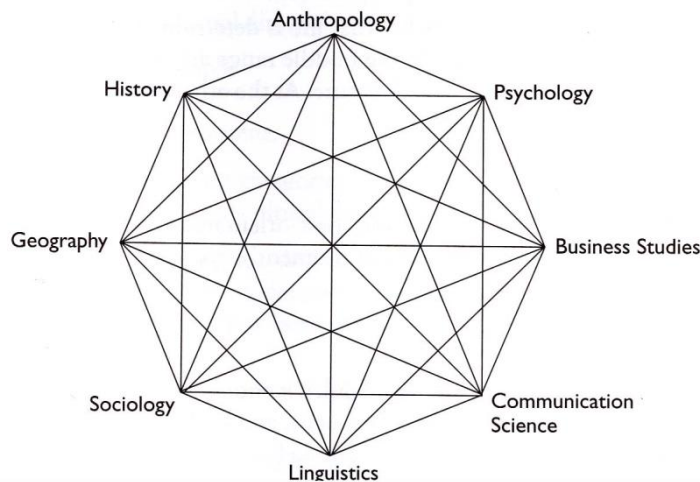


Figure 1  
Science disciplines in Intercultural Communication  
Source: Gibson, 2002:25

Based on those various disciplines, it can be measured the approach for intercultural communication, which can be based on approach from anthropology, behaviour, language, history, geography, economy, social structure, and so on. Based on that description, it is a contextual framework for each individual on the definition of intercultural communication, the reason and the importance of learning intercultural communication (axiological principle).

In ontological principle, communication is connected to human behaviour and the fulfilling needs of interaction between human being (physical and social). In order to understand intercultural interaction or communication, human communication must be understood as the basic principle.

Culture is responsible for communication behaviour and meaning for every people. The degree of this culture affecting every intercultural communication is the function that would be able to establish culture differences in events surrounded them. Individual looks at his/her world through categories, concepts, and labels/attributes. This includes **belief system**, involving believed objects for some characteristics; **value**, evaluative creation such as analysis, aesthetic, and benefits; **attitude**, the tendency chosen by consistently learning and responding; **world view**, cultural orientation and system; **social organization**, through social unit such as school, family, etc.

## **Marxist Cultural Theory and Ideological Concept**

Academicians discuss Esquire magazine as a relevant source of feminist studies, pop culture, or all in all, cultural studies. Cultural studies have become one of the contemporary inter-disciplines academic ideas growing rapidly in some universities, conferences, articles, and books. Culture studies point of view, mostly taken from Marxist sociologist at Frankfurt School. Cultural study is one of the best example of inter-disciplinary critical theory, as it is comprising multi theories and discipline (Ben, 2007:247).

It is possible to be able to differentiate cultural studies as theoretical movement and as analysis mode from non-theoretical cultural critics. Even though it can be possible to maintain both of them as cultural critics, which non-theoretical cultural studies mode is legitimized, usually done in humanities department.

Cultural studies as critical social theory is based on Marxist and neo-Marxist framework in analysing culture, whether elitist or populist culture, as one ideological mode. It does not mean that acknowledging mechanistic reduction of cultural ideology based on capitalistic economy, would produce culture as the only reflection and extension of that particular basis. Marx and Engels (1974:64) suggest that "The ideas of the ruling class are in every epoch the ruling ideas". While no Marxist supporters agree on general notion that ideology is protecting capitalist's status quo, Marxist, especially Frankfurt School, views cultural industry as an independent phenomenon compared to the notion of Engels and Marx. Culture is not merely a reflection or representation of economical system, but it is independently operated from the economy. This kind of image is really necessary to acquire effects that influencing people's imagination and behaviour. If culture is considered to be a doctrine out of value system, it would not be a hegemony (as Gramsci suggest). Culture plays a much active role in capitalism as Frankfurt School has been debating on cultural industry.

On one hand, Marxist cultural theory is working on Marxist framework, to analyse, and critic, ideologies such as religion, and bourgeois' economical theory. On the other hand, Marxist cultural theory refusing the view on ideology as a reflection, mirror, and economical representation. Marxist believes that ideology is a confusing, distorted, and fallacy propaganda in a mystification system. Conversely, ideology, according to Marxist, is an unflappable system, which closing the door to any radical social change, but opening its door to individual achievement.

## **RESULT AND DISCUSSION**

Communication is the correlated between human behaviour and satisfying the needs of interaction between human being (physical and social contact). To understand intercultural communication, it is required to understand human communication. Human communication defined as understanding the behaviour during ongoing communication, why the communication takes place, and what is the result from the communication process.

Culture, on the other hand, is related to the way of thinking, feel, belief, language, habit, etc. Culture reveals itself in language pattern, and activities in economic, social, politics, behaviour/habit, communication style, social action, and law.

Schutz formulated the epistemological point that as people act in their everyday life they build knowledge of activities and he argues that people will construct different kinds of realities (Schutz, 1970,2005) in Hedegaard & Fleer 2008:41). This reality provides an interpretative scheme for any individual to interpret their own act and also other individual. Cultural meaning system is a set of cultural rules and values theme.

Rules are connected to a repeated social situation, in which social situation is laid out in order and pattern of culture values entity. Rules and value are invention of human culture, materializing from a particular society, which suited ecologically. Rules and value change as it is produced, infringed, negotiated, and ignored (Samova& Porter, 2004:85).

When people crossing the cultural border, they take their own cultural meaning structure without question. People behave and interpret their action according to their own structure of culture. It is not a rare thing that cognitive conflict and misunderstanding occur as cultural rules are not always in written form. These rules are usually learned since childhood until adulthood and accepted as it is. It is very visible for member of a particular group but not for other individual outside the group.

The application of the theory would be able to explain communication shape involving individuals from different culture in the example below:

*Two Indonesian man in their thirties walking in a street in Sydney holding each other hands. One of the man asking a question towards a man without feeling any rejection.*

That particular example is common in daily life not an International incident. Social life is formed by series of daily events and by that common social event, individual applies cultural shape, life rules, values, etc., which then creates a cultural shock.

The different empirical value structure/rules between two cultures has been studied in cultural assimilation development by Elzinga (1984), Fielder, Mitchell, and Triandis (1971). Those specific rules are put to order in general culture values such as 1) matching feedback, physical similarity, and emotional closeness, 2) group's theme is more important than the individual one, 3) lifestyle and ethics.

Human being nowadays has to experienced ideology, not just by reading or accepting it through active ideology indoctrination, it extends to everyday life, closing itself in expressing light and subliminal messages. Ideology is not discursive, carefully discussed, and systematic, while attaching itself to discourse of culture, practice, representation, and experience. The difference between text and the world is really blurred in post-modernity as movie, film, newspaper, even academic text book is interpreted as political argument.

The reality is distorted and simplified through various of texts, which then manifest itself in critical theory of media. This theory is exposing and deconstructing media and advertisements into text and providing arguments. This kind of cultural reading is exposing cultural discourse and practice of media, which creates assumptions, refines argument without inviting any responses, and hides their own text creation.

Frankfurt school identified high culture as a safe place for the pop culture tendency to co opt and commodify. They also expect critical ideas added by ideal freedom and beauty have their place in high culture expression. They explore high culture through close proximity on music and art, focusing on depoliticized effect on pop culture. The high culture is also considered to be a firm opposition against ideology, which ought to be tested whether it produces class position and world view.

Most of rules and cultural values theme are invisible for those who do not use it and accepted to be part of the daily life. In order to embodied the success of intercultural communication between its users, something ought to be put forward, such as: patience, tolerant, objective, and empathy towards individual from different culture.

## CONCLUSION

The encounter between cultures could result in either a positive or negative way. In a positive way, it would provide a better understanding and awareness of culture. Conversely, it would produce negative cultural stereotypes and culture shock.

The approach on intercultural communication can be explored through some perspectives such as anthropology, behaviour, language, history, geography, economy, social structure etc.

Cultural encounter could be difficult because of the different cultural meanings, but nevertheless can be resolved.

There are three steps needed to have some positive communication principles:

1. Intercultural awareness; different cultures implement different meanings in depicting social acts.
2. Intellectual learning; developing cognitive maps to determine key differences.
3. Intercultural skills; developing skills in entering other cultures.

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# ORGANIZING KNOWLEDGE IN IMPLEMENTATION OF KNOWLEDGE MANAGEMENT AT PT TELKOM TBK

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## ABSTRACT

*This study is entitled Organizing Knowledge in Implementation of Knowledge Management at PT Telkom Tbk. The research was conducted in bussines organization. The research objectives are to find out new concept in coverage of knowledge by knowledge management implementation at Telkom organizing explicit knowledge ; to analysis personal characteristic knowledge manager This research use qualitative method with case study approach at Telkom Japati 1st street Bandung. Data gathering technique used are observation, archived record, interview, documentation and physical ware.*

*The result are: Telkom organized knowledge in virtual storage by creating taxonomy of knowledge toward process and operating bussines, which is called knowledge centre and conventional storage by library. Knowledge storage in intranet and knowledge by competence stream is called virtual competence centre. Knowledge management personal integrated among task and responsibility by routin activity; they solved some problem quickly and anticipatethe crash communication process by knowledge management tool.*

**Keywords:** Business communication; Knowledge management; Organizational Communication; Organizing knowledge; Knowledge storrage

## INTRODUCTION

Various surveys of companies in the world suggests that companies which engaged in the field of information technology always have the top position in terms of financial gain. Microsoft, Google and Telkom are some examples of companies that gain great benefits from business information and knowledge. The condition is in line with Don Tapscot's opinion that calls the business in the world today as "the digital economy"<sup>1</sup>.

The interest of various organizations to apply knowledge management is enormous. According to a 1997 study, although only 28 per cent of the largest organizations in the US and Europe claimed to have implemented knowledge management at the time of the survey, 50% were preparing to implement and 93% said they had made plans. Three years after that, another study showed that 80% of the world's largest organizations applied knowledge management <sup>2</sup> (Smith dan Farquhar, 2000). Knowledge is a prerequisite for the creation of innovation in various aspects. Knowledge is an important factor (enabler factor) to direct the nature and direction of decisions and actions. Without sufficient knowledge, although with enough information, decisions and policies are more based on certain preconceptions and intuitions. The organization's ability to manage knowledge depends on its ability to organize, discover and use data and information. Organizing data refers to an inventory of the existence of data, documenting its quality,

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<sup>1</sup>Don Tapscot, The digital Economy, 1996

<sup>2</sup>Smith & Farquhar, 2000. <sup>2</sup><http://proquest.umi.com/pqdweb>. diakses 13 February 2006

accessing, prioritizing and making data accessible<sup>3</sup>. One strategy for managing knowledge is to apply knowledge management in the organization.

Telkom undertook various strategic measures to secure sustainability while strengthening its competitiveness in the new business environment. Of course there are many reasons behind Telkom's organization for making changes in its organization. There are several strategies formulated to deal with these changes. Of course the planned change is the result of the thinking of the actors of the organization based on the knowledge they have in managing a business organization. Knowledge management in Telkom has been done in various ways, either conventionally or facilitated by the information and communication technology. People in Telkom realize that the characteristics of knowledge and information move dynamically within the organization as well in various ways. Information that already understood by someone will be a knowledge for that person. Knowledge does not lie in information, but lies in a person. To be able to manage the existing knowledge within the individual as well as in the organization, the Telkom has established its own unit. The unit is Assistant Vice President of Knowledge Management (AVP KM), to facilitate the work process of this unit, assisted by Assistant Vice President of Human Resources (AVP SDM) and ISC Unit. Knowledge management in Telkom is aimed at making organizational learning member through existing knowledge in organization as well as from organizers, because basically work and study become the same process in organization. Every individual who is within the scope of the organization must participate in the process of knowledge management, both tacit and the explicit (has been codified into a writing) knowledge. In the situations where knowledge is owned by Telkom employees who have different backgrounds, then the exchange is a prerequisite for the incorporation of knowledge. Intellectual capital is generally created through the process of combining knowledge from different parties, therefore, this capital depends on the exchange between the parties involved. Sometimes these exchanges involve explicit transfer of knowledge, both individually and collectively.

According to Polanyi (1967) in Simon (1991:126) There is always knowledge that will remain tacit, so the process of knowing is as important as the knowledge itself. The process of knowledge creation is a spiral process which is an interaction between tacit and explicit knowledge. The interaction of tacit and explicit knowledge produces new knowledge. Telkom develops its own knowledge management model different from other organizations. In this paper the author focuses on the process of knowledge management in the implementation of knowledge management in PT Telkom.

The focus in this study can be specifically identified with the limits of research questions as follows: What is the process of knowledge management in the implementation of knowledge management in Telkom? What are the characteristics of the organization managing the knowledge management and what efforts are being undertaken to address the barriers of knowledge management implementation in Telkom?

### **The Process of Knowledge Organizing in Knowledge Management**

Berger dan Luckmann (1966) Says that all individual knowledge of objective facts in the world of reality is determined by the social environment in which knowledge is acquired, transmitted, or learned. Individuals can never grasp reality, except within the framework of the social process in which the individual is involved. Social processes that appear as objective social reality are actually created and experienced as factually objectively in the subjective consciousness of man. Symbols

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<sup>3</sup>[Http://proquest.umi.com/pqdweb.ASTHO](http://proquest.umi.com/pqdweb.ASTHO), Knowledge Management for Public Health Professional, July 2005 diakses 13 February 2006

are not only a tool of social reality but are at the core of social reality. The nature and nature of social relations and social order are defined by symbols.

Organizations must now be able to adapt in order to survive in the face of competition and have a competitive advantage. One way is to empower the knowledge (intangible assets) owned by members of the organization. The importance of knowledge that begins with information is very important in the information age. Alvin Toffler divides the history of human civilization in three waves: the era of agriculture, the industrial era and the information age. In the agricultural era the prominent factor is muscle because at that time productivity is determined by the muscle. In the industrial era, the prominent factor is the machine, and in the information era a prominent factor is the mind or knowledge. Knowledge as capital has a very big influence in determining the progress of an organization.

Information continues to fill all aspects of human life, ranging from individual, family, social, to the scope of groups and organizations. Similarly for an organization, regardless of the type of organization, information is one of the most important types of resources. Information determines people to make a decision and becomes a guide for organizational activities. From this concept comes knowledge. If, knowledge is valued as a valuable intellectual asset, then knowledge must be managed as well as possible by the organization. Knowledge is processed in such a way through an approach now known as knowledge management.

At the beginning of its popularity, knowledge management is heavily influenced by the perspective of information technology. It can even be said that initially information technology, especially one that can create an organization network (enterprise-wide network) has been considered as the core of knowledge management. Organizations implement information technology in the hope that employees share knowledge. Conventional information systems usually have been able to support explicit knowledge, but still little support for tacit knowledge. Presenting a means for mutual use of tacit knowledge is a challenge of knowledge management in the future. Hence, the process of codification of tacit knowledge into explicit knowledge is important. This form of explicit knowledge will be shared to the community and it will be faster with the support of Information Technology. Information technology can affect the nature and effectiveness of communication processing, coordination and control within the organization. The impact of information technology on organizations, users, and human supporters is to improve operational efficiency, support strategic initiatives, expand organizational boundaries, change work patterns, alter individual organizational capabilities, change the nature of surveillance, enhance competitiveness, etc. Adequate technology applications can enable technology to be a strategic property in designing and managing organizations, so as to make the organization more responsive, flexible and efficient or even offensive. As stated by Jann Hidayat Tjakraatmadja in the book "Knowledge Management" that, "The development of Information Technology has increased the productivity of knowledge discovery (facilitating the process of knowledge management) and speeding up the implementation process, enabling organizations to institutionalize and distribute knowledge derived from individual members of the organization according to their needs and development. (Tjakraatmadja, 2006:143-144)

Suadi (1993: 39) and Sudibyo (1992: 25) stated that the impact of information technology on organizations, users, and human supporters include improving operating efficiency, supporting strategic initiatives, expanding organizational boundaries, changing work patterns, Organization, change the nature of supervision, improve competitiveness, and strive for the appropriate cultural platform.

The following are the five meta-components of the Knowledge Management technology framework. The functions of each component are:

- 1) *Knowledge Flow*: This component facilitates the flow of knowledge within the KMS.
- 2) *Information Mapping*: This component creates links and maps of information that are likely to be converted into knowledge for the benefit of the entire organization.
- 3) *Information Sources*: Data sources that supply data and information to the KMS.
- 4) *Information and Knowledge Exchange*: Non-technological tools and facilitators that enable the exchange of information between tacit and explicit sources, helping to create and disseminate context, and facilitate sensemaking (the ability to understand information and knowledge according to the context).
- 5) *Intelligent Agent and Network Mining*: excavation, linking, and knowledge retrieval tools, which facilitate the discovery of knowledge using intelligent agents and pattern mining tools.

One of the major challenges in organizational communication is creating a process of communication to all parts of the organization. The process is not only communication from superiors to subordinates but also vice versa that is giving information from all members of the organization. This process is related to the information flow which is a complex process. The form of storage of knowledge varies, depending on how the policy of an organization in processing and store knowledge of information and knowledge. Similarly, the form of knowledge storage applied in Telkom. This study analyzed that in terms of the storage of knowledge, there are several forms of storage, such as:

- 1) Knowledge can be stored in one's mind, usually in the form of tacit knowledge.
- 2) Knowledge can be stored in the form of a written or printed document, for example in the form of books, textbooks, monographs, journals, abstracts, magazines, newspapers, brochures or pamphlets.
- 3) Knowledge can be stored in electronic document form, for example in the form of CD-ROM, E-journal.
- 4) Knowledge can be stored in electronic database form, for example in the form of bibliographic database, publication database.

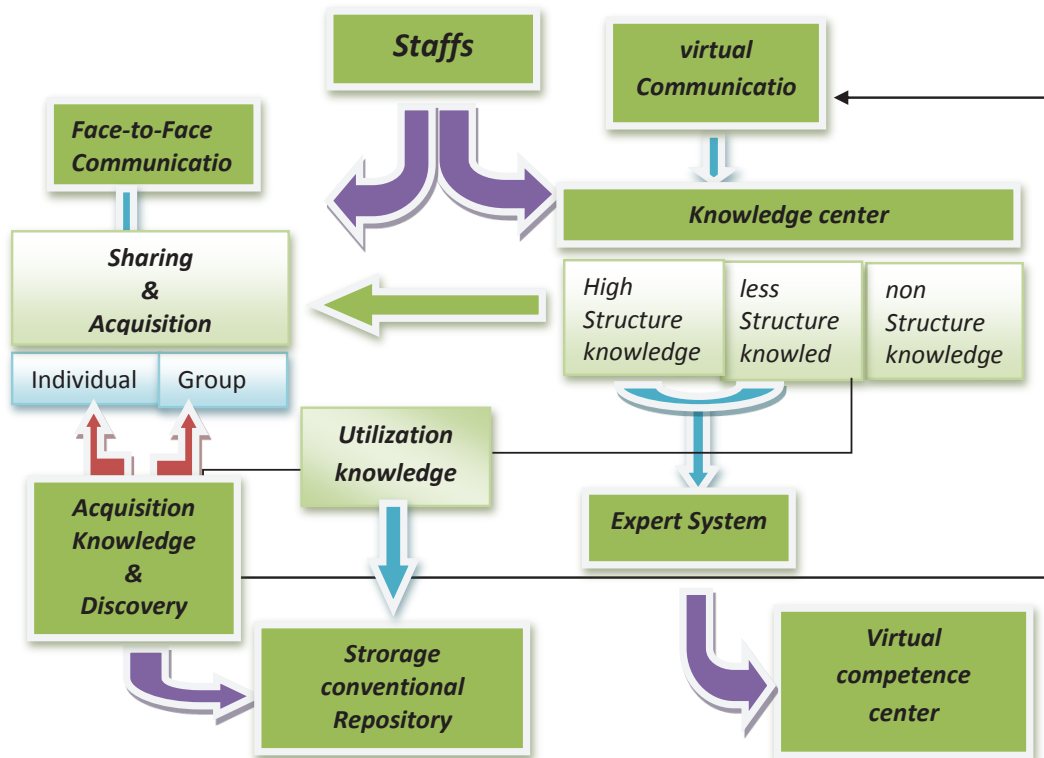
Telkom as an organization that engaged in the telecommunications industry produce a great number of information and knowledge. Information and knowledge will be stored in the form of documents, manuals, books, reports, letters, electronic files and so forth. The form of information and knowledge available in Telkom is mostly stored in electronic format. This is because the knowledge storage in Telkom has been done based on the electronic systems. In addition to electronics-based stored, the available information and knowledge are also stored in the library. Telkom Library serves as a storage medium for knowledge, whether in the form of electronics materials or printed materials. Knowledge in the form of print materials is a knowledge of the results of activities that have been issued by the actors of the organization, namely in the form of print publications. As for the file format electronics, it is stored by the information unit. The library can only link its database to the information officer. In general, this knowledge storage system in the concept of knowledge management is identical to the term knowledge repository. This knowledge repository is implemented in a knowledge management system as a knowledge storage space, where all the explicit knowledge that might be useful is stored here. A repository is not only useful as a "storehouse of knowledge" but also serves as a mechanism for evaluating trustworthiness and reciprocity of members of an organizational community.

All data, information and knowledge in Telkom from each unit are stored on the server of each computer. Each program and unit has its own data storage, information and knowledge procedures. Knowledge storage is done through delegation to individual programs or units, they are responsible for the process of storing information and knowledge they have. All are stored on certain servers, depending on what type of server each unit and program uses. Some use Web Server, SQL, Exchange, Sun Account, File servers, and so on. Intranet (internal network) is a computer network within a company or organization that uses standard data communications as in the internet. That is, all actors of the organization can use

all internet facilities for the needs within the company or organization. In Telkom, the intranet is considered as a more effective medium of information and communication than any other media. This intranet is very supportive of knowledge management system that has been applied, because the process of sending and processing data, information and knowledge can be done electronically from one place to another through this communication media. This intranet can also be used as a storage medium for knowledge.

Knowledge-based organization, generally dealing with two types of knowledge: soft / tacit knowledge and hard / explicit knowledge. Knowledge is largely stored in our minds, this is called tacit knowledge that is something we know and experience but is difficult to express clearly and completely. While explicit knowledge is all the knowledge that has been documented so that it is easy to be communicated and accessed. When knowledge is interpreted in an explicit form of caution (codified) and stored in a database so that knowledge seekers who need it can access that knowledge, then this way of managing is said to adhere to codification strategies. But knowledge does not consist of only explicit, but also implicit knowledge. Implicit knowledge is very difficult to translate into explicit form. Knowledge is therefore transferred from one party to another through intensive personal relationships, so here the main function of computer networks (intranets or the internet) is not only to store knowledge but also to facilitate traffic or communication among individuals in the organization that is either seeking information or utilizing new knowledge to support its activities. Someone who has been steady in a certain field certainly does not work isolated alone, they always collaborate and have many friends in a formal and informal network. This network of mastery of intelligence is prevalent among professionals in various fields. Such networks are capable of interacting so as to form synergy and even resonance to conquer the various obstacles facing a corporation. From the network it will create an "invisible college", a scientific community that is not formally available but they always communicate with their group discussing specific issues with comprehensive studies.

So it can be concluded that the management of the message (knowledge) is done by making Taxonomy based on the process and business operations or called knowledge centers stored on the intranet, while the competency-based stream called the virtual competency center. And for other media is managed by a special unit that is in the library. The support of information and communication technology media is aimed at improving information transfer and sharing of knowledge of the organization as a whole through cooperation and communication between individuals.



Picture: Knowledge Management Model by Elita, (2009)

### Personal Characteristics of KM

Research in the field of managerial and also organizations often use information technology as the central of the information system (SI). One important theory is the information richness theory (IRT) proposed by Daft & Lengel (1979). Initially, the IRT was formulated to help answer the question, "Why does the organization need to process information?" The initial definition of information richness itself, is an information capability to change understanding within a certain time span, but this theory is considered to have shifted the definition of information richness contained in the e-mail. It has also received much criticism because of the shift in context that was originally an organization into a context Individuals and also the media used. But what is needed is not just the media but also the interactions that occur in it. From a number of empirical studies of the theory obtained that the use of some communication media is inconsistent with the theory of IRT. As a result various opinion to reject the idea that the communication richness is invariant has been emerged, and only as a property of the communication medium itself. Hence appears the Media Richness Theory.

Studies on communication richness in electronic media can be classified into positivism and interpretive research. Positivism is basically a model of natural science research applied in the field of social science. Based on this perspective, face-to-face interaction is regarded as the richest communication medium and e-mail interaction as the poorest. Knowing the limitations of positivist perspectives, some Information Systems researchers introduce a new perspective in viewing communication richness, an interpretive perspective. This perspective takes into account the capacity of sender and receiver in processing messages. The central idea of this perspective is the understanding of both parties who exchange messages.



They actively and creatively interpret the messages conveyed by their business partners, especially those relating to the innovation process, to create new ideas about the realities faced in the work. In fact, they often make specific communities address a problem, not only involving internal members in the organization as well as external parties.

The personal characteristics that KM personnel should possess, in addition to the mastery of knowledge and the availability of data-information-knowledge is also required other competencies so that someone is able to empower the members of the organization. Like a consultant, unlike the executives in the line of bureaucratic lines. He must be humble not to appear in front, but to contribute from behind. The term is in Javanese: *tut wuri handayani* or go behind while empowering bureaucrats and bureaucracy. This mentality does not just belong to someone, but must be trained, and it is a good "heart". Managers must listen a lot and then find an effective solution based on the theoretical approach he mastered. He must be able to listen and to identify the essence of the problem, whether it is rooted in the process, the person or the technology.

Related to the organization of KM, various companies have been using various names of varied positions in KM units. Some positions in KM and their functions are described as follows:

CKO, is the ultimate leader of knowledge management within a company that is responsible for:

- 1) Creating a vision of knowledge management
- 2) Socialize and sell KM concepts and initiatives and share vision with senior management.
- 3) Get Buy-in and Advocacy from Senior Management
- 4) Mentoring KM initiatives to senior management and other parties.
- 5) Communicate the benefits of KM that contribute significantly to the success of the company. (Leitch & Rosen, 2001)

In line with the opinion of Leitch & Rosen, Tiwana (2000) added the tasks of a CKO, namely:

- 1) Optimizing process design for KM.
- 2) Creating canals to optimize knowledge and competencies owned by the company.
- 3) Integrating knowledge of company routine activities and tasks.
- 4) Break down the technical barriers, culture and work flow in communication and knowledge exchange.
- 5) Ensure that the company learns from past mistakes.
- 6) Creating value generated by knowledge assets and KM Tool that is both financial and non financial
- 7) Supports the completion of the above tasks with information technology and bridges the knowledge flow gap.

As stated by Pace & Faules that: "Man creates, nurtures, and decides reality through the use of symbols. Humans not only respond and adapt to what is out there. They create the environment and participate in the social process of creation. The great part of the human challenge is to recognize and adapt to the social process itself. "(Pace & Faules, 2002: 15). All processes always experience obstacles, to overcome this obstacle then there needs to be a container to handle it. This activity is intended for the process of KM that has been running in addition to further increase the sharing activities and utilization of knowledge will also increase knowledge for everyone, and for the manager itself will increase new knowledge when it comes to new problems. So managers must always update the existing conditions in order to always better and act quickly overcome problems in KM implementation in the organization. Thus it can be concluded that KM managers must have specific characteristics that are active and creative, in addition to having technical skills also have the general ability due to tasks and responsibilities that blend with routine work tasks. Nevertheless they must be able to handle any obstacles that are done with a

quick solution to anticipate the stalled communication process between fellow employees with the company.

## CONCLUSION

- 1). Knowledge management which is done by making taxonomy based on process and business operation is called knowledge center. It is stored in intranet. Other KM, which based on competency stream is called virtual competency center. For other media is managed by a special unit that is in the library. The support of information and communication technology is aimed at improving information transfer and sharing of knowledge of the organization as a whole through cooperation and communication among individuals.
- 2). KM managers have specific characteristics, in addition to having technical skills also have general capabilities due to the tasks and responsibilities that blend with routine work tasks, although they are able to handle any obstacles that are done with a quick solution to anticipate the jamming process of communication through the KM tool.

## SUGGESTION

1. We recommend creating some sort of article writing guidelines at KM Tool, to avoid the flood of unwanted information. For example writing that has been made by others.
2. In order for the knowledge created by the contributors to be more focused, written topics should be written for each assessment edition. Thus will provide a deepening of a theme.
3. The form of virtual communication in KM should also be to explore the tacit knowledge. Thus, it is better if the contributor is also allowed to create works in audio visual format. For example how to use 3.5G technology in DAT file format, or how to assemble Telkom2 satellite.

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**CITIZEN JOURNALISM AS AN ALTERNATIVE MEDIA IN INDONESIA:  
A Case Study of Citizen Journalism at PRFM News in Bandung**

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**ABSTRACT**

*Citizen journalism is an activity in which ordinary people take an active role in the process of collecting, reporting, analyzing and disseminating news and information. It also can be described as activities that included add-on reporting, blogging, online forums and anything else open to public commentary. Another name for citizen journalism is grassroots journalism, participatory journalism, or Netizen. Citizen journalism stimulates active participation of the community to voice their opinions, which are more flexible, structured and accessible publicly as an alternative reference.*

*This study uses qualitative research methods with data collection technique using observation, interviews, and documentation and descriptive data analysis techniques. This study examines citizen journalism as an alternative media in Indonesia, using study case of citizen journalism at PRFM News social media in Bandung City, West Java.*

*This study uses 10 social media netizen, three public officers and a social media experts as informants. The results showed that citizen journalism has been more flexible, structured and accessible publicly as an alternative reference. The study also confirms the role of social media as main platform to citizen journalism.*

**Keywords:** *Citizen Journalism, New Media, Social Media, Netizen, Bandung, West Java.*

**INTRODUCTION**

Current mainstream media tend to be uniform, instant, does not provide enough context, emphasizes sensation rather than essence, and does not represent the aspirations of society. Citizens can now use internet technology to create and distribute information that is not well reported in mainstream media. Citizen journalism allows almost everyone to be a reporter, a journalist and even a newsmaker. Citizens can publish news about events happening around them. News presented by citizen journalism has an advantage in terms of novelty as they are able to broadcast live from the scene.

The Internet dramatically reduces entry barriers. This technology is easy to use by almost anyone, because it can mobilize citizen journalism movement. This enables greater user / audience empowerment through interactivity and choice, as well as the potential to become more personal, enabling the creation of user and community networks. The Internet has led to massive media diversification, which has materialized through millions of websites, forums, blogs and wikis. The Internet contributes to a greater diversity of choice for spectators changing rooms and media constellations and journalism by promoting citizen-led journalism (Czepek, 2009).

Citizen journalism is an activity in which ordinary people take an active role in the process of collecting, reporting, analyzing and disseminating news and information. It also can be described as activities that included add-on reporting, blogging, online forums and anything else open to public commentary. It constitutes a resistance to hegemony in the formulation and meaning of truth and domination by the elite of an information society. It has challenged the existence of the mainstream

media who practice journalism in one direction, i.e. one way journalistic practice (Aini, 2009)

Citizen journalism has several important characteristics: (1) Citizen Journalism produces news, reportage, news analysis, comment or opinion, which is regularly updated by providing links and readers can post comments. (2) News from citizen which is published as transparent news following journalistic values of fairness, accuracy, balance and objectivity. (3) The approach is less formal, but not personal. (4) Citizen journalism is done in spare time, both by professionals and non-professionals, i.e. ordinary people. (5) Citizen journalism has gatekeepers (editors) and focuses on basic topics, in addition to using material from the people, which is filtered in a flexible manner. (6) The boundary between new and old news is not sharp. (7) Participants rely on their own perspective (subjective) in telling their own stories. From this we can conclude that citizen known as citizen journalism (citizen journalism). (Widodo, 2011)

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## **RESEARCH FOCUS**

The focus of this research is to describe empirical evidence on how citizen journalism as an alternative media in Indonesia using study cases of PR FM social media in Bandung West Java.

## **METHODS**

This study uses qualitative research methods with data collection technique using observation, interview, and study documents and descriptive data analysis techniques, with research informants and the relevant officials.

### **Citizen Journalism in Indonesia**

Limited participation of citizen journalism can be found already in television and radio broadcasts in the form of a dialogue between informants. Citizen journalism in Indonesia. The same phenomenon can be found in the printed media, as in the letters-to-the editor section, frequently asked questions and readers opinions. (Kurniawan 2006).

Citizen journalism has found fertile soil on the social media as expressed in many different types and variations. The ideal practice of citizen journalism in Indonesia is organized by alternative and independent forces in the form of a community', which introduce activities of citizen journalism with different variations. Journalism in Indonesia has been developed with each differentiation, taking form of

online portals, radio and television. Moreover, it has shifted power of information authority from media institutions to individuals or communities, replacing traditional media with resultant attention from citizens. Traditional media (television, printed media and websites) have begun to adopt citizen journalism and to accept the existence of citizen journalists and incorporate facts obtained by them (Widodo, 2011).

The involvement of citizens to deliver news has started to get a room in mainstream media, such as flood in Garut, landslide in Ponorogo, earthquake in Aceh as well as several other major incidents. Citizen journalism has been growing rapidly in Indonesia due to the existence of supporting conditions. First, the growth of Internet users in Indonesia has been considerable, rendering the appearance of the new media as important, even by the mainstream media. Now, almost all traditional media in Indonesia have raced to develop online journalism and citizen journalism. Second, Internet connection cost is becoming affordable, although there is still limited infrastructure. National News Television such as Metro TV and TV One, held a special program to accommodate the latest news and videos from citizen journalism. (Widodo, 2011)

Internet connections are almost ubiquitous via the multitude of fibre optic dan 4G-LTE connections. The Internet has come even to the village by Desa Internet Sehat programs. It is also influenced by the advances in technology and mobile internet, through which one can write, take a picture or footage, record, and upload news to the Internet. It is real time news that makes citizen journalism exist. The increase of social networking sites is impressive. Indonesia is, in fact, a prominent country in the global map of social networks. It shows that Indonesians has a large group of devoted people who regularly engage in networking via the Internet. (Aini, 2009).

### **Citizen Journalism in Social Media**

There is a ground shift happening in the media industry, not just in news, because of the widening reach of social media networks. Mass media is passé. Today, it is all about social media. In the old days, a reporter was given a lead or went out to find a story. Today, many stories are received third hand (sometimes even fourth or fifth hand) through Facebook posts or Tweets so that by the time a story is assigned to the reporter, the story in some form or another is already out there in the social media universe. The reporter now has to take that into consideration and find some angle to the story that is not yet being talked about. (Alejandro, 2010)

As to the notion of scoops and breaking news, a lot of tips or leads these days are from the web or what's "trending" in social networks like Twitter, Facebook or Instagram or based on search volume patterns in search engines like Google. This is radically changing the industry's concept of what a scoop or breaking news is. Journalists are forced to accelerate the traditional journalistic process because people now want real time information. People want the information as soon as the journalist or the media outlet receives it. So to sit on a story until it is complete is to risk being out-scooped by competitors or even worse to be dubbed slow by the public. It is now a necessity to give the audience bits of information at a time, as soon as the information is available. No media outlet can afford to wait. Why? Traditionally, media outlets compete to out-scoop each other but today if they hold on to a story too long, they run the risk of being out-scooped by amateurs such as bloggers, facebookers and twitterers. While the current technological landscape shows tremendous promise and present numerous opportunities for news and its practitioners, there are also potential pitfalls. While social media networks churn out viable leads, there are also a lot of hearsays going on and even hoaxes. (Alejandro, 2010).



## RESULTS AND DISCUSSION

PRFM News is a news radio station that accepts, edits, and publishes news reports from citizen in Bandung area, West Java. PRFM News is relying on citizen journalism to broadcasting news. However, this radio does not just publish articles of citizenry but before the publication process, through the editing process so that citizens who submit news should as much as possible persuade PRFM News in order to receive and publish the article. In this case PRFM News tried to anticipate the lack of objectivity by applying The Ethics Code and Citizen Reporter Agreement and professionalism by holding Journalism Course to citizen.

PRFM News with the concept of citizen journalism is growing rapidly even has more than 100 citizen news contributors in Bandung. PRFM News has accounts in social media to express the opinions of citizens because it depend citizen journalism where the citizen who write information. Citizen journalism is part of the reforms to fight for their weak voices to be heard, and support those who are concerned about the social needs of society and support reform. PRFM News believes that citizen reporters can build more accurate and alternative journalism. News is a collective form of thinking. News is the idea and thought of people who change the world, when they are heard (Lemaan, 2006).

PRFM had Ethics Online Journalism Code for a practical guidance for citizen journalism. Especially citizen journalism that seemed to provide space for everyone to speak. Faster and easier are some of the advantages of online journalism compared to conventional media so do not be surprised if the modern media is being rife to be discussed even used for all circles blogs and various sites for citizen journalists have been found even reach thousands of owners or members. This shows that the enthusiasts in writing, whether news or just writing is not limited.

However, that is a concern given that not all blog owners or members of the site citizen know the rules of play or ethics in citizen journalism. When talking about ethics, then we will remember the Code of Ethics Journalism underlying all the citizen journalism in the work of looking up to present the news. Not all citizen journalism basics on the rules such as writings that come from citizens in a blog or a particular site. It makes citizens to be arbitrary in providing information to the audience and not even a little information that is only the result of plagiarism.

A post that has been posted in PRFM News social media, sites or blogs is no longer a regular article but is information that can be a reference for readers. Therefore, citizens should not be arbitrary in writing even there is specific laws that speak about this online journalism. Moreover, if indeed the article is a news, the authors are required to crosscheck or review of the facts before the news is published through social media. It may seem trivial, but if it is violated it will be fatal consequently even deal with applicable law.

## CONCLUSION

PRFM News is a news radio station that accepts, edits, and publishes news reports from citizen in Bandung area, West Java. PRFM News is relying on citizen journalism to broadcasting news. However, this radio does not just publish articles of citizenry but before the publication process, through the editing process so that citizens who submit news should as much as possible persuade PRFM News in order to receive and publish the article.

PRFM News enables citizens to take part in the democratic process and to form opinions on the basis of being well-informed concerning politics, social circumstances and cultural events, PRFM News publishes under-reported issues and invites citizen reporters to contribute topicsensure and issues taken into account by mainstream media. PRFM News provides diveerse topics, different points of view, and a pluralistic choice of voices and access. PRFM News opens opportunities for passive readers into active news providers. PRFM News offers a broad range of participation for and access to social groups, including minorities. PRFM News



accommodates diverse content from a variety of cultural backgrounds, hobbies, professions and competence and PRFM News opens space for citizens to participate in the exchange of information by reading, commenting and writing opinions. Active involvement of citizens is expected to accelerate the flow of information and strengthen the foundations of democracy in national life.

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**IMPLEMENTATION OF ORGANIZATION COMMUNICATION MODEL  
OF KARL WEICK IN CORPORATE CULTURE TRANSFORMATION  
PT. TELKOM  
(Case Study at PT Telkom Tbk., Bandung, Indonesia)**

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**ABSTRACT**

*PT. Telekomunikasi Indonesia, Tbk. As one of the telecommunications business and information companies always adapt to external and internal changes. The process is known as transformation. They attempt to set new standards and values according to the changes they are facing. The transformation of the company is an inevitable effort to ensure the company runs well. According to Karl Weick, the transformation of corporate culture through organizational communication is an example of the application of the theory of organizing information. Karl Weick has a conceptual model of Organizational Information Theory to describe organizational processes in collecting, managing and using information for corporate transformation. This research trying to explain the transformation effort conducted by PT Telekomunikasi (PT Telkom). Next, evaluate the implementation of the transformation done by using conceptual principles of organizational communication theory. These results will show the formulation of raw values in the study with the model of organizational communication. This research uses Case Study method with thick and deep description technique of analysis. Data were collected through interviews and observations of secondary data, then classified according to the concepts and theories used. The research was conducted at PT Telekomunikasi head office in Bandung. The results show, PT Telkom run the transformation holds the principle or basic believe Always The Best. The core values have been formulated in three S, i.e. Solid, Speed, Smart. Then, the organizational communication strategy in the transformation of corporate culture is done to convey the urgency of corporate culture transformation to various parties. The always-best communication principle becomes the company's main standard.*

**Key Words:** *Organizational Communication, Transformation Corporate culture, Communication Strategy, always the best.*

## **A. BACKGROUND OF RESEARCH**

PT. Telecommunication is a state-owned enterprise engaged in the telecommunications industry. External and internal changes make this company must be able to adapt to the latest telecommunications business conditions. In 2012, under the leadership of President Director Arief Yahya, the transformation of corporate culture is one of the important aspects of PT Telkom's transformation.

Organizational communication becomes an important part in the process of cultural transformation of the company. Leaders who direct the process of cultural transformation of the company convey important things related to the company. All levels within the company must know and understand the conditions.

Communication strategy involves managerial efforts to develop effective communication. Kaye (2009: 6) says that managerial effort is the utilization of communication resources to form a common meaning about something.

The parameters of successful management utilizing organizational communication are the ability to communicate the usefulness and reason of the transformation to stakeholders. The most powerful reason is that information become crucial in various contexts of change. Information is very diverse in its existence. If not managed properly cause negative impact for the company. If the employees get unclear information, then cause turmoil within the internal of company. Management must be able to plan, organize, control and evaluate in order to reduce or eliminate information distortion. In addition, communication management efforts are conducted, so that employees' understanding of transformation can be known early.

The above proposition relates to Weick's (1976) opinion, in the first assumption of the organizing theory of information that reads, the organization is in an information environment. Organizations effectively functioning towards the goals of the organization will depend on the information. In everyday life, organizations and members of the organization get a variety of information coming from the environment. However, this information is not entirely in the process further. Organizations only select meaningful or important information from the external environment.

The ability of management in disseminating information related to the transformation of this company requires an effort to be accepted equally by every employee. The occurrence of information distortion can create turmoil within the company. Transformation in PT. Telkom encompasses 5 important aspects that are done in almost the same time. Therefore the company must be able to determine the units that play a role in the process of planning, management, supervision and control of information to be disseminated to all employees.

Information related to corporate transformation can be interpreted to vary by employee. This relates to the level of complexity of organizational management in the company. In handling this matter, PT Telkom handed over the affairs to HR Comm and Corcom unit. Their job is to manage information to be clear and understood by employees. HR Comm makes priority setting to determine any policies that have high exposure and high impact also low exposure and low impact. Furthermore, through these efforts the Corcom Unit has the convenience of disseminating information in accordance with the necessary information mix.

## **B. RESEARCH QUESTIONS**

Based on the background that has been presented, the research question is developed as follows:

1. How is the communication strategy in the implementation phase of corporate culture in PT Telkom?
2. How is the application of information management organization theory from Karl Weick in implementing communication strategy for transformation of PT Telkom corporate culture?

## C. RESEARCH METHODS

This research tries to explain how the Application of Communication Theory of Organization in Communication Strategy Transformation Corporate Culture. The research method used is case study with data collection through interview and field observation directly and indirectly.

## D. RESULTS AND DISCUSSION

### 1. Communication Strategy in the Implementation Phase of Corporate Culture In PT Telkom

Developing communication strategies ultimately cannot be separated from the philosophy, vision, mission, culture and corporate climate and the situation or context that will affect corporate strategy. The role of strategic communication will be seen in what communications, who do, how to do and what results are expected.

Operationally, communication strategies define the agency's need to communicate the company's philosophy, values, and goals into the various communication resources. The communication strategy should show:

Outline the objective/goals of the communication, identify stakeholders, define key messages, pinpoint potential communication methods and vehicles for communicating information for a specific purpose, and specify the mechanisms that will be used to obtain feedback on the strategy.

The design was made to establish a more appropriate approach in communicating the message. One of the efforts that must be done is that every stakeholder must understand the strategy and not just the leader. Thus, the document of strategy finally becomes very important to understand.

They can simply involve taking the time to think about a communication problem or issue and determining the best approach for communicating the message or information. However, at the site of the high levels of public concerns or sites, it is possible to make sure that all stakeholders are reached and all key messages are communicated effectively.

The role of communication strategy in PT Telkom, has been designed in such a way. Communication strategy in forming and implementation of corporate culture is arranged in three stages, namely Learning phase, Loving stage and Living stage. Each stage has a communication strategy in its application. Internal corporate communication strategy in the transformation of this organization or company is a key effort of management in delivering important messages to all employees as an equal effort between leader and staff.

However, a very distinctive aspect of the company's efforts in developing the three L's formulation is the strengthening of the human element under the Director of HCM. DIR HCM as a strategic part in formulating the necessary people's development strategy has a pre-defined framework.

The framework they use is with the 3C formula. The three C's themselves are Character, Competence, Compensation. This Formula is the master plant of Human Capital development in Telkom. They call it the Integrated Human Capital Service and Development Program (IHSCD). In each aspect of C, there is developed an initiative strategy program that conveys on a core of all human capital development as basic belief. The key is known as *lhasan*.

The nature of this research problem that must be answered is how to deliver all these values to all parts of the company. The Communication becomes very crucial when the philosophy created is so good but it cannot be communicated completely and developed deep meaning. In this regard, it is seen the importance of communication in the master plan of Integrated Human Capital Services and Development Program which presents the role of HR Communications strategic unit.

The task of HR Communications is to send all messages that underlie each strategic initiative of HR development of PT. Telkom.

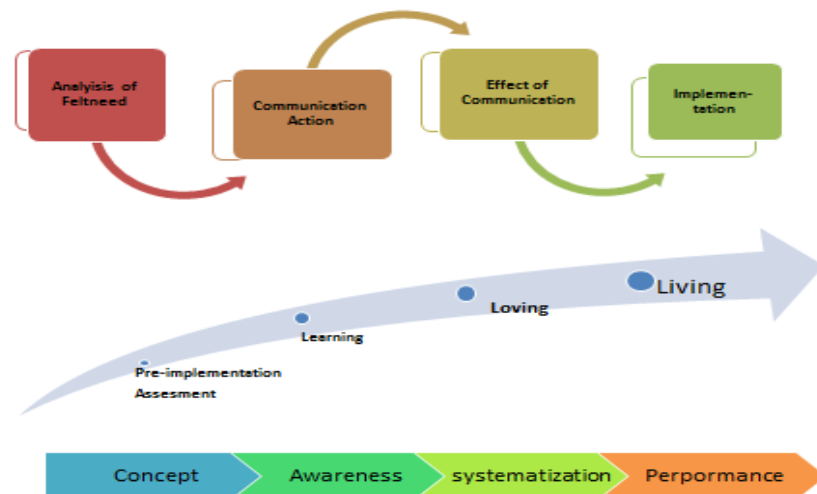
This, in line with Pacanowsky's (1989) thought that the importance of developing a basic strategy within organizations (including communication strategies) lies in humans as intrinsic philosophers, values and products. It is complete that:

Humans play an important role in organizational life. Individuals share in creating and sustaining reality. These individuals or individuals include employees, supervisors, and superiors. The essence of this assumption is the value that the organization has.

The communication strategy undertaken in this corporate culture transformation PT Telkom is dominated by the Top Down Strategic Approach model. The reason is that culture more better if rolling from top to bottom rather than on the opposite. So when communicate about corporate culture involving CEO of PT Telkom. This is in line with opinion Febriansyah that the communication is top down in one side has a goal that is:

The flow of communication from the manager of the subordinate, generally associated with the responsibility and authority within an organization. A manager who uses the downward communication line has the purpose of conveying information, directing, coordinating, motivating, leading and controlling various activities at the lower levels.

The process of dissemination is a progressive step formulated by companies in building corporate culture. The Phase are; Learning, Loving and Living. Actually, in the progressive phase, management use different communication strategies. Nevertheless, the researcher takes the essence of the steps used as a basis for ease of explanation at each stage.



**Figure 1. The Role of Communication on Transformation of Corporate Culture**

While the third component itself is the communication strategy itself developed by managers. Formula of 4 M as a standard strategy, is an explanation of four important components that are taken into account by PT Telkom in developing communication strategy. The four M's are Role Map, Message, Media and Method.

On the other hand, the most interesting thing about each step of PT Telkom's corporate culture development is the appointment of fundamental elements analysis in every development of operational communication strategy. In simple terms,

according to the researchers, the modeling of the model can be seen in the translation of the translation of the model developed in PT Telkom about Pre-Implementation, Learning, Loving and Living.

Learning stage is the most prominent stage in the role of communication. It appears that communication activities involve various components. If traced, strategy that have been developed leads to the learning process of corporate culture innovation as an effort of transformation. Meanwhile, in the stage of loving and living, are the stage of corporate culture that began to be felt, familiarized and loved as a way of life.

## **2. The application of Karl Weick's Theory in Communication Strategy for Transformation of PT Telkom's Corporate Culture**

Communication strategy involves all the managerial efforts in developing successful communication. Therefore, Kaye (2009: 6) always said that essentially managerial efforts are on the pursuit of resources or communication resources to form the similarity of thought and meaning about something.

In the process of corporate transformation, management's ability to communicate the urgency of the transformation itself becomes important, because information is very crucial. The information is very diverse and if not managed well then it can have a negative impact on the company. Management must plan, organize, control and evaluate to reduce and even eliminate information distortion so that employees' understanding of the importance of this transformation can be known and understood. This is related to the first assumption of the Theory of Information Organization Karl Weick (1976):

Being in an information environment, meaning that organizations function effectively in achieving organizational goals are highly dependent on information. In everyday life, organizations and organizational members get various information (stimuli) coming from their environment, but this information is not all in the process further. The organization only chooses information from the external is only meaningful and important to the organization. Furthermore, the organization and its members focus on processing the information becomes more meaningful for the organization's members and organizational goals.

The ability of management to disseminate information related to the transformation of this company requires an effort to be accepted identically by each employee. The occurrence of information distortion can create turmoil within the company. This is due to the transformation of the company in PT. Telkom encompasses five important aspects at the same time. Therefore, the company must be able to determine the units that play a role in the process of planning, management, supervision and control of information to be disseminated to all employees.

Information related to corporate transformation can be interpreted multi-interpretation by employees. This is because the complexity of information is so high that special efforts are required by certain units. PT. Telkom has submitted this effort to HR Comm and Corcom units. The goal is that information can be clear and understood by employees. The more employees know and understand the message delivered, the different ambiguities and understandings can be eliminated. This sorting of information is in accordance with what has been done by HR Comm by making priority setting to determine any policies that have high exposure and high impact also low exposure and low impact in every HR policy related to HR development of PT. Telkom. This makes it easier for HR Com to plan and manage the messages to be delivered. This is related with the second assumption of The Theory of Information Organization Karl Weick (1976) that:



Information received by the organization differs in terms of degree of certainty. An information can have more than one meaning. Organizations need to decide which divisions are most aware of in handling certain information the organization receives.

Furthermore Karl Weick also mentions the role of information interpretation to determine the complexity of the communication process, that:

In interpreting of information on organization, communication activities are equally complex. However, if the information received is easily accepted by most members of the organization then the communication is not complicated. The process of implementing a communication action based on the level of complexity of information received is called requisite variety.

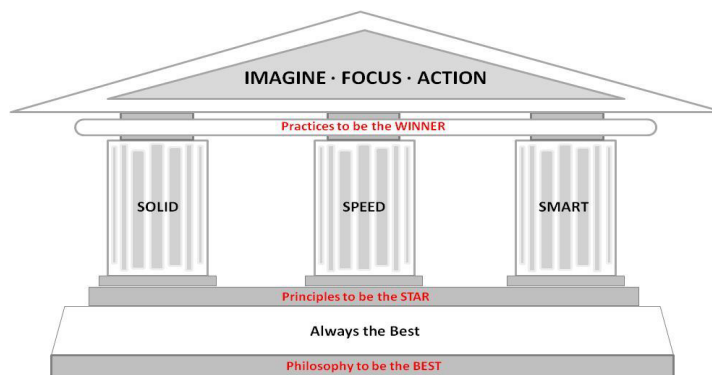
Organizational efforts in managing information to have the same meaning and reduce the uncertainty of information so attempted that everyone in the company can access the internal portal. Building a company's internal communication system is one of them by empowering the internal portal by making all information more manageable and controllable. Through the internal portal also everyone inside the company can interact, share information and can directly communicate with the CEO through this media.

This is in accordance with the third assumption of Karl Weick's organizing theory (1976):

Organizations are trying to reduce information uncertainty. All parts of the organization depend on each other in an effort to reduce uncertainty. The degree of uncertainty varies from one situation to another, but is often quite large. Efforts to reduce uncertainty will have major positive implications for the organization.

Developing a successful communication program, not only takes place in a particular context. Almost every level of communication requires managerial planning in which it concerns the management of individuals, media, context or communication and technology settings. In another part, the basis of all according to Kaye is effort to involve of culture, values, and climate of organizational communication. Similarly, the transformation of culture by PT. Telkom in building a corporation that has a competitive and central as the communications industry in Indonesia. If seen in the results of field data analysis development, the development of values and corporate philosophy is the concept of early development of policy makers.

The corporate culture of The Telkom Way will show how policy-makers or managers draft business plans and scenarios strictly. It says that The Telkom Way contains three philosophical elements namely; Philosophy to be the Best: Always the Best, Principles to be the STAR: Solid, Speed, Smart and Practice to be the Winner: Imagine Focus Action.



**Figure 2. The Model of The Telkom Way Building**

## E. CONCLUSIONS

1. The management must have the ability to communicate the reason for the transformation. Management must therefore plan, organize, control and evaluate to reduce and even eliminate information distortions and build employees' understanding of the importance of transformation.
2. Build a company's internal communication system one by empowering the internal portal to interact, share information and communicate with the CEO. This is in accordance with the third assumption of Karl Weick's organizing theory that organizations seek to reduce information uncertainty.

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## THE SIGNIFICANCE OF SPIRITUAL KNOWLEDGE IN COMMUNICATION

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### ABSTRACT

*This paper discusses about spiritual knowledge, communication, and how spiritual knowledge plays an important role in communication. This paper can be used as a resource for students, teachers and lecturers in learning communication, and for everyone who has concern on communication, since communication cannot be apart from this life. Besides, this paper is also beneficial for every soul who should understand about spiritual knowledge. There are three things discussed in this paper, namely about the definitions of spiritual knowledge and communication, why people often face problem in communication, and why spiritual knowledge becomes significant in communication. The understanding about spiritual knowledge is really needed nowadays since there are many problems occur in this life and only spiritual knowledge can lead people to a stage of being humble. When people understand spiritual knowledge, they will become humble and will be able to conquer their false ego. A humble person will also be able to develop a good communication with others. Theoretically, this paper describes some steps in making good communication which is based on spiritual knowledge, and the three stages of spiritual advancement, namely sambandha-jñāna, abhideya and prayojana. Sambandha-jñāna refers to establishing one's original relationship with the Supreme Personality of Godhead, abhideya refers to acting according to that constitutional relationship, and prayojana is the ultimate goal of life, which is to develop love of Godhead. Practically, this paper gives a solution for coping with the problems in communication. The solution is gained by understanding spiritual knowledge. There are many problems can be solved by spiritual knowledge understanding besides problems in communication, such as those of discipline in life, character building, health, dispute, etc. This study also provides the readers an insight about self-realization which is the beginning of spiritual knowledge.*

**Keywords:** *significance, spiritual knowledge, communication*

### 1. INTRODUCTION

Many problems occur in this life are caused by bad communication. Bad communication occurs when the people who involve in it do not have humble hearts. Being humble is not an easy thing. Being humble is the result of self-realization. Self-realization is one of the two aim and objectives of human life, besides the reestablishment of our lost relationship with the Supreme Personality of Godhead. Self-realization means understanding that we are not this body, we are spirit souls and parts and parcel of God (Prabhupada, 2006:6). When people realize that all people are spirits soul and parts and parcels of God, they will be able to develop a good relationship with others and give them respect because all people are spirit souls which are parts and parcels of God. This self-realization is the beginning of spiritual intelligence that will make people understand the spiritual knowledge. This age, *kali-yuga*, is the age of forgetting God and the age of misunderstanding and

quarrel, and the people's hearts are filled with dirty things, so they need to find spiritual solutions to material problems. Hence, since problems of communication are also material problems, therefore spiritual knowledge also becomes significant in communication.

Spiritual knowledge is a knowledge which is about soul, God, and their relationship and how the souls act accordingly with their relation that lead the souls to return to the kingdom of God. According to Vedic principles, there are three stages of spiritual advancement, namely *sambandha-jñāna*, *abhideya* and *prayojana*. *Sambandha-jñāna* refers to establishing one's original relationship with the Supreme Personality of Godhead, *abhideya* refers to acting according to that constitutional relationship, and *prayojana* is the ultimate goal of life, which is to develop love of Godhead (Prabhupada, 2002: 171).

In this paper, the discussion is more focused on the first stage, that is to establish one's original relationship with God, which should be started from self-realization. Becoming fully God conscious, one is free from all dualities and thus, is free from the contaminations of the material modes. He can become deliberated because he knows his constitutional position in relationship with God, and thus his mind cannot be drawn from God consciousness. Therefore, all his works are technically sacrifices because sacrifice aims at satisfying the supreme person, God. The resultant reactions to all such works certainly merge into transcendence, and one does not suffer material effect (Prabhupada, 2006b:222).

In connection with the significance of spiritual knowledge in communication under study, there are some problems of interest to be discussed pertaining to the meaning and the significance of spiritual knowledge in communication. The problems under concern are as follows.

1. What are the definitions of spiritual knowledge and communication?
2. Why do people often face problem in communication?
3. Why spiritual knowledge becomes significant in communication?

The understanding about spiritual knowledge is really needed nowadays since there are many problems occur in this life and only spiritual knowledge can lead people to a stage of being humble. Therefore, this study is aimed at giving insight about spiritual knowledge which is started from understanding the goals of life, and finding spiritual solution to material problems.

## 2. LITERARY REVIEW

Prabhupada (2006) explains that the aim and objective of human life is self-realization and the reestablishment of our lost relationship with the Supreme Personality of Godhead. In addition to self-realization and the reestablishment of relationship with God, He also explains that real advancement means knowing God. Although understanding God is difficult, it is not difficult when God Himself gives us His own knowledge. God is unlimited, and we are limited. Our knowledge and perception are both limited, so how can we understand the unlimited?

This science of self-realization becomes very significant in learning spiritual knowledge. Self-realization means understanding that we are not this body, we are spirit soul and parts and parcel of God. Many problems occur in life because people do not know or forget their aim and objective of life. Without knowing the aim and objective of life, people will become selfish, arrogant, and cruel. In such a condition, it is impossible for them to build good communication.

Bisvajit (2010) in his paper describes about spiritual intelligence from Bhagavad Gita for conflict resolution. He says that thousands of years before the introduction and the development of spiritual intelligence, Lord Krishna in the Bhagavad-Gita had discussed about the spiritual intelligence that the present day researchers are talking about. Spiritual intelligence provides us with complete personality and truthfulness. It is the intelligence of our spirit. By the help of this intelligence, we contemplate over the basic questions of our life and reshape our

answers. To resolve the conflict arising in the mind of Arjuna, Lord Krishna discussed about the four dimensions of conflict and awakened his soul through spiritual discourse. Spiritual intelligence is the fine-tuning of intellectual faculty and this is nonphysical and inspirational in nature. The Bhagavad-Gita teaches this wisdom.

Dewi Yulianti (2016) describes that an understanding of spiritual knowledge (knowledge of God) can have a significant impact on the improvement of the character because an understanding of God, through devotion, will make someone humble. Character education is a very significant need today since it is an embodiment effort of Pancasila which is motivated by the reality of current national issues, such as the shifting of ethical values in the life of the nation. Understanding about God will lead to the understanding of the self, which is likened to understanding the main source of the fire, then the spark can also be understood. Only a good understanding of the self enables one to control himself. Self-control is what will underpin every step in life that can be taken by a person with good character.

### 3. RESEARCH METHODOLOGY

This research is an empirical study, a study which is conducted through a logical process to get answers to questions posed by using empirical information collected for such purpose. Empirical understanding is the source of empiricism, a term in philosophy to explain the theory of epistemology that considers experience as a source of knowledge.

Experience means something that is received through the senses or something which is observable. Something is called 'empirical' because it is based on experience or observation in the real world.

Based on the above explanation, the method used in this research is to observe the life of the nation, including the life in the world of education, where problems frequently arise because of bad communication. Communication without self-realization of the communicants and the communicators is not likely to go well.

### 4. RESULTS AND DISCUSSION

#### 4.1 THE DEFINITIONS OF SPIRITUAL KNOWLEDGE AND COMMUNICATION SPIRITUAL KNOWLEDGE

Spiritual knowledge is a knowledge which is about soul, God, and their relationship and how the souls act accordingly with their relation that lead the souls to return to the kingdom of God. According to Vedic principles, there are three stages of spiritual advancement, namely *sambandha-jñāna*, *abhideya* and *prayojana*. *Sambandha-jñāna* refers to establishing one's original relationship with the Supreme Personality of Godhead, *abhidheya* refers to acting according to that constitutional relationship, and *prayojana* is the ultimate goal of life, which is to develop love of Godhead (Prabhupada, 2002: 171).

One who is in spiritual knowledge does not engage himself in sense gratification, because he knows very well the differences between work in devotion and work for fruitive activities. The beginning of spiritual knowledge is self-realization, the knowledge of one's relationship with God as the center of all relationship. If we want to understand more clearly about this knowledge, we should come to knowledge of self-realization. Self-realization means that we are not this material body, we are spirit soul, we are part and parcel from God, and our constitutional position is eternal servant of God. By understanding our real position, we will not be influenced by the three modes of material nature. When the individual souls come to this material world, they will get material body which consists of gross body and subtle body. Gross body consists of earth, water, fire, air and ether, and subtle body consists of mind, intelligence and false ego.

## COMMUNICATION

Wikipedia explains that communication (from Latin *commūnicāre*, meaning "to share") is the act of conveying intended meanings from one entity or group to another through the use of mutually understood signs and semiotic rules.

The main steps inherent to all communication are:

1. The forming of communicative motivation or reason.
2. Message composition (further internal or technical elaboration on what exactly to express).
3. Message encoding (for example, into digital data, written text, speech, pictures, gestures, and so on).
4. Transmission of the encoded message as a sequence of signals using a specific channel or medium.
5. Noise sources such as natural forces and in some cases human activity (both intentional and accidental) begin influencing the quality of signals propagating from the sender to one or more receivers.
6. Reception of signals and reassembling of the encoded message from a sequence of received signals.
7. Decoding of the reassembled encoded message.
8. Interpretation and making sense of the presumed original message

Barnlund (2008) proposed a transactional model of communication. The basic premise of the transactional model of communication is that individuals are simultaneously engaging in the sending and receiving of messages.

Ferguson(2014) Explains that *communication in everyday life* is a comprehensive introduction to interpersonal communication and the different contexts-both personal and professional-in which communication and interaction take place. The book begins with an overview of the concepts, theories, and applications of communication before moving on to examine such crucial topics as how we perceive ourselves and others, listening, verbal and non-verbal communication, and negotiation. Featuring attention-grabbing narratives and drawing on examples from a wide range of disciplines-including nursing, policing, business, and social work-*Communication in Everyday Life* provides a well-rounded introduction to how we communicate in both our personal and professional lives.

## 4.2 PEOPLE OFTEN FACE PROBLEMS IN COMMUNICATION

Communication skills, according to Wikipedia, is the set of skills that enables a person to convey information so that it is received and understood. There are four keypoints of communication, namely:

1. If you want to convince others with a message, convince them that you are a good person and that you know what you are talking about.
2. Use words that your audience will easily understand and remember.
3. Speak direct, in a conversational way for a better communication.
4. Move away from egocentrism.

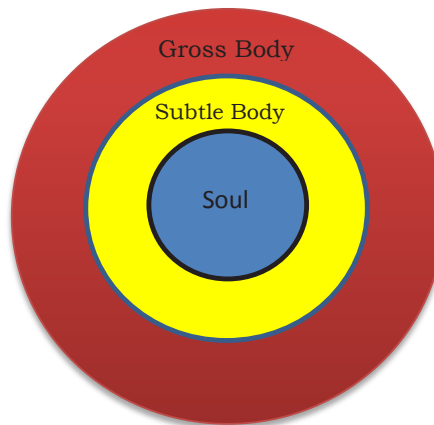
People often face problems in communication because they cannot move from egocentrism which means that they have no self-realization. Self-realization means that we know that we are not this body, we are spirit soul, and we are parts and parcel of God, and our constitutional position is as the eternal servant of God. Everyone knows that there are many problems in this life, especially in this age of *kali* which is also called the age of quarrel or the age of forgetting God. By realizing that this material world is full of misery because it is controlled by the three mode of nature (*sattvam*, *rajas*, & *tamas*), we should reestablish our relationship with God. Our relationship with God is self-realization. Our misunderstanding of our identity is due to the dust covering the mirror of the mind. In a mirror that is covered with dust one cannot see himself. But if it is very clear, then one can see himself.

If we do not have the self-realization, we will be in the material consciousness, which means that we think that ourselves are material bodies, which are entirely



under the control of the false ego. This false ego tends to direct our lives to the satisfaction of the material senses, so that we will be controlled by lust, greed, and anger and will keep us away from being humble (Dewi Yulianti & Putra Yadnya, 2016:355).

When the individual souls come to this material world, they will get material body which consists of gross body (earth, water, fire, air and ether) and subtle body (mind, intelligence and false ego). When false ego controls one's mind, he will lose his intelligence so he will become ignorance. In ignorance, it is impossible for him to make good communication, since the basic root of all problems and material suffering is false ego. False ego is one of the elements that compose subtle body (Prabhupada, 2006b:571). The position of the soul which is wrapped inside the subtle body and the gross body can be described in the following picture.



Picture1. We are not this body, we are spirit soul. The soul is wrapped inside the subtle body and the gross body.

#### 4.3 SPIRITUAL KNOWLEDGE BECOMES SIGNIFICANT IN COMMUNICATION

In this material world no one wants misery, but it comes. So as in communication, problems often occur unexpectedly. Since everything emanates from God, the problems in communication can also be solved by spiritual solution. Spiritual solution to material problems can be applied in every aspect of life. Finding spiritual solution to material problems is not an easy thing when people (the souls) are controlled by false ego. Therefore, it can be said that every soul has to learn the science of self-realization which is one of the goals of life besides the reestablishment of relationship with God.

As mentioned previously that according to Vedic principles, there are three stages of spiritual advancement, namely *sambandha-jñāna*, *abhideya* and *prajojana*. *Sambandha-jñāna* refers to establishing one's original relationship with the Supreme Personality of Godhead, *abhidheya* refers to acting according to that constitutional relationship, and *prajojana* is the ultimate goal of life, which is to develop love of Godhead (Prabhupada, 2002: 171). Self-realization which is discussed above in 4.2 is the beginning of spiritual knowledge.

When one's mind is controlled by false ego then he is in material consciousness and when one's mind is controlled by intelligence he is in spiritual consciousness. In material consciousness, spirit soul bewildered by the influence of false ego and thinks that he is the doer of activities that are in actuality carried out by the three modes of material nature. The person in material consciousness is convinced by false ego that he is the doer of everything. He does not know that the

mechanism of the body is produced by material nature, which works under the supervision of the God.

The person in false ego takes all credit for doing everything independently, and that the symptom of his nescience. He does not know that the gross and subtle body are the creation of material nature, under the order of the Supreme personality of Godhead, and his bodily and mentally activities should be engaged in the service of God, in spiritual or God consciousness. The men in material consciousness forgets that the Supreme Personality of Godhead is known as Hrsikesa, and He is the master of the senses of the material body (Prbahupada, 1993:115).

One who is in spiritual knowledge does not engage himself in sense gratification, because he knows very well the differences between work in devotion and work for fruitive activities. He knows that he is part and parcel of the Supreme Personality of Godhead, and that his position should not be in material creation. He knows his real identity as part and parcel of God, who is eternal bliss and knowledge, and realizes that he is entrapped in the material conception of life.

Spiritual knowledge is really significant in communication, since by having spiritual knowledge, people will have self-realization and be able to control their false ego so that they will respect others as they believe that every soul is part and parcel of God. By respecting each other, then communication will run smoothly.

## 5. CONCLUSION AND SUGGESTION

### Conclusion

After describing about communication and spiritual knowledge, and also why problems often occur in communication and the significant of spiritual knowledge in communication, some conclusions can be presented as follows.

1. Spiritual knowledge is a knowledge which is about soul, God, and their relationship and how the souls act accordingly with their relation that lead the souls to return to the kingdom of God. According to Vedic principles, there are three stages of spiritual advancement, namely *sambandha-jñāna*, *abhideya* and *prayojana*. *Sambandha-jñāna* refers to establishing one's original relationship with the Supreme Personality of Godhead, *abhidheya* refers to acting according to that constitutional relationship, and *prayojana* is the ultimate goal of life, which is to develop love of Godhead.  
Communication is a social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules.
2. People often face problems in communication because they cannot move from egocentrism which means that they have no self-realization. Self-realization means that we know that we are not this body, we are spirit soul, and we are parts and parcel of God, and our constitutional position is as the eternal servant of God.
3. Spiritual knowledge becomes significant in communication since by having spiritual knowledge, people will have self-realization and be able to control their false ego so that they will respect others as they believe that every soul is part and parcel of God. By respecting each other, then communication will run smoothly.

### SUGGESTION

Problems in communication occur very often in life. People often feel frustrated in finding the solution. When we believe that everything emanates from God, then we will also believe that every problem can also be solved by spiritual solution. Finding spiritual solution to material problem is a wise action in life. Therefore, spiritual knowledge is needed by everyone in living this life, which is started from knowing the goals of life namely self-realization and the reestablishment of our lost relationship with the personality of Godhead.

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**THE INFLUENCE FACTORS OF EFFECTIVENESS MARKETING  
COMMUNICATION STRATEGY OF SMALL AND MEDIUM ENTREPRENEURS  
(SMEs)  
EXPLANATORY STUDY IN KABUPATEN BANDUNG**

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**ABSTRACT**

*Entering an era of free trade and investment, however, small and medium entrepreneurs (SMEs) must be ready to compete with entrepreneurs domestically and abroad. To face the challenge, one aspect to be empowered is a competitive marketing communications strategy, because marketing is the end The spear for success or failure of trade. The research method used was survey which is eksalantoris with data analysis using path analysis. The results showed that the factors of segmentation, targeting, objective, positioning, sequence, integrated and tools significantly influence to the effectiveness of SME marketing communications strategy.*

**Keywords:** *Competitive marketing communications, empowerment of Small and Medium Industry, era of free trade and investment, explanatory, path analysis.*

**BACKGROUND RESEARCH**

Role of Small and Medium Enterprises (SMEs), including micro enterprises in the Indonesian economy have contributed significantly. The role and contribution of SMEs is even greater after the economic and monetary crisis hit Indonesia. As an illustration, Data from the Central Bureau of Statistics (BPS) shows that the percentage of total SMEs compared to the total company reached 99.9%. The total number of workers employed by the SME sector reaches 99.4% of the total workforce. The contribution of SMEs to Gross Domestic Product (GDP) is also quite large, Approximately 59.3% of the Indonesian economy is supported by the product, the SME.

Nevertheless, although SMEs have demonstrated their role in the national economy, this sector still faces various constraints, both internal and external, which include aspects of: production and processing, marketing, human resources, design and technology, capital and climate business. With a very strategic position, SMEs need to be maximally empowered, among others through: (a) the growth of business policies that support the development of SMEs, and (b) the development and coaching of SMEs. As Indonesia enters the era of free trade and investment, market conditions in the world are already global. Similar goods will compete, as well as in labor and expertise. Such challenges must be kept scrutinized from the beginning. The products produced by SMEs should have "competitive advantage" and "comparative advantage" in a broad sense, that is in addition to the guaranteed quality as well as the quality of existing human resources must be superior to competitors.

To understand the constraints faced by small and medium enterprises, it is necessary to study marketing communications strategy, because as Shimp (2003:

160-161) notes that in general, marketing communication business conducted by the company, directed to the achievement of one or more of (1) generate desire for a product category, (2) create brand awareness, (3) promote positive attitudes toward products and influence intentions and (4) facilitate purchases. Therefore, marketing communications are designed to let consumers know that a company's products are generating, encouraging purchases or commitments, generating positive attitudes toward the product, giving symbolic meaning to the product, or demonstrating how it can better solve consumer problems when compared to Competitor products (goods or services) (Peter and Olson, 2000: 188-193).

Marketing communication strategy in SME is an important aspect and can not be ignored. Scott (1961, in Pace and Faules, 2001: 67) says that organizations consist of parts that communicate with one another, receive messages from the outside world, and store information. The communication function in these sections is at once a configuration that describes the system as a whole. Scott's thought is supported by Hawes (1974, in Pace and Faules, 2001: 67) which states that a social collectivity is a communicative behavior that is rejected. Communicative behavior does not occur in a network of relationships but is the network itself. Based on the thinking of Scott and Hawes is the marketing communication strategy within the organization is an integral part with the organization's own system, such as organizational commitment and performance achieved by the organization. The importance of this research is to further develop small and medium enterprises as the largest business institution in Indonesia, so that it can be known more widely and deeply, about the aspects that need to be considered to develop the institution.

## **RESEARCH PURPOSE**

This study aims to determine the factors that influence of effectiveness of marketing communication strategy on small and medium Enterprise (SMEs) in Kabupaten Bandung.

## **BENEFITS OF RESEARCH**

This research is expected to contribute to the development of industry and small and medium enterprises in facing free trade and free trade in ASEAN and global market.

## **RESEARCH METHODS**

The method used is explanatory survey method, that is besides collecting data through questionnaire, also trying to test the influence of the variables studied, or explaining the causal relationship between the variables through hypothesis testing or explanatory research (Singarimbun and Effendy, 1989: 4). This study, directed to the disclosure of causal relationships among the variables studied, namely to investigate the relationship of cause based on observation of the consequences that occur, so that the direct influence and indirect influence of causal variables on the variables can be separated (Riduwan and Kuncoro (2007: 208). Data collection Using questionnaires, observation, interviews and documentation. The population for this research is the leader and or small and medium business management in Kabupaten Bandung . Based on data from the Dinas Koperasi, UKM Industri dan Perdagangan Kabupaten Bandung namely Nominative Data SMEs in 2009, the number of SMEs in Kabupaten Bandung is 5.392 units of SMEs. Based on the data, it is assumed that each SME unit is led by a leader or committee, so the population for this study is 5,392 people.

Sampling technique used probability sampling, that is sampling technique to give equal opportunity to every member of population to be chosen to be member of sample (Riduwan and Kuncoro, 2007: 41). The technique used to determine the sample size is proportionate stratified random sampling, that sampling from randomly stratified population proportional, and this sampling is used when the population member is heterogeneous (Riduwan and Kuncoro, 2007: 41). Based on sampling

result, the sample size of this research is 98 respondents taken from 31 districts in Kabupaten Bandung. Questionnaires (instruments) prior to use were first tested on 20 non-respondent SME business actors. Test results show valid and reliable. Inferential analysis is performed to test the proposed hypothesis. In this study, using path analysis, because it analyzes patterns of relationships between variables with the aim to determine the direct or indirect effect of a set of independent variables (endogenous) to the dependent variable (endogen) (Riduwan and Kuncoro, 2007: 2). According to Kusnendi (2008: 185), path analysis is a multivariate dependency data analysis method with the aim to know the direct and indirect effect of a set of exogenous variables on endogenous variables that can be observed directly.

## **RESEARCH RESULT AND DISCUSSION**

### **Literature review**

According to Michael E. Porter (1995) "The essence of strategy formulation is to face the pressure of competition". The role of communication strategy in marketing is very important. It is an aspect that supports communication in the marketing strategy. Through communication strategy, can be known about the duplication or formulation of other approaches in the market. In addition, it can also define the most appropriate way to communicate an organization's marketing plan to different target markets, and stakeholder audiences (Fill, 1995: 66). Marketing strategy action is a "stepping stone" to develop planned marketing communications. This aspect is a set of directions and the means by which marketing objectives can be achieved and guiding job responsibilities in marketing communications, for other stakeholders, working within the organization (such as employee) and all stakeholders outside the organization (such as advertising agencies) (Fill 1995 : 66).

Marketing communication strategy is an integral part of marketing strategy and corporate strategy (Smith, Berry and Pulford, 1999: 97). The benefits of marketing communications strategies for companies according to Smith, Berry and Pulford (1999: 81) are: (1) to provide opportunities for tactical activities to build other creative forces through consistent and ongoing communication; (2) helps in creating clearer and sharper sales messages, deliberately directed to target consumers through the various stages in their purchasing process; (3) tactical planning for any marketing communication tool designed to facilitate and accelerate the agreed clear strategic direction; (4) facilitate integrated marketing communications that save time, money and stress as well as provide other integrated marketing communications related to the benefits of consistency and clarity; (5) can facilitate the development of combined promotions and strategic alliances; (6) may encourage the development of a hybrid marketing system, where the addition and integration of new communications tools and / or channels (such as telemarketing) to the existence of communication devices / channels (such as advertising and sales force) can be created such as hybrid marketing systems; And (7) as in controlling external communication, a good communication strategy (when communicated internally) creates a bond within the company so that everyone knows what others will achieve.

Marketing communication strategy covers many aspects. Smith, Berry and Pulford (1999: 81-83) have compiled the views of experts to identify the components of marketing communications strategies. Some experts referred to, such as Govani, Eng and Galper (1986), point out that marketing communications strategies include four key communication tools, namely advertising, sales promotion, personal selling and public relations. Meanwhile, Tom Griffin (1983) suggests that a key component of marketing communications strategy is consumer understanding. As for Donald Schultz (1993) see the essence of marketing communications strategy is based on the differentiation of benefits desired by consumers. Meanwhile, Engel, Warshaw and Kinnear (1994) mention the major components of marketing communications strategies including integration, control and communication about the needs of



attributes of satisfaction and / or benefits to consumers. (Smith, Berry and Pulford, 1999: 86-87).

Referring to the various thoughts about the components of marketing communication strategies advanced by experts, Smith, Berry and Pulford (1999: 82-83) identify these components into 7 elements, namely Segmentation, Targeting, Objectives, and positioning, As well as integration sequences (for the whole tools) and Tools (communication tools used).

## RESEARCH RESULT

### Hypothesis

The research hypothesis is formulated as follows:

Ho: Segmentation, targeting, objectives, positioning, sequence, integration and tools together have no effect on effectiveness of marketing communication strategy of small and medium Enterprise (SMEs)

H1: Segmentation, targeting, objectives, positioning, sequence, integration and tools together affect the effectiveness of marketing communication strategy of small and medium Enterprise (SMEs)

The statistical hypothesis is formulated as follows:

Ho:  $\rho_{YX1} = \rho_{YX2} = \rho_{YX3} = \rho_{YX4} = \rho_{YX5} = \rho_{YX6} = \rho_{YX17} = 0$

H1:  $\rho_{YX1} = \rho_{YX2} = \rho_{YX3} = \rho_{YX4} = \rho_{YX5} = \rho_{YX6} = \rho_{YX17} \neq 0$

The results of this study indicate that the results of correlation analysis simultaneously showed a significant correlation, ie r arithmetic 0.952, while r table 0.185. T arithmetic 30.58 and t table 1m658, with sign 0.00.

To determine the factors that influence the effectiveness of marketing communication, ANOVA summary model and coefficient test based on the SPSS 21 program are obtained. The results obtained are seen in the following tables.

Table 1. ANOVA for segmentation, targeting, objectives, positioning, sequence, integration and tools with marketing communication effectiveness Small and Medium Enterprises

| Model         | Sum of Squares | df | Mean Square | F       | Sig.  |
|---------------|----------------|----|-------------|---------|-------|
| 1. Regression | 53842,793      | 7  | 7691,828    | 197,315 | 0,000 |
| Residual      | 3508,419       | 90 | 38,982      |         |       |
| Total         | 57351,212      | 97 |             |         |       |

Based on Table 1, obtained the value of F equal to 197.315 with probability value (Sig.) = 0,000. In accordance with the provisions, if the value of Sig <0.05, then the decision is Ho rejected and H1 accepted. Therefore it can be concluded that segmentation, targeting, objectives, positioning, sequence, integration and tools together influence the effectiveness of marketing communication strategy of small and medium Enterprise (SMEs).

Table 2. Summary model for segmentation, targeting, objectives, positioning, sequence, integration and tools with effectiveness marketing communication strategy Small and Medium Enterprises

| Model | R      | R Square | Adjusted R Square | Std Error of the Estimate |
|-------|--------|----------|-------------------|---------------------------|
| 1     | 0,969a | 0,939    | 0,934             | 6,24359                   |

Based on Table 2. it is known that R Square = 0.939, or 93.9 percent, which means that the magnitude of the effect of Segmentation, targeting, objectives, positioning, sequence, integration and tools together towards the effectiveness of marketing

communication strategy of small and medium enterprises is equal to 93.9 percent, while the influence of other variables is 6.1 percent.

| Model       | Unstandardized Coefficients |           | Standardized Coefficient | t      | Sig.  |
|-------------|-----------------------------|-----------|--------------------------|--------|-------|
|             | B                           | Std Error | Beta                     |        |       |
| (Constant)  | -8,217                      | 5,650     |                          | -1,454 | 0149  |
| Segmentasi  | 0,746                       | 0,145     | 0,253                    | 5,132  | 0,000 |
| Targeting   | 0,329                       | 0,144     | 0,101                    | 2,284  | 0,025 |
| Objectives  | 1,093                       | 0,531     | 0,107                    | 2,056  | 0,043 |
| Positioning | 1,456                       | 0,476     | 0,161                    | 3,059  | 0,003 |
| Sequence    | 4,048                       | 0,661     | 0,245                    | 6,128  | 0,000 |
| Integrasi   | 0,939                       | 0,291     | 0,150                    | 3,223  | 0,002 |
| Tools       | 1,444                       | 0,619     | 0,104                    | 2,333  | 0,022 |

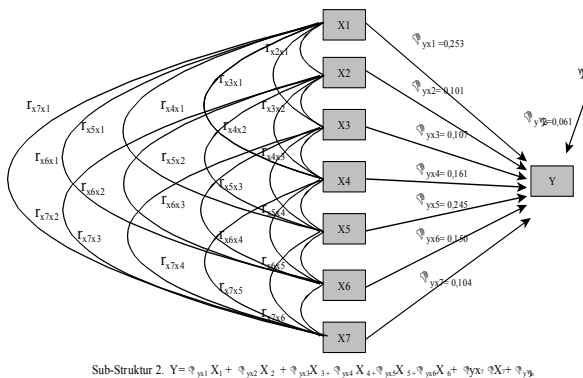


Table 3. Coefficients for segmentation, targeting, objectives, positioning, sequences, integration and tools with the effectiveness of marketing communication strategies Small and Medium Enterprise

The findings of this study show that simultaneously, the aspects of targeting, objectives, positioning, sequence, integration and tools significantly influence the effectiveness marketing communication strategy of small and medium enterprise ( $F = 197,315$ , and  $Sig. = 0,000$ , also shown by  $R\text{ Square} = 0.939$ , or 93.9 percent). The situation shows that overall aspects of targeting, objectives, positioning, sequences, integration and tools influence the marketing communication strategy of small and medium enterprises.

## DISCUSSION

Results This study indicated that SMEs is: (1) Through marketing communication strategy can be explained the role of communication in the context of specific strategies and marketing plans undertaken by SMEs, (2) Can prevent unnecessary repetition-especially if proven to be ineffective-activities Marketing communication that has been done, so based on marketing communication strategy better, more effective, (3) Can be the basis of communication strategy in the sense that communication can provide basis, purpose and understanding about evaluation of successful marketing communication activity that have been done, Can provide direction for all employees related to the development and implementation of communication strategies; and (5) through marketing communication strategies, the focus of attention can be directed to the appropriate target audience (Chris Fill, 1995: 65).

Furthermore, Chris Fill argues that the role of communication strategy in marketing is very important. It is an aspect that supports communication in the

marketing strategy. Through communication strategy, can be known about the duplication or formulation of other approaches in the market. In addition, it can also establish the most appropriate way to communicate an organization's marketing plan to different target markets, and stakeholders (Fill, 1995: 66). Thus, if the company (SME) implements marketing communication strategy well, then the consequence is the better performance of SMEs. Marketing communication strategy is an integral part of marketing strategy and corporate strategy (Smith, Berry and pulford, 1999: 97). Benefits of marketing communications strategies for companies according to Smith, Berry and Pulford (1999: 81) are: (1) Provide opportunities on the company's tactical activities to build creative power through consistent and continuous communication; (2) Assist in creating clearer and sharper sales messages, deliberately directed to target consumers through various stages in the consumer's purchasing process; (3) Tactical planning for each marketing communication tool created, so as to facilitate and accelerate the direction of clear strategy which can then be agreed upon; (4) Facilitating integrated marketing communications that save time, money and stress, such as in planning and applying marketing communications; (5) Facilitate the development of integrated promotions and integrated strategies; (6) Encourage the development of a hybrid marketing system, where the addition and integration of new communications tools and / or channels (such as telemarketing) to the existence of communication devices / channels (such as advertising and sales force) can be created such as integrated marketing systems; And (7) Just as to control external communication, a good communication strategy (when communicated internally) creates a bond within the company so that everyone knows what others will achieve. With the effectiveness of marketing communication strategies undertaken by SMEs, the performance of SMEs also increased significantly.

## **CONCLUSIONS AND SUGGESTIONS**

### **Conclusion**

Factors influencing the effectiveness of marketing communication strategy of Small and Medium Enterprises in Kabupaten Bandung are segmentation, targeting, objective, and positioning, as well as sequence, integration and tools. Thus for the performance of small and medium enterprises to increase then must streamline all elements of marketing communication strategy.

### **Suggestion**

Implementation of marketing communication strategy that includes segmentation, targeting, objective, and positioning, as well as sequence, integration and tools, based on the results of this study apparently have a significant effect on the performance of small and medium enterprises in Kabupaten Bandung. This shows that in an effort to develop small and medium entrepreneurs in Kabupaten Bandung, need to be optimized aspects of implementation of marketing communication strategy so that performance of small and medium entrepreneurs will be better. From a practical point of view, especially to governments and non-governmental organizations concerned with small and medium enterprises, many aspects can be developed at the level of development of marketing communications strategies, such as training in planning the right segmentation, designing and developing targeting of small and medium enterprises, designing and Develop company positioning, plan and develop sequences or related to strategic direction aspect in relation to strategy in sequencing the sequence of use of communication tools or tools of promotion, develop integration strategy of various aspect in company, to produce optimal performance, and strategy in election Promotional tools) in accordance with the condition of the company's ability but can produce high performance.

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**JOURNALIST AS PROFESSIONAL VERSUS EMPLOYEE**  
**A Case of Koran SINDO in Blocking News**  
**On Trump's Travel Ban Policy<sup>4</sup>**

Tjipta Lesmana<sup>5</sup>

**ABSTRACT**

*Freedom of the press worldwide faces serious threat from owners of the media. Theoretically, journalist is independent and able to write whatever he or she wants to print. News is anything that fits to print, the jargon outcried in early years of Libertarian Media Theory. It is the journalist who has the power to give criteria for "fitting" to print. Now the jargon has changed drastically: "He who pays the piper calls the tune". Newsroom is nowadays not beyond owner's intervention*

*Owners run news media for specific reason. If they decide that a commentary or a news report goes against their beliefs or their interests or if they consider them biased, they certainly will want to intervene.*

*The case of daily Koran SINDO is interesting to be investigated. While most media in the world, including those in Indonesia, heavily exposed President Donald Trump's controversial policy in banning people from 6 middle-east and African countries from entering the US, daily Koran SINDO totally blocked the news. Not any single news criticising Trump's policy is printed at the paper owned by Hary Tanoesudibjo. How the daily "plays the game" the author makes a simple research using qualitative content analysis. Following is its report.*

**Key words:** *freedom of the press, professional vs employee, owner intervention, Trump's controversial policy, principles of journalism.*

**I. Introduction**

Kovach and Rosenstiel in their book entitled *The Elements of Journalism* (2001:134-136) wrote that one of the principle or duty of the press: "Journalism must provide a forum for public to criticism and comment". News and report on important issues are presented to public so that the public could actively participate in discussing the issues. In democratic system the truth is in the hands of people, not the government. Truth evolves through active and continuous public discourse. The activity faces constraint if the public do not have ample input or information on important issues, issues which have public interest. The main source for such issues is undoubtedly media. The media, then, plays central role in democratic society. "This forum-creating capacity is so pervasive that it informs almost every aspect of the journalist's work, beginning with the initial report by which the journalist alerts the public to an event or condition in the community" (Kovach and Rosenstiel, 2001:135).

When media block an issue, intentionally or unintentionally, the public does not aware the issue and, consequently, lost opportunity to participate in

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<sup>4</sup> Paper presented to International Seminar on Communication, Tourism, Culture, Law and Social Science held by Dharma Duta Faculty IHDN, Denpasar.

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its discourse. The public even might think the issue is non-existence. Problem arises when the issue is, in deed, in their interest, too. The central question is who decide the publication of an issue in the media. In the early days of Libertarian Media Theory (Siebert, et al., 1974) it is the journalist. In those days news is defined as "Anything that fits to print". It is the journalist who decide which is fit or not for a news to be printed.

Theoretically, a journalist works professionally since he or she is a professional. The sole criteria for printing or not printing news is public interest. According to Merrill (in Callahan, 1988:39-48) journalists like to think of themselves as "professionals" and journalism as a "profession". Bernard Barber as quoted by Merrill wrote that professional behavior may be defined in terms of four essential attributes: (1) a high degree of generalized and systematic knowledge, (2) a primary of orientation to the community interest rather than to individual self-interest; (3) a high degree of group control of behavior through codes of ethics and through associations organized and operated by the work specialists themselves and (4) a system of rewards (monetary and honorary) for those who conduct themselves most notably within those codes of ethics.

But elsewhere not a few communication academicians have the opinion that journalist is, indeed, no different with employee in any industry. Even the chief editor could be anytime kicked off by the owner when he or she does not follow owner's policy or interest in the editorial desk. Marxists' media theory followers *unanimously* acclaim that freedom of the press in capitalist nations are completely false. In reality the freedom in those countries rest upon the media owners,

Yes, practically journalist freedom is limited especially by media owner as stated by McChesney (2015: 49). "Professional journalism was predicated on the notion that its content should not be shaped by the dictates of owners and advertisers, or by the biases of the editors and reporters, but rather by core public service values." Ho Lok-sang, a Hong Kong based journalist<sup>6</sup>, writes that government interference in the media in Hong Kong is non-existent, but commercial and personal influence on it is unavoidable. "One of the concerns expressed by the public is possible intervention by the owners of media over reporting..... Owners run news media for a reason. If they decide that a commentary or a news report goes against their beliefs or their interests or if they consider them biased, they certainly will want to intervene."

Some lecturers at Department of Mass communication, Elizade University, Ilara-Mokin Ondo State, Nigeria<sup>7</sup>, based on their extensive research on African press freedom remind us a wellknown jargon in journalism "He who pays the piper calls the tune". Ownership has continued to play an influential role in the editorial policies of media organisations. It is so bad in some media organisations that the ethics of journalism are exchanged with the opinions and decisions of the proprietors of the organisation. They quoted McQuail that "There is no doubt that owners in market based media have ultimate power over content and can ask for what they want to be included or left." This is, needless to say, against the ethics of journalism.

Indonesia press freedom has no difference. Intervention of media owners on media content is pervasive. Factor hampering press freedom has changed significantly: from government to media owner. Most of media chief editors, however, would deny the fact if confronted by the question.

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<sup>6</sup>[http://www.chinadailyasia.com/opinion/2016-04/06/content\\_15411664.html](http://www.chinadailyasia.com/opinion/2016-04/06/content_15411664.html)

<sup>7</sup> <https://www.omicsgroup.org/journals/media-ownership-and-control-versus-press-freedom-in-a-democratic-africa-2165-7912-5-239.php?aid=36591>



The case of daily *Koran SINDO*, focus of this paper investigation, illustrates the reality.

## II. Background of the Case

Daily *Koran SINDO* is member of MNC Group, one of main media conglomerations in Indonesia owned by Hary Tansoesoedibjo, a wellknow business tycoon. He is in ownership of all types of mass media: print media (newspapers as well as magazines), television, online media, social media, cable television, etc. Mr. Tanusoedibjo has close business cooperation with Donald Trump, a business tycoon-turned-to US President. Several business joint ventures between the two – Lido Lake Theme Park and a luxurious hotel complex in Bali, among others, apparently, have been in realization. In late 2015 Hary, accompanied by Fadli Zon, an MP from Gerindra Party, visited Trump. The visit resultd in hot coverage by all media in Indonesia. Fadli was accused of violating parliament code of ethics since Trump was campaigning his presidential candidacy at the time.

When campaigning his candidacy Trump stressed his intention to ban people from several muslim countries in Africa from entering US, accusing them terrorists. Trump had no joke. He issued Executive Order soon after sworn-in as President. Strong criticism were coming worldwide, including US allies in Europe. Majority people in US echoed similiar attitudes: against the Executive Order. US Court quickly questions whetherPresideent's Trump's travelban is anti-Muslim. Three judges at the appeals court in San Francisco have been charged with deliberating on whether a restraining order issued by a lower court should remain in effect while a challenge to the ban proceeds. Opponents of the ban argued that Mr Trump's decision had "unleashed chaos" at airports in America and around the world, as thousands – including green card holders – found themselves banned from boarding their planes or detained on arrival. They also argued that it was intentionally discriminatory against Muslims.

President Trump was upset when knowing his administration was not in full support for his Executive Order. The Justice department, fighting to lift the restraining order from Donald Trump's travel ban has made the first statements in the oral hearing at the San Francisco court of appeals. The Justice department, fighting to lift the restraining order from Donald Trump's travel ban has made the first statements in the oral hearing at the San Francisco court of appeals. Attorney August Flentje, special counsel for the US justice department, argued that the suspension of the executive order had "upset the balance" that Mr Trump had set when weighing up the options "welcoming people to this country" versus the risk of terrorism.

At home Indonesian government, at time, somewhat worried since thousands of Indonesians live in the State. Foreign Ministeri of Indonesia had to issue a formal statement asking our citizens in US to calm down, and not to leave US for the time being. Most of the media in Indonesia gave huge coverage on the issue bearing in mind that Indonesia is a country with most Muslim population in the world.

Amazingly only daily *Koran SINDO* which totally blocked the publication of Donald Trump's policy on Travel ban. The paper also strictly avoided news whatsoever unfavorable to US government under Trump pesidency.

A central question is raised in this paper: How *Koran SINDO* strategy to totally support Trump administration, especially regarding his controversial policy on 6 Moslim countries in Middle East and Africa.

### III. Methodology

A simple qualitative content analysis is applied. Several news on US government travel ban policy at daily *Kompas*, *Media Indonesia* and *Koran SINDO* early February 2017 editions were investigated and compared. News on "International page" of *SINDO* Page 13 were critically scrutinized, while *Kompas* and *Media Indonesia* news on the issue are mostly quoted from its headlines at page 1. To get more insight on issue of travel ban several news quoted from daily *New York Times* were always presented and analyzed.

All news contents on "International page" of *SINDO* (page 13) were drafted and described to get insight what the Editors had in mind on issues of important at time.

Final comparison was drafted in a table to get a clear picture how the 3 newspapers construct news on Presiden Trump's Executive Order on Travel Ban and critical reactions at home as well as abroad.

|            | <i>Koran SINDO</i>   | <i>Media Indonesia</i>   | <i>Kompas</i>                         |
|------------|--|--|---------------------------------------|
| 1/02/2017  | Page 13 headline: "Tersangka Teror Quebec Didakwa <sup>8</sup> . <b>No news</b> about US travel ban on "International page".                         | Trump Pecat Jaksa Agung <sup>9</sup> (page 1 headline)               |                                       |
| 31/01/2017 | Page 13 headline: "Capres Sosialis Janjikan Gaji Universal Pemilihan Umum Pendahuluan di Perancis <sup>10</sup> . <b>No news</b> about US travel ban | Penembakan Masjid Kanada Dampak Kebijakan AS <sup>11</sup> (page 13) |                                       |
| 2/02/2017  | Page 13 headline: "Menhan AS melawat ke Asia" <sup>12</sup> . <b>No news</b> about US travel ban in this page.                                       | Diplomat AS Tolak Perintah Trump <sup>13</sup>                       | Keputusan Trump Digugat <sup>14</sup> |
|            | Page 13 headline: "Teror Quebec: Pelaku sewa apartemen dekat Masjid" <sup>15</sup> . <b>No news</b> about US Travel ban.                             | Trump naik pitam bahas kesepakatan imigran <sup>16</sup>             |                                       |

<sup>8</sup>All media in Indonesia dispatch news on Trump's fire to his Attorney General, except *Koran SINDO* which instead choose bomb blast by terrorist in Quebec, Canada.

<sup>9</sup> President Trump were upset with his Attorney General, Sally Yates, for his disobedience to implement the President Order on immigration policy. It is a long story, describing Trump's strong warning that he is more than ready to fire his staff who do not carry out his order.

<sup>10</sup> *Koran SINDO*, amazingly, put story about French presidential election as its headline.

<sup>11</sup> Bomb blast in Quebec is the direct impact of US administration policy to ban people from 6 middle east and African countries to enter US, according to *Media Indonesia* sources. In essence, the headline news on page 13 is the paper's strong condemnation against Trump's immigration policy.

<sup>12</sup> It is about the visit of US Defense Minister to several Asian nations, including Indonesia.

<sup>13</sup> A high ranking US diplomat gave a strong critical statement on President's Trump immigration policy.

<sup>14</sup> President's Executive Order was examined by State Supreme Court.

<sup>15</sup> *Koran SINDO* seemingly happy with Canadian police investigation progress on the Quebec mosque terrorist attack. The attack was considered in line with President Trump policy to ban muslim people from entering the US.

<sup>16</sup> In cabinet meeting President Trump again echoed his stern policy to ban Muslim nations from middle east and Africa to enter US.

|           |   |                             |                          |
|-----------|---|-----------------------------|--------------------------|
| 3/02/2017 | Page 13 headline: "Perkuat aliansi Merkel temui Erdogan" <sup>17</sup> <b>No news</b> about US travel ban.  |                             |                          |
|           | Hillary Clinton menulis buku Esai (page 13)   |                             |                          |
| 6/02/2017 | Page 13 headline: "AS Ingin akhiri konflik Ukraina". Other news: "Pujian Trump pada Presiden Putin" <sup>18</sup> . <b>No news</b> about US Travel ban. |                             |                          |
| 7/02/2017 | Page 13 headline: "Kapal China Berlayar Dekat Pulau Sengketa". No news about US travel ban on this page.  | Trump Kecam Pengadilan AS   | WNA mulai masuk Amerika  |
| 8/2/2017  | Page 13 headline: "Presiden Assad Dukung Kebijakan Trump". <b>No news</b> about US travel ban on this page.   | Trump Musuh Penegakan Hukum |                          |
| 9/2/2017  |   |                             | Debat Sengit di Senat AS |
|           |   |                             |                          |

#### IV. DISCUSSION AND ANALYSIS

Out of 8 editions of *Koran SINDO* analyzed news on criticism against President Trump travel ban policy is zero. The paper purportedly censured news condemning Trump's policy. Instead it raises issues at its headline of International page which are not focus of attention at home such as presidential election in France, US defense minister trips to South-East Asia and China ship maneuver at South-East China Sea. *SINDO* also exposes news which is favourable to Donald Trump administration, such as President Assad of Syria's support to US policy on travel ban. On the other hand, out of 6 news related to US travel ban issue at daily *Media Indonesia*, all are very critical in nature. The paper even launches sharp criticism against Trump's administration. Resistency at US inner circle on the policy is strongly exposed at *Media Indonesia*. Similiar attitude is echoed by daily *Kompas*. Using strong language and eye-catching headline *Kompas*, undoubtedly, reflects its outrageous against Trump discriminatory policy.

Apparently, Hary Tanoesoedibjo close personal relationship with Donald Trump is the main factor why *Koran SINDO* censures all news critical to US administration. Exposure of bad news on Trump presidency is feared to spoil the personal and business relationship between Tanoe and Trump.

#### V. Conclusion

Supporters of libertarian media theory believe that the media plays central role in upholding democratic system. Through media people actively participate in public discourse which is one of the critical pillar of democracy. The media must provide themselves as forum of public discussion and deliberation. Press freedom is a sine qua non condition for this purpose.

Press freedom in recent years, however, faces serious constraint. Intervention of media owner inhibits the freedom. Motivation for intervention could be

<sup>17</sup> On the meeting of German Chancellor, Merker, and President Erdogan of Turkey to strengthen the nations ties,

<sup>18</sup> *Koran SINDO* raised the issue which is in fact has no significance to Indonesia in its "International" page

numerous. Business and political interest, among others. If the owner perceives a news report or commentary goes against his beliefs or interests, he certainly will want to intervene. In that case press freedom is the prime victim.

Regarding media owner intervention McChesney (2011:3) has gloomy perspective. The media, nowadays, "has become significant anti-democratic force in United States and, to varying degree, world wide. The wealthier and more powerful the corporate media giants have become, the poorer the prospect for participatory democracy. (McChesney, 2011:3).

Other critical question arises: Does a journalist really a professional in such circumstance or no more than an employee? By definition an employee is someone who is paid to work for someone else. The fact is contemporary journalists must conform to corporate structure, taking orders and relinquishing his autonomy to the institutional freedom of the press as stated by John C. Merrill (1989).

Indonesia might see similar trend on its media behavior: journalist freedom is seriously inhibited by media owner intervention. Daily *Koran SINDO* is just one illustration of such gloomy portrait of Indonesia current press freedom.\*\*\*

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## DISSEMINATION OF INTERNAL COMMUNICATION PHBS HEALTH THROUGH MEDIA CONVERGENCY FOR ELEMENTARY SCHOOL STUDENTS

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### ABSTRACT

*Media convergence through the website for dissemination of PHBS internal health communication information (Clean and Healthy Behavior) in elementary school environments can increase primary school students' awareness of PHBS. Implementation of media convergence through website in improving PHBS in primary school become the main choice in the success of promotion in health communication PHBS program. Through the dissemination of PHBS internal information through the website is expected to appear a real concern in improving the health of elementary school students so that they become healthy and quality human beings.*

**Keywords:** Information dissemination, Media convergence, Health communication, PHBS

### PRELIMINARY

Director of Child Health Development of the Ministry of Health, dr Kirana Pritasari, MQIH said that in primary school children (SD) health problems that often arise are infections associated with Clean and Healthy Behavior (PHBS), eating patterns, eating disorders and eating disorders Which can cause anemia in elementary school children. To deal with health problems in elementary school children is by involving UKS programs and also small doctors so that these children can implement clean and healthy living behaviors that can prevent some infectious diseases. For that we need the cooperation and consistency of the message giver (teacher / school and parents) so that children can more easily understand and apply clean and healthy life behavior in everyday life (Health.detik.com., 26/03/2012 ).

Thus, the planting of PHBS values in schools is an absolute necessity and can be done through the School Health Effort (UKS) approach. PHBS in schools is an effort to empower students, teachers, and community of the school environment to know, willing and able to practice PHBS, and play an active role in realizing a healthy school. The Benefits of Fostering PHBS in Schools is the creation of a clean and healthy school so that students, teachers and the school environment are protected from various disruptions and disease threats. Increasing the spirit of teaching and learning process that impact on student achievement.

Meanwhile, the survey results of worms by the Directorate General of Disease Control and Environmental Health (P2PL) Ministry of Health in 2009 mentioned 31.8 percent of primary school students have worms. Meanwhile diarrheal disease ranked at the top of the list of 10 diseases that cause hospitalization in hospitals in Indonesia. Diarrhea in children can be caused by viral, bacterial or parasitic infections, whereas non-infectious diarrhea can be caused by allergic factors of food components, poisoning, and nutrient malabsorption. Diarrhea is not a

disease, but a sign of something harmful in the gastrointestinal tract of children and intestines will try to remove the germs. In addition to causing illness and death, diarrhea is also a major cause of malnutrition. Similarly, infection with worms that can absorb the baby's food. As a result, toddlers can be malnourished, even can reduce the intelligence of children due to anemia. In fact, diarrhea and worms can actually be prevented by changes in clean and healthy life behavior (PHBS). According to Dr. Prijo Sidipraptomo, chairman of the Indonesian Doctors Association, basically the disease is caused by four factors: environment (30 percent), behavior (40 percent), genetic or congenital (20 percent), and access to health (10 percent). Environmental and behavioral factors are the biggest factors and these can be intervened. Therefore IDI is currently intensifying efforts to change the paradigm of illness into a healthy paradigm. Elementary school children now reach 31 million students. With such a large number they become important and strategic as the target or implementer of health socialization (Kompas.com., 20/07/2011).

PHBS in School is a set of behaviors practiced by learners, teachers and the school environment community on the basis of awareness as a result of learning, so that independently able to prevent disease, improve health, and play an active role in realizing a healthy environment. There are several indicators used as a measure to assess PHBS in schools are: 1. Wash hands with running water and use soap. 2. Consume healthy snacks in the school cafeteria. 3. Using clean and healthy latrines. 4. Regular and measurable exercise. 5. Eradicating mosquito larvae. 6. No smoking in school. 7. Weighing and measuring height every 6 months. 8. Disposing of waste in place. Number of children in Indonesia on average 30% of Indonesia's population, or about 237 556 363 people and at school age is the golden age for instilling the values of clean and healthy behaviors (PHBs) so that potential as the change agent to promote health behavior, both in the neighborhood Schools, families and communities. Currently in Indonesia there are more than 250,000 public schools, private and religious schools of various actions. If each school has 20 health cadres then there are 5 million health cadres that can help the implementation of two main strategies of the Ministry of Health, namely: Mobilize and empower people to live healthy and Surveilans, monitoring and health information. School Age Prone to Illness. Schools in addition to serving as a place of learning can also be a threat of disease transmission if not managed properly. Moreover, school age for children is also a period of vulnerable to various diseases Background PHBS at school The emergence of a disease that often affects school-age children (ages 6-10), was generally associated with PHBS ([https // puskesmasbatuputih.wordpress.com](https://puskesmasbatuputih.wordpress.com) accessed, 12/1/2017).

The success of PHBS in primary schools is determined by the dissemination of information substance and information delivery media. That is, there must be an information dissemination process or a health communication model that integrates various media resources. Media integration provides an adequate information retrieval media by developing a model of merging health information services through internal media and convergence media. Through the dissemination of PHBS internal information through media convergence, one of the school's website, it is expected to show a real concern in improving the health of primary school students so that they become healthy and quality human beings.

## DISCUSSION

Atwar Bajari in his research (2014) mentioned that the difference in the success of the distribution of health information between people with high and low HDI due to the role of communication media sources and public health promotion services.



*The result indicated that there is a difference between poor people in high and low HDI on their perception of the role of government, the utilization of mass media for socialization, and evaluation on the implementation of health program policy.*<sup>1</sup>

Further according to Atwar Bajari in his research (2014), that the use of media is good enough in the village community. They know and get information about health such as healthy living behavior, infant care, breastfeeding and treatment. Television, radio, newspapers and the Internet play a role in it.

The emergence of various types of diseases in elementary school students certainly not in accordance with the expectations of PHBS programs that have been done through the health service program and health center. Thus, the extension extension policy pursued in the effort to implement PHBS communication campaigns in primary schools requires the active participation of health offices and puskesmas in informing or communicating PHBS messages, motivating and persuading elementary school students in rural areas. Therefore, the use and use of media convergence, ie the joining or combination of various types of media, previously considered separate and different (eg, internet, television, radio, and newspapers), into a single medium.

The word "convergence" is often used to refer to different processes, which sometimes causes confusion. Media convergence is the incorporation or integration of mass communication outlets, such as print media, radio, television, the Internet, along with its portable and interactive technologies, through various digital presentation platforms. In simpler formulation, the convergence of media is the joining or combining of different types of media, previously considered separate and distinct (eg, computers, television, radio, and newspapers), into a single medium.

The media convergence movement grew thanks to recent technological advances, especially from the rise of the Internet and the digitization of information. This media convergence brings together "three-C" (computing, communication, and content). An easy example we see is one of its products, as a result of recent developments in mobile technology. *Mobile* can perform calculator functions, are also able to watch TV, listen to radio, read newspapers online, receive and send e-mail, picture, sound recording, video picture, in addition to calling and texting. Combining the functions of several devices into one of these mechanisms is also called convergence device (*device convergence*).

Converged communications provide a variety of tools for news delivery, and allow consumers to choose their interactivity level, as they can self-orient their content delivery. Media convergence allows the audience (mass media) of the media to interact with the mass media and even fill the media content. Audiences can now control when, where and how they access and relate to information, of all kinds.

The ability of media to teach, or socialize the values to learners and society has been tested. Some studies say that audio-based, visual, or audio-visual learning media can replace the role of teachers in some ways. As a visual medium consisting of text and images, effective as a result of PI research. Eze (2013) in a research for media understanding of religious values that media that support audio visual characteristics:

..... .. are very effective in teaching and learning generally. To achieve effective teaching and learning of CRK, models and pictures of important persons or figures should be presented to the target audience.

Whereas, convergent media such as internet, provides a good acceleration of learning. Zhang (2009) in his study of convergent media blog form states that, *"Blogs are not only a journaling tool that used for communication but they are teaching strategy in and of Themselves that can be used in a variety of pedagogical methods."*

The study of blog as an alternative media in instructional media can be an alternative learning and socialization of values against the fight against corruption. The high use of blogs by young people and learners will provide them

with opportunities to learn and build awareness through alternative media. Blood (1999) states that, *"Because of the relative quickness and ease of publishing this type of software affords, the number of users has grown tremendously since then, and we can now observe your blogs being used for personal, educational, Journalistic, and commercial Purposes."*

Nowadays, *mobile phones* can perform calculator functions, are also able to watch TV, listen to radio, read newspapers online, receive and send e-mail, picture, sound recording, video picture, in addition to calling and texting.

The health information conveyed through media convergence includes health information based on PHBS indicators in schools and general health information. Thus the students in the primary school get complete PHBS information through media convergence. Primary school students need an adequate pattern of health communication. Moreover, if efforts are made through the integration of media by providing adequate information search media that is by developing a model of merging health information services through internal media and media convergence.

## CONCLUSION

PHBS School (Educational Institution) is where it is held The process of learning to teach formally, where there is a transformation of knowledge from the teachers / teachers to their students. PHBS School (Educational Institution) means an effort made to empower and improve the ability of teachers and their students in a clean and healthy life. Promotion in health communications includes behavioral aspects, namely efforts to motivate, encourage and awaken awareness of the potential of the community, so that they are able to maintain, improve health. Besides, health promotion also covers various aspects, especially related to socio-cultural aspects, education, economy and defense of security in accordance with the concept of health promotion, individuals and society not only become passive objects (targets) but also subjects (perpetrators). In the concept, health problems are not just health sector affairs, but also include private and business affairs, which is done with a partnership approach. Thus health is the effort of by and for the society which is manifested as the movement of Clean and Healthy Behavior (PHBS). Clean and Healthy Behavior (PHBS) is a set of behaviors practiced on the basis of awareness as a result of learning that enables one to help oneself in the field of health and play an active role in realizing the health of the community (Surabaya City Health Office, 2009). Understanding the behavior of clean and healthy life (PHBS) in schools is an effort to empower students, teachers, and community of the school environment to know, willing, and able to practice clean and healthy life behavior and play an active role in realizing a healthy school. A healthy school is a school that is able to maintain and improve the health of the school community and for the physical growth and development of school children's intelligence through various health efforts. Government / Dinas Kesehatan can campaign PHBS information from elementary school (clean and healthy life behavior in school) through media convergence to elementary school students. Finally, the policy to implement media / website convergence in PHBS campaigns in elementary school environments up to management level needs to be supported by the facts that show that the implementation of media website media in PHBS campaign in elementary school has been as expected.

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# FEMINISM AND IDEOLOGY OF FREEDOM IN KARTINI FILM

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## ABSTRACT

*Film is one of the media in mass communication whose message is able to change one's perception about a thing. Film can't be said something neutral because it is born from the thought of some people poured into a cultural product. Kartini film is a film that is able to change perception and inspire. The perception that developed so far is Kartini fighters of emancipation. Kartini in the film is a feminist that able to break the injustice of women. The purpose of this paper is to explain the feminism and ideology of freedom expressed in the Kartini film. Feminists are women's movements to reject everything that is marginalized, subordinated, and demeaned by dominant cultures, both in politics, economics, and social life. While the theory of feminism reveals the important values of women and the experiences experienced together and the struggle that is done. In the Kartini film depicted that she criticized all injustices on her as a woman that women must study, women should be given freedom in their work, and women must also be able to negotiate to get their rights and interests in a marriage.*

**Keywords:** *Feminism, Kartini Film, Injustice, Patriarchy*

## INTRODUCTION

Film is one of the media in mass communication that conveys messages to audiences through audio and visual. Movies and television almost the same characteristics, but the movie does not have as much power as television. Nevertheless, the conveyed of message through the film is able to change one's perception of a thing.

Because the film is a medium in mass communication, then the study of the film is one of the studies in the disciplines of communication, especially media studies. As well as Television, Film can't be said as something neutral. He was born from the thought of some people who then poured into a cultural product.

In the last 10 years, Indonesian film-makers have been trying to attract viewers by raising stories about social phenomena, critiquing the situation, and recounting describe of exemplary the lives of figures. According to data on the number of viewers from [filmindonesia.or.id](http://filmindonesia.or.id), Warkop DKI Reborn movie, Laskar Pelangi, Habibie and Ainun, Ada Apa dengan Cinta 2, and Ayat-ayat Cinta are the top five films with the highest number of viewers in 2007-2017. Habibie and Ainun is one of the films that elevates the story of Indonesian figure that's the 3<sup>rd</sup> president in Republic of Indonesia, BJ Habibie.

In the year 2017, Kartini film entered in the top 10 with the largest number of viewers. The film was launched on April 19<sup>th</sup>, 2017, two days before the anniversary of the birth of National Hero of Indonesia R.A Kartini. The film reveals the story of R.A Kartini's life which is told as a woman opposed the tradition of reining at the time. He fights for women's equality.

In this film Kartini is told as a woman breaking of women's helplessness. There are many symbols that contain the message of feminism. Feminist comes from the word femme (woman), which means female. Feminism is a female ideology that seeks to fight for the rights of women as a social class. (Darma, 2009: 139).

Feminism is different from emancipation. Emancipation only sees the involvement of women in various fields that are cultivated by men. While feminism is more concerned about rights that arise from a sense of injustice against to women.

The problem that arises is that the perception that developed so far is Kartini's emancipation. While the real emancipation is different from feminism. Kartini in the film is a feminist who is able to break the injustice of women. Kartini realized she was having oppression and then criticized.

The purpose of this paper is to explain the feminism and ideology of freedom expressed in the Kartini film. The film is interesting to study because in Kartini film depicted that Kartini not only take the role, but also breaking the situation and injustice to woman. When women question about rights and interests, it is not just emancipation, but feminism. Feminism then made feminism theory to study various social phenomena and related to injustice to woman.

## **PREVIOUS RESEARCH**

There are several studies relevant to this research, including:

1. Research conducted by Frizky Yulianti in 2011 under the title *Commodification of Feminism Idealism in the Music Industry (Semiotic Analysis of Roland Barthes in Beyonce's Video Clip 'Run The World')*. The researcher is a lecturer of Science Communication at University of Muhammadiyah Yogyakarta analyzed that the woman depicted in Video Clip song 'Run The World' have the ability to deal with wild animals, so that his position is the same as that of men. In addition to the exploitation of women's bodies through clothing, video clips analyzed by researchers are contradictory when exploiting women's bodies and the fighting spirit and power of women's. The researchers analyzed using feminist theory and semiotic theory.
2. Research conducted Dionni Ditya Perdana 2014 with the title of *Stereotypes Gender in Anna Karenina Film*. The researcher at that time is a student of Communication Studies Program at Diponegoro University. The researchers found the results of the analysis that Anna Karenina's film constructs gender stereotypes, the role of men in the public domain and women's domestic territory. There is a bad woman labeling of women who betrayed marriage and deserved scorn and excommunication by society. Furthermore, Anna Karenina's film breaks the struggle of women to have the right to choice without the effect of stigma in society.

## **CRITICAL THEORY**

One of the tradition in communication theory is critical theory. The theories in the critical tradition depart from assumption who notice that there is a gap in society. In this tradition the communication process is viewed from a critical angle. As Littlejohn and Foss (in Morison, 2010: 150), argued that critical theory suggests power, oppression, and privilege product of certain forms of communication in society.

About question of power and privileges that certain groups receive in society are becoming very important topics in communication theory, and thinkers who are in the critical thinking or critical group and who are the main bearers of the topic. Proponents of critical cultural theories see is social differences that include nationality, religion, income levels, gender or other things related to identity being the separator between those who have privileges and who do not. (Morison, 2010: 150).

The proponents of critical theory are divided into modern and postmodern streams. Modern critical theory is often referred to as a 'structural' view, which focuses on oppressive social structures, which are judged as real and ongoing.

Although the persecution is often hidden and unconscious. This group is theoretical in proposing the idea is to use the reasons that are built in a rational and scientific and judged to have a modern paradigm. (Morissan, 2010: 155).

This of three critical theories included in the category of modern critical theory are marxism, frankfurt school, and feminism. The study of feminism has long been an important and influential study in critical thinking or tradition. Feminist thinkers focus their attention on gender issues and seek to distinguish between the notion of gender which is a biological category with gender which is a social construct. (Morissan, 2010: 155).

## **FEMINISM AND IDEOLOGY OF FREEDOM**

In the broadest of sense, feminists are women's movements to reject everything that is marginalized, subordinated, and demeaned by dominant cultures, both in politics, economics, and social life. (Darma, 2013: 140)

According to Selden (1996), viewed from a social point of view, feminism arises from a sense of dissatisfaction with the patriarchal system that exists in society. Selden used the term patriarchy to describe the causes that oppression of women. Patriarchy determines that men are superior and place women as inferior. (Darma, 2013: 140)

Feminism differs from emancipation that tends to emphasize women's participation in development without questioning justice of gender. It is different from the gender that is the inherent 'trait' of men and women, which is constructed socially and culturally. Feminism sees women having their own activities and initiatives to fight for their rights and interests in various movements.

Stimpson (1981), argues that the origin of feminist criticism is rooted in women's protests against the discrimination they suffer in education and literature. (Darma, 2013: 140)

The awareness or inequality of structures, systems, and traditions in society then spawned feminist criticism. Exploration of feminism is done by various things such as attitudes, article writing, poetry, novels, and media that allows to be able to transform ideas or views as a form of criticism.

According to Maggie Humm in Darma (2013, 143), the definition of feminism is an ideology of women's liberation believed that women are always subjected to oppression, injustice, hegemony and discrimination by patriarchs, so women are suing to deconstruct the patriarchal structure. Feminism strives for the humanity of women to become free human beings. In principle, the struggle of feminism is rooted in the position of women in philosophy, politics, economics, culture, and social for be equal to men.

## **THEORY OF FEMINISM**

Theory of feminism is an area that makes an important and original contribution to contemporary thinking. The purpose of feminist theory is to understand women's oppression by race, gender, class, and sexual, and how to change it.

The theory of feminism reveals the important values of individual women and their shared experiences and struggles. Issues often associated with the issue of feminism is about the equality of women and men, the dominance of patriarchy over women, and the power of women to choose what they want to do. Hughes (2002), suggests that the key concepts in feminist theory and research range from the equality, difference, choice, concern, and time that women should have.

Today, the notion of feminism falls into two topics of concern: (a) liberal feminism, which prioritizes the equality of rights between men and women in the social, political and economic spheres of existing power structures, and (b) radical



feminism wanting a change of social system in order to give more freedom to women (Morissan, 2010: 158). By the thinkers of radical feminist, there needs to be a great buzz because the established patriarchal system can't be reshaped.

## **OUTCOME OF RESEARCH**

The output of this paper is Proceeding International Seminar on Communication, Tourism, Culture, Law and Social Science published by IHDN Denpasar 2017.

## **DISCUSSION**

Kartini films that aired in Indonesian cinemas since April 19<sup>th</sup>, 2017 deliver a message for the audience about Kartini's struggle in questioning the rights and interests of women who at that time was considered unfair.

Kartini at the age of 10 years old has initiatives and ideas to free women from seclusion, attachment to Javanese traditions and culture, and ignorance.

Kartini who is the son of the Regent of Jepara named R.M. Sosroningrat, must follow the rules prevailing in the Java community. The patrilineal Javanese system of society requires women to be limited in their freedom to self-development.

In the Kartini film directed by Hanung Bramantyo, messages on feminism are widely presented. This film does not present the emancipation that merely involves Kartini in activities that are usually only done by men, but Kartini breaks the injustice.

The injustice depicted in the Kartini film is that women should not go to school. When menstruation just stay on place of seclusion, take care of the body, and just waiting for a mate to pursue. This injustice was later criticized by Kartini. He does not want to be married and wants to go to school like a Dutch woman whose book she once read. Even when she was stuck, she sent a letter to his correspondent friend who was a Dutch citizen, so she was taken to his friend's country. Kartini also criticizes the adherence and style worshiping of women. He did not whole heartedly follow the way of walking and how to care for the body to be presented the prospective of husband. Kartini does things that men do like climbing walls, climbing trees with her two younger sisters, and laughing freely, at the time is not considered rude to be done by Javanese women.

In the Kartini era, women should know the uploads (courtesy), should not laugh in a loud voice let alone laugh with wide mouth, must according to what the old man said, should be able to cook, take care of themselves, can bear children and so forth. In a patriarchal culture not only the family is entitled to educate women, but also the environment, large families, even people outside the family also seemed to have the right to organize and educate of women.

The next injustice Kartini criticized was that he wanted to go to Holland, just as his older brother was allowed to go to the Netherlands. Kartini strongly criticized the Javanese male and patriarchal culture that surrounded the Javanese society. Kartini also criticized the issue of polygamy, which when she was arranged, Kartini proposed three requirements, one of which she would not want if her future husband remarried. Kartini witnessed that happened to her step sister and her younger sister Kardinah.

Kartini had asked a kyai who gave a lecture during the family reading, about the right of women in getting knowledge. She then received answers from the kyai that in the Qur'an mentioned that there is no difference between men and women in studying.

A very inspiring message about the injustice that Kartini protested was that she did not want to accept just a match chosen by her parents. He then proposed 3 requirements to her future husband. Something in today is known as the pre-marriage contract, it has been done by Kartini who lived when Indonesia was not yet independent. Among the requirements she proposed for her future husband was not

to wash her husband's feet when the wedding took place, asking her biological mother to be treated the same as her father's young wife, and asking her future husband to support her dream of establishing a school for women in Jepara.

Messages that are also able to change men's perceptions about women are critical, smart, active, married and mated, even though the man of her future husband must follow the requirements he or she proposes. Unlike his younger brother who was determined not to marry for wanting to oppose the oppression of men.

Criticism and a very courageous movement has been done by Kartini. Kartini does the thing that explores feminism through her attitude and writings. His letters to his friend who are Dutch citizens, published in the book "HabisGelapTerbitlahTerang". Kartini understood the oppression committed against women at the time, including the oppression of her different social class with her mother, father and stepmother.

## CONCLUSION

Kartini's film directed by Hanung Bramantyo and airing in 2017 not only delivered messages about emancipation, but feminism and freedom ideology. Emancipation only emphasizes the participation of women, while feminism is about women's consciousness that they are oppressed and there is movement and effort to break down the persecution. In Kartini's film it is depicted that Kartini criticized all injustices imposed on her as a woman. Kartini has activities and initiatives in fighting for the rights and interests of women. Kartini put her ideas and criticism through attitude and writing. Among Kartini's criticisms delivered through Kartini's film is that women must study, women should be given freedom in their work, and women must also be able to negotiate to get their rights and interests in a marriage.

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**THE USE OF QUALITATIVE MESSAGE IN HEALTH COMMUNICATION**  
**(Case Study: The Use of Qualitative Message Midwife**  
**of Villagers in Nupa Bomba)**

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**ABSTRACT**

*The purpose of this research that is generally to describe and analyze the use of qualitative village midwife message against villagers in Nupa Bomba. The research method used was qualitative data collection techniques, by using observation and in-depth interviews. Sampling using is key informant. The results of the study are (1) in expressive, when health communication, the midwife more speak with the words simple as using in dialect which is discuss about the characteristics of pregnancy a healthy and benefits do childbirth in an institution health assisted by the village midwife, (2) in conventionally. This research is characterized by the presence of polite behavior and manners when communicating and worked as midwives, health workers. On the delivery of his message, the midwife keep persuasion society especially mothers to do labor in the health institutions of the village. In addition, the village midwife also still included the shaman in the labor of pregnant women, and to (3) in the rhetoric. To the process of the delivery of the message the community communicate by language that is casually and more given the questions about an impairment of health that they experienced, especially in the women and children. The message delivered by the community was caused by they experienced a lack of health information quite a lot.*

**Key Words :** *Therapeutik Communication, Message*

**INTRODUCTION**

National development in the related to human resources humans are engine of under construction and are the targets of construction itself by mengelolah resources other. In achieving national goals as articulated at the opening of basic law 1945 held development efforts in a series of sustainable development programs that thorough directed and integrated. Reconstruction is expected to embody some the lives of many optimally, including health improvement.

The purpose of health development as national commitment can be seen in article 3 of the act number 36 years 2009 (health act) like the following :

*“Health development aims to raise awareness, volition, and the ability healthy life for every people to realized degrees public health highest, as an investment for the development of human resources productive socially and economical”*

In constitution number 36 years 2009 explained that health is good health, whether physical, mental, spiritual and socially that allows people to productive life socially and economically. And also has set that everyone eligible for health services. Hence, every element of the community both individuals, family, eligible for services provided by his health and the government accountable introduced, set organizing and monitor the health evenly and reached by the community. One form of government efforts to carry health for the public then in every sub district built government agencies as a unit the public health services, namely public health centers.

The health ministry's regulation the republic of indonesia no. 75 2014 about public health centers is health service facilities that are implementing society health

effort and health effort individual the first degree, with prefer efforts and preventive promotional, to reach degrees public health highest in the operational area.

In in a community health center especially for those who live in the village, paramedics who more interact directly with the community which is the midwife, for example in the village midwife. The midwife recognized as exertion professional responsible and accountable, who works as a partner women to give support, up bringing and advice during the pregnant, the time of childbirth and the puerperium, lead childbirth over responsibility alone and upbringing to give a newborn infant, and babies. Care it includes efforts to prevent, promotion childbirth normal, detection complication on the and children, and access medical aid or other aid appropriate, and implement the act of emergency, (Meilani, 2009)

Based on the concept of described above the, that a midwife as health workers have a responsibility very large in the delivery of health addressed to the community to stay alive healthy so that can affect change good against productivity the occupation of the residents to be performed daily. Professionalism work a midwife basically influenced also by knowledge to have on while carrying out education formally and education in non-formal, such as training and a seminar obstetrics. Besides, professionalism a midwife is determined with the motivation high that arising encouragement in himself to offer a service obstetrics good to the patient or poor people medical help.

Discipline and motivation power midwives high in the service of obstetrics for the are the hope of for all users service obstetrics. The health of pregnant women could be achieved if pregnancy checked regularly and risks found tackled sufficient. The act of (k1-k4) provided by the midwife at the time examination pregnancy a mother in central health services will significant impact on health the mother and the fetus it contains as by an complete would be easy detect abnormality. Its abnormalities might happen to pregnancy or ahead of birth, (Palutturi, 2007, p. 196). From explaining the, based on reality, it is that in the process of working a midwife of course experienced various kinds of problems, one of them is the refusal public especially to villagers not to undergo treatment health examinations in the midwife village because public it is still holding strong culture or their customs is by applying health check or choose maternity with the help of a physician.

In the Nupa Bomba Village, as one village who was in the Donggala Area, Central Sulawesi, phenomenon that occurs that there are many found public especially mothers pregnant more entrusted the delivery process through the aid of a charlatan than do child birth with the help of a village midwife. The act of the community it is certainly also say, because they only want to have culture derived from his fathers, so as to keep survive and can barely known whose seed they will.

The following preliminary observations done by researchers to a community figure in the Nupa Bomba Village:

Villagers nupa bomba was people still loves culture. Anyway, if patients can it be cheaper physician, and also traditional in this village is physician who have very professional, so many people who believed the traditional than. Because the in the village also i see is very young and it is not too in experienced. (Interview, April 1 2017)

Based on problems that arise in the Nupa Bomba Village, Donggala caused by obstacles culture, but in this case a village midwife forced to be able to think that is a smart could use good communication to the people so that could change the mindset better related to the importance of done health checkups either on children and delivery for a mother with the help of midwives in primary health community public health centers on village.

Health communication is between the village midwife and villagers in Nupa Bomba called also by therapeutic communication. In at that interaction, the midwife to communicate aimed at mempersuasif the community. Messages referred to in this study that is, expressive, conventional and rhetoric. Based on the concept that

communication therapeutic is communication planned and is done to help healing or recovery of patients. Therapeutic communication is communication professional for the nurse or midwives, (Indrawati, 2003, p. 11).

## **RESEARCH QUESTION**

The study was guided by the following research questions:

1. How the use of qualitative message the village midwife on the community Nupa Bomba Village in expressive?
2. How the use of qualitative message the village midwife on the community Nupa Bomba Village in conventional?
3. How the use of qualitative message the village midwife on the community Nupa Bomba Village in rhetoric?

## **DEFINITION OF TERMS**

### **Interpersonal Communication**

According to Mulyana (2002, p. 73) communication between persons (interpersonal communication is communication between two or more people in face to face, who allow the presence of the reactions of others directly, good verbal and non verbal. Communication between persons (interpersonal communication is communication between two people, where happened direct contact in the form of a conversation.

### **Therapeutic Communication**

Therapeutic communication is communication planned consciously, aimed at and their activities focus to healing patients (Indrawati, 2003, p. 48). Therapeutic communication including interpersonal communication with turning point each other has given understanding between a nurse with patients. Problems fundamental and communications is the existence of each other to need between nurses and patients, so that it can be categorized as interpersonal communications among nurses and patients, nurse help and patients benefit (Indrawati, 2003, p. 48).

## **THEORETICAL ORIENTATION**

### **Message Design Logic Theory**

According to O'Keefe (1988, 1990), it is these implicit theories that guide all communicators in their interactions. Regardless of how simple or complex a message may be, beliefs about the function of communication undergird its production. In part to reflect the deeply engrained nature of these root assumptions, O'Keefe (1988) renamed them message design logics. Based on years of research analyzing different message types, O'Keefe (1988, 1990) asserts that at least three fundamentally distinct message design logics (MDLs) are regularly evidenced in talk. Each of the MDLs is internally consistent, yet fundamentally different than the other two. And each design logic is its own theory of communication – what it is, how it operates, and what it can achieve.

Through examining the MDLs, people's beliefs about communication are evidenced, and differences in assumptions across people can be seen. These logics show that views of how communication works vary considerably across people. When employing the same MDL, communicators typically have greater understanding of the other person's message and methods. But when communicators' assumptions are rooted in differing MDLs, then interactions are often more difficult, disconcerting, or at the very least puzzling.

In O'Keefe's view, each of the MDLs is "associated with a constellation of related beliefs: a communication-constituting concept, a conception of the functional possibilities of communication, unit formation procedures, and principles of coherence" (1988, p. 84). In part to capture the premises on which each rests, she labels the MDLs Expressive, Conventional, and Rhetorical. Beyond the



developmental assumptions described above (i.e., the logics are hierarchically ordered), O'Keefe (1988) asserts that differences in MDL typically are only evidenced in particular kinds of communication situations. That is, most adult social interaction follows conventional parameters – we all learn “easy,” “automatic” means to navigate common cultural situations in which we regularly find ourselves. It is in less typical or problematic situations that our design logic is revealed. In other words, “message variation ... will be suppressed in simple communication situations and called out as situations become more complex” (O'Keefe, 1988, p.91). Complex situations are ones where there are multiple goals, which may be in conflict or inconsistent with one another, that are difficult to achieve. Such “prism” situations draw out these differences in communicators; that is, they splay messages into one of these three categories, Expressive, Conventional, or Rhetorical.

**The Expressive MDL.** According to an Expressive MDL, the primary purpose of communication is self-expression – expressing how one feels and what one's thoughts are. And successful communication hinges on the conversational partner(s) understanding one's viewpoints. Hence from this vantage point, good communication is clear communication. Individuals operating from an expressive logic system are “very literal” (O'Keefe, 1988, p. 84) and interpret messages as “simple expressions of belief” (p. 85). Accordingly, such communicators do not recognize that messages may be designed to service multiple goals and tend to “interpret messages as independent units rather than as threads in an interactional fabric, and so seem to disregard context” (O'Keefe, 1988, p. 84).

**The Conventional MDL.** In this message design logic, the primary purpose of communication is cooperation according to pre-existing conventions. “The Conventional view thus subsumes the Expressive premise; language is viewed as a means of expressing propositions, but the propositions one expresses are specified by the social effect one wants to achieve rather than the thoughts one happens to have” (O'Keefe, 1988, p. 86). In other words, one makes conversational moves to accomplish recognized speech acts (e.g., according to the work on speech act theory, Searle, 1969). Using conventional (recognized and oft times predictable) methods, one works to accomplish goals based on defined roles, identities, and situations.

**The Rhetorical MDL.** Within the Rhetorical logic, communication is fluid and flexible – a process of creation where selves and situations are negotiated. In contrast to the Conventional MDL where identity and contest are “given” or fixed, the Rhetorical logic sees these aspects of interaction as changeable or open for negotiation. The goal of the Rhetorical MDL is to use social negotiation as a means of generating acceptance of identities and situations where goals can be achieved. In other words, a Rhetorical message will work to create possibilities where interaction goals can be met.

## RESEARCH METHOD

The research is using approach qualitative case study. Technique data collection using depth-interviews and observation. Withdrawal sample or informants that is by using key informants. While to hindemith data analysis used technique which made by Miles and Huberman.

## DISCUSSION

At a discussion of this, researchers will connect the outcome of the findings and the theory he used related to the use of a message qualitative the village midwife in health communication in Nupa Bomba Village. This research, then divided into three indicators are in expressive, conventional and rhetoric. The explanation follows:

1. Qualitative message the village midwife Nupa Bomba in expressive. Found the results of the study that the act of a village midwife when communicating to the community originally for approach personal, and do a



cultural approach by means of communicate use in dialect which is the Kaili, and regular in following activities in a society. After that, when communicating health, the more talk like talk about characteristic pregnancy healthy and benefits do delivery in primary health assisted by midwife. Based on the outcome of the findings of this research has links with the theory delivered by Barbara O'Keefe about message design logic with an indicator is ***the expressive MDL***. According to an Expressive MDL, the primary purpose of communication is self-expression – expressing how one feels and what one's thoughts are. And successful communication hinges on the conversational partner(s) understanding one's viewpoints. Hence from this vantage point, good communication is clear communication. Individuals operating from an expressive logic system are "very literal" (O'Keefe, 1988, p. 84) and interpret messages as "simple expressions of belief" (p. 85). Accordingly, such communicators do not recognize that messages may be designed to service multiple goals and tend to "interpret messages as independent units rather than as threads in an interactional fabric, and so seem to disregard context" (O'Keefe, 1988, p. 84).

2. Qualitative message the village midwife Nupa Bomba in an unconventional manner. In this research characterized by the presence of behavior that polite and mannered when the midwife to communicate and work as health workers. On the delivery of his message, the midwife fixed to persuasion people in those mothers to do childbirth in an institution village health. On the delivery of the message, the midwife still do persuasion to society especially women to labor in health institutions of the village. In addition, the village midwife also still included the shaman in the labor of pregnant women. The goal was to avoid conflict between physicians and midwives which were then badly public perception to the village midwife as a health worker. Based on the outcome of the findings of this research has links with the theory delivered by Barbara O'Keefe about message design logic with an indicator is ***The Conventional MDL***. In this message design logic, the primary purpose of communication is cooperation according to pre-existing conventions. "The Conventional view thus subsumes the Expressive premise; language is viewed as a means of expressing propositions, but the propositions one expresses are specified by the social effect one wants to achieve rather than the thoughts one happens to have" (O'Keefe, 1988, p. 86). In other words, one makes conversational moves to accomplish recognized speech acts (e.g., according to the work on speech act theory, Searle, 1969). Using conventional (recognized and oft times predictable) methods, one works to accomplish goals based on defined roles, identities, and situations, (O'Keefe, 1988, p. 84).
3. Qualitative message the village midwife Nupa Bomba in rhetoric. In the process of the delivery of his message of the community communicate by language which relaxed and provides more questions about health disorders that they experienced, in particular on mothers and children. The message delivered by these communities caused they experienced a lack of health information. Based on the outcome of the findings of this research has links with the theory delivered by barbara O'Keefe about message design logic with an indicator is ***The Rhetorical MDL***. Within the Rhetorical logic, communication is fluid and flexible – a process of creation where selves and situations are negotiated. In contrast to the Conventional MDL where identity and contest are "given" or fixed, the Rhetorical logic sees these aspects of interaction as changeable or open for negotiation. The goal of the Rhetorical MDL is to use social negotiation as a means of generating acceptance of identities and situations where goals can be

achieved. In other words, a Rhetorical message will work to create possibilities where interaction goals can be met, (O'Keefe, 1988, p. 84).

## CONCLUSIONS

Based on the outline of the research issues are then described in the analysis results, it can be drawn the conclusions related to the use of qualitative village midwife message in delivering health information to the community of the village of Nupa Bomba which is divided into three indicators, namely expressive, conservation and rhetoric. The following explanation is that:

- a. Message qualitative the village midwife Nupa Bomba in expressive. Found the results of the study that the act of a village midwife when communicating to the community originally for approach personal, and do a cultural approach by means of communicate use in dialect which is the Kaili. When communicating health, the midwife more speak with the words simple as using in dialect which is discuss about the characteristics of pregnancy a healthy and benefits do childbirth in an institution health assisted by the village midwife.
- b. Message qualitative the village midwife Nupa Bomba as a conventional. In this research characterized by the presence of behavior polite and mannered when midwives to communicate and work as health workers. In delivery of the message, the midwife fixed mempersuasif public especially mothers to do childbirth in an institution village health. In addition, the village midwife also keep include quack in do childbirth pregnant women. The goal to avoid conflict between physician and midwives then negative impacts on perceptions of in the midwife village as health workers.
- c. Message qualitative the village midwife Nupa Bomba in rhetoric. In the outcome of the findings it can be seen that processes of communication good happens between midwives and the village community Nupa Bomba. To the process delivery of the message the community communicate by language that is casually and provides more questions about an impairment of health that had come upon them, especially in the women and children. Message transmitted by community is because they experienced a lack of health information enough.

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# INTERCULTURAL COMMUNICATION OF *MANYAMABERAYA* IN MAINTAINING INTER-RELIGIOUS HARMONY IN BALI

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## ABSTRACT

*Based on the 2010 population census (SP2010), most of Balinese people are Hindu which reached 3,247,283 or 83.46 percent of the population. Then the population of Islam is 520,244 or 13.37 percent, Protestant Christian is 64,454 or 1.66 percent, Catholic Christian is 31,397 or 0.81 percent, Buddhism is 21,156 or 0.54 percent, Confucian is 427 or 0.01 percent, and folk religion is 282 or 0.01 percent. It contributes to intercultural and cross-cultural communication in addition to the Tourism Industry with high tourist arrivals coming to Bali. It also contributes to the increasingly heterogeneous population of Bali.*

*The heterogeneity of the Balinese population can lead to various social conflicts that lead to the inhumanity of Balinese society which still upholds cultural values as an open, honest, friendly, polite, creative and aesthetic society, collective, cosmopolitan, religious and moderate life. But there is one aspect which is often overlooked in relation to the social change of Balinese society that is the social relationship called "Manyamaberaya". In the tribe and other religious communities other than Hindu, many of whom do not understand Manyamaberaya culture. Manyamaberaya by Balinese people is still seen in the social relation of mutual need, whereas manyamaberaya can be developed on the concept of a more universal social life in maintaining harmonious relationship among religious community*

## INTRODUCTION

Balinese people are given the nickname as a friendly, honest and uphold religious tolerance by not distinguishing tribe, religion, race, and group. The interaction of Balinese people with various ethnic, religious, racial and inter-group backgrounds still adapt to local wisdom called *Manyamaberaya* as a means of intercultural communication. This intercultural communication fosters social activity to meet the needs of society in an effort to maintain harmony; harmony of human relation with God, human beings with their environment and human relationship with others who are often called the concept of *Tri Hita Karana*.

Bali does not escape the influence of the era of cross-cultural globalization and not a little friction both individual and group that raises the problem between them. Globalization, tourism development, inter-cultural and cross-cultural meetings have had an impact on social ethics in two categories, positive and negative categories. Positively, people benefit to be more open to the outside world, and Balinese culture is stimulated more progressively so as to evolve cultural revitalization. Negatively, the outer cultural elements that are inconsistent with Balinese culture will become social problems such as, teocentiment, ideosentiment, geocentiment, and hereditary systems, thereby moving to distortion symptom and some forms of socio-cultural problems.

Balinese people are generally conscious to keep Bali in the category of Balinese people wanting to return to their identity as Balinese, both in maintaining the harmony of life with various groups, tribes, races and religions, so that Bali is still viewed by the world community as an open society, Honest, friendly, polite, creative and aesthetic, collective life, cosmological, Religious and moderate (Naya Sujana, 1994: 49)

Balinese culture based on the teachings of Hinduism is full of tolerance and high solidarity. Besides, Hinduism is a universal religion which in its implementation

is adapted with space, place, time and purity which has the same teachings. Awareness of ethnic unity, religion, culture, language and attachment to aspects of socio-cultural life such as has grown and consolidate the identity of Balinese society generally. But there is one aspect that is often overlooked in relation to the social change of Balinese society namely the social relationship called "*Manyamaberaya*". In the tribe and other religious communities other than Hindu many of whom do not understand *Manyamaberaya* culture. *Manyamaberaya* by the people of Bali is still seen in the social relation of mutual need, whereas *Manyamaberaya* can be developed on the concept of a more universal social life.

Based on the paradigm of humanism, *Manyamaberaya* as a means of universal intercultural communication to achieve harmonious relationship among others so it needs to be explored and implemented every day in society life. Implementation of intercultural communication of *Manyamaberaya* found obstacles because of social status, ideological differences, excessive fanaticism, the occurrence of individualization, grouping group can bring conflict between religious, inter-groups, or even between races and tribes. Based on these facts, the intercultural communication of *menyamabrays* is very interesting to study in the level of social change in order to re-explore the cultural values of *Manyamaberaya* on the life of Balinese people which are heterogeneous. This study examines several issues such as implementation, function, and the meaning of *Manyamaberaya* in the life of society among religious believers in Bali.

## LITERATURE REVIEW

According to Zanden in Soekanto (1984: 9), in human relationship, there is a strong tendency that satisfaction and disappointment sourced from the behavior of others, against themselves. The emergence of love, intellectual stimulation, friendship, self-esteem, and so on is the result of other's behavior toward oneself. The behavior of the other side also arises, because of the encouragement of self-behavior. It is the basis of "social exchange" theories. Social exchange in Bali can actually be seen in various activities of custom and ritual or religious ceremonies such as *Ngayah*, *Nguopin*, *Metulung*, *Manyama Roban*, *Ngayah Banjar*, *Manyamaberaya* and so on.

To maintain inter-religious harmony, Social F. Fukuyama's Theory of Social Capital (in Duija 2006) states that social capital is very important to the Balinese as a value conception where people have social relations with mutual expectation based on honesty and loyalty. This relationship will create a latent condition of harmony to society internally and externally. This Social Capital includes institution, social network and trust. Simply social capital (Social Invest) can be interpreted as a set of values or norms informally owned by members of a group that allows cooperation between them.

The distinctiveness of social capital and interaction patterns of Hindus in Bali through culture, art and kinship language is the basis of strong inter-communications that uphold the harmony both internal and inter-religious community.

## INTERCULTURAL COMMUNICATION OF *MANYAMABERAYA* CULTURE

Intercultural communication is a process of symbolic, interpretive, transactional, contextual communication performed by a number of people - who because of different degrees of importance give different interpretation and expectation of what is conveyed in the form of certain behavior as interchangeable meanings. (Lustig and Koester Intercultural Communication Competence, 1993, in Liliweri, 2007). Culture is the patterns of meaning embedded in symbolic forms, including meaningful action, utterance and objects of various kinds, which form the basis of individual communicating with each other and sharing their experiences, conceptions and beliefs "(Waston, 1977 ; Lull, 2000; and Thompson, 1990 in Ibrahim, 2007: xxi)

*Manyamaberaya* intercultural communication is a pattern of internal and inter-religious social relation based on inclusive attitudes. According to Sarna (2003: 6) *Manyamaberaya* is the attitude of life and behavior of the Balinese (Hindu) which sees all citizens in Bali as a family (*nyama* or *beraya*) who have a spiritual bond in cooperation between individual, individual with group, group with the environment on the basis of Rational and spiritual values, truth, justice, compassion, and beauty in achieving mutually agreed goals in joy and sorrow.

Jimmy Soputan (in Beratha, 2004: 129), following the opinion of Balinese Islamic figures (Yahya Anshori) gives the concept of *Manyamaberaya* culture is the strap of brotherhood / social relation on the basis of kinship. The spirit of unity like a family, and the spirit of humanity are so prominent. This is evidenced, namely, by the name of the Balinese (Hindu Balinese) community of their siblings such as: *Nyama Selam*, *Nyama Kristen*, *Nyama Cina*. *Nyamabraya* is translated as *silaturahmi*. *Manyamaberaya* culture is a superior social institution that respects equality, togetherness, and peace.

Based on some of these concepts, that *Manyamaberaya* intercultural communication implies not limited to the understanding of Manyama's social interaction and *beraya* as sibling in the family, but on the understanding of *Manyama* (sibling) and *maberaya* (willing to help each other in joy and sorrow).

## RESEARCH METHOD

Research on Intercultural Communication of *Manyamaberaya* more precise uses qualitative method, because it is more dominant discuss the meaningfulness philosophically, theoretical associated with values, although not denied in the context of this method remains in relation to empiric, that is to ensure its objectivity evidently, namely the objectivity of meaning and the value contained therein.

In this cultural research of *Manyamaberaya*, from emic point of view, that analysis can describe the structural function of a whole cultural phenomenon by pointing out that the construction of the cultural parts, such as the form of *manyaberaya* relationship, the function of *manyabraya*, and the meaning of *Manyamaberaya* relationship according to the local community. It can function and is meaningful in its entirety through data collection begins with question as a basis for obtaining observation data, interview and document analysis. The study of intercultural communication *Manyamaberaya* as a social phenomenon that developed throughout Bali, the technique to select the informant was through snowball sampling which would provide valid information and rolling to other informants.

## RESEARCH FINDING AND DISCUSSION

Bali Province is an archipelago consisting of a main island and small islands around it, such as; Nusa Penida Island, Nusa Lembongan, Nusa Ceningan, Serangan Island and Menjangan Island. The total population of Bali Province in 2010 (SP2010) is 4,152,800 spread over 9 cities / districts. The total area of Bali Province is 5,636.66 km<sup>2</sup> or 0.29% of the territory of the Unitary State of the Republic of Indonesia. Administratively Bali Province is divided into 8 regencies, 1 municipality, 55 districts, and 701 villages. The population of Bali Province continues to increase throughout the year with an average population growth rate of 2.14% per year, with the highest population concentration in Denpasar (Provinsi Bali dalam Angka, 2016).

Based on the 2010 population census (SP2010), most of Balinese people are Hindus which reach 3,247,283 or 83.46 percent of the population. Then the population of Islam is 520,244 or 13.37 percent, Protestant Christians is 64,454 or 1.66 percent, Catholic Christians is 31,397 or 0.81 percent, Buddhism is 21,156 or 0.54 percent, Confucian is 427 or 0.01 percent, and folk religion is 282 or 0.01 percent.



Furthermore, the Tourism Industry also contributes intercultural and cross cultural communication with the high number of tourist arrivals coming to Bali. From the data available, until December 2015 Foreign Visitors who visit Bali reached 4,001,835 people or increasing 6.24 percent from the same period previously (Bali Dalam Angka, 2016: 143)

Based on the analysis of population according to religion, the Hindu majority population in Bali, as a potential for cultural development, and maintain religious tradition and the harmony of religious life that has been done is quite large, but also possible cultural influences and religion from outside can become a competition until it raises social conflict.

## **IMPLEMENTATION OF RELIGIOUS HARMONY THROUGH THE PHILOSOPHY OF MANYAMABERAYA**

First, *Manyamaberaya Saling Tulungin*. *Saling Tulungin* means helping each other. The uprightness of an ideal society depends on the attitude to help among the members of the community (Shri Anandamurti, 1991: 21). *Matulung* is giving a help, assistance to someone who needs help. The characteristic of this type of help is its spontaneity and the condition of the person helped who is very apprehensive. It is a positive condition in mobilizing social assistance (Astika, 1988: 34). According to I Nyoman Artayasa, *matulung* in the form of *ngayah* is not only done by rural people, but also by urban people in Bali.

Gotong royong, often called *asmatulungan*, is also done by non-Hindu in several villages with a plural population in order to build a place of worship, because as a people have attachment as a community and also there is a familial bond as a form of *Manyamaberaya* activity. While *matulung* among individual in the community is called "*nguopin*" or "*masilih bahu*" (mutual help alternately) in the religious ceremony, custom and so on. This helpful attitude is also often called as *maselisi*. All these activities can essentially strengthen *Manyamaberaya* culture in the expression of *sagilik saguluk sabayantaka*, or has the same meaning with *saling asah* (equal degree), *saling asih* (mutual love), *saling asuh* (mutual care) in the joy and sorrow.

Second, *Manyamaberaya Saling Idihin*. *Saling idihin* means asking each other and giving each other. This model of *manyamaberaya* is very visible to rural communities that are still in the socio-agrarian religious bond. As its implementation in *saling idihin* activity, it is not solely limited to the ceremony, but on the daily life of Hindus who live side by side with other people.

Third, *Manyamaberaya Saling Silihin*. *Saling silihin* in Indonesian Language means borrowing from each other. In Bali *saling silihin* or mutual borrowing is found in the form of borrowing goods including lending money to lighten their burdens or neighbors in great need without counting interest or reward, they lend it sincerely.

Fourth, the form of intercultural communication of *Manyamaberaya* is *mejenukan* (mourning) in the grief (funeral) ceremony. The word *majenukan* comes from the word *jenuk* got the prefix *ma* becomes *majenukan* which means visiting the house of the deceased person (mourning) by bringing rice, sugar, coffee, shroud and so on. Kersten in Duija (2006: 14) states that *majenukan* means visiting each other (*saling jenukin*), while *jenukan* is the goods that are brought when *majenukan*.

All forms of intercultural communication above really reinforce the social relations among the citizens in Bali, not only for Hindus but wider relationships between religious communities. Actually, the most important is not the material value of the goods but the arrival of the people (neighbor and family) known as *tekain nyama beraya*.

## **THE FUNCTION OF INTERCULTURAL COMMUNICATION OF MANYAMABRAYA IN INTER-RELIGIOUS COMMUNITY LIFE**

First, the function of maintaining harmony between religious people. Harmony and peace are the desire of everyone, in this case the sense of togetherness and



mutual respect among others. Harmony is the ideal state expected to be preserved in all social relationship, within the family, in the neighborhood, in the village, in every fixed social grouping. The atmosphere of the whole society should have the spirit of harmony (Mulder in Magnis-Suseno, 2003: 39)

The more complex the population in the territory of a village area, the harmony of *Manyamaberaya* is not merely a genealogical relationship but also on the relations between ethnic, religious, racial and group. This village family association is united in joy (*suka*) and sorrow (*duka*) because of attachment to the area of residence in addition to the relationship because of marriage bonds. The term *suka dukais* indeed the character even the soul of a community institution in Bali until often likened to *suka duka* in *masuk duka* similar to "*ma-banjar-adat*" which means living together, working together for the common good in the village environment. (Kaler, 1979: 46).

Therefore, *manyamaberaya* as a function of maintaining harmony, because people feel themselves are the same from God's creation, although the approach to and devotion to God is different, both of them have the same goal, reside in the same territory, and are bound to a common life identity as residents of *banjar* or villagers.

Second, the function of respecting each other in maintaining social stability. The concept of harmony in the balance that becomes the philosophy of Hindu life is *Tat Twam Asi* which means that I am you or in other words that every human being comes from the same source so that in every human there is a God in them. Based on this doctrine humans are in the same state physically and spiritually so they are obliged to respect each other. The function of *manyameberaya* is as a tribute. Respect for the elder, to those who are meritorious, siblings, family, relatives, in addition to respect for those who believe in other religions.

This harmonious relationship is also found throughout Bali. Harmony is not only on the physical level, but also on the ideal level and religious ethics, as in the pronunciation of "*Om Suastiatu*" and "*Assalamu'alaikum*" it seems there is no difference where the Hindus and Moslem who can equally use the greeting on when they meet. It also part of *Manyamaberaya* that have a function of mutual respect as well as to pray for being in good standing for God's grace.

Third, the function of togetherness and help. The Balinese view of life is strongly influenced and imbued by Balinese culture and the teachings of the Hindu religion, so it embodies the principle of togetherness that motivates people to be more oriented towards each other, but also the dutiful principle that generates loyalty, according to their belief system. These principles are embodied in the organization like *suka dukaas Manyamaberaya's* form, which is often accompanied by mutual help (*saling tulungin*), providing assistance to the poor (*saling ngerombo*), alternately assistance (*meselisi*), activities coordinated together with the leader of society (*ngayah*), and pay contributions (*urunan*) which is a donation given in a mechanical solidarity and with a sincere feeling based on shared responsibility as citizens.

## **THE MEANING OF INTERCULTURAL COMMUNICATION OF MANYAMABERAYA IN INTER-RELIGION COMMUNITY LIFE IN BALI**

First, Egalitarian/Equality meaning. Thomas Jefferson echoes that every human being born into the world has equal right. Furthermore, Hobbes (in *Leviathan*, 1934) points out that "nature makes everyone equal, both in the fittings of the body and the mind, even though one is stronger than the other, or quicker than the others, does not mean they are unequal; A distinction will only make one person take one-sided profits from others, who also fail to realize the equation "(in Kuper Adam & Jessica Kuper, 2000: 303).

According to Hinduism, All human being is equal before God because God is the origin and return of all that exists. Bhagavagita IX.29 mentions, "I am the same for all beings, for Me no hated and beloved, but those who worship me with their

dedication are Mine and I am with them. Then, on Bhagavagita X.8., "Aham sarvasya prabhavo mattah sarvam pravatate ..." I am the origin of everything, from Me something grows first "(Pendit, 1976: 207). This is also not unlike Shirley's opinion which coincidence with Christian social teaching: "All human beings are from Adam, so all of them are equal," (in Kuper Adam & Jessica Kuper, 2000: 304).

Equality in the religious community of Hindus in Bali reflects that people are equal before God. This can be illustrated by establishing places of worship by Balinese from various religious, clans, without distinguishing the social structures. Inside a temple area are found various places of worship of other people as well as various symbols used, such as Nusa Dharma temple decorated from various religious symbols, such as symbols of Islam, Christianity, Judaism, Buddhism showing the value of *Bhineka Tunggal Ika* and the value of *manyama braya*, and also in some temples in Bali there is *spalinggih* called *langgar*, and some places such as *Pura Dalem Jawa* in Bangli, *Pura Mekah* in Singaraja, worship for Buddhism such as *Pura Batur Kintami*, *Pura Balingkang* in Kintamani and others. This kind of treatment teaches egalitarian attitudes in religious life.

In the teachings of Hinduism this equality is contained in the teachings of *Tat Twam Asi* meaning that He is You, and You are Him which implies that all human beings are born from one source namely God Almighty, in addition to human beings are born together to worship one although it is done in different ways.

*"Janam bibhrati bahudha vivacasam  
Nanadharmanam prthivi yathaikasam  
Sahasram dhara dravinasya me duham  
Dharveva dhedehnuranapasphuranti"* (Atharvaveda XII.1.45)

Give appreciation to your people who use different languages, who believe indifferent beliefs/religions, respect those who live together in this earth, the Earth that gives the balance like a cow that feeds the human, so the motherland gives an abundant happiness to Her people.

Strong togetherness principle is also marked by the effort and responsibility together to keep it balanced and harmonious in accordance with the philosophy of *Salung sebaya*, meaning that any problems that arise are always shared in the state of joy and sorrow. While *sagilik saguluk biruk panggul*, in principle, democracy and differences of opinion, is natural to reach an agreement and consensus in family life and society.

Second, social meaning of mutual respect. *Manyamaberaya* is one of the social capitals of Balinese society that has the meaning to communicate between cultures; both with Muslims, Christians, Catholics, Buddhists, and Confucians should respect all human beings so as to establish a harmonious relationship among followers of religion. Bhagavadgita (III.II) declared "appreciating everyone else, you will gain the ultimate fame". When human in a society seeks to cooperate without personal desires and egocentrism, then the forces of the natural environment, will reward them again.

Relationships among human beings must be based on respect among human beings. Such a human attitude is seen as a subject that benefits a person's life. Through this attitude, it will be built an orderly life, safe and peaceful in society.

Third, ethical and moral education meaning. Man is born to have its own privilege and glory compared to other creatures of God's creation, namely; humans have a means of regulating the life together called polite or morality that allows the creation of an atmosphere of orderly living together and respect each other (Sujarwa, 2001: 26-27). Humans in the teachings of Hinduism get the noblest place, most important among other creatures of God, because humans are equipped by elements of *Tri Pramana* (*bayu*/strength, *sabda*/word, and *idep*/soul/mind). The

advantages possessed by man as power, inventiveness and intention, the ability of the mind to distinguish good and bad deeds and avoid bad things.

So humans as social beings cannot live alone but depend on each other and complete each other. This common life required a set of rules to govern this life. The rules of good behavior are called morality (Sudirga, et al, 2004: 102). *Manyamaberaya* culture contains the meaning of education that foster human nature to become a member of good society, virtuous citizens, noble personality in the siblings so as to achieve peace of life and eternal happiness.

In relation to the culture of the multi religion and multicultural societies, the above characteristics are crucial, because if bad qualities are had by a person, he/she will forget the family relationship, relative and forget about the others, being selfish, appear majority and minority in religion, individual, my best and true religion, being apathetic to others who are in a state of grief. For that reason, human being as social creature of society should show ethics of goodness in social life, so moral will grow and develop to every individual.

Moral is the human nature. Human can only be seen as a human being and as a creature of God, if he in his life carrying out the moral law, which contains that human should be fair, must love to his neighbor, live in *tat twan asi*, be honest and devoted to God. Love to others means helping others in perfecting themselves. Hence man not only must maintain his own morale, but also maintain the moral of society (Wiratmadja, 1975: 14). Moral standards are one of social capital in the realization of the social order in social relations called *Manyamaberaya*, whose expression is through the ceremony of the conceptualized and activated by every religious people who play a role in the formulation of community behavior, such as loyalty, solidarity, future-oriented insight, rationality, creativity, ethical hard work, togetherness / solidarity, and social awareness (Gorda, 1999: 8).

Based on these descriptions, for the intact of *manyamaberaya* attitude between fellow religious, family and society, then the moral standards and behavior is the basis of *manyamaberaya* in the daily life of the association. Moral based on good ethics will foster a balanced relationship, either to the God who adored, harmonious relationships among human beings, and harmonious relationships and balanced with the natural environment.

## CONCLUSION AND SUGGESTION

### Conclusion

The forms of intercultural communication *Manyamaberaya* between Hindus with other people seen in the behavior, such as: *saling idihin* / mutual request and give each other with sincere. *Saling silihin* means to borrow mutually without the bond of an agreement between individuals or groups. *Saling Tulungin*, means help each other, *majenukan* means visiting the house of people who have grief (mourning). The functions of Intercultural communication *manyamaberaya* seen from its function as: (1) Function Keeping Interreligious Harmony, Function Respect in Maintaining Social Stability, The Function of Togetherness and Assistance. While the meaning of intercultural communication *Manyamaberaya*, namely: (1) Meaning of Egalitarian / equality. Contained in the teachings of *Tat Twam Asi*, (2) Social Meaning of *Manyamaberaya* is one of the social capital of Balinese society which generally have the meaning to communicate between cultures, both with Muslims, Christians and Buddhists, mutual respect for human beings so that the establishment of harmonious relationship between adherents religion. (3) The Meaning of Ethical and Moral Education, for the fullness of *manyamaberaya* attitude among fellow religious, family and society, the moral standards and behavior is the main.

### Suggestion

The religious community in Bali is expected to always communicate by promoting *Manyamaberaya* culture (as a family, mutual help and respect). To the

religious leaders who are members of the organization PHDI, *Majelis Utama Desa Pakraman, Majelis Ulama Indonesia, FKUB, Majelis Ta'lim* or others as well as local governments to always provide guidance to the people so that the problems related to tribe, religion, race and groups can be avoided and can be overcome fast.

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## SOCIAL COMMUNICATION IN HINDU SOCIETY

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### ABSTRACT

*Similar to common society, social communication also takes place in Hindu society. Basically, social communication is communication among people in daily life including direct communication and mass communication. Direct communication occurs in the context of interpersonal communication, group communication and organizational communication. Mass communication is done through mass media.*

*Communication between individuals (interpersonal communication) cannot be separated from the influence of the group or organization, yet conceptually interpersonal communication is always seen from the content/message content that is being discussed by the two individuals. It would be different if it is compared to the group communication or organizations, whose messages (contents of communication) are influenced by motivation together in a group or organization, the objectives to be achieved, shared perceptions, impressions together in groups, leadership model built, as well as the external influences experienced by group will affect every member of the group as a whole.*

*An essential element contained in mass communication include: communicators, mass media, mass information (messages), gatekeeper, the audience (the public), and feedback. There are some important concepts contained in it, such as: mass concept, the process of mass communication, mass audience, mass culture and mass communication functions.*

**Keywords:** *communication, social, society, Hindu*

### I. INTRODUCTION

Almost all societies structured and have a certain system of social stratification; not least the people are Hindus. The more complex the structure and stratification of a society, the more diverse social structure and coating systems. The complexity of the Hindu society is clearly visible in the various cultural and social processes that appear in everyday life. The Hindu community is known as a rich society with diverse cultures, therefore the social processes generated will look more complicated.

The process of communication in Hindu society cannot be separated from the structure and system of social stratification in society and also the system of different cultural and social processes in the Hindu society. In addition, it depends also the influence of their audience either individuals, groups and bigger community.

The Hindu communication form are determined by the six things: (1) the communicator and the audience (communicant), can also be referred to as the parties involved in the communication; (2) how to communicate; (3) the purpose of the communication; (4) the scope to do so; (5) the channel or channels to be used; and (6) the content of messages sent or received.

In this regard, the acts of communication in Hindu society can be described in the form of (1) the direct or face-to-face communication. This communication is common in interpersonal communication, the communication group, and the mass communication. Thus it can be said in the Hindu community in the communication process occurs immediately or face to face communication, both dyadic, triadic or in a group or organization, and in mass communication.



Today, in the middle of the progress of science and technology, direct communication (face to face) does not only happen in an atmosphere of face to face, can also occur indirectly, but there was an interpersonal relationship, such as through conversation via mobile phone. Moreover, associated with mass communication, media technology today is already very sophisticated; religious messages can be communicated through printed and electronic media such as books, magazines, leaflets and electronic mail.

## **II. DISCUSSION**

### **2.1 Direct Communication in Hindu Society**

The understanding of direct communication both in society in general, and in Hindu society in particular, appears in communication between individual and individual, between individual and group, between group and group, and between group and community. Communication between individual and individual (interpersonal), the process cannot be separated from the influence of the group, both primary and secondary group, including the influence of mass media. For example, "A" tells the "B", about the spiritual value of *Siwaratri* delivered by the preacher in a private television. The "A" tells that she is very interested in the preacher's quiet and simple way of delivering; the spoken words are easy to understand. The story of "A" is influenced by the positive or negative impression built by the environment and the mass media. The response of "B" to the story of "A", positive or negative will be greatly influenced by those around him where "B" lives or resides, and the perceived need or interest if *Siwaratri*'s spiritual values can actually be implemented by the Hindu people in their life.

Actually, communication between individual and individual (interpersonal communication) cannot be separated from group influence, but interpersonal communication conceptually always seen from the content of message which is being discussed by both individual. It will be different when it is compared to group communication, whose messages (communication content) are influenced by shared motivation in group, goals to be achieved, shared perceptions, group shared impressions, leadership models built, and the external influences experienced by the group will affect each member of the group as a whole.

In the group communication of Hindus people are mostly influenced and determined by cultural elements, social norm, situational condition, psychological order, mental attitude, the context of cultural tradition, and certain ritual. Therefore, it can be said that group communication among Hindus people is a structured and systematic process. This process also forms parts of the system, for example the spirit of togetherness and tolerance, Hindus people's attitude toward their group, contextual situation, interaction pattern, construction of idea and message, and the context of communicator. Thus, cultural understanding, values, attitude and the belief of communicator, context, group cultural orientation, group linguistic and psychological factor are needed in the effort of understanding group communication in Hindu society.

It can be illustrated in a discussion held by Local Government of Bali Province in order to capture the aspirations of the Balinese people about the reclamation of Benoa Bay. Some Balinese leaders were invited to convey their aspirations. The context of the discussion was a polemic about the pros and cons of the Presidential Decree on the reclamation of Benoa Bay. The pro-reclamation group argues that the reclamation of Benoa Bay is a tourism development project that can enhance the competitiveness of tourism products in the international arena, increase the country's foreign exchange, and transform the shabby coastal environment into a beautiful beach environment attracted by foreign tourists. The counter-reclamation group argues that Benoa Bay is a sacred area. Reclamation for the construction of tourist attraction, which more to provide for the needs of tourists, including more highlights the behavior of tourists as opposed to the values of sanctity. If the reclamation is



allowed to happen, it will undermine the sanctity of the sacred area. Then, the participants of the discussion seemed to be clustered into the pro-reclamation and the counter-reclamation, and make different appeals and tend to contradict each other.

Direct communication or face to face communication has a requirement that between communicator and communicant must be face to face. The process of direct communication is influenced by emotion, the feeling of both parties. Direct face-to-face condition is feedback from both sides. Communicator can instill great influence to the communicant or vice versa, the influence of communicant is greater than the communicator. This is very dependent on the credibility between the two, the higher the level of trust then the higher the influence of communicators or vice versa.

In Hindu religious events held in transmigration area in Sumatra or in Sulawesi, a public figure from central office of *Parisada* who has been widely known by the Hindu community in Indonesia is usually invited. The public figure is considered to have extensive knowledge of *tatwa*, *susila*, and *acara*. Although the public figure speaks a little, his opinion will be heard by all Hindus people there. In this situation, Hindus people are more easily persuaded by public figure's opinion that they already know and respect than other communicator, even the mass media.

So far, there is an assumption that Hindu mass media influences people through public figure or community leader is a near-truth assumption. Public figures who are well known by the Hindu community in Indonesia usually have access to accurate information from various sources, including from the mass media. This, of course, can strengthen the image of community leaders and their information that often affects the opinions of the community through the opinion of the public figure. In this case, Bungin (2011: 70), states such information flow is called two step flow of communication.

The concept of direct communication in Hindu society is focused on how face-to-face communication takes place, i.e. between the speaker and the audience. Inside of it, the form of influence of Hindu society from information obtained directly by public figure is happened. However, lately the concept of "face to face between the two parties" is sued.

Hindu students who are studying at Padjadjaran University Bandung, are currently doing a study tour to France, then contact their parents in Bali via HP. They both engage in casual affectionate talk, sometimes looking sad, and sometimes smiling. They are both very far apart, just listening to each other's voice, but the communication happens directly and intimately, as if they were face to face, receive and give information each other, then turn into communicators and communicant.

There has been discussion among communication experts on similar cases, some agreeing that the concept of face-to-face described above, has evolved into a personal relationship. The concept of face-to-face is flexible, not just face-to-face in the sense of meeting face-to-face, but it can also mean an interpersonal relationship that allows both parties to develop theater of the mind when communicating through the media based on the experience of seeing each other among them previously (Bungin, 2011: 71).

## **2.2 Mass Communication in Hindu Society**

The process of communication done through mass media, which aims to convey information to a wide audience, in communication science is called mass communication. Based on that definition, it can be identified the important elements of it, namely: (1) communicator, (2) mass media, (3) mass information (message), (4) gatekeeper, (5) audiences (public), and (6) feedback.

Communicator in Hindu mass communication are (1) those who rely on Hindu mass media either through traditional media or modern media. Modern media, of course, can disseminate information very quickly to the public; (2) those who disseminate information of Hinduism, try to share information, understanding, insight,

and solutions with the widespread Hindu masses unknown to exist; (3) the party acts as a source of news representing the formal institution, which is profit from the dissemination of that information.

Hindu mass media is a medium of communication and information of Hindus who do mass dissemination of information and can be accessed by Hindu society as well. The Hindu mass information is information that is devoted to Hindu society in mass, not information that can only be consumed by the person. The information of the Hindu masses belongs to the Hindu public; it is not addressed to individuals. Gatekeepers are information selectors, such as Hindu media reporters, Hindu newspaper desks, editors and so on. Audiences are masses that receive mass information disseminated by the mass media; they are consists of a public audience or viewers of a Hindu mass media. While the feedback in mass communication is delayed, unless mass communication done interactively is no longer delayed, it can be done directly.

### **2.2.1 The Concept of Hindu Mass**

The Hindu masses have important elements, namely: (1) composed of a large number of Hindus, spreading everywhere, not knowing each other or even not having met and communicated personally; (2) the large number of Hindu masses cause the Hindu masses to be indistinguishable from one another, they are difficult to distinguish because of their large numbers; (3) most members of the Hindu mass have a negative image of Hindu mass media; (4) Because of the large number, the masses are also difficult to organize, massive amounts of mass, tends to move on their own based on the mass cells that can be controlled by the people in that cell. Mass movements will grow larger when the cells meet and move on the instantaneous conditions that occur in the field. The interactions between them are so emotional that they are destructive; (5) the mass is a reflection of social life broadly, every form of social life that exists in a society is a reflection of the social condition of society itself.

### **2.2.2 Process of Mass Communication in Hindu Society**

The process of mass communication is very complex and complicated, as well as the process of mass communication that occurs in Hindu society. According to McQuail (1992: 33), the process of mass communication proceeds in the form of: (1) conducting the distribution and receiving information on a large scale, in the process of mass communication in Hindu society, social information is distributed on a large scale, once broadcast, a large number and accepted by the great masses; (2) the process of mass communication is also done through one direction, i.e. from communicator to communicant, if interactive communication happens between them, then the communication process (feedback) communicated to communicator is very limited, so it is still dominated by communicator; (3) the mass communication process takes place asymmetrically between communicator and communicant, causing communication between them to be flat and transient, in case of emotional condition caused by very agitative news, it is temporary and does not last long and is not permanent; (4) the process of mass communication also takes place impersonal (non-personal) and anonymous, this process ensures that mass communication will be difficult to identify who is the mover and the motor in a mass movement on the road; (5) the mass communication process also takes place on the basis of market relations in society, such as television and radio broadcasting because of the people's need for the long-awaited mass announcements. Thus, the agenda of television and radio shows is also largely determined by the rating, i.e. how people watch or hear the TV program, if there is no audience, and then the program will be terminated as considered to be a loss and not sponsored by the market.

### 2.2.3 Audiences of Hindu Masses

Audiences have natures as existed in the concept of mass, but more specifically aggregated in a mass media. Thus, the nature, of the mass audience e.g.: (1) consists of a large number. Radio listeners, television, or newspaper readers are massive. It's hard to predict them. Example of the cases, for example a daily claim that their readers are 300.000 people; this is inferred from the fixed number of newspaper subscriptions. This amount could be more because besides subscribers, there are also free readers, who only buy retail newspaper. Or even one subscription newspaper that all family members read. But the subscriber could not read the newspaper at all because of his out-of-town newspaper. In electronic mass media, this predictive condition is increasingly difficult because of the nature of fast and instantaneous electronic mass media coverage; (2) a mass media can be reached by people from various places, so the nature of mass audiences is also dispersed everywhere, and not clustered in certain areas.

### 2.2.4 Hindu Mass Culture

Mass communication processes at the level of mass culture so that the characteristics of mass communication are strongly influenced by the mass culture that developed in the community where the communication process takes place. Thus, it can also be said Hindu mass culture has the character: (1) nontraditional, that is generally mass communication is closely related to popular culture; (2) mass culture is also populist, scattered in mass bases so as not to pursue at the elite level, but if any elite is involved in this process, it is part of the mass base itself. (3) Mass culture also produces mass products such as infotainment is a product of broadcast to the masses. Everyone can use it as a public entertainment; (4) mass culture is closely related to popular culture as a source of mass culture. It is even explicitly stated that, it is not popular if it is not a mass culture, meaning that traditional culture can also become popular if it becomes a mass culture. For example, *Wayang Cenk Blonk*, *Arja Muani Akah Canging*, as well as Balinese pop songs; (5) mass culture, especially those produced by the mass media; (6) mass culture is also produced exclusively uses social class symbols, but in fact this exclusive mass culture is open to anyone who wants to enjoy it. The main requirement of the exclusiveness of this mass culture is the openness and willingness to engage in mass cultural change.

### 2.3 Hindu Mass Communication Function

Mass communication is one of the social activities that function in society and in Hindu society. Rober K. Merton argues that the function of social activity has two aspects, namely the real function (manifest function) is the desired real function, so that every social function in society has a functional and dysfunctional effect.

In addition to the manifest function, every social activity also serves the bearing function of other social functions, that man has the ability to adapt perfectly, so that every social function is considered to be harmful to him, and then he will change the existing social functions. Similarly, the function of mass communication, as a social activity of society, mass media communications experiences the similar thing.

#### 2.3.1 Supervision Function

Mass media is a medium in which it can be used for monitoring the activities of society in general. This supervision function can be a warning and a social control as well as a persuasive activity. Supervision and social control can be done for preventive activities to prevent the occurrence of things that are not desirable.

### **2.3.2 Social Learning Function**

The main function of mass communication through mass media is to conduct guiding and social education to the whole society. The mass media is in charge of providing enlightenment to the community where mass communication takes place. Mass communication is intended to make the process of enlightenment effective and efficient and spread simultaneously in society at large. The function of mass communication is a contribution to cover the weakness of pedagogic functions performed through face-to-face communication, which by its nature; the pedagogic function can only take place exclusively between certain individuals only.

### **2.3.3 Information Delivery Function**

Mass communication rely on the mass media, has a major function, namely the process of delivering information to the wider community. Mass communication allows information from public institution to be delivered to the public quickly so that the information function is achieved in a fast and short time.

### **2.3.4 Cultural Transformation Function**

Informative functions are static functions, but other functions which more dynamic are the function of cultural transformation, mass communication as the characteristics of mass culture, then the most important is mass communication into a process of cultural transformation conducted jointly by all components of mass communication, especially those supported by the mass media.

The function of this cultural transformation becomes very important and related to other functions, especially the function of social learning, but the function of cultural transformation is more to its big task as part of global culture. As it is known that cultural changes caused by the development of telematics is the main concern of all the people in the world, because in addition it can be used for education, it also can be used for other functions, such as politics, trade, religion, law, military, and so forth.

### **2.3.5 Entertainment**

Another function of communication is entertainment, that along with other functions, mass communication is also used as a medium of entertainment, mainly because mass communication uses mass media, so entertainment functions that exist in the mass media are also part of mass communication function.

## **2.4 The Role of Hindu Mass Media**

Mass media is an institution that acts as an agent of change, the institution of pioneering change. This is the main paradigm of mass media, also in Hindu mass media. In running its paradigm, the roles of mass media are: (1) as an institution of community enlightenment, namely its role as educational media. Mass media becomes a medium that at any time educates the public to be intelligent, open minded, and become an advanced society; (2) besides, mass media also becomes media of information to society. With the open, honest, and true information that the mass media convey to the public, the society will become a rich society with information, open society with information, otherwise society will become informative society, society that convey information honestly to mass media. In addition, the information that is widely owned by the public, making the community as a world community that can participate with various abilities; (3) the last, mass media as entertainment media. As an agent of change, mass media is also a cultural institution; an institution that at all times becomes a cultural mouthpiece, a catalyst for cultural development. As an agent of change in question is also encouraging that the development of culture is beneficial to moral and human society, thus the media also play a role to prevent the development of cultures that actually damage the civilization of people and society.

More specifically, the role of Hindu mass media now more touches the problems that occur in Hindu society in actual, such as: (1) must be more specific and proportional in the view so as to become the media of education and information media as expected by the Hindu society today. (2) In photographing reality, Hindu mass media must focus on the reality of society, not on the portrait of power that exists in Hindu society, so that information does not become power propaganda, portrait of power figure. (3) As an educational institution, Hindu mass media must be able to sort out the interests of enlightenment with the interests of the mass media as a production institution so that cases of blurring of news and advertisements do not have to occur and harm the Hindu community. (4) Hindu mass media must also be an early warning system, this is related to the role of media as a medium of information, where the environment is now a source of threat. The Hindu mass media becomes a system in a large system warning against environmental threats, not just informing information after a hazard from the environment. (5) In the face of greater public threats such as terrorism, Hindu media should highlight more fundamental aspects of terrorism as to why terrorism occurs not only in the actions of theorists (Subiakto, 2006).

### III. CONCLUSION AND SUGGESTION

#### 3.1 Conclusion

Based on the explanation above, it can be concluded that:

1. Social communication in Hindu society is characterized by the process of direct communication and mass communication.
2. Direct communication takes place between individual and individual, between individual and group, between group and group, group with community.
3. Mass communication is a process of communication made through mass media with various communication purposes and to convey information to the audience. Important elements in mass communication are: communicators, mass media, mass information (messaging), gatekeeper, audiences (public), and feedback.
4. Studying mass communication cannot be separated from the understanding of the concept of mass, mass communication process, mass audience, mass culture, and mass communication functions.
5. The role of mass media is as an educational media, as a medium of information, and as a medium of entertainment.

#### 3.2 Suggestion

1. In understanding the process of social communication in Hindu society, it is suggested that student, lecturer, institution of Hindu colleges are more concentrated on efforts to develop the science of Hindu communication.
2. For that reason, it is important to conduct studies on various aspects of communication in Hindu society based on the epistemology of communication science.

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**AGENT OF CHANGE AS AN EXECUTOR OF DEVELOPMENT COMMUNICATION  
IN INCREASING CITIZEN'S PARTICIPATION**  
(Case: Planning Program Kampung Pasir in Kelurahan Katulampa as a  
Tourism Village)

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**ABSTRACT**

*Communication approach conducted by the government in the development programs seemed to use top down approach, where there was no communication and no space for feedback. Development that implemented in Indonesia needs huge of citizen's participation. In the era where new paradigms appearing which is a partisipative development communication, every parties that is involved are invited to participate in communication process also decision making. Development communication need agent of change to disseminating innovation to the community. In Kampung Wisata Program, communication in the dissemination of messages as a new idea is done personally and face-to-face at a community meeting, leaders, agents of change and citizens are in the process of creating information and exchanging information for Achieve mutual understanding. DKM Al Kautsar included in the Village Tourism program in the effort of citizen empowerment, through tourism activities and management by doing socialization, until it is followed by tourism training. Agent of change's role is important because in the context of development communication, it can explain its role in the activity.*

**Keywords :** *Development Communication, agent of change, Village of Tourism,*

**INTRODUCTION**

Development that implemented in Indonesia needs huge of citizen's participation. At this time, every parties that is involved are invited to participate in communication process also decision making. Supportive development communication is implemented in a model of horizontal communication, communication interaction done with more democrtaticly. Communication activity is no longer a take and give, but sharing and dialogue. All this time, citizen's implementations are just considered as a brute force for decreasing social development fee. Citizen's role in implementing or applying program for citizens are not well developed to be creative from their selves and have to accepts every regulation that is decided by outsiders. Participation became a passive shape Midgley (1986) in Prijono and Pranaka (1996).

In 2006, government said that the development, especially human and family development are not government's responsibility and monopoly, but it needs citizen's cooperation and participation. It is related with citizen's involvement in human development effort which is contributing in increasing Human Development Index indirectly.

Kelurahan Katulampa that is located in East Bogor district, Bogor City, is composed by 22 citizens association (Rukun Warga/RW). This research wants to find out how development communication through the agent of change could drive citizen's participation through a planning program as a tourist village. Pasir Village located in RW 7. Some of Pasir Village citizen works as construction workers and farmers. Most of the agricultural land planted rice, papaya, banana, etc. This potential is not well developed yet. Since October 2016, Pasir Village applied planning as a

tourist village that prioritize culinary with utilizing plants that grow in its land such as banana, papaya, rice, and family medical plants.

In the effort to be a tourist village, citizen and related parties get accompaniment from the agent of change, in this case is DKM Al Kautsar that is located near of Pasir Village in Bogor Lakeside Housing. The administrators of Masjid Al Kautsar is the agent of change that has equipped and accompanied citizen that lives in Pasir Village and participated in realizing Pasir Village as a tourist village discourse.

The progress of slow areas happened because less of citizen's participation and the less maturity of planning program and the existence of less-skilled agent of change, the right attribute and technique to understand and involve citizen during the process. Deficiencies and limitations from agent could be decreased by involving more citizens in planning and executing. **Agent of Change as an Executor of Development Communication in Increasing Citizen's Participation (Case: Planning Program Kampung Pasir in Kelurahan Katulampa as a Tourism Village)**

## RESEARCH METHODS

The location of this research is chosen purposively, it is in Pasir Village, Kelurahan Katulampa, East Bogor District, Bogor City. Data collection and completion is conducted in April 2017. The research informants are leader of community, agent of change, and Pasir Village citizen. Informants are chosen intentionally, that is selected according to certain consideration and purpose. The Data are qualitatively analyzed. Qualitative data analysis is a repetitive and continuous effort. Analysis of data that is exposed by data reduction (sorting, focusing on what is important) presentative data (narration, stat quotes, photo, data interpretation and result).

## RESULT AND DISCUSSION

According to Leeuwis (2009) communication is an important process that is being used by human in experience and idea exchange, and it becomes an important trigger for delivering knowledge and perception of different types (eg., learning). Therefore, communication is a key element in strategy changing to drive changes. Soekartawi (1988) states that communication, which is a human's statement, either individually or group that is general with using meaningful symbols. Then it shows that with a certain objects's growth will need a more specific, for the examples are development communication, politic communication, intercultural communication, etc.

The purpose of communication according to Levis (1996) are: (1) information, to give information that using approach by thinking; (2) persuasif, to upload the feelings of the recipient; (3) changing the behavior (attitude, knowledge, and skills) the attitude change towards the development actor; (4) increasing the ability to develop efforts efficiently in the business fields that could give benefits in indefinite time limit; (5) realizing the active participation of the citizen in development.

### Development of Communication

Communication development is the process of information spreading by a person or group of people to public in order to change the attitude, opinions and behavior in order to improve the outward progress and inner satisfaction which is in its harmony can be felt evenly by all the citizen. Development communication is a strategy that emphasizes the need of development socialization to all actors of regional development and citizen through various strategic media (Effendy: 2001).

Dilla (2007) describes the definition of development communication as a change process and renewal of citizen. Development requires communication's contribution, both as a part of citizen's activities as well as a science that is keep developing from time to time. Many development processes did not get its targets

only because of the low information and communication frequency to citizen so it did not cause a adequate level of participation. In fact, the participation of citizen is needed to achieve the purpose of development.

Kusumastuti (2004) in the field of development communication, citizen development can be initiated by many elements agent of change agents such as government, universities, non-government organizations, the press, political parties, donor agencies, civil society actors or even local citizen organizations themselves. Based on the statement, the involvement of the local citizen as a public is one of the pillars of economic success besides the government and investors. Citizen's involvement is expected to build economy based on its own potential. The potential that is developed is human resources which in this case is the citizen of Pasir Village, Kelurahan Katulampa. Before entering the realization stage as a tourism village, the citizen of Pasir Village as a public should be introduced first with agent of change as the social change actors, in this case the Al Kautsar Mosque Welfare Council (DKM) through training activities and management of Pasir Village as Tourism Village.

### **AGENT OF CHANGE**

Agent of change's role is important because in the context of development communication, it can explain its role in the activity. DKM Masjid Al Kautsar included in the Village Tourism program in the effort of citizen empowerment, through tourism activities and management by doing socialization, until it is followed by tourism training.

The building of a society is always marked by the presence of a number of people who have pioneered, mobilized and disseminated the process of change, that is called agents of change. Soekanto (1992) explained, the parties who wants change is called agent of change, that is, a person or group of people who gain confidence as the leader of one or more citizen institutions.

Rogers and Shoemaker (1971) in Aaron and Ardianto (2011) explains that people who carries out their duties to make social change efforts are called agent of change who are professional officers that influences the decisions of client innovation according to what the institution of change wants. The introduction and application of these new ideas that is called innovation, is done in the hope that it could cause progress in people's lives. Agent of change also always emphasize an optimistic attitude for creating the expected change. Everything will not be easily changed without an optimistic attitude and self-beliefs that the change can be made. Agent of change leads the citizen in changing the social system. Soekanto (1992) describes, in its implementation, the agent of direct change caught in the pressures to make changes. It may even prepare changes to other citizen institutions. Ways to influence citizen with planned and structural system called social engineering or often called social planning.

The existence of agents of change is one effort to alleviate poverty through empowerment and improving the quality of human resources. In the implementation of the program, the role of agent of change can be felt. Rogers and Shoemaker (1971) in Nasution (2004) explained that the agenda of change serves as the communication link between two (or more) social systems, which pioneered the change with the social system of society it coached in the effort of the change. This is reflected in the primary role of change agents according to Havelock (1973) in Nasution (2004).

1. As a catalyst, mobilize people to want to make changes
2. As a problem solver
3. As an auxiliary to the change process, assisting in the process of problem solving and dissemination of innovation, and providing guidance on how to:
  - a) Recognize and formulate needs;
  - b) Diagnose problems and determine goals;
  - c) Obtain relevant sources;

- d) Choose and create troubleshooting;
  - e) Adjust and plan for troubleshooting phases
4. As a linker with the resources needed to solve problems encountered. O'Gorman (1978) in Nasution (2004). The core of the role of change agents in the process of citizen development consists of:
- 1. The "ought", ie identifying objectives, issues and problems
  - 2. The "can be", which is to identify and utilize of:
    - a) Resources
    - b) Leadership
    - c) Organization
  - 3. The "Shall be" is a dimension of action or activity in which priorities are upheld and defined, plans and execution, and evaluations are conducted in order that the chosen alternatives can bring the expected results.

### **DKM Al Kautsar as Agent of Change**

Al Kautsar Mosque Welfare Council (DKM) is a group of people who does social changes. At the beginning DKM Al Kautsar focusing its activities on religious social change. Then, this group of people that implements citizen's social change, such as agent of change for Tourism Village at Kampung Pasir. The Role of agent of change becomes very important because in development communication context, it could explain its role in the activity. The citizen of kampung Pasir as a public of DKM Masjid Al Kautsar is included in this Kampung Wisata program in the effort of community empowerment, through the activity and management of tourism through socialization, until continued with skill training of banana plant utilization from make, leaf, stem to leaf as part of effort to realize Sand village as a tourist village. Papaya and family medicinal plants (TOGA) will developed source potential of Pasir village that will move the economy.

Community leaders who become role models in RW 07 are involved in the activities of Kampung Pasir as Kampung Wisata. The role of community leaders in Posdaya Kenanga is as advisors such as providing opinions, suggestions, criticism and ideas that build for the sustainability of activities Sand Kampung as Kampung Wisata. Activities or programs that enter the community are always looking for community leaders to explain the purpose and objectives of the activity or program, this is a standard rule because the activities or programs received by community leaders are also accepted by the community. Community leaders often become part of the social marketing of effective program implementation to change people's behavior.

### **Community Response to Kampung Wisata Program Presence**

Response is something that someone does as a result or receives a stimulus. Communities know the presence of Kampung Wisata Program through information submitted by community leaders (Chairman of the RW, Kyai) in community meetings and joint study at the mosque or in the house of Mr. RW or citizens who are willing. The community responds to the presence of this program and is evidenced by the people who are seeking information about the program.

### **Diffusion Innovation in Kampung Wisata Program**

Diffusion is a special type of communication that relates to the spread of messages as new ideas. While communication is defined as the process by which the culprit creates information and exchanges information to achieve mutual understanding. Diffusion of innovation is a special part of the existing communication process because the information exchanged is innovation. Purba (2006) defines innovation diffusion theory is a model that describes a new information exchange activity that takes place with the aim of a process of adoption of innovation in audiences.

Sendjaja (2005) explains The theory of diffusion of innovation is in principle a two-stage communication, so in it also known the existence of a novice opinion or the so-called change agent term. The theory therefore places great emphasis on non-media sources (personal resources, eg neighbors, friends, experts and so on), about new ideas being campaigned to change behavior through the dissemination of information and efforts to influence motivation and attitude.

In Kampung Wisata Program in Kampung Pasir, communication in the dissemination of messages as a new idea is done personally through face-to-face meetings at a community meeting. At this community meeting, community leaders, change agents and citizens are in the process of creating information and exchanging information for Achieve mutual understanding.

## **CONCLUSIONS**

1. The Role's Agent of change in development communication are important to disseminated innovatin to community at Kampung Pasir as a place for Kampung Wisata programme. Agent of change in Kampung Wisata Programme are the people that managed Al Kautsar Mosque.
2. Diffusion innovation in Village Tourism is utilization plant as potential source such as, Banana, papaya and plant of medicine for families.
3. The implementation of diffusion innovasion do by some meeting between agent of change and community in face to face, discussion and involved the public figure such as the District Leader.

## **RECOMMENDATION**

1. Agent of change should have sufficient expertise to disseminating the innovation and be able to adapting the local wisdom at the area that be the goal of innovation.
2. Dissemination of innovation to community will be adopting with collaborating between Agent of change, leader of community, Kyai, public figure and local community.

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# A CROSS CULTURAL COMMUNICATION IN SPIRITUAL TOURISM

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## ABSTRACT

*Spiritual tourism is a cross-cultural communication between communicators with foreign tourists who come from various cultural backgrounds. The communication which happened between provider of spiritual tourism and foreign tourists is managed unserious, but bring enough foreign tourists to Bali. The uniqueness of this communication raises research problems such as methods, processes, and communication models conducted by spiritual tourism actors. These research problems searched the answer of research which performed at Ashram Ratu Bagus, Muncan, Karangasem. The research performed in one year during 2016. This research is conducted qualitatively, by data collection technique by literature study, observation and interview. Data of this study were analyzed qualitatively. The study found that direct communication method is an effective method in marketing spiritual tourism. The communication process is successful because it is able to decode the concept of wanara petak to shaking. Based on the methods and communication process undertaken, it could be concluded that one-step and two step communications into effective communication model to get feedback from foreign tourists.*

**Keywords:** *Spiritual Tourism, Communication Method, Communication Model, Feedback*

## INTRODUCTION

Bali became a popular spiritual tourism destination since the 2000s, when Novel "Eat Pray Love" published. As a spiritual tourism destination, spiritual practitioners in Bali (gurus) should communicate with foreign tourists who derive from various culture backgrounds. The communication to people in difference culture backgrounds, called cross cultural communication. In the cross cultural communication, every destination has a different model, as done by the tourism providers in Bali and the other areas. The communication is the process of delivering messages from the sender to the receiver. The success of a communication happened when the feedback from recipient is as it expected by the sender of messages. Some obstacles may occur as a reason from feedbacks which aren't appropriate to the expectations of message sender. The barriers can be language, media and the others. Therefore, communications have several levels such as message senders, messages, media, opinion leader and message recipients (Bungin, 2015: 50). These levels must be passed well in order to get the feedbacks as it is the sender expectations.

In the spiritual tourism marketing in Bali, the role of media and opinion leader are hardly managed properly. Message senders (spiritual gurus) tend to communicate with foreign tourists directly, but the message is then chained by mouth to mouth, so the spiritual figure (gurus) can build a network abroad particularly in country where the gurus have trusted disciples. Ashram Ratu Bagus for example only convey messages to his trusted disciples (Sutarya, 2016). The abroad disciples are then send a message from mouth to mouth or from friends to friends, so it gets the feedback from foreign tourists which is a visiting to the Ratu Bagus Ashram at Muncan, Karangasem.



The message delivery from the Ratu Bagus Ashram didn't use the media and opinion leaders, but the message gets the expected feedbacks. This is the uniqueness of multicultural communication, because cross cultural communication usually use media and opinion leaders. The uniqueness of this communications model raises some research problems such as the method of communication, communication process, and communication model of spiritual tourism in Bali. This research performed at Ratu Bagus Ashram on Muncan in Karangasem, Bali. This research is a qualitative research, by data collection technique by literature study, observation, and interview. The data analysis is done qualitatively. This study was conducted one year which performed in 2016, from January - December.

This research is a new study especially in spiritual tourism cases. Previous studies, were the branding of tourism destinations (Bungin, 2015: 37-41). Verifying a communication through branding by measuring feedbacks from foreign tourists on branding is an interesting research for further study on previous studies in tourism study, but had never done yet. Research in Bali, has never done for a cross cultural communication in tourism especially in spiritual tourism cases. Therefore, this study is a new study on tourism studies particularly at spiritual tourism studies.

## DISCUSSION

In studying to the methods, processes, and models of cross-cultural communication, its need to recognize about the method of communications. Pendit and Sudarta (2004: 63-66) mentioned that methods of communication are direct and indirect communication. The direct communication is face to face communication, it be done between communicator and communicant directly or face to face by each other meeting. Indirect communication is communication which uses media, such as website, mass media, and the others. The communication process is the process of delivering messages from the communicator to the communicant, which consist ideas, encoding, transmission, receiver, decoding and action. The communication models are forms of communication consist of one-step communication model, two-step communication, multi step communication, and web communication (Bungin, 2015: 47-53). Theories about methods, processes, and models of communication are used to assess cross cultural communication who performed by spiritual tourism provider with foreign tourists.

In the past, communication was done by using traditional tools such as *kentongan* (Liliweri, 2014: 498). This tool is usually used in communications who performed by communicators and communicants who are one tribe, so that they already understand the sign each other particularly signs of *kentongan* sound. In the modern era, traditional communications are inadequate, because communication is done with different ethnicities that have different signs, so it requires a communication tool that can be understood by all persons who derive from the others nationality. This modern communication process becomes interesting things to be studied, because the communication process is very complex. It is more interesting in the case of spiritual tourism, because there is a complex communication between communicators and communicants who have different cultural backgrounds in spiritual tourism.

Spiritual tourism is some of tourists activities conducted to spiritual activities such as healing, quest, visiting spiritual events, pilgrimages, meditations, and searching of spiritual experiences (Norman, 2012). In this research, spiritual activities limited as some activities of tourists which conducted to ashram activities with some purposes such as healings and experiences, particularly shaking activities at Ratu Bagus Ashram. So in this research, just covered some activities which conducted shaking activities at Ratu Bagus Ashram.

## COMMUNICATION METHOD

Communication in different cultural background can be observed from the communication of Ratu Bagus Ashram with foreign tourists. This cross cultural communication process usually uses media such as mass media and the web. In this communication, experts need to convert the message format into an easily understood message. This method of communication is called indirect communication. Indirect communication method usually uses Public Relations, Advertisers, Sales Promotions and Internet in tourism marketing (Cooper, 2012: 312).

The Ratu Bagus Ashram didn't use the indirect method. Ashram owner and manager use direct communication method with foreign tourists. Direct communication was be originally done by Ratu Bagus in 1993, when Ratu Bagus perform direct communication with the Italian tourists on Muncan, Karangasem. This direct communication gave a special impression for the Italian tourists, so this foreign tourist spreads the results of communication to other people in Europe. The result of communication is an invitation to Ratu Bagus to come to Europe. Since the arrival of Ratu Bagus to Europe, foreign tourists started to visit the Ratu Bagus Ashram in 1994 (Sutarya, 2016: 85).

This data indicates that the method of communication is be done by Ratu Bagus is a direct method of communication. This direct communication requires a meeting which should be done by Ratu Bagus and tourists. The meeting is be done by Ratu Bagus with foreign tourists or done through the trusted disciples of Ratu Bagus. Anahita (56 years) from Spain for example is one of the students who have become shaking trainer of Ratu Bagus. She said that she gathers Spaniards to practice shaking at public space in Spain. They are invited the other people to practice shaking. After the other people feel the benefits of shaking, they express their self that they want to visit the Ashram Ratu Bagus to meet Ratu Bagus as a inspiring teacher. Visiting of tourists indicate the success of communication because tourists feel the real benefits of Ratu Bagus teachings which is tranquility. Direct benefits bring feedback to study deepen knowledge in Bali, by visiting to the Ratu Bagus Ashram. Therefore, the spiritual teacher (guru) touch performed directly, becomes a magnet to visit Ratu Bagus Ashram. In the tourism study, it called pull factors of tourist. These disciples usually visit in groups to ashram. At the Ratu Bagus Ashram, they discuss about the success of shaking in healing physically and mentally.

## COMMUNICATION PROCESS

The direct method of cross cultural communication process usually encounters physical obstacles in annoying sounds, personal barriers, and semantic barriers in language symbols (Pendit and Sudarta, 2004: 67), but Ratu Bagus can perform the direct communication well. Thus, the communication process becomes very interesting to be studied. In theory, the communication process is an idea, news delivery, means of delivery, acceptance, transfer of language, and action. The idea of the Ratu Bagus Ashram is to invite foreign tourists to practice spiritual activities at his ashram, that it will be connecting them to beyond energy. The delivery of the message is be done directly through teacher. It means that he used direct meetings with receiver. The process of word transfer and action which become interesting issues, so why do tourists understand the communication who delivered by Ratu Bagus.

The spiritual culture of Ratu Bagus is the Bali spiritual culture, which transfer a natural energy called *wanara petak* to the other persons (Sutarya, 2016). This spiritual culture is difficult to communicate to foreign tourists who derive from difference cultural background, but Ratu Bagus could convey messages so it give an

appropriate actions, which are feedback to visit the Ratu Bagus Ashram. The key of the success is the correct decoding in delivery a massage.

Decoding in this communication process is to change *wanara petak* word to shaking which is spiritual movement that uses vibrations in the body. Shaking is the universal language which understood by all people, so that foreign tourists could understand *wanara petak* meaning. The Ratu Bagus Ashram also performs decoding on praying by uses Gayatri Mantram which is well known all over the world especially by Hindu followers. The decoding become an action for visiting to the Ratu Bagus Ashram. It is a benefit of communication as mentioned before.

Arthurmari (34 years) from Belgium said the word shaking give him very interesting attention, because shaking has been known before. However, shaking techniques are difference in one monastery to the other monastery. By shaking word, he joined to practice shaking or *wanara petak* activities. After practicing, he felt the benefits such as behavior change from unbenefit activities to benefit activities. The benefits of shaking push him to visit Ratu Bagus Ashram. This indicates that decoding *wanara petak* to shaking is attracting foreign tourists to visit Ratu Bagus Ashram. After joining, foreign tourists get the benefits of training so that he visit to Bali, especially at Ratu Bagus Ashram. This indicates the successful of decoding process.

Ratu Bagus is also a master of Hindu philosophy, so he could connect shaking to yoga philosophy. In fact he mention, shaking is yoga because yoga is a way to connect to beyond energy. Shaking is also a way to connect to beyond energy, so shaking and yoga have the same meaning. Yoga is a language that is easy to understand in the world community especially in community who know about Hinduism, because yoga is very famous in the world. By using yoga word, Ratu Bagus decode *wanara petak* to easy word which is be understood by foreign tourists. This decoding process produces an attractive spiritual tourist destination for foreign tourists.

## MODEL COMMUNICATION

By recognizing the method and process of communication, the communication model who is be done by Ratu Bagus Ashram can be analyzed more completely. The method performed by the Ratu Bagus Ashram is a method of direct communication and the success of process is in the decoding process. Direct communication methods and the true decoding process can only be done by using one-step and two-step communication model, because communication uses opinion leaders, and others tends to lead decoding processes deviate the message.

In this one-step and two-step communication model, the foreigners get benefit communication directly. In a one-step communication, for example, the spiritual teacher is able to convey the appropriate message according to the expectations of foreign tourists who feel benefits immediately. By getting this direct benefit, foreign tourists interested to decide a visiting. Two-step communication is done through communication by opinion leaders who are his trusted disciples, to send messages to the others. The opinion leaders who are disciples of Ratu Bagus were initiated into a shaking trainer. This trainer became the opinion leader that produces foreign tourists come to Bali in groups, after the opinion leaders are able to show the benefits of shaking.

Anahita and Arthurmari said the meeting with spiritual teachers is the most important thing in spiritual practice, because teachers are a source of inspiration. Meeting spiritual teachers often causes energy to go inside more easily. They also claimed that gathering with people who practice (ashram students) also leads to an easier process of energy transmission. This statement indicates that one-step and two-step communication are the ideal communication model for the spiritual tourism marketing. The one-step communication is teacher and the students meeting which

is expected meeting, because the teacher can share his experiences directly. Two-step communication by trusted disciples can also share their live experiences. The other communication models, for example by using the website, it is less impact for foreign tourists, because it can't give direct benefits. However, the website can provide a preliminary description of the ashram center, the form of training, and the various things required. Therefore, the Ratu Bagus Ashram also has a website, but the tourists who visit to the ashram are groups who are brought by trusted disciples like Arthurmari who are groups of tourist who practice shaking in their live.

Thus, the one-step and two-step communication model are an effective model in spiritual tourism marketing, because it requires direct touch, both from teachers and trusted students who have become teachers. Direct touch is closer in providing service to consumers. This consumer's closeness that affects these purchases which are influenced by culture, social relations, personal, family and situation factors (Sunyoto, 2013: 13). By both models of communication, the Ratu Bagus Ashram can bring these factors together so that it can bring foreign tourists to their ashram. Ratu Bagus Ashram can also influence foreign tourists to continue practice shaking, so they get the benefits of shaking. One-step and two-step communication model are a form mouth to mouth promotion, as there is a disciples who has succeeded in becoming a mentor for new people.

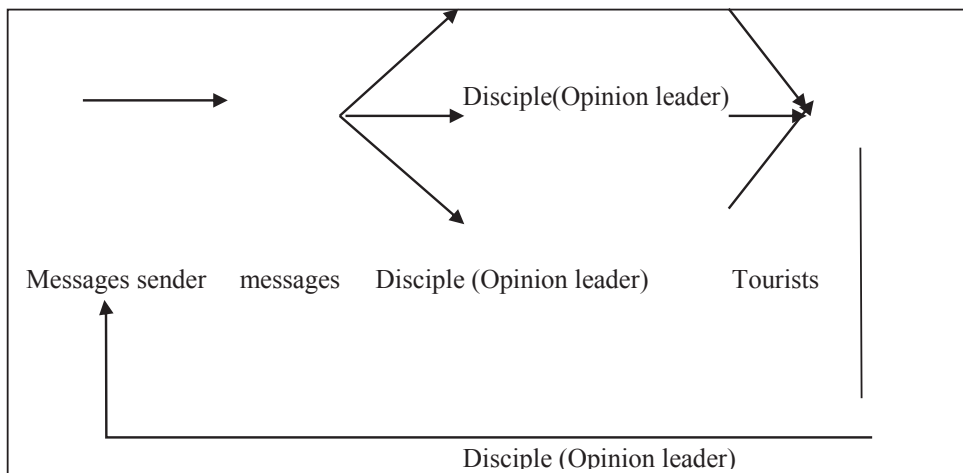


Figure 1: The Spiritual Communication Marketing Model

## CONCLUSION

The method of communication is be done by Ratu Bagus Ashram in spiritual tourism marketing is the method of direct communication. Communication process is successful because of correct decoding by decoding *wanara petak* to shaking, so it is be understood by foreign tourists. The communication models are one-step and two-step communication model, relying on direct meetings between teachers and tourists or opinion leaders and foreign tourists. The leader of this opinion is the trusted disciples of Ratu Bagus. Direct communication is closer to foreign tourists, so foreign tourists can make the decision to visit Bali. This research has provided an overview of the methods, processes, and models of communication in spiritual tourism at the Ratu Bagus Ashram. This research has not reached the centers of activities yet. Therefore, for a complement of this research, research on communication models can be done at centers of spiritual tourism, such as in hotels and elsewhere. From this research can be suggested that the providers of spiritual tourism should be creative to decoding the local cultural messages, so the message can be accepted by foreign tourists.

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# HEALTH COMMUNICATION: HYPNOSIS FOR HEALING STRESS

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## ABSTRACT

*The advancement of knowledge and technology causes the community experiencing mental confusion which results in stress. Stress can attack anyone, so it needs to get healing, otherwise, it will have an impact on physical ailments, such as chronic gastritis, cancer, heart and cause of death. Healing through health communication can be done verbally or nonverbally through hypnosis.*

*Hypnosis is a calming, relaxation and focus of situation. In hypnosis, the stress of patients is transferred their state of mind, from beta to alpha or theta, so it is replaced the belief system and the mental block becomes more fresh and positive. Health communication through hypnotherapy is able to cure patients especially those who have psychosomatic through 6 stages of hypnosis through communication, namely Pre-Induction, Induction, Deepening, Suggestion, Termination, and normal.*

**Keywords:** Health Communication, Hypnosis and Stress Healing

## I. INTRODUCTION

The advancement of knowledge and technology causes people's lives today experiencing mental changes caused by local, national, and global competition so that many people have complaints and illness. In fact hospitals, clinics, and some other therapies with both medical and nonmedical or complementary approaches are increasingly being built. The number of government or private health centers shows the severe symptoms of public illness. It is proven that all hospitals which are built always crowded and full even on a particular season or month, the entire hospital is overwhelmed because of the booming of patients.

The cause of community disease can be divided into two major groups, namely organic disease and psychosomatic disease. An organic disease is a physical pain caused by wrong food or injury which causes physical illness. In contrast to psychosomatic disease is a disease caused by thinking, cultivating emotions and behave (Gunawan, 2012: 50). The psychosomatic disease is often called stress which affects organic or physical disease. This is called mentally soldered when modern society is hunting for commercial profit and contains many elements of explosive, fragile, and explosive in the form of acts of violence, amok, acts of daring, hazard, immoral, criminal, corrupt, disruptive, rebellious, and others. This is causing a nervous community at times can burst mental disorder (Kartini, 2013: 274).

Through the health communication approach, healing stress disease can be done through persuasive communication with the method of hypnosis so that patients with stress can be given motivation, it is replaced the old belief system to be the latest.

## II. DISCUSSION

### 2.1 Healing stress through Hypnosis

The influence of the media greatly affects the lives of people, especially the growing internet media, people with smartphones can access all information, but intelligence to responds information, causing a person to change the mindset, emotions are overwhelming and perform acts outside the bounds. Moreover, the news hoax, causing the public stress because the truth cannot be understood, especially bullying in social media.



Freedom of expression in the media cannot be dammed, because all the components of society are doing the same thing, even the head of state exists in social media and openly, the head of state convey his problems through social media, of course, this is imitated by the community, then there was tension, offense, anger, disappointment, anxiety, and other negative emotions in response to information which occurs in social media. In addition, business competition, jobs, economic changes, and policies are constantly changing, causing people to become frantic, and this becomes a mental disorder which eventually becomes stressful.

The definition of stress is a state we experience when there is a discrepancy between the demands received and the ability to overcome them. Stress is a balance between how to view demands and how we think that we can overcome all demands which determine whether we do not feel stress, feel the distress, or eustress (Looker & Gregson, 2005: 44). Hans Selye (in Sugara, 2016: 81), defines stress as a nonspecific reaction of the body to the threat which when able to adapt to that threat is eustress, if not adaptable, it is called distress (unhealthy stress).

One method of healing stress disease which is caused by tension, anxiety, fear, pressure, which settles on the mind that it is conscious, so it triggers actions that cause pain to be incurable through medical. Psychosomatic influence leads to organic disease need to get a serious handle through psychosomatic because the source of the problem is the mistake of thinking which then belief system becomes. In addition to belief system, the term mental block also inhibits the communication of the subconscious mind to the conscious mind as long as the mental block is not cleared, then whatever is done will be difficult to succeed because mental block sabotage all efforts, mental block is the culprit of the achievement of low life (Gunawan, 2015: 105). Therefore, it is necessary to change the old belief system become new, and the mental block of the patient with stress through hypnosis.

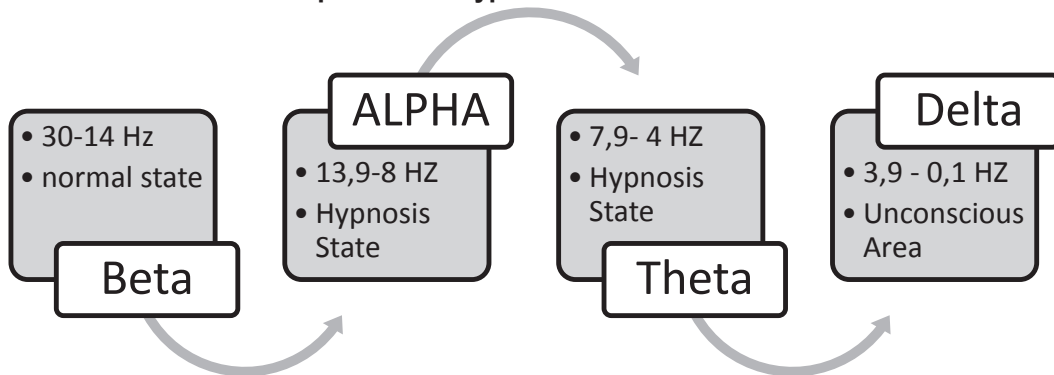
Hypnosis can be interpreted as a condition of relaxation, focus, or concentration. It can also be interpreted as a change in brain activation from alpha to delta conditions or as it is at bedtime (wong & judge, 2010: 3-4). Brain (in Krisna, 2012: 18), states that Hypnosis is a very relaxed physical state in which the power of one's concentration is actually doubled. In the 19th century, James Braid, a physician who first gave the name hypnosis, was taken from the Greek God, Hypnoze which means sleep. James Braid argues that hypnosis is a highly influenced condition by hypnotic suggestion, (the person doing the hypnosis (Sugara, 2016: 3).

Through hypnosis approach that is verbal and nonverbal communication in the patient with stress, it is very effective and proven able to give healing. Communication through hypnosis is a health communication in the flow of hypnosis called hypnotherapy. Psychosomatic symptoms can cause lethal pain, heart, chronic gastritis, cancer, and blood vessel constriction. When worried, anxious about things, the stomach becomes uncomfortable, headache, depression, and unhappiness make the body feel heavy and weak, not energized, loss of appetite or even overeating, back pain or shoulders feel stiff (Gunawan, 2012: 19).

## **2.1 Stress Relief Methods Through Hypnosis**

Before the healing stage, then first understood the waves of thought, in humans. This understanding is important to facilitate the healing process through hypnotherapy. Here's a chart about the relationship between hypnosis with human brain waves.

**Chart 2.2.1**  
**The Relationship between Hypnosis and Human Brain Waves**



(Source: Wong & Hakim, 2010: 20)

Chart 2.2.1 above shows human thought waves at the stage of hypnosis is to move the conscious mind of man from Beta to alpha or Theta condition, so that suggestion can enter and able to provide therapy to patients who are sick, especially psychosomatic or stress. The alpha and theta conditions are the state of the human subconscious mind. The process of transfer is needed health communication which can make the patient feel relaxed, relaxed and relaxed, then enter the sleeping nature which is more comfortable, so that patients with stress can be treated and cured. The process of healing in health communication is a suggestion that strengthens the subconscious mind so that the problems or feelings that have been suppressed his mind can be eliminated and when awakened from entering the conscious has changed his mindset and become healthy, physically and psychologically.

The following chart 2.2.2 is understanding the workings of the mind which consist of the conscious mind and the subconscious mind. Between these two thoughts, there is the Critical Factor which must be penetrated, so that the memory stored in the subconscious mind can be deleted or changed with the new memory. This process of penetrating uses verbal health communication through hypnotherapy.

**Chart 2.2.2**  
**How Mind Works in Healing Stress Through Hypnosis**

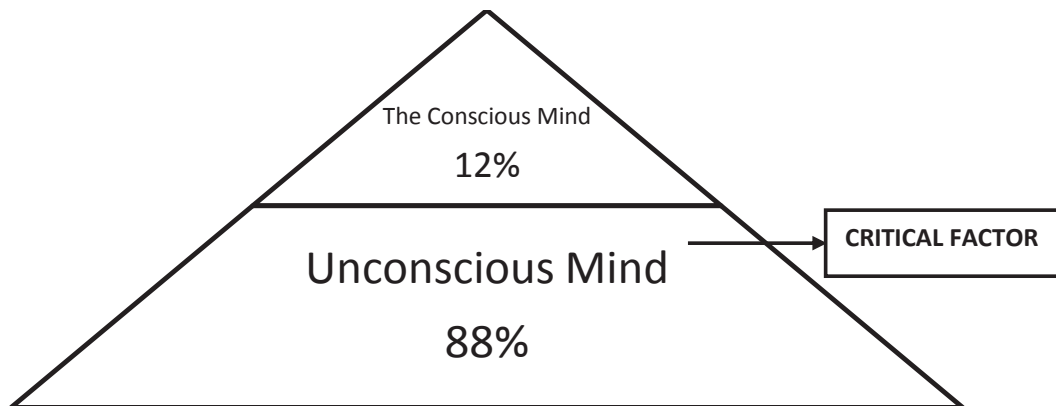
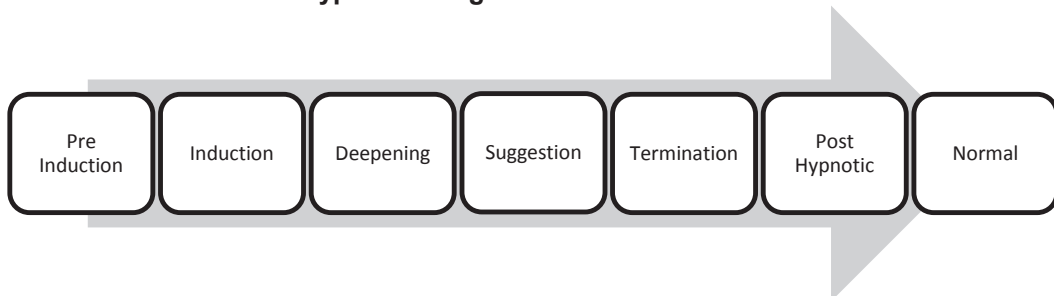


Figure 2.2.2 above shows that the influence of the conscious mind on the human self is 12%, while the subconscious mind is 88%. Thus, the power of the subconscious mind in influencing and controlling human life is approximately nine times stronger than the conscious mind. Cognitive neuroscientist found out that the subconscious mind is responsible, influence, and determine processes and outcomes from 95% to 99%, thinking activity, and thus, determines almost all human decisions, actions, emotions, and behavior (Gunawan, 2012: 53-54). The role of the human subconscious mind is very great, so then it is expected to always be able to think positively.

In healing stress through hypnosis, several methods or stages are used, as follows:

**Chart 2.2.3**  
**Hypnosis Stages for Stress Relief**



### **1. The Stage of Pre-Induction**

The Pre-Induction stage is the introductory stage with the patient, this stage the therapist asks about the origin of the patient, then asks the problem. In essence, communication is delivered closer between the therapists with the patient. This is called communication problem-solving in health communication on the healing stress. At this stage, the patient should be open with a therapist and sure can help the problem which faced by the patient.

### **2. Induction**

This stage is to bring the patient with stress to the condition of relaxation or hypnosis in which the patient thinks it is herded toward the alpha through suggestiveness. Through this induction, the patient's conscious mind goes to the subconscious mind, this moment the process penetrates the critical factor as the

guard of the patient's subconscious mind. If the patient is stressed with openness receiving the suggestion from the therapist, it is easy to penetrate this critical factor.

### **3. Deepening**

This stage, the patient who has penetrated the critical factor and has been in the subconscious mind is deeply re-entered into his subconscious, in a sleep state, making it easier for the therapist to provide healing to the patient with stress to replace the belief system, which causes psychosomatic pain. This stage is done by inviting the patient to the depth of the subconscious mind through imagination, such as counting the number 100-1, down the stairs by counting each step from 10-1.

### **4. Suggestion**

When it has entered the subconscious well and deeply, then this is the most important stage. This is the key to stress healing through health communication, hypnosis. This stage provides suggestion to replace the old belief system to be new. Here's an example of the script suggestion:

*You are very relaxed now, and you are washed away and like floating.... It is true.... And you realize now, that you will decide regular exercise.... You have a strong desire to exercise.... It is true.... You are so relaxed, and relaxed, all the time, in your life.... And you still choose regular sleep patterns.... Correct.... Regular sleep patterns.... You pay attention to what you eat.... It is true.... You pay attention to what you eat....*

*You see with certainty the trigger.... It is true.... You pay careful attention to what you eat, and you may even write in your diary what you eat so you can identify certain triggers.... You eat regularly.... It is true.... You eat regularly.... You manage your stress in a very quiet way.... It is true,*

*You feel your stress bounce and away from you, because you are protected and every stress which comes from within.... Feel the stress flowing out of you through the bottom of your feet.... Feel the stress flowing out of you, now through the bottom of your feet.... It is true.... Stress leaves your body and allows you to be a very relaxed person.... Very relaxed.... Very relaxed.... Very relaxed*

(Arif: 2011: 180-181)

### **5. Termination**

This stage is to awaken the patient with stress under normal conditions, bring back the condition of the patient with stress to the conscious mind. The sentence is conveyed in the form of imagination and is a continuation of suggestion. At this stage, in fact, the patient is still in a semi-conscious state, and it is very easy to be re-hypnotized. For example: calculating numbers 1, 2 and 3, each count makes you feel healthier, more excited, and open your eyes slowly.

### **6. Normal**

This condition indicates that the patient has been 100% normal, usually, the therapist directly tested the patient, communicating according to the problem faced, so that stress caused by mistake of thinking and cultivating emotions can be replaced with new beliefs.

## **III. CLOSING**

Today, the advances in technology and IT turn the information freely, if we do not have a strong mental, then we could get stress, for example, bully on social media. Therefore, health communication is required through hypnosis, reinforce the mental, so that stress can be cured. Hypnosis is one method of penetrating the critical factor, from the conscious mind to the subconscious mind, so that the patient

becomes relaxed, focused, concentrated and replaced the belief system which disrupts happiness.

Through the six stages in which each stage of hypnosis is going through verbal and nonverbal communication, until the patient with stress feels calm and confident with the therapist (pre-induced), followed by the stage of entering the subconscious mind by penetrating the critical factor (induction), after falling asleep it resumed with deepening sleep, to the subconscious mind deeply (deepening). When the patient with stress has entered the subconscious under alpha or theta conditions, it is time to give a suggestion, changing the old belief system with a new one, so that the patient with stress is able to be cured. Next termination is done, that is waking the patient, and bringing it to the conscious condition, finally, the patient becomes normal again without stress.

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## TELEVISION CAMPUS FOR PROTECTION CULTURE (Finesse Culture through education world)

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### ABSTRACT

*The Campus TV is a strategic forum for education and mutual relationships within the Indonesian art institutes organised by six art institutes in Indonesia under BKS-PTSI (Badan Koordinasi Seni Perguruan Tinggi Seni Indonesia). The purpose of the forum isto support the education of art and culture andalso to promote values of the local wisdom using thestreaming tv portal platform for the campus community and the general public. This strategy is to response the development of media and communication technology in Indonesia.*

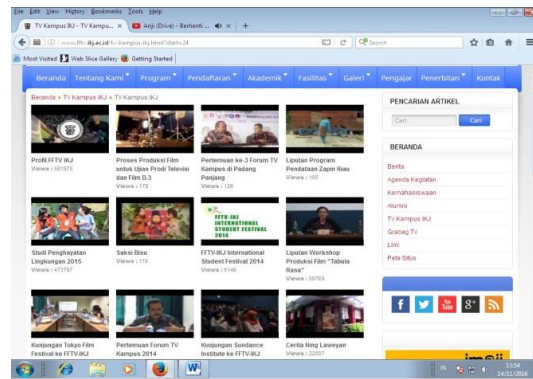
**Keyword :**Technology, Campus TV Forum, Strategy Education art and culture

### BACKGROUND

The world of educating arts and cultures today has a very tough task. It can be seen from the change of society behavior that is degradation of value applied in life. We can see and read the exposure in the media explaining about the behavior of people who are undergoing a change so often referred to as the character crisis. The world of art and culture can not only rely on the role of society or government alone, the academics have an important role in order to maintain and develop it. In this fast-paced era all technologies provide a very significant role in the development of change. We see people's attitudes become dependent on media and technology becomes very big. The big question is, how does society have the power to literate this rapid flow of information and technological advances?

The ability of media literacy to be important as a provision to be more critical in thinking and wise in the face of incessant media flows on the current progress. One effort that can be done is to restore the roots of the culture of society through values and culture. With more frequent values and culture is socialized to the wider community, at least expected to be the underlying influence of human character in the life of nation and state. It is necessary for voluntary or organized change agents to actively and actively engage in socializing the value of local cultural wisdom. Art Collage is an agent of change that can provide thought and action through collage of Tri Dharma. Art colleges in Indonesia spread from Surakarta, Jogjakarta, Bali, Padangpanjang, Bandung and Jakarta. One of the interesting things designed by the academics of film and television Art College in Indonesia is by establishing Campus TV Forum (FTVK). A forum for sharing in disseminating and coordinating to organize cultural strategies that touch more people through the program impressions made. The integration between art universities is the real evidence in participating in reinventing the value of local wisdom from the culture through the art of recording media that is socialized to the community through streaming on the web or transmitted directly.





Picture 1. TV Kampus Portal Jakarta Institute of Art

## DISCUSSION

Indonesia is a country endowed by God with diverse diversity of languages, cultures, customs and animal and biodiversity. It is an invaluable treasure the country has received. This diversity is culturally bound in Bhineka Tunggal Ika, which is tightly gripped at the feet of Sang Garuda Pancasila. A nation's attitude attitude is formulated with a cultural and humanitarian diversity approach. From the very beginning of the founders of the Indonesian nation to formulate it carefully and thoroughly so that diversity in this country is not scattered and eroded the value of humanity. Along with the development of society, little by little changes appear along with the progress of the times. One of the most visible changes of the present day is the change in human behavior becoming more individualistic and all fast-paced. It is undeniable that the current developments are due to the consequences of progress in all fields achieved by the increasingly intelligent capability of mankind. This change requires thought and wisdom to take action. This needs to be filtered out so that humans are not controlled or dependent by an object, at least being able to use it in appropriate situations, uses and space.

## Media, Technology and Educate

Observing the media with the diversity of news makes us have to think critically. From news information shown or written about corruption, violence, fraud, lifestyle, electronic cinema even to the ads that actually more personal like dating, strong medicine, salon, massage and so forth. Bombarding from the swift flow of information without a critical screen from the readers or viewers, it will be unfavorable. As in the case of an impression that contains elements of violence when seen by children then practiced in the home or school environment against his friend. How powerful media can change behavior or imitated by the audience. Rapid changes and developments in an increasingly globalized digital age are now providing many changes in many sectors of life. Technology includes the contributors of accelerations in these Changes so as to impact the increasingly individualistic behavior of the masses. Everything is fast-paced and always comes new, ad campaigns are very tempting and seductive displayed everywhere and easily consumed. Education should be able to follow the patterns of development and change that occur today without leaving a character rooted in the value of local wisdom. The demand for adaptation in various sectors of education, especially in arts and culture, is needed to adapt to developments in the face of the challenges of changing this situation. One strategy is to create a space of creative activities that are integrated with other intasi so it can be an effective way in facing the challenges ahead. Facing the massiveness of society and the breadth of territory in this country networking into a way to be able to map the issues, needs and strategies for the conservation and cultural development diranah education.



Picture 2. Meeting of TV Campus Forum at Padangpanjang Indonesia Art Institute

### Strategy of Campus TV Forum

Facing the increasingly complex challenges of the future, especially in the field of culture, art colleges in Indonesia should be cleaner. Representative and problem-solving strategies are needed to address all future challenges and issues. The existence of TV Campus in the area of Art College can basically be one of the tactics in the development of education and provide information about the local content based on culture. TV Campuses based on both analog and digital-based broadcasting (via the web) can be utilized as a means of education, research and community service. As a medium of information, Campus TV has enormous potential to be developed. Internal problematic experienced by each university is the problem of management, especially those concerning the policies of university leaders. Issues such as budget, program impressions, human resources and infrastructure are often the obstacles that make TV Campus has less role. To overcome this internal problem, the presence of forums becomes very important to strengthen and share each other so that will be found solutions for better progress. It should be realized that the role of TV Campus as an audio visual media based on the cultural strength of the archipelago can be a channel of education, culture, information and dialogue between art colleges. The local and global (streamed web) Campus TV outreach is in line with the spirit of openness offered in the information age and globalization. At a meeting attended by representatives of art colleges such as Art Institute of Jakarta (IKJ), Indonesian Institute of Art (ISI) Surakarta, ISI Jogjakarta, ISI Denpasar, ISI Padangpanjang, ISBI Bandung, held at the Faculty of Record Media Surakarta agreed to form an organization in the form of Campus TV Forum Indonesian Art College under BKS-PTSI with TV Campus IKJ became the forum chairman. The stretch that gives a new glimmer of hope in the world of art education with the emergence of this forum is expected to bring fresh air that can contribute real in disseminating local wisdom in this country. In the continuation of the meeting that took place in Art Institute Jakarta, the Indonesian Institute of Art Surakarta and the Indonesian Art Institute of Padangpanjang obtained a mature strategy step by generating the plan of the forum activity program in the form of integrated event making, the portal making to be a channel together, broadcast program theme about local wisdom As well as education, cultural arts education through broadcast programs, workshops to improve the human resources of Campus TV managers, connected with art festivals organized by BKS-PTSI with this program strategy campus TV can be one of the tricks in building the character of the nation in the world of art and culture.



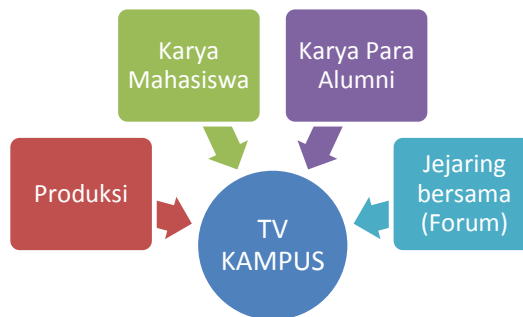
Picture 3. Visit of Campus TV Forum to Indonesian Art Institute of Surakarta

### Laboratories that support the educational process

This unit of educational activity is a laboratory dedicated to students, academics, institutions that can be used together for the purposes of the process of learning and teaching. To facilitate the activities and supervision needs to be done management of an integrated and directed institution. With well-programmed management it will achieve the goals planned. Technically in addition to funding support and equipment facilities, it is necessary to plan a work program to smoothen and go live TV Campus. The planned work program will be able to measure the activities undertaken. This plan also considers the expected interests and achievements in a program. In essence this is a form of learning for students in particular and elements that exist in the academic community in general. The laboratory becomes an expression space that can be used by students, lecturers and alumni to meet each other and apply the knowledge gained from college and industry for alumni who can give an overview of the development of science in the field and the world of work. The synergy will be more able to provide encouragement for personal development and creativity in creating work that will be socialized to the public.

### Broadcast Materials

Broadcasting material is one of the important things to implement the implementation of campus TV broadcasting program. In making it happen it is necessary cooperation with related fields in the institution, such as students, alumni, and library, academic and supported by the making of the program by UPT TV Campus itself. It is a material synergy that will have a good impact on the developmental and comparative learning of learning outcomes in educational institutions and outcomes from alumni working in the industry.



Picture 4 Campus TV broadcast material scheme

Broadcasting program broadcasting becomes one of the important things to be able to streamline the broadcast program. Not only is the technical nature of this is a system of networking relationships between students, teachers, institution, alumni and related agencies. An alumnus becomes important for the future can be a distribution agent graduates from students in getting jobs. For that networking becomes one of the important things in response to some future issues.

## **CONCLUSION**

Seeing the movement made by art colleges can be read into one of the effective cultural strategies in participating in fostering and maintaining the value of local wisdom through academic networks. By doing networking activities it will be better able to map the issue more broadly and measurable. Recreating impressive programs that favor local wisdom and educational value in the world of art and culture. Motivate back campus TV Forum in the future to be able to exist in research, education and community service that became a pillar for universities. It takes the right strategy to answer the challenges of art and culture in the future. Support for the campus TV of each agency is important so that individually can grow and grow better. Building a strong infrastructure on awareness of culture becomes very important to be the basic attitude for society in assessing its own culture. It is expected to support other sectors such as tourism based on development research.

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# SYMBOLIC COMMUNICATION OF OGOH-OGO PARADE IN MATARAM

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## ABSTRACT

*Ogoh-ogoh is complementary Hindu rituals in the ceremony nyepi (silent day). It is the identity of culture creativity that needs to be preserved and maintained as ancestral cultural heritage. Hindu community of Mataram does the Ogoh-ogoh at aim of manifest the bhuta kala as human beings that disturb mankind tranquility and peace. In Hindu belief, that the bhuta kala are symbolized as part of the process of human life in everyday life is not always good irrespective of the nature of bad, hence it is needed a balance towards the welfare of physically and mentally.*

*From the Ogoh-ogoh celebration in Mataram City can give symbolic meaning such as: religious symbols, creativity, culture, togetherness and kinship, integrity or unity as well. These symbols are constructed to improve creativity of Hindu's human resources to keep creativity and appreciation as a part to promote the city of Mataram as the region with the concept of an advanced city, religious, and cultural.*

**Keywords:** *Symbolic Communication and Ogoh-Ogoh Parade.*

## I. INTRODUCTION

*Ogoh-ogoh* is the result of cultural creativity which has implications for growth and development of the Bali's culture. *Ogoh-ogoh* is one Hindu ritual complementary held in order to support and succeed of *nyepi ceremony* (silent ceremony). In the implementation of *nyepi ceremony* in Mataram, the young generation expresses creativity and culture that can support the implementation of the ceremony. One of the activities carried out is by making *ogoh-ogoh* as a symbol of the implementation of *nyepi*. Such a day is the feast of the Hindus in order to improve introspection ourselves on the quality of human life. Basically self introspection is done to create a sense of balance to the egoism and arrogance of self in everyday life. Hindu community of Mataram city does at aim of manifest the *bhuta kala* as human beings that disturb tranquility and peace of humans in everyday life. Thus *ogoh-ogoh* are symbolized as part of creature that can disturb the tranquility of human life. In a series of *Nyepi ceremony* performed *penggrupukan ceremony* that the implementation is done a day before the procession returns to its origin *bhuta kala*. According to Hindu society's belief that *the bhuta kala* awoken by symbolical *ogoh-ogoh* with complete tools like flame, torch, wind chimes, and other sounds. This is done in order to provide the *bhuta kala* his journey in his activity as creatures that live along side humans. *Ogoh-ogoh* parade is held every year to celebrate *Nyepi*. Being *ogoh-ogoh* are made varies tailored to the nature and character of *the bhuta kala* shaped form as a giant creepy, *celuluk*, as well as other forms as incarnations of gods in his *murti puppet* characters take the story with the wear figures are quite popular. The shape combined with a variety of visual art aesthetics to attract and evoke a feeling of community Mataram.

*Ogoh-ogoh bhuta kala* serves as a representation that can interfere with human life. In the celebration of *nyepi*, where *ogoh-ogoh* is paraded starting from the intersection of Karang Jangkong towards Mayura. This is done to begin at 14:00 pm. until 18.30 pm. before sunset (*sandya kala*). *Pengerupukan* is performed before *nyepi* by Hindu of Mataram. The same thing Hindu scholar explained that the procession *penggrupukan* as man symbolizes the power of the universe and time is



very powerful. That power includes the power "*Bhuana Agung*" (universe) and "*Bhuana Alit*" (man). In the view of philosophy (*tattwa*), delivers the power of living beings in the universe, especially human beings to happiness or destruction. Human beings (*Ida Sang Hyang Widhi*) God's most glorious in keeping himself and the universe. Every year compulsory *ogoh-ogoh* parade as part of the tradition of welcoming *nyepi ceremony*, *ogoh-ogoh* parade a dream of young people who are always awaited Hindu community even Mataram. *Ogoh-ogoh* parade is also done in order to provide entertainment and a chance to the younger generation about the importance of maintaining and preserving local knowledge as the basis of creativity identity of Hindus in Mataram. The same thing according to the statement Titib (2003: 1) explains that the symbols in the Hindu religion to get closer to the creator, and even used to dialogue with the Almighty to seek refuge with the His.

In 1983 could be an important part in the history of *ogoh-ogoh* in Bali. In that year began to appearance *bhuta kala* with rituals *nyepi* in Bali. With the Decree of the President Republic of Indonesia on the implementation of *nyepi* as a national holiday, then since Hindus throughout Indonesia began the embodiment *bhuta kala* then modified as *ogoh-ogoh*. In addition, *Barong Landung*, and *the kalika* at the time of cremation with sacred symbols can be used as a reference discover embodiment forerunner of *ogoh-ogoh*. The above explanation shows that *the ogoh-ogoh* an ancestral cultural heritage that must be preserved and maintained by Hindus. *Ogoh-ogoh* has an important meaning in the course of the Hindu Mataram, where the celebration of *nyepi ogoh-ogoh* parade on the main street downtown Mataram as part of the expression of local culture that needs serious attention of all parties, including stakeholders in order to promote local culture, especially the culture Hindus people. The statement was in line with Padmanugraha (2010: 12) explains that local knowledge as a knowledge discovered by the public locally through a collection of experiences and try to integrate with the understanding of the culture and circumstances of a particular place.

Interest *ogoh-ogoh* parade in addition to ritually can ward off evil spirits (*bhuta kala*), on the other hand illustrates that *the ogoh-ogoh* provide clarity about the beliefs that are believed by the Hindu Mataram City are things that happen in this world always *rwa bhineda* (pairs) that is good and bad, ups and downs, day and night, and etcetera. Thus everything that happens in human life is always in balance. The same thing is emphasized Sanderson (2003: 61) explains that the ritual is part of the social system in which involve people's behavior in everyday life. In the system of socio-cultural conditions are on the level of social structure. With a tradition of *ogoh-ogoh* parade, the local knowledge as an expression of cultural value adding to the growth sectors of the economy as the appeal of both foreign tourists and the archipelago. With *the ogoh-ogoh* as a symbol of improving the lives and welfare of the Hindu community, it takes appreciation and creativity of the community to enhance public confidence and trust of Hindu in Mataram. For that in conducting activities in the society needed a deep understanding of the importance of life outwardly or spiritually.

With their confidence in everything which is believed by the Hindu community in Mataram, then things happen like good and bad, birth deaths, as well as the other woods are always in pairs. Thus whatever happens in human life is always in balance. Lombok Hindu community has the perception that *the ogoh-ogoh* represents ugly or evil nature in man. Thus make the *ogoh-ogoh* before *nyepi* part of the celebration for Hindus, in addition to educate about the importance of self-knowledge which is a symbolic manifestation in daily life. It was responded positively in this case the regional head Mayor of Mataram in the form of moral support and material to make the wisdom, safe, serene, and peaceful of *nyepi* celebration. With the presence of regional leaders, along with officials from sharing relevant stakeholders such as community and religious leaders of the various components of society in Mataram make *ogoh-ogoh* parade activities more lively and solemn. The



existent of Part society components, leading to the celebration of *nyepi* more stable and peaceful, because different people come together to support and encourage the creation of nuances of harmony and unity among religious people.

## II. DISCUSSION

From the above it can be decomposed form of symbolic communication in the implementation of *ogoh-ogoh* parade in Mataram is as follows:

### 2.1 Religious Symbols

*Ogoh-ogoh* is a symbolization of *nyepi* rituals as part of good and bad attitude. This celebration is an important moment for Hindus who live in the city of Mataram. In the implementation of *nyepi* every Hindu is required to reflect on the deeds done for one full day. By making *ogoh-ogoh* with horrible form is a part to respect existence of spirits from evil influences. Then all before the implementation of *ogoh-ogoh* parade, participants are expected to be introspective or self introspection as part dealing with life going on in the world.

The presence of *ogoh-ogoh* with a horrible face like a giant tangible, celuluk, as well as a scary creature is part of symbolic that the *bhuta kala* always co-exist with humans in a variety of life activities. This indicates that the accumulation of confidence that every Hindu is expected to always be vigilant and careful in doing various activities, so as to create the feel of religiosity in the daily lives. The same thing according to a statement Kembarawan (2014: 26) explains that the symbols in related to religion has a very important position, because the symbol of media is essentially a bridge of understanding, appreciation as well as a rapprochement between the realm of abstract thought to the reality, between the *niskala* (spiritual) with *sekala* (material).

### 2.2 Creativity Symbols

*Ogoh-ogoh* as part of Hindu Mataram City tradition initiative fosters creativity to the younger generation to enhance their creativity. In realizing their talents and interests required a concerted effort and structured in order to create the value of art and creativity, so that the media can be used as part of art lovers express their creativity. Art as part of the life of the young generation can evoke feelings, causing a sense of peace and outwardly and inwardly. The same thing according to the statement Poerwanto (2005: 174) explains that each sub-culture have adaptation strategies reflected in cognitive maps that can be learned through the process of socialization.

With *the ogoh-ogoh* can increase motivation and innovation of human resources who have a hidden talent and able to be actualized in the implementation of *the ogoh-ogoh*, so that the full potential can be channeled into the creation of artistic creativity. This creativity as a medium to know personality and professionalism in order to improve local knowledge as part of a cultural preservation area. It is created when all related components to support and make a positive contribution, thus enable the creation of pluralist nuances in Mataram. This is confirmed Siberani (2013: 112-13) explains that local knowledge can be used to set the order of a society in a wise or prudent.

### 2.3 Cultural Symbols

*Ogoh-ogoh* as a symbol of civilization has long cultural value for the people of Hindu Mataram. Cultural preservation as part of their ancestral cultural preservation gives implications for cultural area that needs and deserves the attention of the Hindu Mataram. With the preservation of culture as a form of preservation of local culture, so it does not fade even disappear or become extinct from circulation. The same thing with the view Koentjaraningrat (2004: 5-6) explains that as a culture form a patterned behavior complexity of human activity in the community social system that needs to be preserved and maintained in order to sustain human civilization.

Local culture as the basis of behavior in humans the daily activities provide the form and the style for the sake of growth and development of regional culture. With the parade of *ogoh-ogoh* give symbolic that the symbolic communication through established regional cultural identity as part of the formation of a multicultural society in Mataram.

#### **2.4 Togetherness and Kinship Symbols**

*Ogoh-ogoh* parade is a medium of an increased sense of awareness and appreciation to the appreciation and creativity of local resources. It required a sense of appreciation and attention from various parties and to help provide support to bring a sense of togetherness in addition to kinship between religious communities in the city of Mataram. Their attention and recognition of awards in the implementation of *nyepi* as symbolic that their concern and public attention to the respect for the religious community as part of religious tolerance. The same thing is emphasized Widana (2001: 8) explained that the media of religious rituals containing symbols is not an assessable as symbolic behavior, but always awakens people to actualize their meanings and symbols into concrete that took the welfare of mankind, both physically and mentally. In *the ogoh-ogoh* parade always involving the entire community to participate attend the ceremony as well as watch the series in order to increase the sense of togetherness and brotherhood among peoples in Mataram. This is a proof that all components of society, such as religious leaders, community leaders, including officials of other structural, so the *ogoh-ogoh* parade run smoothly and successfully.

#### **2.5 Integrity or Unity Symbols**

Their *ogoh-ogoh* is the basis for interaction between the individual with others or between communities and other groups. This is done to increase the brotherhood and unite Hindu society Mataram. Their *ogoh-ogoh* parade provides an indication that the synthesis as well as the gathering of lovers and art lovers to come together to provide input in the form of ideas as well as ideas and strategies in creating a sense of ritual that is comfortable, serene, and peaceful. It is necessary for the unity of opinions or ideas as part of a community integrate in order to create a harmonious society, a safe, serene, and peaceful. To achieve this goal required the presence of the parties involved physically for the creation of social integrity, which is a part to unite the entire community to participate and contribute and participate jointly build nuances of the atmosphere that is conducive and integrated in order to create the people of Mataram advanced, religious, and cultural.

### **III. CONCLUSION**

From the description of the above discussion, it can be concluded that the implementation of symbolic communication *ogoh-ogoh* parade in Mataram can be summarized as follows: 1) Symbol of Religion; 2) Symbol Creativity; 3) Symbol of Culture; 4) Symbol of Unity and Kinship; and 5) Symbol integrity or unity. In the religious symbols that give meaning *ogoh-ogoh* that can be identified as elements of crimes should be wary of the various forms of life activity. The symbol of creativity is *ogoh-ogoh* as part of increasing inventiveness or creativity Hindu resources to keep creativity and appreciate. In cultures symbol of *ogoh-ogoh* to symbolize the preservation of local culture should be maintained and preserved its existence as an ancestral cultural heritage. The symbol togetherness and kinship that is the *ogoh-ogoh* can improve recognition and respect the sense of community among the people in the city of Mataram. Symbol of Unity namely *the ogoh-ogoh* can unite existence of Hindus in Mataram.

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**COMMUNICATION IS MORE THAN WORDS;  
Discovering How Body Language  
Conveys Messages**

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**ABSTRACT**

*Body language speaks louder than any words you can ever utter. Whether you're telling people that you love them, you're angry with them, or don't care less about them, your body movements reveal your thoughts, moods, and attitudes. Both consciously and sub-consciously your body tells observers what's really going on with you. In a competitive and complex world the ability to communicate with clarity, confidence, and credibility is vital for success. Too frequently this ability is overlooked. Sound reasoning, logical conclusions and innovative solutions are rendered meaningless if they are not communicated in a way that persuades, motivates, and inspires the listener. All day every day your body is relaying messages about your attitude, your mood, and your general state of being. You can determine what messages you relay by the way you use your body. Although body language began with our ancient ancestors and long before vocal sounds turned into sophisticated words, phrases, and paragraphs, only in the last 60 years or so has body language been seriously studied. During that time people have come to appreciate the value of body language as a tool for enhancing interpersonal communication. Politicians, actors, and high-profile individuals recognise the part that their bodies play in conveying their messages.*

*This article addresses a specific aspect of body language. In addition to focusing on individual body parts and the role they play in communicating your thoughts, feelings, and attitudes, you discover how to interpret other people's body language, giving you an insight into their mental state before they may be aware of it themselves. One gesture doesn't a story tell any more than does one word. By performing specific actions and gestures, you can create corresponding mental states. By practising the gestures, you experience the positive impact of body language and discover how to create the image you want. You may actually become the person you want to be.*

**Keywords:** Communication, Body Language, Messages

*Intelligence is the capacity to receive, decode and transmit information efficiently. Stupidity is blockage of this process at any point.*

*—Robert Anton Wilson*

(January 18, 1932–January 11, 2007)

**INTRODUCTION**

The science of body language is a fairly recent study, dating primarily from around 60 years ago, although body language itself is, of course, as old as humans. Psychologists, zoologists, and social anthropologists have conducted detailed research into the components of body language-part of the larger family known as non-verbal behaviour. If you're quiet for a moment and take the time to pay attention

to body language movements and expressions that silently communicate messages of their own, you can cue in on gestures that convey a feeling and transmit a thought. If you pay close attention, you can identify gestures that you automatically associate with another person, which tell you who she is. In addition, you may notice other types of gestures that reveal a person's inner state at that moment. In this chapter you discover how to interpret non-verbal language, exploring the gestures and actions that reveal thoughts, attitudes, and emotions. Also, you have a quick glance at some of the research into this unspoken language and recognise similarities and differences throughout the world. In addition, you find out how you can use gestures to enhance your relationships and improve your communication.

## DISCUSSION

### DISCOVERING HOW BODY LANGUAGE CONVEYS MESSAGES

When cave-dwellers discovered how to decipher grunts and to create words to convey their message, their lives became a lot more complex. Before verbal communication, they relied on their bodies to communicate. Their simple brains informed their faces, torsos, and limbs. They instinctively knew that fear, surprise, love, hunger, and annoyance were different attitudes requiring different gestures. Emotions were less complex then, and so were the gestures. Speech is a relatively new introduction to the communication process and is mainly used to convey information, including facts and data. Body language, on the other hand, has been around forever. Without relying on the spoken word for confirmation, the body's movements convey feelings, attitudes, and emotions. Like it or not, your body language, or non-verbal behaviour, says more about you, your attitudes, moods, and emotions, than you may want to reveal.

According to research conducted by Professor Albert Mehrabian of the University of California, Los Angeles, 55 per cent of the emotional message in face-to-face communication results from body language. You only have to experience any of the following gestures or expressions to know how true the expression is, **'Actions speak louder than words'**: (1) Someone pointing her finger at you; (2) A warm embrace; (3) A finger wagging in your face; (4) A child's pout; (5) A lover's frown; (6) A parent's look of worry; (7) An exuberant smile; (8) Your hand placed over your heart; (9) Projecting an image in the first 30 seconds.

You can tell within the first seven seconds of meeting someone how she feels about herself by the expression on her face and the way she moves her body. Whether she knows it or not, she's transmitting messages through her gestures and actions. You walk into a room of strangers and from their stance, movements, and expressions you receive messages about their feelings, moods, attitudes, and emotions. Look at the teenage girl standing in the corner. From her slouching shoulders, her lowered head, and the way her hands fidget over her stomach, you can tell that this little wallflower is lacking in self-confidence. Another young woman in this room of strangers is standing in a group of contemporaries. She throws her head back as she laughs, her hands and arms move freely and openly, and her feet are planted firmly beneath her, hip width apart. This woman is projecting an image of self-confidence and *joie de vivre* that draws people to her.

How you position your head, shoulders, torso, arms, hands, legs, and feet, and how your eyes, mouth, fingers, and toes move, tell an observer more about your state of being, including your attitude, emotions, thoughts, and feelings, than any words you can say.

### TRANSMITTING MESSAGES UNCONSCIOUSLY

Although you're capable of choosing gestures and actions to convey a particular message, your body also sends out signals without your conscious awareness. Dilated or contracted eye pupils and the unconscious movements of your hands and feet are examples of signals that reveal an inner emotion that the person

signalling may prefer to conceal. For example, if you notice that the pupils of someone's eyes are dilated, and you know that she's not under the influence of drugs, you'd be correct in assuming that whatever she's looking at is giving her pleasure. If the pupils are contracted the opposite is true. These individual signals can be easily overlooked or misidentified if they're taken out of their social context, or if they're not identified as part of a cluster of gestures involving other parts of the body.

At times in life you may want to conceal your thoughts and feelings, so you behave in a way that you believe hides what's going on inside. And yet wouldn't you know it, out pops a slight giveaway gesture, often invisible to the untrained eye, sending a signal that all's not what it appears. Just because these micro gestures and expressions are fleeting doesn't mean that they're not powerful. In the 1970s, Paul Ekman and W V Friesen developed the Facial Action Coding System (FACS) to measure, describe, and interpret facial behaviours. This instrument is designed to measure even the slightest facial muscle contractions and determine what category or categories each facial action fits into. It can detect what the naked eye can't and is used by law enforcement agencies, film animators, and researchers of human behaviour. University of California, Los Angeles (UCLA) Professor Albert Mehrabian's classic study of how messages are received and responded to during face-to-face communication shows that when an incongruity exists between the spoken word and how you deliver it, 7 per cent of the message is conveyed through your words, 38 per cent is revealed through your vocal quality, and a whopping 55 per cent of your message comes through your gestures, expression, and posture. Mehrabian's premise is that the way people communicate is inseparable from the feelings that they project, consciously or not, in daily social interactions. Although some people contest Mehrabian's figures, the point remains that body language and vocal quality significantly contribute to the meaning of the message and determine the effectiveness of our relationships.

Arthur is the chief executive of a global telecoms company. Highly accomplished and rewarded for his successes, he still harbours some self-doubt and insecurity. This uncertainty is particularly evident when he's making formal presentations. He holds a pad of paper in front of himself, as if it were a protective shield. When he's unsure of the word he wants to use, he quickly and briefly rubs the skin under his nose with his index finger. When he moves from one point to the next in his presentation, he quickly taps his forehead with his left index finger as if to remind himself that he's about to move to the next point. Seeing himself on DVD he recognised how these meaningless gestures were revealing his lack of security, and how uncomfortable he feels in front of a large audience. By visualising himself presenting at his best and modelling specific behaviours of presenters who Arthur thinks are excellent, he developed ways of eliminating his unconscious negative gestures.

### **SUBSTITUTING BEHAVIOUR FOR THE SPOKEN WORD**

Sometimes a gesture is more effective in conveying a message than any words you can use. Signals expressing love and support, pleasure and pain, fear, loathing, and disappointment are clear to decipher and require few, if any, words for clarification. Approval, complicity, or insults are commonly communicated without a sound passing between lips. By frowning, smiling, or turning your back on another person, your gestures need no words to clarify their meaning.

When words aren't enough or the word mustn't be spoken out loud, you gesture to convey your meaning. Some examples are:



- 1) Putting your index finger in front of your mouth while at the same time pursing your lips is a common signal for silence;
- 2) Putting your hand up sharply with your fingers held tightly together and your palm facing forward means 'Stop!';
- 3) Winking at another person hints at a little secret between the two of you.

When Libby, the well loved and highly successful Artistic Director of the Oregon Shakespeare Festival was honoured for her years of service, she felt proud and humbled. Looking around the room filled with colleagues, friends, and major financial contributors, Libby placed her right hand over her heart as she thanked them all for their years of support, belief, and dedication. Around the room, many people's eyes were moist and they held their fingers to their lips. Libby's hand to her heart reflected her appreciation. Fingers placed over the mouth indicate that they're keeping something from coming out.

### **GESTURING TO ILLUSTRATE WHAT YOU'RE SAYING**

When you describe an object, you frequently use gestures to illustrate what the object is like. Your listener finds it easier to understand what you're saying when you let your body create a picture of the object rather than relying on words alone. If you're describing a round object, like a ball, for example, you may hold your hands in front of yourself with your fingers arched upward and your thumbs pointing down. Describing a square building you may draw vertical and horizontal lines with a flat hand, cutting through the space like a knife. If you're telling someone about a turbulent ride on a boat or plane, your arms and hands may beat up and down in rhythmic fashion. Describing a large object may entail holding your arms out wide. If you're illustrating a small point you may hold your fingers close together. The point is that gesturing is a useful means of conveying visual information. Because some people take in information more effectively by seeing what's being described, illustrating your message through gestures helps create a clear picture for them. To help someone who can't see, to experience what you're describing, hold her hands in the appropriate position. As Lotsie was describing her climb up Mount Kilimanjaro she acted out those moments when the air felt so thin that she was hardly able to breathe and when she struggled to put one foot in front of the other. She mimed leaning on her walking stick, bending over with the weight of her equipment, gasping for air, and pausing between shuffled steps as she put one foot in front of the other. Her gestures painted the combined picture of a woman who was both fit and exhausted.

### **PHYSICALLY SUPPORTING THE SPOKEN WORD**

Gesturing can add emphasis to your voice, clarify your meaning, and give impact to your message. Whether your point requires a gentle approach, or a firm telling off, your body's instinct is to reflect and move in harmony with the emotion. In addition to reinforcing your message, hand signals especially reflect your desire for your message to be taken seriously. Watch a well-schooled politician standing at the podium. See how the hands move in a precise, controlled manner. No wasted gestures, just those specific ones that paint a clear picture and accurately convey the message. Experienced lawyers, celebrities, and anyone in the public arena are also adept at emphasising their messages through considered movements and gestures. By carefully timing, focusing, and controlling their actions, moving in synchronicity with their spoken words, and responding appropriately to the atmosphere in their environment, they court and woo the people they want, and dismiss others with aplomb. When you're giving bad news and want to soften the blow, adapt your body language to reflect empathy. Move close to the person you're comforting and tilt your body towards hers. You may even touch her on the hand or arm, or place your arm

around her shoulder. When you're making a formal presentation, use gestures to help your audience remember the points you're making.

During the introduction to your presentation, as you establish the points to be covered, list them separately on your fingers. You may hold them up in front of you, or touch your fingers individually on one hand with a finger from your other hand as you say the point. (Note: Most British and American people begin counting with their index finger. Many Europeans begin counting with their thumb.) When talking about point 1 in your presentation, point the first finger, or gesture to it; when you reach point two, point or gesture to your second finger, and so on.

### **REVEALING THOUGHTS, ATTITUDES, AND BELIEFS**

You don't have to tell people how you're feeling for them to know. Look at Rodin's sculpture of *The Thinker*. There can be no doubt about that person's state of mind: thoughtful, serious, and contemplative. Equally so, a child throwing a tantrum with stomping feet, clenched fists, and a screwed up face is letting you know that she's not happy. Think of your body as if it were a movie screen. The information to be projected is inside you and your body is the vehicle onto which the information is displayed. Whether you're anxious, excited, happy, or sad, your body shows the world what's going on inside. Here are some examples:

- 1) People who feel threatened or unsure of themselves touch themselves as a means of self-comfort or self-restraint. Gestures, such as rubbing their foreheads, crossing their arms, and holding or rubbing their fingers in front of their mouths, provide comfort and protection;
- 2) People who perform specific gestures reserved for religious rituals reveal their beliefs and values. Upon entering a Catholic church, the congregation dip their fingers into holy water and cross themselves. Before entering the home of many Jewish people, you may touch the mezuzah by the front door. Muslims bow in prayer facing east. By performing these gestures, people are demonstrating their respect for the culture, its traditions, and values;
- 3) People in a state of elation often breathe in deeply and gesture outwards with expanded arms. Pictures of winning sportspeople frequently show them in the open position with their arms extended, their heads thrown back, and their mouths and eyes opened in ecstasy;
- 4) Footballers who miss the penalty kick and city traders who get their numbers wrong often walk dejectedly with their heads down, and their hands clasped behind their necks. The hand position is a comforting gesture and the head facing downwards shows that the individual's upset;
- 5) People in despair, or feeling down and depressed, reveal their thoughts and attitudes by the slouch in their step, their drooping heads, and their downward cast eyes. Positive people, on the other hand, reveal their thoughts and attitudes with an upright stance, a bounce in their step, and eyes that appear lively and engaged;
- 6) Not every bent head signals depression. Sometimes it just means that you're reflecting, thinking, or absorbing information. If you're demonstrating the behaviour of someone who's thinking hard, your head most likely rests in your hand or on your fingertips, like Rodin's *The Thinker*.

### **KEY TYPES OF GESTURES**

Humans are blessed with the ability to create a wide variety of gestures and expressions from the top of the head to the tips of the toes. Gestures can show intention, such as leaning forward just before rising out of a chair; as well as showing no intention, such as crossing arms and legs. Some gestures belong to you, because you've become so identifiable by them. Some gestures are displacement gestures: you do them for no reason other than to displace some energy. Some gestures are specific to local customs, and some are universal gestures that everyone does.

Unintentional gestures are behaviours that inhibit your ability to act. They're like the fright part in the 'fright or flight' syndrome. The unintentional gestures imply that you have no intention of moving from where you are. They hold you back, won't let you go, and your body says that you're not budging. And no amount of outside influence to get you to move is going to succeed. Examples of unintentional gestures are; (1) Folded arms; (2) Lips pressed together; (3) A hand or finger in front of the mouth; (4) Crossed legs.

These actions all keep you in place. You can't walk when your legs are crossed. You can't speak with your hand in front of your mouth. Crossed arms say that you're holding back. Standing or sitting with your legs crossed is no position to take if you want to get out of town quickly. The scissor stance is a prime example of a gesture that keeps you in your place. One leg is crossed over the other, rendering you immobile. When someone adopts this position you know she's staying put. Because the scissor stance contains no sign of impatience, the gesture can come across as submissive. The person has no forward movement in her body as in the body of a person about to take action. The person who acts is usually considered to be dominant. Therefore, the person who stays put is usually considered to be submissive. Signature gestures: Gestures that define who you are A signature gesture is one that you become known by, a common gesture that you perform in a particular way. The person who twirls her curls around her finger, or the one who sucks her thumb, or the one who pats her eyebrows. These gestures give us clues into the person's personality. Signature gestures set you apart from all others. Think Napoleon Bonaparte and his mighty stance on the canvas, not the battlefield. Standing with his hand tucked into his waistcoat, he looks the picture of pride and authority. Who knows if he ever really stood in that position. The artist created the image and we believe the artist.

## **LOOKING CLOSER AT NON-VERBAL GESTURES**

Whether you like to think of yourself as an animal or not, the truth is, you are. And like all animals, the way you gesture, move, and position your body tells an observer a lot more about you than the words you say. Throughout the animal kingdom, body language is a constant and reliable form of communication. Whether on two, four, or more legs, homo sapiens and the rest of the animal kingdom are constantly sizing one another up as they prepare for a friendly, or unfriendly, encounter. Because of the structure and programming of the human body, it's capable of sending a myriad silent messages, whereas most animals are limited in the number of signals they can convey. In this chapter, I revisit our ancient ancestors to see where body language began and how it evolved. You discover that the way you use your body conveys how you're feeling, what you're thinking, and your general state of being. You find out how body language reveals the feelings and attitudes you may prefer to leave unsaid, as well as how it supports your spoken message. broader field of human communication. These experts recognise that applying that knowledge of non-verbal behaviour in practical settings allows people to communicate more successfully than if they rely purely on the spoken word.

Research into primate behaviour concludes that non-verbal behaviour, including gestures and facial expressions, is a reliable source for conveying messages. Aping our ancestors Charles Darwin concluded that humans ability to express emotions, feelings, and attitudes through posture and gesture, stems from prehistoric apes that most resemble today's chimpanzees. Like humans, chimpanzees are social animals that live in groups. As with humans, chimpanzees' needs are based around successful communication and cooperation in order to survive. As chimpanzees have yet to develop the ability to speak, they primarily rely on non-vocal means such as stance, facial expressions, and touching gestures, to show who's in charge and where there's danger.

Darwin published his findings in *The Expression of the Emotions in Man and Animals* in 1872. Regarded as the most influential pre-20th century work on the subject of body language, this academic study continues to serve as the foundation for modern investigations into facial expressions and non-verbal behaviour. Close to 140 years after its original publication, Darwin's findings about posture, gesture, and expression are consistently validated by experts in the field. Gestures first, language second. Further research into the foundations of communication suggests that spoken language evolved from gesture. In evolutionary terms, speech is a relatively new means of communication, having only been a part of humans' communication process for somewhere between 500,000 and 2 million years. According to Frans de Waal of the Yerkes National Primate Research Center in Atlanta, Georgia, gestures appeared first in human development, followed by speech. Babies quickly discover which gestures to use, and how to use them to get what they want. Studying the behaviour patterns of apes and monkeys, de Waal concludes that gestures used as specific signals are a more recent addition to the communication chain, coming after vocalisations and facial expressions. Apes (which are genetically closer to humans than monkeys are) use specific gestures but monkeys don't. Although humans' ability to communicate effectively has evolved with the development of speech, body language continues to be the most reliable source for conveying attitude, feelings, and emotions.

### **UNDERSTANDING THE EFFECT OF SPACE**

The way you fill and move within space impacts your attitude, your feelings, and the way that others perceive you. People who know where to position themselves in relation to someone else control the interaction. They know when to get up close and personal, and when to back off. They know the different implications between standing so close to another person that you can feel that person's breath, and standing so far away that you have to squint to see one another. By knowing where and how to place yourself in relation to another person, you can consciously control that person's perception of you. Territorial parameters aren't just a matter of manners. Foreign invaders, rival gangs, trespassers, burglars, pushy bullies, and aggressive drivers all know that their invasion into another's territory can be met with varying degrees of resistance. Zoologist Desmond Morris sees humans as competitive as well as cooperative creatures. As humans strive for dominance, systems must be put in place to avoid chaos. Territorial perimeters, where everyone knows and respects one another's space, is one cooperative system. A man is said to be king of his castle. As reigning sovereign, whether your castle is a flat in the heart of the city, a country farmhouse, or a caravan, you know that you've the right to be dominant in your own territory. And, everyone else has the right to be dominant in his. When someone enters your space without being invited, you may feel a little edgy.

### **THE FIVE ZONES**

In his book, *The Hidden Dimension*, the American anthropologist Edward T Hall, defined *proxemics* as the study of the human use of space within the context of culture. Understanding that cultural influences impact upon how people move within their space, and the amount of space a person is comfortable with, Hall divided space into five distinct areas. The relationship you have with another person determines how near you allow that person to come to you.

Hall defined five concentric spatial zones that affect behaviour:

- 1) Close Intimate (0–15 centimetres/0–6 inches): This space is saved for lovers, close friends and family members. It's a position for the most intimate behaviours, including touching, embracing, and kissing;
- 2) Intimate (15–45 centimetres/6–18 inches): This space is where the lover, friend, and relatives are welcome. The distance is comfortable and secure. You feel uncomfortable, and your body reacts protectively, if a stranger, someone you don't know well, or someone you don't like, enters this space;
- 3) Personal (45 centimetres–1.2 metres/18 inches–4 feet): For most Westerners, this distance is the most comfortable for personal conversations. If you step too far into the space, the other person may feel threatened. If you stand outside of the space, the other person can feel rebuffed;
- 4) Social (1.2–3.6 metres/4–12 feet): When you're in a business-based interaction with shop assistants and tradespeople, this area is where you feel most comfortable. If you stand within the inner parameter, you're perceived as being too familiar. If you stand outside the outer ring, you're perceived as rude and stand-offish;
- 5) Public (3.6 metres +/12 feet +): If you're speaking to an audience in a formal setting, the distance between yourself and the first row is in the public space. Any closer and you feel intruded upon; your communication feels cramped. Any farther away and you feel distanced from your listener, making it harder to connect with them. The distance people keep between themselves reveals their relationship and how they feel about the other person.

## CONCLUSIONS

The primary purpose of the spoken word is to convey information, facts, and data whereas body language is designed to relay attitudes, feelings, thoughts, and emotions. You may argue that words also relay attitudes, feelings, thoughts, and emotions, and you'd be right. Sometimes. Think back to those occasions when you said words like, 'I'm fine; there's no problem; I think you're great; I couldn't be happier' when you really meant, 'I'm annoyed; there's a huge problem; I think you're hideous; I couldn't be more miserable.' If the person you were speaking to was a careful observer he would have noticed that while your words were giving one message, the way you delivered them signalled a conflicting meaning. The meaning of a gesture depends on the context in which it's used, as well as on what other signals are being sent out at the same time. Kinesics: The categories of gesture The American anthropologist Ray Birdwhistell was a pioneer in the study of non-verbal behaviour. He labelled this form of communication 'kinesics' as it relates to movement of individual body parts, or the body as a whole. Building on Birdwhistell's work, Professor Paul Ekman and his colleague Wallace V Friesen classified kinesics into five categories: emblems, illustrators, affective displays, regulators, and adapters. Kinesics convey specific meanings that are open to cultural interpretation. The movements can be misinterpreted when communicating across cultures as most of them are carried out with little if any awareness. In today's global environment, awareness of the meanings of different kinesic movements is important in order to avoid sending the wrong message. *Emblems* are non-verbal signals with a verbal equivalent. Emblems are easily identified because they're frequently used in specific contexts. The person receiving the gesture immediately understands what it means. Examples of emblems include: (1) The V-shaped sign. Winston Churchill made the victory sign popular. The palm of the hand faces forwards with the middle and forefingers held erect; (2) The raised arm and tightly closed fist. Generally the fist is used as an expression of solidarity or defiance. In 1990 Nelson Mandela walked free of prison holding this position. Amongst black rights activists in the United States the raised fist is known as the black power salute; (3) The Finger. Americans hold the middle finger of the hand in an upright position, with the back of the hand facing out.



In Britain it's more common to hold up your index and middle fingers with the back of your hand facing out. Both gestures mean the same thing and the meaning's quite rude; (4) The Sign of the Cuckold. Your index and little fingers are extended pointing forward with your palm facing down, making 'horns'. Your thumb crosses over your two middle fingers. You're telling an Italian that his partner's been unfaithful.

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# **THERAPEUTIC COMMUNICATION STRATEGIC OF MEDICAL PERSONNEL IN DECREASING THE MATERNAL MORTALITY RATE IN SERANG, BANTEN**

A Case Study of Therapeutic Communication Strategic of Medical Personnel  
in Decreasing Maternal Mortality Rate in Tunjung Teja Health Facility  
in Serang, Banten

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## **ABSTRACT**

*Therapeutic communication is a communication process where the medical personnel minister health service to their patients in the context of verbal explanation or health consultation. Therefore, it is significant for the medical personnel to figure out and grasp the right therapeutic communication strategic in the attempt to provide optimal health service for the patients. In this context, it is the therapeutic communication strategic to decrease the maternal mortality rate in Serang.*

*This study aims to investigate the right therapeutic communication strategic should be conducted by the medical personnel in the attempt to decrease the maternal mortality rate in Serang. Method used in this study is case study method, which based on qualitative perspective. Data collection incorporates interview with 3 medical personnel, which chosen by using purposive sampling technic, observation and literature study.*

*The result indicates some therapeutic communication strategic applied by the medical personnel in the attempt to decrease the maternal mortality rate in Serang, includes: (1) assign local midwife as a credible source in the whole area; (2) local midwives deliver health information with persuasive approach; (3) employ attractive media; and (4) able to empathize with the patients.*

**Keywords:** *Therapeutic Communication, Communication Strategy, Medical Personnel, Maternal Mortality Rate*

## **INTRODUCTION**

Health is a primary needs as well as the foundation of every human being daily life activities. Health is a requirement for every human to be productive on daily basis. There is a proverb said "*Mens sana in corpore sano*", which implies how important a healthy body for every human. In this case, therapeutic communication has its significant role in keeping one's health.

Therapeutic communication is a communication process where the medical personnel minister health service to their patients in the context of verbal explanation or health consultation. Therefore, it is significant for the medical personnel to figure out and grasp the right therapeutic communication strategic in the attempt to provide optimal health service for the patients. In this context, it is the therapeutic communication strategic to decrease the maternal mortality rate in Serang. According to Head Chief of Health Service of Serang Health Department, Agus Sukmayadi, medical help is a significant factor in decreasing maternal mortality in Serang, especially the references system supported by first-rate services in the attempt to save both mothers and children's life (Prasanti & Fuady, 2016).

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Moreover, the Regional Secretary of Serang himself, Lalu Atharussalam, stresses that the high rate of maternal mortality in Serang has to be evaluated as one of the health department main performance considers of its high rate in the recent years. In order to decrease the maternal mortality rate, the health department of Serang has to join force with other related organizations. In this case, Department of Health Serang has established a framework called MDGs Acceleration Framework or MAF to optimize the MDGs.

Department of Health Serang also has established cooperation with each party related, including hospitals and other health facilities in the area. This study located in one of the public health facilities in Tunjung Teja, Serang because our pre-research result indicates that Tunjung Teja is one of the area with high maternal mortality rate in Serang.

This study based on qualitative perspective by employing case study method. Data collection incorporates interview with 3 informants, which determined by using purposive sampling technic, observation and literature study. In order to decrease the maternal mortality rate, Department of Health Serang has established cooperation with related organizations also with the hospitals and public health facilities, and it involves all of the medical personnel they have. Therefore, every medical personnel need to employ optimal therapeutic communication in the attempt to decrease the maternal mortality rate. Thus, this study aims to investigate the best therapeutic communication strategic employed by medical personnel in optimizing the attempt to decrease the maternal mortality rate in Serang.

## **RESEARCH OBJECTIVES**

Maternal mortality rate in Indonesia is one of the main health issues need to be solved immediately. Based on the phenomenon in Serang, thus, this study aims to investigate the best strategic of therapeutic communication should be employed by the medical personnel in the attempt to decrease the maternal mortality rate in Serang.

## **LITERATURE STUDY**

### **Communication Strategic**

Communication is a process of transferring information, ideas, or opinion among each participant who communicates each other in order to perceive the same meaning together. Each communication process aims to achieve certain effect, which is then called as effective communication. A communication process without effects considers as pointless communication. Effect of communication requires changes on the receiver side (communicant or audience) as the result of the message received, whether directly or indirectly (through mass media). A communication process is effective as long as the audience or communicant changes in accordance with the communicator expectation. Communication strategic is the combination of communication planning and communication management in order to achieve the determined goals (Effendy, 2003:32). Communication strategic has to provide the operational stages needs to be done practically, in other words, the approach might be different from time to time depends on the situation and condition (Ulbert Silalahi, 1999:154).

Thus, we conclude that communication strategic can be defined as a means or basic planning of sequence actions, which employed by an organization in the attempt to achieve its goals by implementing communication planning and communication management to reach the determined goals.

## **Therapeutic Communication**

As Homby in Nurjannah (2001) suggests that therapeutic is the adjective correlated with the art of healing. Kalthner, et al (1995) define therapeutic communication as a phenomena where the professionals wants to help the patients through personal approach in which involving emotions and feelings. Trust is required during the process of therapeutic communication (Mundakir, 2006:115).

Meanwhile, Heri Purwanto (1994) argues that therapeutic communication is a professional communication work focuses in the healing process of the patient and is planned thoroughly (Mundakir, 2006:116). Moreover, therapeutic communication takes the form of interpersonal communication (Northouse, 1998:12).

Therapeutic communication is a set of skill needed for nurses to be able to connect interpersonally with the patients, which generated trust among each other, thus might help in achieving the treatment goals effectively, leads to professional satisfaction as a nurse and also escalate the profession itself.

The aims of therapeutic communication (Purwanto, 1994) as mentioned bellow:

1. Helping patient to determine and reduce psychological stress and anxiety also provide support for the patient to take needed actions to change his condition as far as the patient believe it is needed.
2. Helping patient to reduce his doubt, to determine effective actions needed, and keeping his ego in check.
3. To influence others, the physical environment, and himself (Damaiyanti, 2010:11)

There are two basic requirements for effective therapeutic communication (Stuart and Sundeen in Christina et al, 2003), as bellow:

1. Each communication process ought to indicate both sender and receiver's self-regard.
2. Mutual understanding communication needs to be established before the attempt to provide advice, information and/or suggestions.

## **METHODS AND DATA**

### **Research Method**

This study is based on the qualitative perspective by employing case study method. Mulyana (2005:201) defines "case study is a comprehensive description and elaboration of various aspects of an individual, a community or an organization, a program or a social situation". Case study attempts to analyze data regards the subject as much as possible. In this context, the data can be collected through in-depth interview, observation, literature study of survey documents and such to be able to elaborate on the case thoroughly.

Furthermore, Yin (2002:46) claims case study can be categorized into single-case and multiple-case. Single-case is employed when the case is categorized as extreme or unique, meet the conditions to evaluate the existing theories, has a chance to observe and analyze the phenomenon has not been investigated empirically yet, while multiple-case allows several cases to be compared to each other (Yin, 2002:46-48).

This study employs single-case design to meet the objective of the research, which is to obtain the whole detail information and understanding regards the therapeutic communication strategic applied by the medical personnel in the attempt to decrease the maternal mortality rate in Serang.

### **Data Collection Technic**

Data collection for this study incorporates observation, in-depth interview and literature study.

1) Observation

Non-participant observation was done to obtain primary data, which is by observing how the medical personnel in Tunjung Teja employs therapeutic communication in the attempt to decrease the maternal mortality rate.

2) In-depth interview

In-depth interview was employed to obtain more primary data to support the observation data. The interview done with 3 informants aim to explore the perspective, events, activities, opinions, feelings of the informants.

3) Literature Study

Literature study needed to obtain secondary data, which supports the primary data by providing theoretical basics and help in analyzing data regarding the main object. This includes news on local newspaper, department bulletin, information flyers or other media used.

### **RESULTS AND DISCUSSION**

Based on observation and interviews data, there are stages of therapeutic communication strategic applied by the local medical personnel in the attempt to decrease maternal mortality rate in Serang, which will be elaborated further bellow.

**1. Assign local midwife in the whole area of Serang as the credible source of health information.**

The first stage taken by the medical personnel in the public health facility of Tunjung Teja in the attempt to decrease the maternal mortality rate is by determining the credible source or communicator. The informants admit to decrease maternal mortality requires a lot of work and special efforts. Therefore, their first move was, obtain data to determine the problem in the society, related to maternal mortality. By determining the problem, they concluded that assign a local midwife in each village in the whole area is urgently needed. This assignment aims to provide the people with a credible source of health information within their reach and as a means of personal approach with the locals. In this case, a midwife is a perfect credible source.

Thus, assigning a midwife for each village in the whole area is the first stage of therapeutic communication strategic applied by the medical personnel in Serang. We, then, interview the local midwives assigned. They admit that by being in the village they have more chances to interact with the locals on daily basis. It succeeded in building personal relationship with the patients where they can obtain insightful information regarding the main problem of the high rate maternal mortality. Patients' anxiousness is one of the main obstacles of the high maternal mortality rate. The patients tend to be anxious towards the idea of examining themselves in the nearby public health facilities or hospitals. They still consider it as a taboo. The local midwives admit to have difficult time approach their patients in the village, especially in the remote area. Even so, they still conduct routine counseling in the assigned village since it is also the main program of health department.

In general, assigning local midwives in the villages aims to increase the health service quality for mothers and children in order to decrease maternal and child mortality rate (Depkes RI, 2011).

On the other hand, the primary objectives of local midwives include:

- a) Increasing the quality of health service for pregnant mothers, providing help in birth delivery process, helping in maintain infants and toddlers' health, contraception counseling also birth control counseling.
- b) Obtaining cases of pregnant mothers risk, risk of mothers in labor, and risk of newborn infants in order to be able to establish the exact method in handling it.
- c) Increasing the society roles in developing pregnant mothers and newborn infants' health in her assigned area.
- d) Developing healthy life behavior of the mothers, families, and the society.

## **2. Determining the right method in delivering health message effectively**

In this stage, the medical personnel attempt to deliver message and information to the patients effectively. They establish a proper delivery process to ensure the message perceived correctly. The informants elaborate on it based on their own experiences when encounter with the patients from different backgrounds. They admit to be more careful in choosing their words when they have to come across the patients with no education background. They have to make sure the message delivered comprehended by the patients without have to make the patients confused or even scared.

Most of the societies in the villages, especially in the remote areas, are those with limit education or even no education background. Considering the educational background differences, assigning a local midwife in each village turns out to be the best strategy. These local midwives have their own way in communicating with their patients, since they have lived in the area for quite some time and learned a particular communication approach with the people. The informants also elaborate that during the counseling or interaction with the patients, they always use persuasive technic in delivering the messages and information. They attempt to be as persuasive as they can in order to influence their patients in taking some actions regarding the patients' condition, such as talking their way to make the patient agree of using contraception, etc.

Based on their experiences, the persuasive technic comes quite effective in influencing the patients, especially in the patients' decision to take action regarding their condition.

Therefore, the second stage requires deliver message and information in informative and persuasive manner in order to inform and persuade the patients effectively.

## **3. Employ attractive media**

The next stage is determining attractive media to deliver the message. The informants reveal that in this stage they have to be careful in determining the media, considering the condition and circumstances of the patients. Thus, they choose to employ conventional media, namely huge banner, standing banner, and posters. The important information is designed into an attractive graphics and pictures in those media. We can find a huge banner in front of a public health facility, and when we get inside there are several standing banners in the hallway and in the examination rooms. In addition, each local midwife is equipped with posters they can share and spread among their patients in the village. They also place banners in the village meeting hall or in the village head office or other public areas in the village.

Those media proved to be the most effective for the people of Serang, since the informants argue that their patients seem to be more familiar with the

banners and posters, also always refer to the banners and posters in obtaining information.

Based on the informants' elaboration, it can be concluded that the media chosen based on the patients' psychological condition and education background, also to the fact that illustrated banner and poster are more attractive than other kinds of conventional media.

Health media is basically an education aids help to facilitate messages delivering and reception (Fitriani, 2011). Based on its function as health message channel, media can be categorized into 3 (Fitriani, 2011), which one of it is printed media, such as booklet, leaflet, flyer, flipchart, posters, and photos.

#### **4. Ability to empathize with the patients**

In order to maintain trust and personal relationship with the patients, the informants stress the significant of empathy. Medical personnel have to have ability to empathize with the patients.

Informants also assert to build rapport with the patients continuity is the key. They have to be patient, persistent, and persevering to be able to maintain personal relationship with their patients. Empathy takes significant role in the process. In order to understand their patients, to be able to influence their patients, they need to be able to empathize with their patients' condition. This last stage might take a lot of time and patient but it is worth the effort.

Therefore, the last stage of therapeutic communication strategic of the medical personnel in the attempt to decrease the maternal mortality rate corresponds with the patients' characteristic and psychological circumstances.

### **CONCLUSION**

The result indicates some therapeutic communication strategic applied by the medical personnel in the attempt to decrease the maternal mortality rate in Serang, including: (1) assign local midwife as a credible source in the whole area; (2) local midwives deliver health information with persuasive approach; (3) employ attractive media; and (4) able to empathize with the patients.

Based on the study result, we would like to address a suggestion for Department of Health of Serang to maintain the on going attempts to decrease the maternal mortality rate, especially by employing the running therapeutic communication strategic consistently and sustainable.

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# THE SUPPORTING FACTORS OF PERSONAL PROTECTIVE EQUIPMENT UTILIZATION BY SCAVENGER THROUGH INTRAPERSONAL COMMUNICATION PERSPECTIVE

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## ABSTRACT

*Scavenger is a job loaded with safety and health risks. Mostly the pickers are aware of this, but still, they did not equip themselves with adequate personal protective equipment. This is caused by a variety of reasons, from not practical reasons until there are no funds to buy an adequate personal protective equipment. Nevertheless, there are still some scavengers who attempt to use the best possible personal protective. Therefore, this article aims to uncover the supporting factors of personal protective equipment utilization by scavengers who are work at some landfills. This is done to obtain information in order to do the decision making on the socialization activities of the use of personal protective equipment by scavenger that have not yet to use it. The method used is the descriptive method, with the techniques of data collection through interviews against scavenger that use of personal protective equipment in some landfills in several cities in West Java. While the data analysis technique used is descriptive qualitative analysis. As for the results show that there is the motif of the safety and health aspects influenced the use of personal protective equipment by the scavenger. While protective factors include the factors of knowledge, feelings, and experience. Recommendations that can be recommended is the need for emphasis on the information about the importance of using personal protective equipment to the scavenger to reduce the risk of accident and health, which could have an impact on the survival of their livelihood, by the related parties.*

## INTRODUCTION

The problem of waste continues to go hand in hand with the development of the community itself. The more advanced the level of mastery of the technology industry and a community group, then trash it generates ever more and more. In his book (Azrul, 1990) stated that waste in the form of source, shape, type and composition is heavily influenced by the level of popular culture and its natural condition, the more advanced the level of the culture increasingly complex also sources and kinds of waste generated. In addition to this change in life style for the majority of urban residents which tend to be more consumptive, multiply the quantity of waste.

Waste is synonymous with scavenger because the job of a scavenger is inseparable from the interaction with the waste. The job of a scavenger if seen in the terms of health and safety work, have a very high risk to be exposed to various diseases and accidents. A work environment that is not conducive and dirty, as well as nutritional intake is not good make the scavenger contracted various diseases easily like a cough, runny nose, itching, diarrhea and others. In fact, not much of a scavenger who use Personal Protective Equipment (PPE) while working, whereas scavenger work is always associated with waste consisting of various objects and materials both organic and inorganic, one of them is sharp objects that could cause injuries to a scavenger (Sari, Azrin, & Suyanto, 2016 ).

Scavenger is an informal sector workers who until now have not got medical services or health coverage. When viewed from the terms of health, scavenger has a very high risk to be exposed to the disease. With a work environment that is not conducive and dirty, it's most likely a scavenger can be contracted various diseases, such as coughing, hives, diarrhea, and others. In terms of safety, a scavenger also has high enough risks to get an accident (Abbas, 2013). In performing the activities, the scavenger is not too attentive to the health of themselves or the surrounding environment. Odor, harmful objects that contain chemicals and bacteria in place piles of waste, is considered not to be a risk to their health. Whereas used materials that previously used as chemicals wrapping materials are very dangerous when chemical substances come into contact with the skin or inhaled through the nose.

While working, scavengers are generally less maintained the cleanliness and safety of himself, among others, they don't wear boots, gloves, and masks. This can cause the incidence of health disorders, which one of them is a skin disease. Parts of the body that are not protected by personal protective equipment can trigger bacterial proliferation of the skin that comes from waste that handled by the scavengers. (Komala, Subekti, & Hafiar, 2016). Scavenger can be stricken with a disease caused by bacteria and worms if they don't apply the personal and environmental hygiene. Considering the condition of landfill environment that is very not possible, then the waste will become a breeding ground seedling diseases caused by bacteria and worms. While the by the scavenger who prefer not to use personal protective equipment (gloves, boots, masks), more likely to be contaminated by the disease. Personal protective equipment is highly recommended to use by the scavenger at works, but many of them are reluctant to use them because of the 'hassle' and did not want to be bothered.

Working hours of the scavenger are around all day starting at 07.00-19.30 WIB, but in another moment could have been headed off for scavenging at 10.00 WIB, and at 12 WIB. They return to they home to rest and have lunch, they take a break until 15 WIB, then the scavenger re-start their job at 15.00-19.00 WIB. Knowledge about time for scavenging obviously implicates to assessment both of the scavenger and from citizens. (Komala, Subekti, & Hafiar, 2016).

Based on the phenomenon then this research want to know the supporting factors of the use of personal perspective equipment among the scavengers so that all the scavengers are able to be persuaded to wear personal protective equipment.

## LITERATURE REVIEW

Scavenger is defined as a scavenger who get used items by way of picking up garbage on the streets, searching for trash, temporary trash disposal sites (TPS), landfill, or from homes for sale. Scavenger is an informal sector worker who needs great attention because in doing the work has great potential to be exposed to the disease. Generally, a scavenger working by walk using simple working tools like a sack and ganco and there are also bikes that have a basket, motorcycles, and rickshaws, their work is not limited by time so they can work with an unspecified time. Type of waste collected is the type of plastic waste, rubber, beverage cans with iron, etc. (Sutardji, 2009).

Personal protective equipment is the completeness of the required worn while working as needed to maintain the safety and health of the workers. One of the people at risk of exposed skin disease is a scavenger. The more frequent the contact with garbage and the length of time they make contact with the garbage and if it does not pay attention to the health of the individual either way and also they do not use personal protective equipment, then it can be exposed to the risk of skin diseases. Scavenger must use personal protective equipment like using the boots while working and use gloves in order to protect themselves from diseases (Anizar, 2010). Personal protective equipment (PPE) is an obligation where usually the workers or

laborers who work on a project building or the construction of a building, are required to use it. It was already agreed by the Government through the Department of Manpower of the Republic of Indonesia. Personal protective equipment is the tool that has the ability to protect someone whose function is to isolate the part or all body from the potential dangers in the workplace (The regulation of the Minister of Manpower and Transmigration of the Republic of Indonesia, 2008).

## **METHOD**

Type of this research is descriptive research with qualitative and quantitative data conducted with the purpose of depicting or describing objects and phenomena related to health communication in raising the awareness of the scavenger regarding the maintenance of health and the environment in the scavenger community in West Java.

Data collection is carried out by means of observation and in-depth interviews. The criteria of the informant include: 1) the scavenger 2) settled near the large landfill. For the location of research then selected 3 major landfills in West Java, namely Bantar Gebang landfill, Cikolotok landfill and Cimanggu Subang landfill.

## **RESULTS AND DISCUSSION**

### **MOTIVE IN USING THE PERSONAL PROTECTIVE EQUIPMENT**

In Anizar, (2009), mentioned that: in order to prevent the occurrence of occupational accidents and diseases, then do prevention with 5 way, i.e., elimination, substitution, engineering, administration and Personal Protective Equipment (PPE). According to OSHA or the Occupational Safety and Health Administration, personal protective equipment (PPE) is defined as the device used to protect workers from injuries or disease caused by contact with the hazard (hazard) in the workplace, whether that is chemical, biological, radiation, physical, electrical, mechanical and other. The use of PPE against workers is the last option if the 4 risk control (elimination, substitution, engineering and administration) can't be done or can be done but there is still /potential hazard that can interfere with the health of the workers (Setyaningsih, 2012).

The use of personal protective equipment by scavengers has a diverse background. Two main backgrounds that emerged from the field results are the safety motive and the healthy motive.

#### **1. THE SAFETY MOTIVE**

There are several reasons which aspects influenced scavenger to be willing to use personal protective equipment in the form of protective helmets, as for the reason expressed by Dadun, a scavenger who works at Bantargebang: "I rarely use the helmet, I'd often use only caps, but I have been hit by wood, lucky at that time I was using a helmet, so I survived ". In addition to helmets, there are other personal protective equipment that is often used by scavenger, namely gloves and boots, which are considered to protect themselves from the bites of venomous animals, as spoken by Jai from TPA Cikolotok as follows: "there was once a snake while I was looking for garbage, at that time after a big rain, because the location of the landfill nearby the river, usually after the rain, the snakes are out from their nests which are near from the landfill ".

In addition to avoiding the bite of venomous beasts, boots are also frequently used to protect themselves from harmful objects that are exposed in the landfills, such as nails or broken glass: "If you can indeed have to use shoes to avoid get-ting impaled by nails or broken glass, I also have to use shoes to avoid being punctured by nails or broken glass, I was once exposed to rusty nails until swollen, can not work for more than two weeks because it

is still hurts." Boots are also considered to be able to protect themselves from hazardous liquids, as ever experienced by the following speakers: "I used to only use sandals, then there was a bottle filled with fluid and the liquid spilled on my legs, my feet blistered immediately and the flesh is visible".

Helmets, other than intended to protect themselves from stricken by heavy objects, it also used by the scavenger for the purpose of protecting themselves from the rain, this refers to a statement from Emid, scavenger of Bantargebang: "When using a helmet like this, even though it rains but rain does not directly hit the head, so no dizziness even when I get caught under the rain".

## 2. THE HEALTHY MOTIVE

In addition to safety, there is a motive of health owned scavenger in its protective tools themselves, among others, the use of masks: "Yes, I use a mask because sometimes if I smell that bad taste like chemicals, I frequent sneezing and is difficult to stop so that interfere with my work." In addition to mask, long arm clothes, and trousers also selected as the tool to prevent themselves from germ contamination that can cause hives, as indicated following by Wertika: "when I'm working I did not dare to use the shorts, I always use long pants or shoes, or when I can I use gloves because when exposed to something, I often itch, so I keep on scratching, inconvenient".

Masks and hats, as describe by Rasdiah Bantargebang scavengers, are used as the tools that can protect themselves from the sun: "So I'm not exposed to heat, so use a mask or hat, when I exposed to heat, sometimes my skin becomes burned, skin peeled so itchily and dappled". As for Amal, scavenger women from Cikolotok stating the mask is also used to avoid the pungent odor: "once there's a wreck of a long-dead cat, very smelly to giddy when wafted by me since then I use a mask".

## THE DRIVING FACTOR IN THE USE OF PERSONAL PROTECTIVE EQUIPMENT

Things that cause the scavenger using the personal protective equipment is not a thing that appears suddenly but caused by some event that affects a scavenger in deciding to use a protective tool yourself or not, including the knowledge factor about the risks of the job. This is in line with the opinion from Herlinda (2010), based on the results of her research note that: scavenger job always relate to waste consisting of various objects and materials both organic and inorganic, one of them is sharp objects that could lead to injuries on a scavenger (cider, Azrin, & Suyanto, 1997). As for the results, this time obtained that the driving factor of scavengers who eventually uses the personal protective equipment is a factor of emotions, knowledge factor and the factor of experience. It can be outlined as follows:

### 1. EMOTIONS

There are a number of scavengers who often walked out of a complex of landfills. They are looking for stuff in the trash or in the street, which still could be made if the goods are valued economically. However, they do have concerns meet with parties or the people that they don't want to meet, as spoken by Ranti: "so no one recognizes me, wear a hat, mask, I was embarrassed when meeting with people I know. " Emotional factors encourage the use of protective tools is also stated by Yanti, a scavenger of Bantargebang: "when I use the boot then I feel more safe while working, not afraid of stepping on something that could harm me".

## 2. KNOWLEDGE

Ukan, the scavenger from Cikolotok deals with: "many say many small venomous here, because this is trash, many animals such as frogs, scorpions, centipedes, snakes, I often meet with those animals, that's why I deliberately use the boots". Based on his explanation, note that knowledge of risks, encouraging scavenger to use the personal protective equipment.

Such knowledge, can be obtained through the advice and explanations of the other party, as revealed by Anih, scavenger from Cimanggu Subang : "I was once told when there officers here, I was once also given, so yes I use it, besides when something happens and have to go to the doctor then the cost is expensive".

## 3. EXPERIENCE

In addition to the emotion and knowledge factors, the experience also has its own role in encouraging scavenger using protective tools themselves, as told by Ade, scavenger from Cimanggu about his experience: "I once accidentally stepped on galvanized sheet-iron, my legs up a bit rotten and festering, my body so feverish, can not work for a month, so bother, because if I do not work I can not eat, even though just a job like this, since then I learn my lesson I don't want to get pain because of woe".

## CONCLUSIONS

There were two findings that show two types of motives which aspects influenced scavenger to use protective tools themselves, namely: (a) the safety motive that includes fear-stricken, fearful be bitten, not punctured, to avoid treading on dangerous goods, and in order to be protected from the rain. (b) the healthy motives include: spared from respiratory allergies, prevent itching, shelter from the scorching sun, and prevents odor that makes dizzy.

As for the driving factor obtained three results: (a) the emotional factors, including feeling safer and feel more serene. For (b) the knowledge factor, include: hear stories from other people, and get advice and explanations from other parties. (c) the experience consisting of its own experience and see the events that befell the others.

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# SOCIAL COHESIVENESS AND CONFLICT IN INTERRELIGIOUS COMMUNICATION

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## ABSTRACT

*The fundamental problem of religious differences is how certain religious people communicate themselves in the midst of other religions. Based on the authors' observation of Leuweung Kaleng Village community is located in the capital of regency of Bandung District has a unique characteristic to be observed. People in that village is quite diverse, local people and incomer are mingled well and social interaction in LeuweungKaleng Village is affected undoubtly. Moreover, various groups of religion in the village give a diversity of culture in terms of interreligious relationship. Therefore, this paper seeks: (1) the obstacles on communication process between Islamic and Christian societies in the context of interreligious communication; (2) the social cohesiveness in the context of interreligious communication; (3) the conflicts in the context of interreligious communication. This paper applied a qualitative approach with in-depth interview data collection, observation and literature study.*

**Keywords:** Conflict, Cohesiveness Social, Interreligious Communication, Stereotypes.

## INTRODUCTION

Geertz states that society is shaped by its religion. Therefore, religion has a significant influence in every aspect of society's life. Geertz defines religion as: "(1) a system of symbols which acts to (2) establish powerful, pervasive, and long lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing this conception with such an aura of factuality that (5) the moods and motivations seem uniquely realistic". (Geertz, 1973:90). Geertz's opinion emphasizes that religion represents a cultural system that is influenced by the process of social change and vice versa religion also influences social change. In contrary, religion has an autonomous or independent aspect of social change.

Religion is a subjective belief that creates strong ethnocentrism, it also creates subjective attitudes toward other believers. It allows people to act nice and friendly to a certain religion that has same perspective and it may lead to antipathy as well as discrimination against other believers who have different perspective and harmful to the existence its religion (Kahmad, 2002:111). Stereotype in religion is unavoidable, it usually come from a religion doctrine that is interpreted by their own religion and stereotype is born based on everyday interaction with others. The other factors that also influencing stereotype are psychological factor, education factor, and environment factor. People's view on their religion that the trustable or the right one is only their own religion, often plunges society into stereotypes. Lack of knowledge of other religions, misinterpreting the symbols of other religion can cause stereotypes.

Previous research found that the main obstacle in communication between Islamic and Christianity believers were the differences in comprehended the message of religion and how to delivered it with people from different religion. This condition is triggered by the lack of understanding of others people religion. Typically,

a particular Religious believer considers that his religion is the right one, it rises to stereotypes, prejudices and also discrimination.

Religion believers as a group can be categorized into an ethnic or culture (Liliweri, 2001:255). Religion as an ethnic group can be seen through symbols and signs, contents, verbal and non-verbal messages, material and immaterial clues, and also abstractly thought. The religion believers are often presented clues as a medium to interact includes messages, relation and communication. Therefore, good or bad understanding towards other religion or believers can influence the pattern of interaction, relations and communication between them.

The existence of religion including the religion supra-structure consisting of the messages. It can be seen through symbols, images, beliefs, and specific values that always interpreted differently by humans according to society living the life. There is a tight relationship between religion with social structure and the culture of the religion. Awareness is important to understand the role of religion in the social process, especially in the context of interreligious communication tends to be ignored in the society (Baehaqi, 2002). This assumption is provided by several things such as suspicion among society groups that are segmented in to ethnicity, religion, race, and inter-group relations, then religion propaganda that is provoked by certain groups, also distorted of socio-political information that triggers violence against other groups.

Religion contributes in embodying cohesiveness and social conflict. As McGuire (1992:176) utter that "religion is one important contributing factor in societal integration. Religious symbols can represent the unity of the social group, and religious rituals can enact that unity, allowing the individual to participate symbolically in the larger unity they represent." The fundamental problem of a religion differences are how people from a certain religion can communicate as representation of their own religion with other religion beliefs.

Leuweung Kaleng Village community is located in the capital of regency of Bandung District has a unique characteristic to be observed. People in that village is quite diverse, local people and incomer are mingled well. The rise of incomers to the village caused by massive development in factories, schools, offices and shops around the village. This development in various social economic aspect has impacted significantly on the social life of the community. The natives of Leuweung Kaleng Village are Muslims, while many incomers are non-Muslim. It surely affects to social interaction in Leuweung Kaleng Village. Moreover, various groups of religion in the village give a diversity of culture in terms of interreligious relationship. Therefore, this paper seeks: (1) the obstacles on communication process between Islamic and Christian societies in the context of interreligious communication; (2) the social cohesiveness in the context of interreligious communication; (3) the conflicts in the context of interreligious communication.

## **METHODS**

This paper applied qualitative approach as the method. Creswell (1998:14) states that qualitative research is a research in natural setting where the researcher is an instrument of data collection who gathers words or pictures, analyze them inductively, then explaining the process of researched expressively. Moreover, Bryman utters (2004:279), "...qualitative research expresses a commitment to viewing events and the social world through the eyes of the people that they study. The social world must be interpreted from the perspective of the people being studied".

Maxwell stresses that qualitative research: "Research design should be a reflexive process operating through every step of the project. The activities of collecting and analyzing data, developing and modifying theory, elaborating or refocusing the research questions, and identifying and eliminating validity threats are usually all going on more simultaneously, each influence all of the others" (Maxwell,

1996:2-3). Based on the nature of qualitative research, information is only obtained from humans but also from an event and situation that is observed in this research. Research subjects were selected through snowball sampling technique, and found 8 people, 5 people Muslim and 3 people Christian. Information is selected through purposive sampling technique with snowball sampling. The informant criteria are natives or incomers in Leuweung Kaleng Village with age ranged from 30-61 years old. They are AI (61), EN (36), YL (30), AN (54), US (37), BT (40), AB (41), and ID (45). The data is collected through in-depth interviews, observation and literature studies.

## RESULTS AND DISCUSSION

Informant behavior pattern is based on their perception of learned reality whether its perception of an objects, person or events and they reaction towards past experiences related to objects, person or similar events. Perceptions are bound by culture and it causes a person's perception of the environment is subjective. Informant perceptions are often mistaken that iscauses by several of error perception, namely:

1. Attribution Error, it is the internal process of informant to understand the causes of others behaviour;
2. Halo Effect, it refers to the fact that person's impression generally tends to have a strong effect on our judgement of a specific characters;
3. Stereotype, it generalizes people based on few information and formed assumption of other people based on the membership in a group;
4. Prejudice, it is a precedent or an assessment based on prior decisions and experiences.

Religion is not only an individual belief, further it is home and cultural identity that provides protection and gives a distinctive meaning of life according to religion teaches. Interreligious communication in this paper is communication that is done by people who has different beliefs/religions. The important thing to be noted is when one intercultural communication recognizes that every human being is unique. Bennet (in Gudykunst and Kim, 1992:242) utters that intercultural communication sees individual differently from each other (unique). Intercultural communication carries assumption that sees reality as a whole. Communication based on assumption of difference is called empathy, which is related to our imaginary thought of others feeling from their own perspective. In contrary, assumption of similarity sees reality as single. According to this assumption all humans basically are same while ignoring the importance of human differences. Moreover, communication based on assumption of equality is called sympathy, it is imagining yourself in other people shoes (position). Uses empathy creates sensitive and respectable atmosphere for intercultural communication, because the rules of empathy suggestthat we treat ourselves like we treat others. The rules of sympathytend to causes misunderstandings in intercultural communication whereas rules of empathy facilitate the mutual understanding between two parties who are communicate. In addition, the ability to empathize will make thing easier for someone to dig or gather information as well as to reduce uncertainty.

This paper finds that the obstacle of interreligious communication usually multidimensional, involving psychological aspects, cultural, understanding of religion symbols, theological, et al. These obstacles are closely related to existing system, such as education and exclusive treatment from the government. Discussion about religion differences are generally obtained by individual from one religion not from the outcome of dialogue with other religion. The main obstacle on Muslim and Christians' communication is the differences in perceiving the religious message and ignorance of knowledge on how to communicate with people from different belief. This condition is triggered by the lack of knowledge on other religion. Commonly particular religious believers consider that his religion is the right one, as

consequence it rises stereotype, prejudice, and even discrimination to other religious believer. Obstacle that often occur in Leuweung Kaleng Village, as follows:

1. Stereotype of Religion

Generalizing people based on few information and formed assumption on others based on their membership in a group often bring stereotypes and creates gulf between Christian and Islam. It is difficult to avoid the emerges of stereotypes in Religion, because stereotypes usually come from religious doctrines that are interpreted from their religion, and it is created from everyday interaction. Other factor that influences stereotypes are psychological, education and environment factors. The ethnocentric of a religion often jumps people into stereotypes which is possible because the lack of knowledge of other religion and misinterpreting of other religion symbols.

2. Prejudice of Religion

Prejudice happens where people precedent or assess things based on past experiences and decisions. Prejudice that arises in Leuweung Kaleng Village are generally due to the fear of Christianization. Stereotypes and prejudice are two interrelated concepts and it happen simultaneously. Intensive communication between Muslim and Christian communities will be able to overcome these problems.

3. Lack of Empathy

Communication that is based on differences assumption called empathy, it is related to how we visualize the thoughts and feelings of other from their own perspective. Although they are individually interacted with other group of religions, the inability to have deep comprehend on others religion causes lack of empathy. By utilising empathy can create more sensitive and respectable atmosphere for intercultural communication, because the empathy rules suggest that we treat ourselves like we treat others. The rules of empathy will facilitate the mutual understanding between the two religion to communicate. Having the ability to empathized will make it easier for people to gather further information to reduces uncertainty.

On condition that we can not overcome the obstacle mentioned above then its accumulation can lead to discrimination against other religion believers. Discrimination that happens between them can occur obstacles that have to be conquered by increasing the intensity of communication and understanding of other religion. Interreligious communication is an activity that prioritizes the openness, isolation is forbidden, and social interaction is a must. Interreligious communication is essential to open up interreligious links that easily lead to misunderstanding and interreligious conflicts.

The role of the leaders of religion in terms of guiding or supervising in building intensive interreligious communication are very important. Dialogue forums between Muslim and Christian believers in Leuweung Kaleng Village can be medium to accommodate the ideas of both religions. It is found that the role of the leaders in both religions are quite powerful to uniting the communication gap in order to improve communication among both religions believers in the area of Leuweung Kaleng Village.

The informant's perspective on other religion still stereotypical which is related to their everyday experiences. Those experiences are gained through direct contact with other religion and creates a negative impression of the religion. As Rahardjo (2005:54) uttered that differences in cultural values and behaviour patterns are part of the most difficult problematic aspects of intercultural communication. Differences in values and cultural behaviour patterns lead to misunderstanding between culture. Knowledge of each cultural ethnic can be gained through the experiences of individual and also conveyed information by the credible people. Those individual experience is a subjective experience, therefore knowledge of the characteristic of particular groups and its culture also subjective.

Ethnocentrism is a level at which informant assess other religion or culture as inferior to their culture or religion. While prejudice refers to the attitude of informants to other religion believers based on false beliefs or preconceptions. Moreover, stereotypes refer to generalizations that simplify the reality of religion believers of other religion believers. According to Raharjo (2005:56-63) ethnocentrism is a communication problem that is faced almost by all cultures. Ethnocentrism usually studied at the unconscious level and it is expressed on the level of consciousness which is most prevalent in the moral and religious context. Roger and Steinfatt (1999:223) noted that ethnocentrism could lead to racism and would lead to prejudice and discriminatory behaviour. An attempt to reduce discrimination, racism or prejudice do not merely by increasing the amount of information about other religions, but more to gain direct contact (one on one contact) with other religion believer.

Samovar (in Rahardjo, 2005:62-63) noted that stereotypes and prejudices could influence intercultural interaction in many ways. Stereotypes and negative prejudices can lead to non-intercultural interaction, furthermore, stereotypes and prejudices tend to create some negative factors during intercultural interactions that will seriously affected. Moreover, if stereotypes and prejudices are highly intensive it will lead to discriminatory behaviour that could trigger open confrontation and conflict.

According to Wood (1992:223) conflict is something that normally happen in interpersonal relationships. The existence of conflict does not always indicate difficulties, because it depends on how the informant handle the conflict. Conflict can happen in two dimension, overt conflict and covert conflict. Overt conflict happens when the informant expresses the differences in direct form whereas covert conflict happens when the informant camouflages disapproval and express it in an indirect form.

Conflict can be a motivator for informant and forming better relationship if it is handled constructive. It can make informant grow individually and even strengthen the relationship. Based on data that we found the informant attitude is relevant with categorisation accordance to Wood (1992:224-225), he says informant response to conflict consists of two categories which destructive response and constructive response. The destructive response consists of: (1) "the exit response" is marked by leaving the relationship; (2) "the neglect response" is characterized by avoiding discussion and expressing passive disapproval, so that other do not understand what is happening. Meanwhile, constructive response consists of: (1) "The loyalty response" expressed in the hope and belief that the conflict will be resolved by itself; (2) "The voice response" is characterized by discussing the problem and trying to find a solution so that the relationship remains healthy. Ultimately, any form of conflict resolution undertaken by the informant is part of the choice, creativity, motivation and awareness of the informant. Handling conflict with good manner will create social conditions more cohesive and all element in the societies can actualize this social cohesiveness, especially the religion leader and government officials. This cohesive condition can be actualized through communication so it can provide a solution for constructive conflict.

## **CONCLUSION**

Obstacles of Interreligious communication in Leuweung Kaleng Village, is caused bya differences in understanding, prejudice and stereotypes. There are three obstacles that we found and if these obstacles can notbe conquered then it will be accumulated and leads to discrimination against other religions. Dialogue forums between Muslim and Christian believers in Leuweung Kaleng Village can be medium to accommodate the ideas of both religions. There are three typologies of interreligious communication in Islamic & Christian believers in Leuweung KalengVillage, there are passive type, semi active type, and active type. The majority



of informants are in semi-active types, this is because there are still many communication barriers between Islamic and Christian believers. Basically interreligious communication patterns are determined by interactions between individuals and how they interpret the religious symbols of both religions. The existence of conflict does not always indicate difficulties because it depends on how the informant handling the conflict. Conflict can occur in two dimensions, which are overt conflict and covert conflict. Overt conflict occurs when the informant expresses the difference in direct form, whereas covert conflict occurs when the informant camouflages disapproval and expresses it in an indirect form. Conflict can be a motivator for informers and establish a better relationship when it handled constructively. This will make the informant grow individually and even strengthen the relationship.

## SUGGESTION

Each individual must have a knowledge on other religion and understand every aspect of each other, actively communicate and oriented to the past, present and future therefore establishing togetherness in human social relations will happen. The interreligious communication aspect is very broad, so further research is needed by using various perspectives or approaches to dismantle the phenomenon.

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# ANALYSIS OF HOAX CONTENTS ON SIX WHATSAPP GROUP

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## ABSTRACT

*The power of social media in disseminating information, causes uncontrolled flow of digital information. The progress of this technology is utilized by some individuals to spread a fabricated information or hoaxes. Lack the habit of reading and knowledge that are owned, became one of the factors making it a hoax information circulating in the community. Not uncommon among those inclined to believe and divide the information without knowing the fact.. Content analysis method research aimed to know the description of character fill and draw the inference from the contents of hoaxes circulating on WhatsApp group are divided into four categories, namely the topic, message tone, characteristics, and confirm. The results of the study found that (1) there are two topics most frequently discussed in whatsapp group that is religious and health topics. In terms of message tone (2) the number of negative and positive negative messages is the same. While related to the characteristics of hoaks (3) there are seven characteristics that are not logical, sensational, subjective, there are words that force to spread, using esoteric terms, using capital letters and exclamation points.*

**Keywords :** Content Analysis, Hoax, Social Media, WhatsApp

## I. INTRODUCTION

Hoax is a term used to imply a false information or that are not proven to be true. Philologist, who comes from the United Kingdom, named Robert Nares (1753 – 1829) introduced this term at the end of the 18<sup>th</sup> century. He said the Hoax term is rooted in the word Hocul which means false or their imagination. The phenomenon of hoaxes has emerged since a long time. As evidenced by the term already appeared since 200 years ago. However, advances in communication and information technology now makes the spread of hoaxes more quickly

Spreading of hoax in the era of internet-based technology, causing a phenomenon called confirmation bias, in which there is a tendency of people to find, interpret, and remember information, confirm, or confirming a previously owned. Hoax or rumor would be considered a truism as appropriate with a view. Social media users also tend to immediately share or broadcastof information they receive.

Social media became an information fields without limits with rapid deployment and broad coverage. Of course, there are the consequences of membeludaknya information. Especially when everyone is free to act as a source of information. Consequence of it is the opacity border wall between fact and hoax. So often many people be deceived to believe it, even becomes a means of spreading hoaxes.

According to Sekarasih, there are two main factors of people tend to be easy to believe its a hoax. The first factor, people are more inclined to believe a hoax when the information in accordance with the opinion or attitude. Someone who is

overly fond of against the group, products, specific policies, if he receives information that according to what he believed, then the desire to do some checking the truth first being reduced. Naturally, the positive feelings will arise inside of someone when there are confirming what is believed to be. The second factor, the limited knowledge of the community. The lack of prior knowledge about the information received could be influencing someone to be easily believed. Low literacy is one of the factors the limited public knowledge, especially in Indonesia. Septiaji Eko Nugroho, initiator community Indonesia Anti Hoax the Nations say, "we have a people that doesn't like to read, but the community prefer to gossip. Information received directly is believed to be a truth, and attempts to divide the information to other people." The Septiaji statement, relevant to note UNESCO (Organization for education, science, and culture of the United Nations). The index read nation Indonesia according to UNESCO (2012) is only 0.001. That is to say, between 1,000 people, only one person who read seriously. Similarly, notes the survey Most Literated Nation in The World (2015) put Indonesia on the number 60 from 61 countries.

Uncontrolled spread of this hoax, indicating that Indonesia people is eager for information. However this is not offset by the habit of reading in its entirety. Researchers are interested in participating in the fight against the phenomenon of spreading hoaxes, especially in social media, particularly WhatsApp group. In this study, a broadcast message that spread in WhatsApp group collected manually during the month of November 2016 until February 2017. Each broadcast message will check back to do selection, broadcast messages that convey information facts and false. Then, the data entered into the category topic, message tone, characteristics of a hoax, and the type of confirmation. Through these categories will be revealed what topics are often discussed in the message serial hoaxes and how tone of messages, as well as the characteristics of a hoax is most often appeared. The fourth category was expected to ease the netizen serial message in response to the issue of hoaxes that spread through WhatsApp the group, especially for those who have no interest in reading.

## **Internet Media Communication**

The Internet can connect between people from different parts of the world are not known each other before in a way to connect computers to the internet network. Interactions between human beings that aims to meet human needs, including needs for information. Everyone needs information as part of the demands of life and as a custodian of its activities.

The phenomenon of online social interaction at this time, forming one of the new characteristics of the information society that was first introduced by Daniel Bell (1973). The information society is characterized by the emergence of information-based industry sectors of the economy. The information society can explain the relationship of the community with information and communication activity is facilitated by the ability of the Product Information and Communication Technologies (ICT) to the modern form of the internet. In this case, the community is described as having skills in the Internet, i.e. create, distribute, use, and benefit from the information to an interest in the field of economic, political, cultural activities, and others.

The information society is a society where the quality of life, the prospects for social change, and economic development depends on the improvement of information and its utilization. The characteristics of the information society, including communities affected by exposure of mass media and global communication, people are aware of the information and get enough information, making information as a commodity valued economically, connect with other societies in the global community, and access the information with highway speed.

The characteristics of the information society can be seen from the increasing number of internet users with appearance various sites and applications that provide a variety of information, the rise of the global industry and all media switch in digital form, so that the process of information exchange can be done very easily. Accessibility information exposed, too easily obtained, and spread widely. The flow of information more difficult to predict and control. Advances in technology, the revolution in social media, and the internet is increasingly good quality and cheap make anyone able to access and produce information. Exposure to information is not offset by increased critical power. As a result, many people are easily provoked by the provocative messages, then share them without knowing the facts of the content of the writing. This community action known as the monkey, monkey clicking the revelers tossing bananas in all directions. Thus, widespread hoax information.

## **II. RESEARCH METHODS**

The research method used is content analysis method with descriptive approach. Quantitative analysis of contents is a technique of scientific research aimed to know the description of character fill and draw the inference from the content. Methods of analysis with the descriptive approach is intended to describe in detail a particular text or a message. This design is not to test a hypothesis or a relationship variables, but rather describe aspects and characteristics of a message.

Results of the study are described in depth about aspects of the phenomenon spread hoax that happens in WhatsApp group. These aspects include the topics most frequently discussed in the broadcast message hoax, tone of the messages contained in the broadcast message hoax, how the characteristics of a broadcast message, and type the confirmation in response to a broadcast message hoax spread. Data collection was carried out in November 2016 until February 2017 manually. Population penelitain this is all a chain message spread through six WhatsApp alumni association group, three of which are high school alumni association (SMA) and three other groups the college alumni association. In the sampling, the researchers did a cross check on any broadcast message received with sorting out manually, broadcast message that conveys a false facts and information. The sample data was successfully collected 27 broadcast message for four months.

The unit of analysis in this research is in the form of text messages and photos of the serial message put into categories, topics, messages, and types of the characteristics of a hoax. Technique of data analysis meuruthseih and Shannon where the researchers begin identifying key concepts or variables as the initial coding. The operational definition of each category will be explained, the result of coding a whole section that corresponds to the coding that was made earlier.

**Table of Categories**

| <b>Topic Category</b>        |      |   |
|------------------------------|------|---|
| Topic Category               | Code | Definition  |
| Politic                      | PO   | News or information on the process of formation and Division of power in society which takes the decision making process, especially in the country.  |
| Economy                      | EK   | News or information about the system of human activities related to the production, distribution, Exchange, and consumption of goods and services.  |
| Religion                     | AG   | News or information about the system or the principle of belief in God, as well as a set of rules and regulations that govern the relationship of man with God, the environment of dam was concerned. |
| Health                       | KE   | News or information about prevention and mitigation efforts of the welfare agency that requires examination, treatment, and care.   |
| Technology                   | TE   | News or information about an innovation and development of technology in providing the means necessary for survival and comfort of human life.  |
| Sympathy                     | SY   | News or information involving the reader feeling which was able to attract the reader to feel what is being perceived by others.  |
| Giveaway Hoax                | GH   | Information regarding the awarding of certain products on the basis of these terms and conditions.  |
| <b>Tone Message Category</b> |      |   |
| Tone Message Category        | Code | Definition  |
| Positive                     | P    | The tone in the preaching of positive if there are messages in the statements, opinions, or opinions either explicitly or implicitly support by praising, adoring, approving an issue.                |
| Negative                     | N    | The negative tone was intended when the statements or opinions that appear in news coverage either explicitly or implicitly does not support by denouncing, dismissive, even denied to a issue.       |
| Neutral                      | O    | Neutral tone that is referred to in the statements, opinions, opinions or news coverage either explicitly or implicitly not being impartial or neutral in preaching issues.                           |

| Characteristic Category |      |  |
|-------------------------|------|--|
| Characteristic Category | Code | Definition   |
| Source Unclear          | KS   | The message is a hoax does not usually specify the source or origin of the news. Usually a hoax does not appear in the mass media and only known through a broadcast message and not clearly identifying the source of the news. |
| Not According To Logic  | TL   | The content in the news hoax conflicting with the General logic and science or there is a contradiction with the facts already known to the public.  |
| Sentasional             | SE   | Hoax messages typically use suggestive words, even tend to be provocative and disturbing the public.   |
| Subjective              | SU   | Hoax messages tend to support one side and dropping the other side   |
| Urgent Word             | KM   | News of the hoax there are words that are urged and encouraged readers to disseminate the news.  |
| Language                | BA   | There is the use of words that are not in accordance with the rules and hard to understand by the general public, as well as writing messages using capital letters (capslock) and using too many exclamation marks.             |

This research uses the validity of the contents as a tool of Formula and Scott (Scott Pi) as reliability intercoder to gauge the odds of probability. In each category will determine the chance of occurrence of agreement. The fewer categories, then the true chances of occurrence of approval (Ariyanto, 2011:291). In looking for opportunities agreement between coder, researchers using the percentage of approval to see approval are observed.

Approval Percentage Formula

$$\text{Intercoder Reliability} = \frac{A}{N}$$

Note :

A = The number of approvals of three coder

N = The number of units in the test

After obtaining the approval of the observed percentage Formula, Scott (Pi) used to view the occurrence of similarities among the coder. Categories are taken into account based on the category of the broadcast message based on the coding sheet results between coder.



## Formula Scott

$$\text{InterCoder Reliability} = \frac{\% \text{ observed agreement} - \% \text{ expected agreement}}{1 - \% \text{ expected agreement}}$$

Reliability figures move from 0 to 1, where 0 indicates low reliability (no one's approval) and 1 indicates high reliability (pertujuan total). The greater the number, the higher the reliability showed between coder. Based on the results of the calculations of intercoder reliability, category topic has the lowest value of 0.86% whereas the other category reaches the maximum value

### Reliability InterCoder in Category Topic

In the category of topics, based on serial message 27 collected only 24 serial messages approved by the coder. Percentage of the agreement were observed reaching 89% or 0.89.

**Tabel 2.1 Proportion of Category Topic**

| Topic<br>Coder | Frequency |         |         | Total<br>(1+2+3) | Proportion |
|----------------|-----------|---------|---------|------------------|------------|
|                | Coder 1   | Coder 2 | Coder 3 |                  |            |
| PO             | 2         | 3       | 2       | 7                | 0,10       |
| EK             | 0         | 2       | 1       | 3                | 0,04       |
| AG             | 6         | 4       | 6       | 16               | 0,22       |
| KE             | 9         | 6       | 6       | 20               | 0,28       |
| TE             | 4         | 5       | 4       | 13               | 0,18       |
| SY             | 2         | 3       | 4       | 10               | 0,14       |
| GA             | 1         | 1       | 1       | 3                | 0,04       |

Expected agreement :

$$\begin{aligned}\sum p_i^2 &= (0,10)^2 + (0,04)^2 + (0,22)^2 + (0,28)^2 + (0,18)^2 + (0,14)^2 + (0,04)^2 \\ &= 0,01 + 0 + 0,05 + 0,08 + 0,03 + 0,02 + 0 \\ &= 0,19\end{aligned}$$

$$\text{InterCoder Reliability} = \frac{0,89 - 0,19}{1 - 0,19} = \frac{0,70}{0,81} = 0,86$$

### Reliability InterCoder in Tone Message Category

In the category of tone message, based on 27 broadcast messages, all messages approved by the coder. The percentage of the observed agreement reached 100% or 1.

**Tabel 2.2 Proportion of Tone Message Category**

| Tone<br>Message<br>Code | Frequency |         |         | Total<br>(1+2+3) | Proportion |
|-------------------------|-----------|---------|---------|------------------|------------|
|                         | Coder 1   | Coder 2 | Coder 3 |                  |            |
| P                       | 16        | 9       | 4       | 29               | 0,36       |
| N                       | 5         | 9       | 15      | 29               | 0,36       |
| O                       | 6         | 9       | 8       | 23               | 0,28       |

Expected agreement :

$$\begin{aligned}\Sigma p_i^2 &= (0,36)^2 + (0,36)^2 + (0,28)^2 \\ &= 0,13 + 0,13 + 0,08 \\ &= 0,34\end{aligned}$$

$$\text{Intercoder Reliability} = \frac{1 - 0,34}{1} = 0,66$$

#### Reliability Intercoder in Characteristic Category

In the category of characteristic, based on 27 broadcast messages, all messages approved by the coder. The percentage of the observed agreement reached 100% or 1.

**Tabel 2.3 Proportion of Characteristic Category**

| Characteristic Code | Frequency |         |         | Total (1+2+3) | Proportion |
|---------------------|-----------|---------|---------|---------------|------------|
|                     | Coder 1   | Coder 2 | Coder 3 |               |            |
| KS                  | 20        | 17      | 12      | 49            | 0,60       |
| TL                  | 12        | 10      | 13      | 35            | 0,43       |
| SE                  | 11        | 23      | 22      | 56            | 0,69       |
| SU                  | 6         | 9       | 22      | 37            | 0,46       |
| KM                  | 12        | 21      | 14      | 47            | 0,58       |
| BA                  | 7         | 13      | 7       | 27            | 0,33       |

Expected agreement :

$$\begin{aligned}\Sigma p_i^2 &= (0,60)^2 + (0,43)^2 + (0,69)^2 + (0,46)^2 + (0,58)^2 + (0,33)^2 \\ &= 0,36 + 0,19 + 0,48 + 0,21 + 0,34 + 0,11 \\ &= 1,69\end{aligned}$$

$$\text{Intercode Reliability} = \frac{1 - 1,69}{1} = -0,69$$

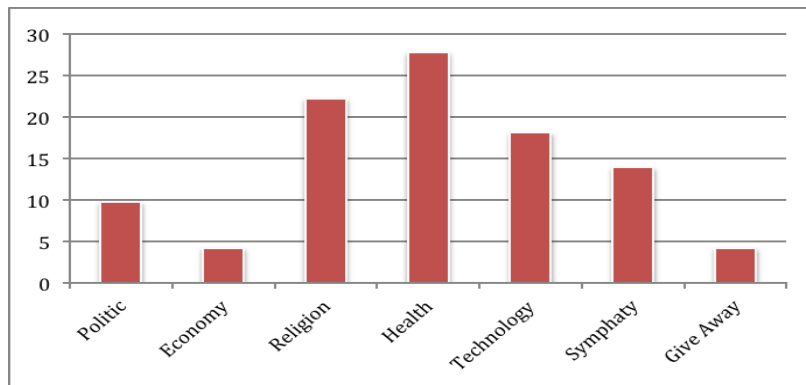
### III. RESULT AND DISCUSSION

In order to combat the lively hoax circulating in society, especially social media users. Thus, the focus of this research deals with the topic, message tone, characteristics, and confirm when responding to a hoax messages in circulation, especially WhatsApp group.

#### Topic of Hoax Broadcast Message

The topic is the central idea that serves the overall binding description, description, explanation, and all the proof. Topics can be developed into a piece of writing that should be identified so that revealed what the intent of the chosen topic. In this study, is defined as the principal topic of conversation in a message header that are scattered through WhatsApp the group. In the discussions on this topic will be classified based on the kinds of news or issues the hoax spread, such as politics, economics, religion, health, technology, symphaty, and give away hoaxes.

**Graph 3.1 PercentageTonic of Broadcast Message**



Broadcast message spread in social media, the course discusses issues that are lively discussed by general audiences. At the time of data collection, there is an issue that is often discussed at that time, such as the campaign for the elections of the Governor of DKI Jakarta. Of course, it does have an impact on the supply chain message topic. Broadcast message with political topics 9.4% earn a percentage on which the broadcast message approved by a third coder more focus deals with political figures who have a role in the general election of DKI Jakarta.

Broadcast message with religious issues successfully occupied the second position with a percentage of 22.2%. Interestingly, the issue of religion is often linked to other topics, especially politics and economics. If seen from 27 broadcast message that successfully collected, found some messages that appealed Indonesia a Muslim community to defend his religion. This is going hand in hand with religious sacrilege case with suspects the Governor of DKI Jakarta, Basuki Tjahja Purnama. Of course, actions taken, he became the public spotlight. The case of religious sacrilege with suspects Jakarta Governor who ran for this next period, creating anxiety for the people not just the citizens of the capital city of Jakarta, but the majority of citizens of Indonesia. People is becoming more vigilant in response to political issues that are often associated with religious issues. So it could be said that this momentum be taken advantage of by some person in spreading religious issues with the aim of provoking unrest and adding people to get carried away in an atmosphere that is going on. Not infrequently, the case is used for black campaign.

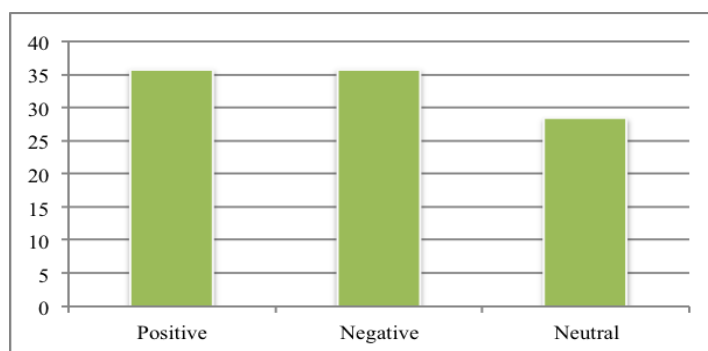
Not just discussing about political and economic issues, the broadcast message with religious topics often associated with consumer goods products. The society recently was with an English broadcast message stating some products not accompanied by halal certification provided by Majelis Ulama Indonesia (MUI). Communities that had little regard for halal certification on products consumer goods, feeling restless, even believe its broadcast message that is circulating. As a result, the broadcast message will be lowering the selling price of the product because of the disquiet of the community.

Beside of the religious and political topics which are talked about the public, the topic of the broadcast message with health issues was ranked first by the percentage of 27.8%. Hoax with this lively health topics discussed within the group because of the condition of health community WhatsApp Indonesia is alarming. Offered in the most important economic News Online, Minister of health, NilaMoeloek F States Indonesia Society healthy living patterns are still bad, because of low awareness in life set the pattern. The behavior of "modern" living, or rather the "sedentary" start to become new habits for the community. Instantaneous lifestyle, including in choosing foodstuffs, and less concerned about the health aspects, while others still believe the myths which related to his pain-one becomes a major factor in

Indonesia's health level is low. The public health information for the people of Indonesia, used by some individuals for spreading information hoax. The ignorance of the community that are causing the public credulity with the hoax information scattered through WhatsApp the group. The issue of hoaxes are considered as a new information society. This encourages the public to disseminate the hoax issue without seeking the truth first. This has become one of the main factors, broadcast messages with health topics most widely spread in the Group WhatsApp.

### Message Tone

The tone of the message is the opinions or views that are based on feelings of flord against something that is delivered in a text message. The tone of the message can be the identification of a tendency or a lurch in the news. The tone of the message is divided into positive, negative, or neutral. Uniquely, the text message is worded positively and negatively in this study have the same percentage amount.

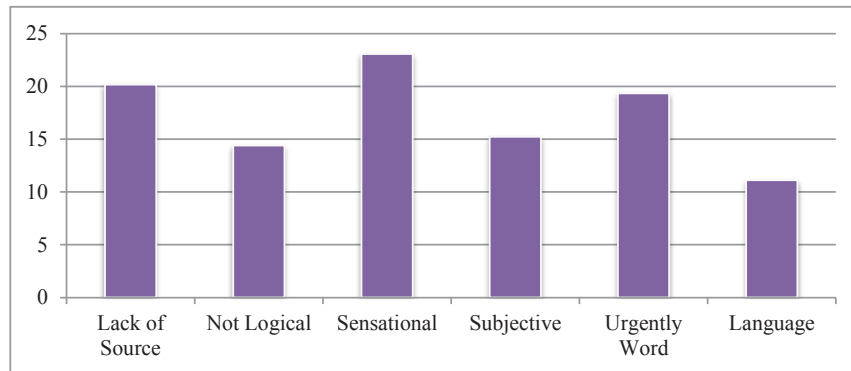


Basically, the broadcast message spread through WhatsApp the Group aims to provide new information to its users. Unfortunately, the dissemination of this information is not accompanied by real evidence. So the information is provides two different views between coder in this research. There is the coder assumed that broadcast message conveyed positive because it aims to give information to the public and there is also a coder look at that beratai message conveyed is negative because it is considered a community to believe plunges issues not proven true.

### Characteristic of Hoax

The rise of false news issues more commonly known by the term hoax, became the center of public attention. Social media has a major role in the dissemination of false news digitally because power is able to reach the wider community easily and can pass it on quickly. One of them is through the broadcast messange. Social media users should be carefully and critically in the receiving stream of information received in the era of technology. In this study, researchers will express their characteristic hoax consisting of six categories, including lack of resources, not logical, sensational, subjective, urgently word, and language.

**Graph 3.3 Percentage of Characteristic Hoax Broadcast Message**



Hoax is information that's been engineered in such a way to cover the actual information. Hoaxes can cause insecurity and discomfort and confusion so that people take the wrong decision. If seen in a graph the percentage characteristic of hoaxes that spread through WhatsApp the sensational characteristics group, ranked first with 23% percentage. A provocative content is the driving factor being the viral hoax issues. The text is formed in such a manner with the aim of disturbing the community and attract the attention of the reader. This gives the chance that the hoax issue talked about by the public at large, both in the virtual world or the real world. The more talked about by the public, increasingly many people who believe with such issues. Thus, the society that receives such information through social media tend to believe. Level of public confidence towards the issue, encourage the users of social media to continue to disseminate information that he received. On the other hand, a provocative message on this it would be easier to affect communities that have a contrast later with such issues. Broadcast message that is characteristic of this sensational more easily spread in the community.

Low literacy and lack of knowledge possessed by most of society Indonesia into the influence of broadcast message hoax is widespread. For example, a broadcast message hoax which deals with health care, where the majority of the message using the scientific languages unknown by many people. The names of experts who rendered in broadcast message usually is not known by the public much. Curiosity will be accompanied by information science, facilitate the person of the creator of hoax deceive the public. The community who read the message broadcast tend to believe and accept the information outright, as a result of the community considers this information as fact.

Hoaxes in circulation pose a quandary for the community. Not rarely from their wrong decisions by disseminating broadcast message received. The presence of words that are forced to spread information to be one of the driving factors. Also, found the words force stated in a broadcast message involves the feelings of readers, such as "spread this message to people you love" or "you're going to help these people by sending this message to 10 friends of yours" is also write "do not let this stop message on you or you are receiving as a result." Words that are usually used to close the broadcast message and written using exclamation marks and capital letters, as if this were able to hypnotize the readers to spread the false message broadcast without doing cross check first.

#### **IV. CONCLUSION**

In this study, there are two topics which are most often discussed in the broadcast message circulating via WhatsApp group, i.e. the topic of religion and health. Health topics, the topic is the most widely discussed. Low knowledge society will be health information, used by some individuals to cheat. The public health information, will be the great opportunity the public credulity, even likely to disclose it

because it reckoned the information as fact. Writing the information conveyed in the broadcast message hoax circulating via social media is not far from the issues discussed by the general public. The case of religious sacrilege with suspect Basuki Tjahja Purnama, raises many issues. This momentum is utilized by some individuals to disseminate information relating to the issue of religion.

There are two different views between coder in response to broadcast message hoax circulating on WhatsApp group. This occurs because there is a difference of opinion and views between coder. So, in this research was broadcast message positive and negative have pitched the same percentage. This reflects the existence of two different views on society in response to the issue of hoaxes in circulation.

Hoaxes have some characteristics, such a source is unclear, the message conveyed is not logical, sensational, subjective, there are words that compels readers to disseminate information received, the use of language that is difficult in writing, as well as writing that uses capital letters and exclamation marks. Based on these characteristics, the majority of hoaxes have sensational characteristics. Text or message that sensational, allows such messages continue to be discussed and be viral. So, it is likely the message is increasingly widespread.

## RECOMMENDATIONS

1. The public should be critical and sceptical in response to broadcast message received through social media, particularly WhatsApp group. We recommend that you do some checking before the anniversary of the society divides the information. Make sure to read in full to obtain the correct information.
2. This research there are many limitations. The sample in this study may not be representative of the entire contents of the hoax message was spread broadcast through WhatsApp the group. Further research is expected to extend data collection so that it can find a more empirical results and strong.

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## **REPRESENTATION OF WOMEN IN MASS MEDIA ADVERTISING** **(A Critical Review of Women's Placement in Mass Media Advertising)**

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### **ABSTRACT**

*In Indonesia, the feminist issues hasn't been outspoken in television program to counter the invasion of advertising that come repeatedly to women. Eventually, the television media with high capital and high technology couldn't be expected to stop the advertising discrediting the femininity of women, such as whitening, moisturizing or panty liner products because advertising is the life blood of the television industry. Luckily, several private television in Indonesia does have a talk show for women, for example, "Ada Perempuan" in Metro TV, "Wanita wanita wanita" in Lativi and "Woman's Talk" in TV 7. But we recognized that the programs become more focused on beauty problems, health, lifestyles, fashion and women's activities such as hobby and creativity. Indeed, there are one or two programs that discuss the issue of domestic violence, but none of them can be equated with Oprah Winfrey program. Nowadays, women are used as an advertising object to attract consumer's attention. Women appear as a beautiful object in any kind of advertisement or as an attractive material. "Physical appearance Recognize as has long been something the which has particular relevance to woman."*

**Keywords:** *Woman, Advertising, Media, Model, Sex*

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### **BACKGROUND**

It is clear that in our society today, issues of women, arts and entertainment world remain deeply interested. Our entertainment stage are filled with free press jargon, and free press. Moreover, people refer into a public spectacle (*society of spectacle*), which makes the art is increasingly considered essential and women's bodies (*sex exploitation*) more real. In a society of spectacle, every life into a commodity and every commodity is a spectacle. And the female body is a very promising commodity as an object of spectacle. That's the reason why women are the most vulnerable object of capital exploitation. It is become a tradition to explore women in the media events or programs. Commercial and capital is the main reason why the media always using women's bodies in every program. For example, in the 2000s Trans TV and SCTV was broadcast the erotic dance of Inul and undeniably people like it. Similarly, in terms of the advertising industry, women became interesting because it has *aesthetic appeal* and also *sex appeal* that is not found in men.

## ADVERTISING IMAGE OF WOMEN IN MEDIA

Since the 1970s a number of prominent Western feminists have observed with serious power that television media as a force to be reckoned by feminists in their struggle. Even *Louis Althusser* a French philosopher mass media institutions put the ideology of the institution as well as the institutional places of worship, schools, and families. This ideology institutions have the power - the power of *discursive* gender. In the past, the power of this *discursive* delivered by schools, families and places of worship. In the post-industrial culture media included in the earlier ideology magnitude institutions. Inspired or not, like it or not the ad that hit us constantly spreading myths about the fighting today! Beautiful woman in the ad is a white woman, slender, long-haired and black. Beauty conceptualized by our mass media is a beautiful woman who in accordance with ads served.

Based on research conducted by Dr. Thamrin Amal Tamagola, against approximately 300 ads from women's magazines in Indonesia, published in 1986-1990 showed that the five basic image shown these ads. The image types are:

- ***Citra Pigura (Frames Image)***

In this image ads emphasize the importance of women to look attractive by boosting *keperempuannya* biological properties. Imaging of women with this kind of frame image is emphasized again by spreading the *natural* issue *anomy*.

- ***Citra Peraduan (Clash Image)***

Women imaged as weak sex objects and creatures that have to be prepared as the object of desire-fulfillment biologist men.

- ***Citra Pilar (Pillar Image)***

Women are portrayed as the main backbone of the family. Women have a responsibility to the problems of family / domestic.

- ***Citra Piringan (Dish/Plate Image)***

Women can not escape from the affairs of the kitchen, because the kitchen is a woman's problem.

- ***Citra Pergaulan (Association Image)***

This image is characterized by the association of women to certain classes higher in society.

Imaging women like the above it appears that women are not just seen as an object but also a subject.

The results of another study conducted by *Lawrence H Wortsel* and *John Friesbe* suggests there are five categories of the role of women who appear in the ad, kategory are:

- Ads with the role of women kinship (*family / homemaker role*)
- Ads with the role of women as objects of beauty (*fashion object role*)
- Ads with the role of women as sex objects (*sex object role*)
- Ads with the role of women as a career (*career role*)
- Ads with women's role as neutral (*neutral role*)

Visualization women with careers and neutral role is said to be less traditional (*less traditional*), whereas visualization of women as housewives or part of the family, sex objects and objects of beauty called visualization of the more traditional (*more traditional*).

### ***1. Ads By Position Kinship (Family / Homemaker role)***

Women who are married, their role has always identified with the role of a wife and a homemaker. As a wife and a housewife, a woman identified with her maternal feelings and attitudes, which is portrayed as a caring, gentle, and loving husband and children. A mother's role is also required to have sufficient knowledge and skills in managing the household to give all the best for *kelaurganya*. There are two sample ad below can be seen the role of two housewives who are skilled enough and smart in providing the best choices for their family members.

a. Surf Jeruk Nipis (Lime) Advertising

Dewi attended by the mother-in-law to ask the truth of rumours that Dewi is no longer use Surf to wash clothes, because the detergents smells different than usual. Dewi explained that she still uses Surf but the difference is now Surf has a lemon scent with more efficacy to clean the clothes better. Finally, after hearing the explanations, she gain her mother-in-law trust again.

In the advertisement, Dewi is a kind and beautiful women, a housewife from the middle class who are patient and wise. With that policy Dewi able to respond to issues and concerns of households, particularly in terms of cleanliness clothing by selecting the most suitable detergent, saving, economical. Surf ads in various versions, the majority always displays the figure of the women who became *Brand Awareness*.

The figure of a women with her role as a housewife who was so attentive (care) in the family. She is described as those who remain patient and prudent.

b. Blue Band Advertising

These ads depict housewives as well as a famous celebrity, Ruth. In addition to the various preoccupations in lura home as a famous singer, was Uthe when carrying out its role as a housewife is a caring mother at kelurganya especially children. In this ad groove Uthe tells about his habit who like to snack at random at the school. He fears the snacks in schools that have not been assured health. Therefore, in the house before Nadine went to school, Uthe took the initiative to make simple meals that are nutritious, hygienic as stock Nadine to school. By using materials easily processed, easily available and of course with the Blue Band butter, so Uthe can make an inexpensive, easy, tasty and nutritious and Nadine also like the provision that made his mother and not to snack in vain.

The figure of Ruth is busy with his profession but still took the time to his family, a mother worries on the quality of snacks encourage motherhood to make food safe, nutritious for the good of her children.

Examples of other ads that portray the image of women in the role in the family include: Procold version of Mother, Sajiku Alya Rohali version, Attack Softball version, Contrexyn lis Dahlia version, and so on.

## **2. Ads With Women's Role As Object Beauty (Fashion Object Role)**

Advertisements that highlight the beauty of women, especially of physical beauty. In biological, a woman's body is beautiful to look at. Wonderful in this case means not only in the beauty of the reproductive organs and sexuality, but also how a woman is shown in such a way, through the production and packaging process creative ads, so the beauty of the women can enjoy.

The beauty of a woman has long been believed to be the selling value (selling point) in the ad. Just look at the ads that circulate in the sma and electronic media today, countless advertisements that feature women as the stars. In the ads itidak undoubtedly appeal and beauty of the female body becomes its own selling points. And the results show the brand awareness, the product image to the level of sales of products starring women.

- **Lux**

Lux is a beauty soap product that has been present in the market since long ago. From the first of their appearance, Lux always choose the famous celebrity for their ad, in every country where the ad aired its products, including in Indonesia.

To become a star Lux ad, the women must be beautiful, attractive, excellent in their career and have a good image.

In appearance Lux soap ad, the beauty of the body stars ad is always highlighted. Beauty and the beauty of the star-packed se elegant as possible so as to menampilkan classy female beauty. Beauty they became one of the products value Lux soap in each advertisement. Other ads that highlight the beauty of women, among others: Giv soap ads, image ads Dinda version, Dove ads and so on.

## **2. Ads With Role of Women As Sex Objects (Sex Object Role)**

Advertising women as sex objects is often debated the general public for violating social norms in force but on the other hand advertising has another reason that in an ad that featured a female model in fact she was becoming active subjects that show the beauty and sensuality.

The beauty and sensuality of women are often the main thing is to offer an ad, especially when these two sides is seen to lift the image, brand public awareness of the product and the sales of these products.

Facts show ads on the theme of women are sexy, highlighting the parts of the female body is always interesting and also turned out to place such advertising on the top ranking.

Other facts show that the advertisements on the theme of sexy women in advertising Hemaviton occupy the top 10 from year to year, so did Grenk Sakatonik ads that highlight the beauty of its ads is able to penetrate the dominance of energy drinks has been established as starring point.

## **4. Ads With Role of Career Women (Fashion Object Role)**

Today's mass media advertising has begun to present the image of women with more complex viewpoints. One was to bring women from the standpoint of work. To deal with the phenomena that exist in society with the emancipation and women's multiple roles, and globalization in which individuals compete for positions and professions more freely in society. Shifting the role and professions in society has provided opportunities presence of products to target women who tend to already have its own and independent professions. In this case though many argue career side is lifted but the beauty of the female figure that would still dominant. For example advertising career woman is on the ad IM-3 version Dewi Lestari.

In this ad shows the goddess in the middle of the lake in the forest that is being typed, then Hp his ring and he spoke. At the end of impressions Dewi commented, *"The inspiration can come from anywhere."*

In the advertisement Dewi assumed as a woman who is busy with his activities as a novelist was looking for inspiration in the open. Image will find here is the Goddess profession as a writer, proximity to technology, he needs to be a rapid communication due to high mobility and independent stance.

Another ad depicts a female careers include: WRP version *Healthy Diet*, Rexona version of the presentation, Loggo school version, Viva version of *It's show time*, and so forth.

## **5. Ads With Neutral Position (Neutral Role)**

A neutral image of women in advertising to show women what it is without intending to give the impression specifically on women. Generally the products are displayed is a product which became a mass consumption so that the use of models, both men and women equally, or both are needed to represent both sexes.

To give you an idea peremupuan role in the ad that is neutral, below are some ads that can be used as a comparison.

a. Fanta Orango Advertising

Ad Fanta introduced products of Fanta namely Fanta with a fusion of flavors orange and manggo, concept shown is still the same with advertisements before that show a set of young people (teens), men and women who are moderate at your pleasure while drinking Fanta , The model chosen as commercials is a model that is not well known, so that the public most memorable represent. The images they show are teenagers who enjoy life and smart, evidenced by their choice will namely Fanta soft drink products.

Women and men are shown here together shows that both women and men like this product.

The scene shown in these ads, starting with three teenagers, two males and one female in the three-wheeler were mixing oranges and mango pieces and then mixed, resulting in a sense of Orango. Suddenly, the police stumbled Bajaj bajaj bed so they run irregularly. Then shown a set of other teenagers who were enjoying Fanta Orango in front of the shop, where they saw a three-wheeler that runs sideways, they were then laughing at the bajaj. Then the scene covered with displays of products Fanta Orango.

b. Kijang Advertising

These ads show Kijang's image as a family favorite car. The name itself is enough antelope known as a manufacturer of a family car that can accommodate the entire family.

In this ad seen how the whole family the family members interacted Kijang car beside them. There is a child, the father-mother and grandparents. Appearance of women in ads it shows that they belong in families.

Other ads featuring the image of a neutral, among others Komix, Nutrijel, and so on.

### **EFFECTS dysfunctional ADS ON WOMEN**

When you look carefully, every advertising shows that groups of women are more consumptive than the men. Women are potential consumers and they become an easy targets. The image of the ideal woman will be a housewife and she make sure that her husband's needs are ready to serve. The man was imaged as a cornerstone of duty: *ngayomi*, *ngayani*, *ngantepi*, and *ngandani* means to protect, provide a sense of happiness, provide for economy, enhance and advised.

They still believed that women are the largest group of shoppers. This potential is utilized properly by the manufacturer with a variety of ways to perpetuate gender inequality. The roles of women whose ideal is based on what is desired by the manufacturer so that their products are sold. Thus, not too much is also to say that the issue of justice and gender equality seems indeed untapped advertising world. At the same time also we often see that the female figure is almost always synonymous with beauty, elegance, beauty or just be a sex object. Those values are a source of inspiration for advertising creator to popularize a variety of products. Offer these products are not based on the needs of women, but rather a lifestyle of a particular class. Ad dictate women to be ideal and modern with beauty products it offers. Beautiful women must be white, smooth-haired shed, straight-bodied, no breakouts and berbetis beautiful. To keep *kecantikanny*, women should use a variety of beauty products such as: Ponds, Nivea, Sunsilk, Clear, Pantene, and herbs slimming. Not to mention that we speak a variety of pills and tablets are associated with an idealized female body in various advertisements.

Beauty imaging is done in such a way and often get justification from the women themselves. Secretly women mengidentfikasikan himself with stars ad that generally exist; ah beautiful woman. Therefore, the fighting always overwhelmed by



feelings and fears that if he is no longer the charming, beautiful, beautiful which also means he is no longer modern and ideal. on the basis that women are willing to spend money to buy beauty products and suffer. Women willing to suffer with a diet and spend a lot of time to take care of her body in order to stay slim, beautiful and gorgeous.

In this case, beauty is the benchmark assessment against women. Women are beautiful and sexy can be the identity of quality, quality and luxurious image of an item offered. As a result, many products are not in contact with the problem of beauty is also played by women such as Gudang Garam Merah cigarette advertising, cigarette Djarum 76, Belano car, and so forth. It is based on the assumption of women in all the biological beauty very helpful to create the appearance and appeal of a product and then welcomed by consumers in society.

The protrusion aspect of beauty is based on the belief that women keungulan dependent on the physical (biological and nature) while men in the aspect of reason and ratio. It later spawned dichotomy: rational-emotional, public-private, and productive-reproductive. Here is the subordination of women occurred because reason and the ratio in the lead role, while the biological aspects and the nature of support that and follow it. In this regard, the ad does not contribute to hack against the patriarchal culture, but on the contrary continues to regard women as a commodity and object to popularize the capitalist products. Ads that consumptive and exploitative also a reflection of a consumer society and exploitative.

Therefore consumptive woman imaging is better understood as the excess of the reproductive ads make facial beauty and the beauty of the female body as the power to increase product sales. Thus, the appreciation of women is determined by how much the value of beauty face and body beauty practical benefit to the capitalist agents. The beauty is Wealth. It is, of course, is an example that the ads do more to reduce the dignity of women than promote the establishment of justice and gender equality.

The exploitation of women in advertising is closely related with the ideology of capitalism that places women as one of the production tools. Theoretically and historically, capitalism see everything that has value insofar as it has a role as a means to accumulate capital. On that basis, it will be understood that the consideration of values, norms and morals in the advertising world into something less relevant.

Beauty of face and the beauty of female body is seen as purely physical and ignore the aspect of feeling, thought and spirituality. This is where originally stereotypes and commoditisation of women is growing.

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## **TOLERANCE AMONG RELIGIOUS PEOPLE IN E-COMMERCE ADVERTISING**

Semiotics Analysis Study Regarding the Inter-Religious Tolerance Representation In  
Amazon Prime Advertising

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### **ABSTRACT**

*Through Amazon Prime's short ad, Amazon wants to spread the message of peace to put more importance and think about other people in relation to the incidents that have occurred in the United Kingdom and the United States lately, especially the message about peace between Muslim and Christian. This research tries to explain about the meaning of Amazon Prime ad with semiotic viewpoint. The research method used is Semiotics Roland Barthes by analyzing the scenes displayed viewed from the aspects of denotation, connotation and myth. The results show that First, the myth that inter-religious people can be friendly with each other. Second, the myth that interfaith people can love each other. Thirdly, the myth that interfaith people can live side by side in peace.*

### **BACKGROUND**

*"Let's promote friendship and respect between men and women of different religious traditions in order to build a world of peace."* The sentence fragment is a tweet which came from Pope Francis @Pontifex twitter account, 266th Pope of the Catholic Church as well as leaders and heads of state of the Vatican City State. The tweet contains an advice to build friendship and respect between every human being who has a different religion, to create a world of peace.

On November 16, 2016 Amazon launched an advertisement in the context of *Black Friday*. This ad tells the story of two old men who are described as friends. In this advertisement the two friends are in touch, but when the meeting is over and they both stand to say goodbye, it is shown that they have pain problems on their knees. After that, they both took the initiative to buy the same gift for his best friend, a pair of knee pads to protect each knee. At the end of the advertisement, they both put up the knee pads while going to worship, and afterwards it was shown that the two old men were a Christian priest and a Muslim Imam.

Through this ad, Amazon wants to spread the message of peace to be more concerned and think about other people related to the incidents that have occurred in the United Kingdom and the United States lately. The incidence of rejection of Muslims have increased since the *Brexit*. Meanwhile, the United States' elected president, Donald Trump, said he plans to ban Muslims from entering the United States, prompting an increase in the treatment of racism against Muslims in the country.

This ad became viral not only because of the story's intriguing idea, but also thanks to the story of the two actors in this ad who turned out to be a real-world priest and a real-world Imam that became a pair of friends after starring in the ad. The priest came from Paddington Green church in west London, while the Imam was a principal of Muslim School Oadby located in Leicester. Both are now close friends and they have been keep in touch until now.

Amazon got a positive response from the public after they released this ad. Major media such as The Guardian<sup>21</sup>, BuzzFeed<sup>22</sup>, and Time<sup>23</sup> commend the message conveyed by this ad, that whatever be the differentiator between us, all human beings are equal and have equal rights. Minorities need to be protected from prejudice and discrimination from the majority. And that life of mutual love and respect is beautiful.

Discrimination and violence apparently still suffered by Muslims in the United States. During 2013 alone, there were 160 cases of attacks against Muslims and mosques. After the election of Donald Trump as president in 2016, hate speech against minorities, especially Muslims has increased in the United States. At the time of his campaign, Trump promised to make extreme policies such as making special marks for Muslims, building walls along the US and Mexican borders, and banning immigration for people of Muslim-majority countries.

Islamophobia does not just happen in the United States, in the United Kingdom the same thing happened. The exit of the United Kingdom from the EU after the referendum of Brexit proved to have a bad social impact. The acts of racism and discrimination are rife in the country's minorities. The anti-Muslim discrimination monitors, Tell MAMA (Measuring Anti-Muslim Attacks), reported that the acts of racism that took place increased 326 percent compared to 2015. The mosque taklim assembly, the Muslim Council of England, also admitted to having received about 100 reports of hate speech in a week after Brexit. Tell MAMA reveals, the hatred towards Muslims is suspected due to a number of terrorism incidents that invaded Europe before the Brexit referendum.

The United Kingdom and the United States are countries with diverse population backgrounds. The diversity can be seen from the tribe, race, religion, philosophy of life, understanding, and culture. That diversity ultimately leads them to have a perspective in living a different life. However, the diverse viewpoints also make these two countries vulnerable to the problems associated with them.

Tolerance is basically one form and accommodation as a human effort in achieving stability in society without any disputes (Soekanto, 2002: 78). Tolerance is the greatest problem in human diversity, ie consciousness among religious people of the necessity of plurality. (Kahmad, 2000: 169). This is an important concern considering the issue of tolerance is a reflection of religious diversity when faced with the inevitability.

Based on the explanation that has been described, the author becomes interested to trace the meaning of the signs that are in this ad. Especially how the bunch of signs shown in this ad can represent tolerance among religious people.

## RESEARCH QUESTION

From the context of the research that has been described above, the authors focus on the study of the research is on **how the representation of religious tolerance in Amazon Prime advertising?**

## RESEARCH METHODE

The methodology used in this research is qualitative with Structural Semiotics analysis from Roland Barthes. The purpose of using this method is to study the phenomenon of cultural phenomena, such as fashion mode system, food menu, architecture field, painting, film, advertisement and literary works. Semiotics Roland

<sup>21</sup><https://www.theguardian.com/media/2016/nov/16/amazon-tv-ad-imam-vicar-exchanging-gifts>, accessed on April 26th, 2017 at 16:25 pm.

<sup>22</sup>[https://www.buzzfeed.com/stephaniemcneal/same-gift?utm\\_term=.ws9l8Vopeq#.yIPKw4lYrj](https://www.buzzfeed.com/stephaniemcneal/same-gift?utm_term=.ws9l8Vopeq#.yIPKw4lYrj), accessed on April 26th, 2017 at 16: 25 pm.

<sup>23</sup><http://time.com/money/4576591/amazon-prime-commercial-trump/>, accessed on April 26th, 2017 at 16:25 pm.

Barthes discusses the everyday phenomena that escape the attention of interreligious harmony representation, inter-religious conflict, or conflict resolution between groups representing belief or ideology.

The assumption of the use of Semiotic Method of Roland Barthes is the media communicated through a set of marks. The sign represents the image and substance of the sign user. In this case, the signs can be read in an ad. Discourse between characters, verbal language used, sera other ornaments in the ads are signs that can be read. Barthes has three phases of unpacking the media analyzed; stage of denotation, the connotation stage and myth or ideology as the final stage that reflects the sign through a particular cultural point of view (Fiske & Hartley in Chandler, 2001; and in Kusumastutie, 2014: 108).

Roland Barthes's semiotics analysis model was able to analyze the media with the assumption that the medium was communicated through a set of marks. The text of the media always carries certain interests so that the media text always has the dominant ideology formed through the mark (Sobur, 2006: 95).

The unit of analysis in this research is the scene in Amazon Prime's "A Priest and Imam meet for a cup of tea" advertisement that describes tolerance among religious people. This ad has duration of one minute and twenty seconds.

## **TOLERANCE AMONG RELIGIOUS PEOPLE**

Having tolerance towards something means that every individual must have something that is not liked but in some degree the individual must resist his dislike of something he does not like. Sometimes the term of tolerance is more roughly meaningful. People who are friends with no distinction of race, color, or belief are often regarded as tolerant people. He not only refrained from differences but generally accepted the difference. Allport (1954: 425) provides an understanding of tolerance although in fact he regrets the absence of a better term of tolerance in English:

*"It is unfortunate that the English language lacks a better term to express the friendly and trustful attitude that one person may have toward another, regardless of the groups to the which either belongs."* (Allport, 1954: 425)

Based on Allport's restrictions, the term tolerance has a sense of attitude and trust that comes from someone to others, regardless of which group they are from.

There are several reasons why the television version of the Amazon ads discussed in this research is only launched in the United Kingdom and the United States. In addition to coinciding with the celebration of Black Friday, apparently in both countries there are a number of issues related to religious tolerance among people. Discrimination happens daily to minorities, especially Muslims. Statistics show that the discrimination suffered by Muslims in the United Kingdom and the United States is enough to make us living in the world's largest Muslim country in the world open its eyes wider to see the reality happening there.

Based on data from the PEW Research Center in the United States, as many as 82 percent of the country's people recognize that American Muslim ethnic gets unfair treatment, prejudice, and discriminatory action. The PEW Research Center emphasized that the majority of non-governmental organization leaders criticized Donald Trump's statement during the campaign and rated it as a factor that triggered an increase in criminal acts of hatred against ethnic Muslims. The elected President of the United States, Donald Trump, has demonstrated anti-Muslim and Muslim attitudes during his campaign. Reported at the time of the campaign occurred 53 cases of attacks and discrimination Muslims in various states of the United States.

After the victory of Trump in the presidential election in November 2016, the atmosphere of anti-Islam and anti-Muslim actions in the United States increasingly thick feel. This is triggered by two things: the anti-Islam stance issued by Trump during the campaign, and also prompted by his promises during the campaign against Muslims, and increasing repression against this ethnic, one way by tightening

the law of supervision against Muslims. During the campaign period, Trump issued a statement of anti-Islam by demanding a complete ban on the entry of Muslims into the United States. This attitude statement came true after he was elected president by signing an executive order banning the entry of citizens from seven countries namely Iran, Iraq, Libya, Somalia, Sudan, Syria and Yemen for 90 days. Although shortly thereafter, the warrant was overturned by Supreme Court Justice James Robart, in the United States Federal Court which resulted in criticism from the president himself.

This problem still continues to occur today, but it does not mean that people who disagree with these discriminatory behaviors just keep letting these bad things happen to others. Many civil society groups later moved, protecting the oppressed.

Some of the earliest US officials to respond to this fear were the mayor of New York, Bill de Blasio, in an official event on 21 November 2016 ago. In the presence of community representatives including immigrant groups, LGBTQs and Muslims, he said that New York city would be a model and a pioneer against hate. De Blasio, a Democrat, vowed to make legal opposition if the federal government embodies Muslim data collection plans. He promises to protect every immigrant family to be deported. He testified that policies that oppress minorities would never be made in his city.

New York Governor Andrew M. Cuomo, a day earlier in Manhattan, before the Abyssinian Baptist Church, also said he would create a special unit to respond and investigate any hate crime report against minorities. He also promised to develop regulation and guarantee of legal protection in favor of humanity.

In a classical treatise of Islamic thought, the fourth Caliph of Imam Ali ibnAbiTalib once said, *"Those who are not your brothers in faith are your brothers in humanity."* The mayor and the governor of New York are not Muslim; they may not know Imam Ali, but what they do has reflected what he strives for. That is the value of tolerance born of humanity. Seeing this fact, Amazon get the idea to release ads with the theme of tolerance among religious people.

## RESEARCH RESULT AND DISCUSSION

In this section, researchers present the results and discussion of the analysis of the Inter-Religious Tolerance Representation In Amazon Prime Advertising. Researchers divide into nine units of analysis based on the version played by the advertising model. Here is the result of analysis through three stages of Semiotics Roland Barthes that is denotation, connotation and myth or ideology.

Research has been done to produce that in this ad got some myths related to tolerance among religious people. First, the myth that interfaith people can be friendly to each other. This ad shows two old men who seem so familiar with each other. This is shown in the scene when the two old men meet and hug each other. After that too, they are also shown as the story goes, it turns out that both people have a different religion. One was shown worshiping in the church, the other being shown praying in the mosque.

Although, religious differences are often perceived by the myth of distrust to be able to live in harmony with each other. Most people are always stuck on assumptions, different religions cannot coexist. Different religions are profoundly different in other aspects as well as different in behavior, different in social needs, and different in cultural aspects. In fact, often, religious differences serve as a hostile tool to master one another.

Second, the myth interfaith people can love each other. This is shown in the scene when they realize that they both have problems with their knees. Then, they both took the initiative to buy an item to give to his best friend. It's nothing but a pair of knee pads. They're smiling with delight when they realize that the items they receive are the same as the ones they bought for their best friend, and then they



directly use the knee pads to wear when worshiping. This scene shows that inter-religious people can also care about each other's circumstances.

The scene is subtly to show that religious differences between two people do not dispel the sense of sharing, caring for each other, and understanding each other's needs beyond the reach of religious rituals. It turns out scene shows, when they can have a perception of a shared need regarding their health. If expanded, perhaps we can also think that people of different religions also have the same need outside the ritual needs of different worship. For example; need for a basic environment, the need for public space, an atmosphere of peace, and the need to convey the same socio-political aspirations to ensure religious freedom.

Thirdly, the myth interfaith people can live side by side in peace. In this ad, there are scenes where the two main characters are shown having a seat and drinking a cup of tea together. They both seemed to chat casually and filled with laughter. After that they took time to embrace each other's friends before ending a brief meeting. There is no element of violence or hatred that is shown in this ad.

## CONCLUSIONS AND RECOMMENDATIONS

Researchers found three myths contained in this ad. First, the myth interfaith people can be friendly to each other. Second, the myth interfaith people can love each other. Thirdly, the myth interfaith people can live side by side in peace.

The suggestion for this ad is for the ad maker to be able to create more ads with positive messages like this. With the existence of ads like this, it is expected that consumers become sensitive to the environment surrounding them and better interpret the meaning of peace among human beings, especially among religious people. Then, this study only limits the analysis on the text level, namely how television advertising represents tolerance among religious people. It is hoped that future research can examine other aspects of media and especially in semiotic methods.

Future research is also expected to analyze the effect of the depiction of religious tolerance at the ad level product purchases, so as to produce more research to include a *multi-level analysis* in order to reveal a more complex relationship how the discourse of masculinity that is displayed in the media are able to influence community ideology or stereotypes developed in society.

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## CRISIS COMMUNICATION USING SOCIAL MEDIA

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### ABSTRACT

*Taking off from the phenomena of communication crises in any organizations, this study argues that one of the most critical requirements in managing crisis is the ability to communicate well, particularly using online social media. This research digs in on how social media can be exploited optimally in communication crises situations. Using descriptive approach that employs qualitative data, primary data were extracted from literature study related to best practice of social media planning related to the subject of communication crisis. Data was collected, reduced, classified, displayed as references to draw descriptive conclusion.*

*This study argues that a model designed by Connie M. White in planning social media activities is proven to be very useful to be put into practice. The design includes steps of; identification of objectives and target audiences, designing access rights or user level, designing groups, keywords and hashtags, special treatment for user with special needs and vulnerable groups, emergency management approach, designing citizen engagement, and deciding on proper a login and password.*

**Keywords:** Social Media, Crisis Communication, Social Media Design

### INTRODUCTION

Principally, no organization is immune to crisis. Any organization is vulnerable to crisis threats, and when it occurs, crisis should be handle with care. Organizations should advocate prevention of crisis, since inability to deal with the matter would jeopardize an organization sustainability. Bernstein (2016) believed that crisis could occur in any sort of situation, threatening to hurt people, properties, seriously interfering business activities, and can damage reputation that may damage a company's profit.

What is crisis actually? Many scholars with different studies attempts to define crisis, such as Johnston (see Hagar, 2012: 1) that described crisis as disruption in economic reproduction, social life, culture, and/or politics covering the entire process.

Seeger, Sellnow & Ulmer (2003:7) defines crisis as an unexpected event, outside of a routine or series of events that give rise to the serious uncertainties and threats towards achieving the goal.

In line with the abovementioned opinion, Fearn-Banks (2011: 2) explains that crisis is a major event which can potentially negatively affect an organization, company or industry, and its public. It may affect the product, the service or the brand.

On the other hand, Timothy Coombs (2015) considers that crisis is a perceptual situation, when stakeholders believe that their organization is in a crisis, then the crisis does exist, and stakeholders will react to the organization as if it were in a crisis.

Irimieş (2016), suggested that the crisis is an unexpected, unplanned and extraordinary situation that can shake the organizational structure, both internal and external through uncertainty, confusion, and lack of control.

Based on some of the aforementioned definition of crisis, basically we can consider crisis as a disaster. It can appear naturally or as a result of mistakes,

interventions and, in some rare cases, were deliberately created. Crisis can produce tangible and intangible losses. When organizations or companies mishandled a crisis, it could damage the company's reputation that could lead to unwanted issues.

Time wasting or postponing handling crisis, would allow a crisis to develop wildly. It is unwise, futile and detrimental to the organization. Similarly, no benefit will be gained by being untruthful or trying to cover up a crisis. The sophistication of telecommunication technology and communication media today, makes organization can no longer stay hidden during a crisis. Through the advancement of communication technology, the crisis can become more complex, with the increase complexity of the flow of information, obscurity of information, hoaxes and false information.

According to Sarlita (2015), when dealing with a, a special plan is needed that responds to, deals, and handles the crisis quickly and appropriately, which incorporates the communication factor as an important part in resolving the crisis. Through reliable communication strategies, uncertainty, conflict of interest, emotional involvement, public opinion can be neutralized, allowing only a small space that would lead to public distrust. This is in line with the opinion of Coombs (2010: 16), that believe a crisis has implications related to the resources availability and organization readiness when responding to a crisis, while also highlighting one of the most important components in crisis management as communication.

Sellnow and Seeger (2013: 13) define crisis communications as an ongoing process for creating shared meaning between groups, communities, individuals and institutions, in the ecological context of a crisis, aimed at preparing and reducing, limiting and responding to threats and dangers. The definition shows the diversity of communicator parties involved in crisis communication, both the sender and the recipient and the instrumental or functional elements of communication during the crisis are also included.

Irimieş (2016) further defines crisis communication as a concentrated effort undertaken by an organization when facing a crisis to communicate in order to stay connected to the public, its stakeholders and employees, exchanging and sharing information with them to reduce as much negative impacts as possible that can affect the organization's reputation.

The development of internet technology with its social media has changed the way people communicate today, including organizations or companies. In the context of crisis communications, companies or organizations today should not only answer the conventional mass media questions alone, but must also answer to public inquiries through social media such as Facebook, Twitter or the company's official blog. New perspectives by companies or organizations are needed to take advantage of social media in crisis communications.

The benefits of using social media in communicating the crisis have not been fully optimized due to shared factors, such as human resources limitations as well as limited knowledge of social media applications. This article tries to examine how to design a proper use of social media by organizations/companies in order to be optimize the effectiveness of crisis communication.

## **RESEARCH METHODS**

This research uses qualitative method with descriptive design, which in this research using reference book, previous research review and journals related to the object of research. Data collection in this research is obtained through documentation study or desk research, since the researchers do not participate in it. Documentation study or commonly called document review is a technique of data collection that is not directly addressing the subject of research in obtaining information related to the object of research.

Methods of data analysis on the qualitative data is categorized and explained descriptively, where the paper is trying to describe the existing condition related to

the utilization of social media in crisis communication with hope of providing a clear understanding on the matter.

## RESULTS AND DISCUSSION

The current internet era presents new media commonly known as social media that has a significant influence on the way organizations or companies, communicate, interact with its stakeholders and how the companies work together.

Social media through various applications stimulates the establishment of online social networks. Social networking by White, et al. (2009) are links from people to others, groups or information objects. Objects can be messages, photos, videos, wall posts, notifications, recent activity, events, widgets and more.

The transformation of communication through social media has become a worldwide trend. Social media can be used as the main communication channel or alternative channel or even as an additional communication method. Social media provides many ways to disseminate information quickly, cheaply, and efficiently to various public and stakeholders.

Speed and ease of communicating through social media to various parties, provided hope for the organization or company in running crisis communications. The primer of crisis communications is to respond immediately as soon as a crisis occurs, providing open and honest messages to stakeholders, be it directly or indirectly. As Coombs (2006) pointed out, there are three main principles in crisis communication: delivering messages quickly or immediately, consistency in content, and maintaining an open gesture to the stakeholders.

The existence of social media provides a new way in crisis communications practice, whereas companies or organizations now not only answer questions from conventional media only, but also answer public questions broadly. Social media such as Facebook and Twitter makes it possible for organizations to reach the public directly which positively influence an organization in crisis, because it allows them to deliver messages according to their own versions rather than depending on popular mass media. Through the mass media there is no guarantee that a statement will be published according to the companies'/organizations' agenda.

Social media do have great benefits when optimized appropriately during crisis communications. It is very important for organizations and/or companies to have the knowledge and skills in managing and using social media. The followings are some tips related to security that is by White (2012: 21-22) in using social networks, namely: (1) Do not accept the default privacy and security settings of the applications used; (2) Use a complex and unique password for each account; (3) Be careful with third-party applications; (4) Only accept friend requests from known persons or organizations; (5) Read the privacy policy and terms of service carefully; (6) Be careful when posting sensitive/critical information.

The popularity of social media is now at its peak as it is now considered as a platform more widely used for information sharing and as a way to communicate with each other for free. Social media is an unexploited gold mine that has not been widely utilized to meet organizational goals and objectives, especially during crisis communications. One of the most important things to consider prior to using social media in crisis communication is the designing stage of social media. Designing social media is critical for success, where a good social media design can improve communication, getting the right information, to the right people and at the right time.

Some of the things to be considered by organizations when designing the use of social media for crisis communications referring to Connie M. White (2012) in her book "Social Media, Crisis Communication and Emergency Management: Leveraging Web 2.0 Technologies", are as follows:

1. Design

Identifying who is the target users and their goals, these aspects need to be addressed first. The various goals of social media usage should be in the list

of objectives, since it is possible for organizations to have more than one Facebook or Twitter site in respect to many objectives, purposes, and targets that were identified for communication.

2. Determining user rights or *user level*.

Arranging a user-level access management often referred to as dividing roles into several levels, including administrators, guest, participants, officers and so on, depending on the organization's needs and policies. Each user level has different access rights, depending on the given permissions to the users. Roles are designed to give users specific functions, which can help manage information, and to clarify specific task for each specific user.

3. Designing *Groups*.

Several social media platform support collaborations among members within a group. Depending on the needs of the group, also categorizing the targeted target and level of information security, the group must have the ability to accommodate needs based on the tasks to be undertaken by the group. This is illustrated in the following table:

Table 1. Group permissions

| Type of Group  | Who can Join?   | Restriction  |
|----------------|---|--|
| Open/Public    | Anyone  | There is no restrictions, people can search and find groups  |
| Closed/Private | Members may be added or invited to join; Members may apply to join and must obtain consent/permission to be accepted or rejected. | Any type of restrictions can be created and defined by the Administrator; Group can be found in the search option/engine and provide a request to join option. |
| Confidential   | Members can only be added by a particular administrator or user level who has been given permission to add members.               | Strict restrictions on membership; Groups can not be detected directly by search options, because they are confidential.                                       |

Source: White, (2012: 42)

It seems logical for the organization to make two main categories of social media, one for public domain to keep in touch with citizens/stakeholders, and the second is to be cover confidential issues for internal stakeholders, including only those officially affiliated with crisis management; Non-governmental organizations (NGOs), government, private, humanitarian, volunteer organizations, etc. All systems should be designed flexibly so modifications can be made if new or emergency groups need to be added.

4. *Keywords and Hashtags Designs*.

Keyword is a phrase that we use to make social media that can be found easily by search engines. A hashtag is a no-spaced word or phrase beginning with a hash symbol ("#"). Hashtag can be a sentence or a word without spaces. With the hashtag, the information added to the same hashtag will automatically be merged into a group of articles with the same hashtag on a single page. Hashtag is enabled to classify more specific themes or topics in

social media media, and on the other hand hashtags also make it easier for others to find related topics.

5. *Disabilities and Vulnerable Populations.*

It is important to design a system that includes and identifies the needs of people with special needs and other vulnerable groups.

6. *Comprehensive Emergency: Management Approach.*

Designed social media should use an emergency approach. Identify the users and partners.

7. *Citizen Engagement: To Use or Not to Use.*

Social media should be designed to provide opportunities for citizen engagement. The community is the latest source of information that can be used to help manage crisis communication more effectively.

8. *Login and Passwords.*

The passwords used for logging in social media should be made rather complex, so it is not easy to hack, for example, by combining lowercase letters, capital letters, numbers and other symbols if the system allows. Change the password periodically, and do not use a password that is easy to guess, such as birthday.

## CONCLUSION

Crisis can affect organization at any given time. If not anticipated early will cause negative impacts that may be harmful for the organization or a company. One of the key to overcoming crisis is with proper management of communication. Excellent crisis communication becomes a necessity and one of the media that can be optimized is through the utilization of social media.

Utilization of social media of organizations or companies in crisis communication should be optimal, where it requires a good design accompanied with the improvement of the quality of human resources that manage crisis communication.

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# WORD OF MOUTH MARKETING AS THE STRATEGY OF MARKETING COMMUNICATION DEVELOPMENT

(Descriptive Analysis Regarding The Word of Mouth As The Tools of Marketing  
Communication Strategy in Saung Angklung Udjo Bandung)

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## ABSTRACT

*Saung Angklung Udjo is the whole package of cultural destination, because it usually holds various events, have the bamboo craft center and the workshop to learn bamboo musical instruments. Saung Angklung Udjo's performance in Singapore has become more meaningful because of its concern towards the preservation and the development of Sundanese culture - particularly Angklung - to public through education and training. Saung Angklung Udjo has held several special performances in various places, namely in Bandung and abroad. Furthermore, Saung Angklung Udjo has been voted as The Best ASEAN Cultural Preservation Effort Award in Philippines in 2016. However, the development of communication strategies based on word of mouth marketing is needed as a media campaign to attract more tourists, both from home-country and foreign countries. This study uses descriptive qualitative methods; namely the investigation process to understand the problems regarding the social/human holistic depiction of the problems faced. The results showed that the development of marketing communication strategy played the vital role in attracting tourists, both domestic and abroad.*

**Keywords:** Saung Angklung Udjo, Communication Strategy of marketing, the Tourism Industry

## STUDY BACKGROUND

Bandung belongs to the creative-city-network formed by UNESCO or better known as UNESCO Creative Cities Network (UCCN) along with 47 other cities from 33 countries. This because Bandung has a wide variety of cultural attractions for tourist which perceived as a unique attraction to visit. One of this cultural attractions offered is Saung Angklung Udjo. Within 40 years, *Saung Angklung Udjo* has surged its popularity by performing in foreign countries. In 2014 for instance, they attained 225,889 visitors in a year or nearly 18,832 visitors per month. According to the CEO of Saung Angklung Udjo, Taufik Hidayat Udjo, over the past few years, they perform nearly 1,500 performances. In short, every day, approximately five performances of angklung and Sundanese culture are presented. He also admitted that they should reject thousands of visitors because of the limited space considerations.

Furthermore, Saung Angklung Udjo is voted as The Best ASEAN Cultural Preservation Effort Award in Philippines in 2016. With the fresh ambiance from Tatar Parahyangan in Bandung Timur district, SAU become the perfect place to enjoy the uniqueness of bamboo, starting from the interior the decoration as well as the tinkle sound of bamboo instruments. It depicts the harmony between nature and culture. It is not surprising that the SAU is now being developed into cultural destination experience - the place to get the feeling of Sundanese culture as a part of world cultural heritage.

Despite the surge of tourists visitors who visit *Saung Angklung Udjo* from year to year, according to Ahadian Hadikusumah as the Marketing and Sales Jr. Manager, they have no specific strategy in marketing to promote *Saung Angklung Udjo*. "There is no specific strategy. We use word of mouth marketing, and it is proven effective. In addition, we also do general



things like email blast, Youtube Broadcast, and Website Promotion. We also offer ourself to perform in Company Celebration, but we don't force them to book our show, we convince them through our performance, portfolio, and the education regarding angklung culture."

This unique case has become the major concern for the author, which later become necessary in our in-depth analysis of word of mouth marketing strategy. However, the development of marketing strategy is necessary. Given the reason that marketing communications strategy is now widely used in the field of tourism, better known by the term tourism communications. Therefore, through this paper, the authors sought to elaborate on the dimensions of marketing communication strategy development based on word of mouth that will be associated with the concepts of strategic marketing communication.

## CONCEPTUAL FRAMEWORK

In the discussion regarding the development of marketing communication strategy based on word of mouth, there are some important concepts as the basic concept used in this paper. Firstly, the concept of development. Secondly, the concept of communication strategy. And thirdly, the concept of tourism as well as word of mouth marketing. The concept of development can be interpreted as a necessity that must be applied, furthermore the concept of meaning, design or understanding of the concrete events (Indonesian Dictionary, 2002: 589), while development means the process, method, and action to develop something (Dictionary of Indonesian, 2002: 538). Thus, the concept of development is designed to develop something that already exists in order to improve the further quality. Secondly, the strategy according to Setiawan Hari Purnomo actually comes from the Greek word "strategos" taken from the word stratos, which means military and "Ag" which means lead. Therefore, the strategy in the context interpreted as *a general ship*, which means something that conducted by the generals in making the plans to conquer the enemy and win the war. According to Effendy (2003: 301), the communication strategy is a combination of communication and management plan to achieve a goal. While Swastha and Irawan (2005: 10) defines the concept of marketing as a business philosophy which states the satisfaction of consumer needs is a prerequisite for economic and social viability of the company. The marketing department of a company plays a vital role in order to achieve high sales. The achievement acquired from the amount of sales means that the performance of the marketing department in introducing the products have been running correctly. Sales and marketing itself are often considered as the same thing but they are actually different.

Lastly, concept of Word of Mouth or commonly called the sale of mouth has always been a marketing phenomenon which is interesting to discuss. Some marketers have a skeptical and dismissive view of this kind of promotion. Sometimes, the promotion only needs a little amount of money and do not even require the money at all. Word of Mouth can provide the input that is quite valuable for a brand because it is considered as the very honest opinion from the consumers. Responses could be quite significant, for instance such as trying to change the image or reposition itself, making changes to the basic products or introducing new products, changing service or customer support for its customers after the sale, and communicating directly to customers about the evidence of their performance among their opposition.

## RESEARCH METHODS

Mulyana (2003: 145) states that methodology is the process, principles and procedures that used to approach the problem and looking for answers. In other words, the methodology is a common approach to assess a topic. This study uses descriptive qualitative method. According to Creswell (2002: 1); Qualitative research is a process of inquiry to understand the social problem or a human problem, based on a holistic portrayal of the issues formed by the words, reported in detail, in accordance to the view point of the informant, and arranged in a scientific background. Descriptive term is intended to describe

the phenomena in any shape, activity, characteristics, changes, relationships, similarities and differences between phenomena.

Paramita (2015) stated that qualitative research does not rely on the evidence of mathematical logic, the principle of numbers, or statistical methods. The actual conversation, gestures and other social actions are raw materials used for the qualitative analysis. Social research with qualitative approach has a relation with visual data analysis and verbal data that reflects everyday experience. Another characteristic of this study is the emphasis on observation and natural atmosphere (naturalistic setting). This research does not only to describe (*analytically*), but also to integrate (*synthetic*). Not only to classify, but also to organize. One purpose of this study is severely useful in creating tentative theories. Here lies the fundamental difference of descriptive qualitative method and the other methods. The descriptive method does not test the theory, but to seek a theory. In some occasion, descriptive research arising from an event which attracted researchers' attention, but there is no theoretical framework that could explain it. Descriptive qualitative research requires adequate qualifications. Firstly, researchers must have a receptive nature, he should always seek and not examine. Secondly, they must have the integrative power, the power to integrate a wide range of information received into a single proper interpretation. Therefore, this qualitative descriptive is not only to describe, but also to integrate. Not only to classify, but also to organize, which means the data is not only plainly presented, but combined and associated with the other data which related each other to become field findings that can clearly illustrate the phenomenon (Nugraha and Romli, 2012: 12). For data collection techniques, we made the addition interview, some literature studies, as well as tracing various sources of reading such as books and scientific journals. The data obtained will be analyzed further by the authors due to reviewing the development of marketing communication strategy of Bandung City, as a tourist destination.

## **DISCUSSION**

Marketing Communication Strategy with the use of visuals and appropriate message is the successful tools of promotion conducted Saung Angklung Udjo. Communication strategy is arranged with such messages on a tourism product due to convince the buyer to enjoy and finally buy the product, until later maintaining customer loyalty in this rating. In communication studies, the formulation of these stages is known as AIDDA (Attention, Interest, Desire, Decision, and Action). When we talk about the discipline of consumer behavior, the technical term about Three Component Model CAC, namely Cognitive (knowledge), affection (feelings) and Conative (the tendency to behave) are involved (Soemanagara, 2012 : 15). The purpose of communication in general is to achieve a number of changes, such as: changes in knowledge, changes in the attitude, changes in behavior, and changes in society. Sales of products can only occur if there is at least a change of attitude at the level of conative, or the emergence and tendency to do something. The tendency to do something is a tendency to buy products or use services offered. Planning marketing communication strategy includes a panel of strategy and visual messages, which gradually follow the changes, and these changes must be measured accurately through marketing communication research (marketing communication research).

## **REPOSITIONING OF SAUNG ANGKLUNG UDJO**

Strategic repositioning needs to be done by Saung Angklung Udjo which will result on successfully changing the perceptions and attitudes of consumers towards the brand or the brand offered. Repositioning strategy is one approach to reinforce the position of a product named SAU after 40 years. There are six stages of the repositioning process that can be done by Saung Angklung Udjo :

1. Identifying competitors; This process requires deep thought and analysis comprehensively. Saung Angklung Udjo is not only competing with similar attractions, but also the other tourist attractions that are commensurate with the products offered. Marketing Managers

- of Saung Angklung Udjo must consider all the direct competitors, competitors in business field, as well as indirect competitors, where indirect competitors can offer products that are categorized as substitution.
2. Assessing consumer perceptions. At the time SaungAngklungUdjo define its competitors, SAU must also determine how consumers know the competitors or give an assessment of competitors' products. Knowing how consumers' perception towards competitors' products could provide a clear picture of the competitors they have. The only to do this is through a focus group discussion (FGD). In the model discussion, SAU will ask customers about a number of product attributes that will assist them in selecting the attraction.
  3. Determining the competitor's position. After SAU identified a number of attributes that are relevant and important to consumers, in this case is tourists, then SAU need to specify how the competitors maintain every advantage of its attributes. This stage is actually not different from the previous stage. The answer given by the consumers in the previous stage is an important source of information in analyzing the position of competitors, market share, and marketing strategies. Consumers' answer could provide an overview of competitors' position in their mind. Consumers' response deduced as their perception towards the competitor. Results over competitors' strategies indicating their position, not only the market position, but also the position in consumers' mind.
  4. Analyzing the consumers' preference. Consumer preferences can be segmented into a number of categories, such as: lifestyle, purchase motivation, and the demographic differences. Categorization or the level of preference follow the market segmentation directly in the way customers make the decision to purchase, or the way consumers make the selection of an item that leads to the ideal brand (a product or brand that can meet consumer expectations). The identification of a product or brand that will help SAU identify the ideal brand are based on differences on a number of segmentation. This helps SAU devise a strategy to reposition the product or the brand correctly. The ultimate goal of this step is to help the consumer in making the decision.
  5. Making the position decision. If the fourth process has been completed, the SAU can attain an overview and conclusions about the position of a product or brand in the market. SAU picture can assist in determining the pricing decision back on position. At this stage, some decisions may not always be defined precisely and clearly. However, a study done on a number of earlier stage only provide very little input on a variety of important variables. Marketing Managers of SAU need to make some decisions subject.
  6. Monitoring the position. Immediate position on SAU products have been built, SAU would like to monitor the position of the product on the market as well as maintaining the strategy. By monitoring, SAU can continuously monitor consumer perception changes, so they can quickly respond to signal changes in the perception that are shown.

## **PERSONAL SELLING THROUGH WORD OF MOUTH**

Personal selling is improvised from the sale by using person to person communication. Personal selling is very dominant in tourism industry. In marketing communication, personal selling is an important partner and cannot be replaced with other promotional elements. Personal selling is usually carried out by sales under sales manager who promote products directly to the target market. A sales in this case the SAU usually meet the clients or consumers to provide information through a product demonstration. Sometimes sales visit is not a demonstration of the products offered in a form, they demonstrate the product which doesn't appeared on the form. Personal Selling is a two-way communication in which a seller explaining the features and benefits of a brand to the buyer. In Personal Selling, it involved face to face communication and activities, but now it focuses more on problem solving and value creation for the customer (better known as partnership). The dimensions of this partnership is, a sales person must understand its customers well. However, the role of a salesperson in the process of product marketing at SaungAngklungUdjo is done by consumers satisfaction with SAU products. They recount experiences or satisfaction with the SAU products to colleagues or relatives. Thus, the

personal selling process is done by those who are satisfied with the products or services provided by SAU with Word of Mouth Marketing (WOMM). Word of Mouth Marketing is a method that begun by the owner of the brand since the last few years, namely the marketing by leveraging fellow consumers to obtain new customers the new customer from the other market categories. WOMM become the brand of choice for many people because it can provide a short-term increase in the sales of new consumer trials, and long term in those who do a repeat purchase in line with the growing penetration of the product. Kotler and Keller (2007) suggests that word of mouth communication is a process of good recommendations proposed by individual or a group to provide personal information. In line with previous opinions, Siverman (2001) suggests that the effectiveness of word of mouth (WOM) is inseparable from the nature of communication which he defines as follows: "A form of interpersonal communication of consumers concerning on their personal experiences with a firm or a product".

## **CONSTRUCTING PURCHASING DECISIONS THROUGH WORD OF MOUTH**

Knowledge about how consumers receive and use the information from external sources is an important thing to note by Saung Angklung Udjo in designing a communication strategy using the Word of Mouth Marketing. In this case, Saung Angklung Udjo needs to know: (1) how consumers receive and sense the external information; (2) how they choose and respond to a variety of resources, and (3) how the information is interpreted and given meaning. This process is part of the perception. Perception is an individual process that relies heavily on internal factors, such as beliefs, experiences, needs, mood, and hope (Morissan, 2014: 96). Consumers often make purchasing selection by using the 'formal integration strategy' or a decision rule that requires testing and comparison of alternatives specific attributes. This process involves a very thorough evaluation to assess each of the attributes contained in a product through the experience of others. At one point, consumers should stop trying and stop doing the evaluation to make purchasing decisions. Purchasing decisions is the next stage after their intention or desire to buy; The main factors that can be observed is through the attitudes of others, or in this case those who have felt the satisfaction of SAU products. The extent to which the attitude of others reduces one's preferred alternative will depend on two things: (1) the intensity of other people's negative attitude towards alternative preferred by consumers, and (2) consumer motivation to obey the wishes of others. The more intense the negative attitudes of others and the closer the person is to the consumer, the more consumers will alter their purchasing intentions. The opposite situation is also true: the choice of a buyer to a brand will increase if someone they loved was also very fond of the same brand. It is why word of mouth marketing strategy is very effective to change one's attitude in making purchasing decisions.

## **CONCLUSION**

Based on the description above, it can be deduced that the study results show the development of marketing communication strategy based on word of mouth marketing can extremely important in promoting the products of Saung Angklung Udjo. WOMM can provide valuable input for a brand because of WOMM is the honest opinion from the consumers. Responses could be quite significant, such as trying to change the image or repositioning itself, to make changes to the basic products or to introduce new products, changing service on customer support for its customers after the sale, to communicate directly to customers about the evidence of the performance and SAU product. When customers are inundated with thousands of advertising messages, promotions, as well as personal messages, WOMM information of people is important. Promotions that comes from the mouth of satisfied customers on the brand can significantly boost the brand's reputation. It also affects how products and services can be purchased, how customer perception can be formed, and new trends that may be formed.

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**HUMOR IN LEARNING COMMUNICATION:  
PHENOMENOLOGY STUDY OF SIX LECTURERS OF PADJAJARAN**

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**ABSTRACT**

*Humor is often an underrated topic. Perhaps because of its mild and less important. While humor, like communication, is a ubiquitous topic, everywhere, including in the classroom. The focus of this research is to explore the experience of humor communication in learning activities at Padjajaran University. Using the phenomenology method, this study attempts to explore how the informants' experience in using humor in the classroom. Therefore, the three research questions are asked (1) how is the informant's view of humor in learning communication?; (2) how is their experience in using humor in everyday learning communication ?; And (3) what is the motive behind their actions of humor in the learning process. Data collection techniques were conducted by interview. Eight informants were volunteered for 30-60 minutes on campus, café, or on the vehicle while on the go. Based on the results of this study, humor is interpreted as an atmosphere builder, material delivery, tension release or pressure, and relationship builder. Some of the experiences categorized include structured and unstructured humor planning; Reference humor derived from personal experience, student interaction or external sources; Humor related to the material (thematic) or not related to the material (non-thematic); Forms of humor in the form of stories / anecdotes, babbling, actions, as well as audiovisual media; And finally the technique of humor formation because of incompatibility, excellence, novelty, repetition, satire, new words, or logical errors. While the motive of action using humor includes a humorous personality, the need for humor, mask deficiencies, and build a mood, and refresh the atmosphere.*

**PRELIMINARY**

The experience of meeting lecturers who often use humor in the learning process gives a deep impression on the researchers. The learning process feels more fun and exciting. Among the students themselves are often lecturers who are good at conveying humor categorized as a smart, insightful, contextual, and clever class management. Of course they are also the favorite lecturers among students.

One of the humor stories remembered by researchers was obtained when taking an introductory course in Journalism Science. At that time the lecture was started at seven o'clock in the morning. Classroom atmosphere was still relatively quiet because some students looked still sleepy and were not ready to receive course materials. Instantly the instructor lecturer told the story;

"Being a journalist is not easy and a lot of risk. Should be clever, nimble, and sensitive to the surrounding circumstances. Here's an example. There was a reporter who was covering an accident. Because many people gathered around the crash site, the reporter was in trouble through the crowd to see the victim up close. After thinking hard, the reporter finally got the idea. He shouted, 'Move out of the way, I am the victim's father! I am the victim's father! Love my way! 'The reporter's plan was successful and the crowd was loving her way. When he



reached the crowd, he was silent. Why is he silent? Apparently in the middle of the crowd is a monkey child lying helpless! "

The story made the class instantly "explode". Some of the students finally started to get literate. Someone just smiled broadly. Not a few also whispered, "Eh why the hell son monkey?" At least, the atmosphere of the original quiet changed into full of spirit. After that, the lecturer started the lecture material. Surely there were many other humor ever obtained by researchers during college. So far, the humor that is in the lectures is considered by the researcher has a relatively positive impact for students. However, not many people know how humor in communication learning viewed from the side of the lecturer as a communicator. Therefore, researchers are interested to explore more deeply about the meaning of humor as well as the experience felt by the lecturers who are included in the category of humorous or who use humor in the process of learning communication.

Background of researchers who came from the Faculty of Communication Sciences Padjadjaran University quite eased to find humorous lecturers who were willing to become informants. In addition, the researchers also decided to look for humorous lecturers from the Faculty of Geological Engineering, Padjadjaran University. It was done so that the data collected was balanced and could represent the humorous lecturers from each realm of social sciences and exact sciences.

Humor in communication is not a theme that is often researched, or may be considered less important by some, especially in the field of learning communication. Perhaps because of its relaxed nature, humor is underestimated. Though there has been research that says that humor can reflect the level of intelligence of a person (Greengross & Miller, 2011: 188).

McGhee (in Raskin, 2008: 65) defines humor as a form of intellectual play. Lynch (in Littlejohn, 2009: 480) argues that fundamentally, humor is a communication activity, where a message that is intentionally or unintentionally, is realized and interpreted to cause another person to laugh.

There are three main theories that attempt to explain why humor is used, namely superiority theory, relief tension theory, and incongruity theory. In superiority theory, humor is assumed to be an act of superiority. The humor of superiority is often associated with laughing at others. Thomas Hobbes (in Lynch, 2002: 426) argues that; "Sudden glory refers to the process of adaptation, when a person is able to adapt and place a sense of pleasure when adapting in a society, and not being a silly person (ridicule). Superiority humor helps to avoid aggression, and disrespectful assumptions to be accepted into a community. Humor in expressing superiority is a control mechanism or a form of resistance.

Based on relief tension theory, when a joke is used to reduce tension or stress, humor can be said to function relief. This function is often used when negotiating or mediating through reducing tensions and increasing trust between the two parties. For the world of health, humor can be used to reduce physical and emotional stress. With laughter, there is a complex movement of organs to be able to clear the breathing, and increase oxygen, even considered to help fight infection. Herbert Spencer was the first to argue that laughter can increase physical energy through the control of feelings that are considered unpleasant. Meanwhile, Sigmund Freud (in Littlejohn, 2009: 481) then uses the theory as a basis in his research entitled Jokes and Their Relation to the Unconscious. Freud argues that jokes are similar to dreams, because they allow forbidden ideas to appear on the surface. Freud explained that, the relief humor has two properties. The first trait is healing, leaving the tension and energy to be released. Second, humor is a form of disguise from resistance, and a form of resistance to an agreement. The joke then becomes a representation of insubordination against the ruler, and liberation from a pressure.

While incongruity theory states that laughter comes from an awareness that something is inconsistent with the logic used in perceiving an event (Lynch, 2002: 428). While Plessner (in Lynch, 2005: 31) argues that humor is present in situations when interpreting an unusual reality. Something can be considered funny if it is not logical, or irrational, paradoxical, incoherent, incorrect, or improper. Humor is considered something

that involves one's intellectual activity. Humor is based on a person's cognitive aspect, because it involves an individual's perception of events, people, or symbols.

This research is also inseparable from the concept of learning and instructional communication. Learning is every effort to instill knowledge and skills (transfer of skills and knowledge). The effectiveness of learning can be achieved if there is synergy between the components of teachers, learning facilities, learning materials, learning methods, learners, and learning environment. Learning method is one that has a role in supporting one's learning effectiveness (Shah, 2010). Meanwhile, instructional communication means communication activities are designed specifically for the purpose of increasing the value of the target in the learning process. In relation to this research, humor can be an additional method for lecturers in the communication process of learning.

This study aims to explore what is the meaning of humor for lecturers who use it, how to experience using humor in communication learning, and what are the motives.

## METHOD

This research focuses on the extracting of Lecturers' experience in using humor during the learning process in the classroom. Because it focuses on the extraction experience, the appropriate method is Phenomenology.

Phenomenology, according to Creswell (2007: 57) and Rosmann & Marshall (Venus, 2013) is the study of human experience and the way we understand that experience to shape the worldview of a phenomenon.

Through phenomenology approach, this research is designed by using four-level exposure form, namely; Horizontalization, the presentation of significant statements, theme analysis, and phenomenological reduction or the essence of the event statement. (Lebowitz and Newman, 1996). The entire data to explore the important themes was obtained from the results of direct interviews with six informants. In this way, the scientific conceptualization of the subject's experience can be done validly without bias and distortion. Validation in this research was done by aligning the result of research with informant.

## RESULTS AND DISCUSSION

Based on the results of the analysis of the interview data, the researcher then classified the research data into three aspects according to the research questions, namely: (1) related to the meaning of humor in learning communication; (2) informant experience using humor in daily learning communication, and (3) related to informant motif using humor.

Related to the question of how the informant interpreted humor, this research found that humor is interpreted in four kinds of humor, namely; as an atmosphere builder, material delivery, tension or pressure release, and relationship builder.

Meaning of humor as atmosphere builder was delivered by "A". With the presence of humor in the middle of the lecture, the classroom atmosphere becomes more conducive and conditioned for learning and teaching activities. Here are the related A<sup>24</sup> statement; *"For me, humor is used to prevent a rigid situation in the class. A rigid situation is like a rough dried kanebo. Humor is like a water wetting kanebo. And with humor, the students will be more enjoy."*

The same idea was also stated by informant I<sup>25</sup>. According to him, humor can make students become fresher;

*"I think I mostly go to college in the afternoon. So, having lecturer in morning is better because the students are still fresh. If it's in the afternoon, it will be more difficult. Due to hours of sleep and after eating. I cannot help but have a collection of humor to make them fresh."*

Stories of A and I were also similar to Informant V. Humor for him can be an ice breaking. Further V<sup>26</sup> states;

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<sup>24</sup>Interview with the informant A, on 14 Desember 2016

<sup>25</sup>Interview with the informant I, on 14 Desember 2016

<sup>26</sup>Interview with the informant Von 27 April 2017

*"The first function of humor is to break the ice. Then when it's already melt, people are already laughing, then it's good to have interaction with the students in the class. "*

The next meaning expressed by the informants of this research was humor as the introduction of the material. This opinion was first presented by the informant B. The following is a complete statement of B<sup>27</sup>;

*"If we learn one way, the method of lectures without interspersed with fun things, is ineffective. Learning in a fun way makes students can engage in more materials."*

In line with statement B, informant V revealed the same thing. In this connection, V<sup>28</sup> states;

*"Well, good humor should not only make students more relaxed. But it makes students know. So when it is realized, humor is related with our course ... If humor about the interview, I will comment, what is the moral message from the interview. This is an example of a bad interview. A simple problem which is made so complicated. So humor becomes an interesting point if it is an entry point."*

Another meaning found in humor in learning communication is humor as a release of tension or pressure. This is stated by the informant D<sup>29</sup> of the statement;

*"... the important thing is how the atmosphere of the class becomes not so tense, the sound is not depressed, the school should be fun, not only the school, I also work excitedly..."*

Informant V has a more detailed answer in interpreting humor as a tension release. This is the opinion of V<sup>30</sup> more;

*"I build anything based on theory. So from over 10 years ago I knew that humor is part of the process of creating tension releases in class. Reduce the tension, then make the people feel comfortable to learn, if people are stressed they cannot learn. Create a more relaxed atmosphere. Well, humor is the most important instrument. "*

The last meaning that researchers can be drawn from the statement of the informant is humor as one of the bridges to get closer or familiarize themselves with students. In this case informant I<sup>31</sup> said;

*"I think I can be more familiar with lecturers and students. Our relationships, lecturers and students, in this lab become more relax because I often explain things with humor."*

Related to this, Informant V<sup>32</sup> stated :

*"Students become more daring, because maybe they think that the lecturer faced is not as grotesque as imagined. Apparently likes humor too, and so on. Make a space for them to get closer. "*

In relation to how the informant's experience of using humor in the classroom, this study found five interesting themes namely; humor planning, humor source, humor thematic, humor form, and technique using humor.

The first aspect is about the planning of humor. For informant V, humor already has design or standard of its own. Next the V<sup>33</sup> statement in the interview;

*"Humor has been designed. It's part of the plan. If I want to go to college, I've been thinking about humor. Being used to a dozen years or even decades, I already know which humors are chosen that are suitable for a particular subject or topic. So that's part of the planning. "*

Then V adds to the other part of the interview;

*"... it's very thematic humorous, and it's very well-crafted, very standard, and it's often been told for years. So it's natural, just come out. And I know, where I tell her humor. At the beginning, in the middle, at the end. Then punch line, I know where the point that makes people will laugh. Sometimes I've conditioned people to laugh, to listen to funny stories. "*

Meanwhile, informants A, I, B, F, and D have relatively similar answers, they do not do a humor plan. The given humor tends to be sudden and unplanned.

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<sup>27</sup> Interview with the informant B, on 20 Desember 2016

<sup>28</sup> Interview with the informant V, opcit

<sup>29</sup> Interview with the informant D, opcit

<sup>30</sup> Interview with the informant V, opcit

<sup>31</sup> Interview with the informant I, opcit

<sup>32</sup> Interview with the informant V, opcit

<sup>33</sup> Ibid

Related to the aspects of humor sources, informants stated that their source of humor is religious from personal experiences such as informants V, D and A; The source of print media / social media, internet as the recognition of informants V, B; Stand-up comedy shows, as well as stories from parents B, V and A; Or actual interaction with students like experience of A.

Related sources of this humor B<sup>34</sup> for example saying, "I am one of stand-up comedy fans. In addition to stand-up comedy, I also like comedy movies. As well as the story of the old man. Also, jokes that I read on the internet. "

Informant V also used an external source and personal experience as a reference to humor;

*"My humor with various theories. The treasury of humor that exists only from scientific books, from magazines, from television, and from WA. WA has a lot of fun humor. "*

The third aspect that is also found in the informants' experience was the linkage of humor with the lecture material. Informant A implied that humor and lecture material are two separate things. Related to this, A<sup>35</sup> says;

*"I just use humor. Material, humor. Material, humor. "*

Then A<sup>36</sup> also added;

*"Jokes for a moment, then turn to the material. The humor is constant, short. If too long they will also be lost from the material."*

Meanwhile, B argued that the humor used is related to the learning material. In this case B<sup>37</sup> said;

*"I took an example, analogized what I was describing with a story that might be funny, until the student laughed, but he understood what I was describing. Well, so packed according to the lecture. So if you give me an example of analogous to everyday life, but the nature is not too serious."*

In line with B, informant V also said that the humor used was thematic, in accordance with the subject matter that was underway. Here's a further excerpt of V<sup>38</sup> statement;

*"The humor is thematic, according to the theme. If we communicate nonverbally, we use nonverbal communication humor, gesture games, facial games, posture games, facial expressions and so on. If the topic is about competence, we will use humor about the theory of competence."*

Here is one example of thematic humor of V or which is related to the lecture content;

**[Humor 1]** *There are students who want to interview successful duck or chicken entrepreneurs. Then after meeting, a little talk then they do interviews. They asked, Sir, how many chickens. Then the man asked, which chicken, white or black? Because there are two types. Then the students said, oh the black first sir. Then the man said, the black 20 thousand. How about the white? Yes same 20 thousand. Well the answer goes the same. How about the food sir? The black or the white ones? The whites first. It ate bran, mixed tapioca, mixed with pellets. How about the black? It is same. So like that, same. Repeated. That's a reps technique for humor. Until finally the student was angry that interview. Sir if the answer is the same, why should ask black or white? Wow do not be angry first. You do not know the problem. If the black is mine. Well if that's white? Yes it is same, it is mine too. Something like that."*

The form of humor used by the informant is also varied such as the story / anecdote (informant V, B, I, ), video (informant B, V), the performance of student (B), babble (A, D and F). The following examples of humorous chatter from A<sup>39</sup> further; **[Humor 10]** *Humor is usually upset or exaggerated. Like the rain. The rain is upset. Wet rain just only 10% water. Why only 10% water sir? Yes the rest of 90% are memories of the past. "*

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<sup>34</sup> Wawancara dengan B, opcit

<sup>35</sup> Interview with the informant A, opcit

<sup>36</sup> Ibid

<sup>37</sup> Interview with the informant B, opcit

<sup>38</sup> Interview with the informant V, opcit

<sup>39</sup> Interview with the informant A, opcit

Based on the results of the interview, Informant I<sup>40</sup> used a story as humor, as written in Humor 1 in the previous section, as well as using audio visual media such as video. Here's the statement;

*"Yes, it can. Sometimes in college for example I slipped a video about games. From YouTube that I downloaded. Not just talking. Sometimes I use it. But most are usually verbal to them. "*

While D and F both use humor in the form of sarcasm or humor stories. Examples of humor in the form of stories from informants D seen in Humor 5 and babble are in Humor 4. Informant F<sup>41</sup> uses in the form of sarcastic as in the following example;

**"[Humor 11]***some time ago I was commenting on who likes to stream in the Unwim? Do not you guys asked what kind of research style. Just look at it. Actually if you want to see a reflection p*

The last experience aspect that researchers can find was the technique of humor formation. The research data showed the informants using humor with the technique of mismatch between hope and reality, excellence, repetition, satire, the existence of new things or considering on hot events.

One example of how informants use humor with incompatibility techniques is (Humor 1) of V. In this humor, students are brought to think that the duck entrepreneur's answer is that the white duck is someone else's. When punch line is given, there is a discrepancy between the expectation of the audience and the story of V, so that humor occurs.

Example of humor can occur by using popular terms or new terms. Examples of humor that use the popular term is the humor of D<sup>42</sup> as follows;

**"[Humor 12]***It was popular again the term of "kasi tau ga ya? (tell it or not)" So I told about it in that class. Once inside the classroom, I immediately open the humor. I said I just got a funny story from my son. Apparently now the angel is upset (galau). Well I must emphasize, because not all Muslims. The person who died will usually be asked. Once abandoned by the mourners or the 5-step introduction, the angel asks, 'Who is your God?' Then the boy said, 'kasi tau ga ya?' Then the angel said 'Oh you are rarely brazen! I am an angel, I can give you punishment! 'Then the boy said' Ih takuut ' (I'm scared). Now that's a popular word. "*

The popular word at the time was "galau (upset)", the term "kasi tau ga ya?", And "ih takut (I'm scared)", which then made the students laugh.

Examples of humor using the technique of logical error are given by V<sup>43</sup>.

**"[Humor 13]***For example if the course material is about the conclusion technique. Water when mixed with beer, was drunk. White water mixed let alone, it turns out to make a drunk too. Sake mixed with water, was drunk as well. Tuak mixed with water, drunk as well. In conclusion, water makes a drunk. Yes it's a statistical engineering technique, we're in."*

The next research question is about the informant's motives in using humor in various learning situations. Related to this, it is found four main motives (because Motive) namely; as part of the personality and habits of daily life, the need for humor, covering the shortcomings, and building the mood and refreshing the atmosphere. Humor action based on personality aspect is stated by informant A, I and B. In this case informant B stated;

*"So for me, I am from high school including it. From my first high school I was known by the nickname mister dry. Because sometimes jokes that I said is not funny. It used to be my friends. "*

Various motives of other humor acts are exemplified by informants V<sup>44</sup>. Stating that he uses humor on a range of occasions to build a classroom atmosphere. That's why he uses humor is highly structured and a part of the communication method of learning in the classroom. Related to this V states;

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<sup>40</sup> Interview with the informant I, opcit

<sup>41</sup> Interview with the informant F, opcit

<sup>42</sup> Interview with the informant V, opcit

<sup>43</sup> Ibid

<sup>44</sup> Interview with the informant V, opcit



*"I'm actually not really good at joking. But because I often interact with professors who are good at humor, and I enjoy it ... and later various research also stated humor is important in learning process ... finally I get used to using humor .. and it was effective "*

Another reason that is more basic (because motive) that makes V use humor was to build a personal mood and student when it is needed. This reason is often more basic than just making other people laugh, make the atmosphere more relaxed, or reduce the tension (in order to motive).

## CONCLUSION

Humor as part of the lecture is not simple. Each experience experienced by the informant showed different results, ranging from characteristics to motives.

Nevertheless this research can produce at least some points, namely the meaning of humor as the builder of atmosphere, the introduction of the material, the release of tension or pressure, and relationship builder.

The experiences that have been categorized include structured and unstructured humor planning; Reference humor derived from personal experience, student interaction or external sources; Humor related to the material (thematic) or not related to the material (non-thematic); Forms of humor in the form of stories / anecdotes, babbling, actions, as well as audiovisual media; And finally the technique of humor formation because of incompatibility, excellence, novelty, repetition, satire, new words, or logical errors.

While the motive of reason is divided into 4 themes, namely the humorous personality, the need for humor, cover the shortcomings, and build the mood. For the purpose motive is divided into 3 themes, namely entertaining themselves, make others laugh, and refresh the atmosphere.

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# CONSTRUCTION STRATEGY OF CULTURAL AND CULTURAL BUILDING AS IDENTITY OF BANDUNG CITY

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## ABSTRACT

*This paper entitled Cultural Heritage Preservation Strategy as the Identity of Bandung. The background of this writing goes from that in the city of Bandung has about 100 heritage buildings that must be preserved and protected. The rules for preserving and protecting this cultural heritage building have even been regulated in a local regulation (Perda). Bandung City Government issued a regional regulation that protects 100 historical buildings from 637 dots that have been collected by Bandung Heritage Society.*

*This paper aims to explore and reveal how the Strategy Preservation of heritage buildings in the city of Bandung. Preservation of historic buildings in the city of Bandung should be able to push the area into an heirloom. So not only has the function of conservation, but also for economic empowerment. With good packaging, historic buildings can bring economic benefits like tourists*

*The conclusion of this writing explains that Strategy Preservation Heritage buildings owned by the city of Bandung has been set in a Regional Regulation (Perda). In addition to the community, the foremost Party who must guard the area of cultural heritage building is the City Government (Pemkot) Bandung. As a licensor, Bandung City Government should be able to control the area through licensing.*

**Keywords:** Strategy, Preservation, Heritage building

## PRELIMINARY

Bandung is a city that has many faces, other than known as a city of fashion and culinary shopping, Bandung is also known as one of the city that has many old buildings that have its architectural peculiarities.

In the course of a long history, the city of Bandung many bequeathed buildings - buildings of historical value, as one of the evidence (source artifacts) of the existence and glory of the city in the past. In line with the development of functions and city life, between the 1820s to 1940s, gradually in the city of Bandung stood the magnificent and modern buildings to reach the number of more than 50 buildings. Most of the buildings were established by the colonial government and foreign private parties for governmental, educational, economic, transportation, socio-cultural (health and entertainment), religious and military activities. But now the number of these buildings has diminished.

The buildings were established by the colonial, in broad outline has two architectural style. The buildings that were built between the first quarter of the nineteenth century to the early 20th century generally ran Indische Empire Stijl. The buildings made between the early 20th century until the early 1940s berlanggam Art Deco (Tropische Art Deco). The latter architectural style is rich in the impression of grandeur, but elegant. Certain buildings, such as Gedong Papak, Villa Isola, Building Pakuan, Gedung Sate, ITB, Kodam III Siliwangi Headquarters. Gedung Merdeka, and Others, has a characteristic that shows the mixing of architectural elements

Traditional Indonesian and European architecture. The existence of historic buildings in the city of Bandung in considerable numbers, causing the city of Bandung earned the nickname "Museum of Ancient Architecture Buildings" from a number of people (especially foreigners) who understand the value of history and the value of old building architecture.

During the reign of the Dutch East Indies, the existence of historic buildings in the city of Bandung, received great attention from the government. This is evidenced by the creation and application of Monumenten Ordonantie Number 19 of 1931 (later changed to Monumenten Ordonantie Number 21 of 1934), namely the protection law of ancient buildings and other cultural objects. The law was inherited by the Government of the Republic of Indonesia, even revised into Law No. 5 of 1992 on Objects of Culture (BCB).

The existence of the plan of the Dutch East Indies Colonial Government to make Bandung as a military command center as well as the capital of the Dutch East Indies made Gemeente Bandung government in 1918-1920 complement and beautify the city with various important facilities such as military centers, government buildings, prisons, etc. built by the famous architect of Europe so that Bandung has a European face and at that time known as Parijs van Java, the nickname that still continues to stick to this day.

There are hundreds of old buildings in the city of Bandung which is the legacy of the Dutch East Indies colonial government, but unfortunately due to the ignorance of the owners of the building and the desire to make the land where the old buildings were standing as a commercial place to make one by one old buildings that have historical value and architecture. The unique ones were overhauled so that they lost their original faces, even some were lost to demolished and replaced with modern commercial buildings.

Fortunately before more and more old buildings are lost, the local government of Bandung issued Perda no. 19 of 2009 on the management of Area and Heritage Building in Bandung. Perda include the list of 100 cultural heritage in the city of Bandung should be preserved.

### **Bandung City Picture**

Bandung is located at coordinates 107 ° east and 6 ° 55 'LS. The total area of Bandung City is 16,767 hectares. The city is geographically located in the middle of the province of West Java, thus, as the capital of the province, Bandung has strategic value to the surrounding areas. The city of Bandung lies at an altitude of ± 768 m above mean sea level (mean sea level), with the north being generally higher than in the south. The altitude to the north is ± 1050 msl, while in the south is ± 675 msl.

Bandung is surrounded by mountains, so Bandung is a basin (Bandung Basin). Through the city of Bandung the main river flows such as Cikapundung River and Citarum River and its tributaries that generally flows southward and meet in the Citarum River, with such conditions, southern Bandung is very susceptible to the problem of flooding.

### **Bandung Heritage Buildings**

There are five criteria for deciding a building to enter into a cultural heritage building. These criteria are reviewed from historical value, architectural value, value of science, socio-cultural value, and 50 year old drinking age. Class A cultural heritage has at least 4 criteria, class B 3 criteria, and class C as many as 2 criteria.

### **Area Criteria and Heritage Buildings**

Considering that the preservation of the area and the building of cultural heritage has been done long before the establishment of this Regional Regulation, Bandung Heritage has tried to conduct a study on criteria that can be used as a measure in finding, selecting and deciding the area or building that is feasible to (or even should be) preserved. After a long argument, the criteria set forth in this Regional Regulation, with reference to the Law of the Republic of Indonesia No. 5 of 1992 on Heritage Objects, namely:

(1) Historical Value

Matters relating to events or political history (struggles), history of science, cultural history including the history of the region and the building (which is closely related to the hearts of its people), important figures both at the local (Bandung or West Java) Indonesia) and internationally;

(2) The Value of Architecture

Associated with the face of the building (the composition of elements in the environmental order) and a particular style (representative of a particular style period) as well as engineering. Included in the value of architecture is the facade, layout and shape of buildings, colors and ornaments owned by the building. It is also concerned with the development of science or the support of science, for example, buildings built with certain technologies or new technologies (including the use of construction and special materials). Building which is a particular typology development.

(3) The value of science

Includes buildings that have a role in the development of science, for example ITB, UPI, Museum of Geology.

(4) Cultural social values (collective memory)

Relates to the relationship between the community and its locus.

(5) Age

Relates to the age of the area or the cultural heritage building. The stipulated age is at least 50 years. The older the building, the higher the value of the parent '

## **Some buildings of Bandung Cultural Heritage**

### **Building Pencil**

Building Pencil built in 1918 in the area of Simpang Lima Bandung which has the uniqueness of the roof of a building that is round and pointed like a pencil that has been linked.



The building is now used as the headquarters of Polwiltabes Bandung on Jl. Merdeka founded in 1866. Empire Style style building is the outside is still original only the inside of it that has changed in line with changes in its function.



This building was once used as a school known as the Radja School whose students comprise Pasundan Priyayi and Bupati's family. This school has an important meaning from the history of education in the land of Sunda because he became the 'mother' of the native school that later emerged. The building was also visited by Dutch East Indies Governor Van Limburg Stirum, and King Siam (Thailand) Paraminda Chulalongkorn.

### **Savoy Homan Hotel**



The hotel building, which belongs to the heritage building, is the Hotel Homan, the hotel with the Art Deco architectural style that became a trade mark hotel once visited by important guests ranging from legendary actor Charlie Chaplin (1927, 1932) French Prime Minister George Clemenceau (1927, 1932) 1921), to Bung Karno and to world leaders during the 1955 Asian-African Conference.

## Gedung Sate



Not to forget of course the icon of Bandung, Gedung Sate built in 1920 by J. Geeber a Dutch architect who had lived long in Thailand. The architecture of this building is a mixture of Moorish style, Oriental style (Indonesia and Thailand). The first phase fee incurred to build this building reaches 6 million guilders. The number 6 is then set to be the tip top element of the building such as a skewer with six grains of 'sate' as a symbol of the cost incurred to build the building. Because in the eyes of the indigenous form like a satay then the building is named BUILDING SATE.

### The concept of cultural meaning of the building

In Burra Charter, cultural meaning means "aesthetic value, historical, scientific, or social role for past, present, and future generations". Cultural meaning is a helpful concept to estimate the value of a place that is considered significant. Hopefully, by understanding the past and deepening the present, in the future it will be of value to the next generation.

This concept is a combination of architectural values of a historic environment. According to Wiryomartono (2002), monumental buildings constituting buildings protected by law must meet one or more of the following criteria of civilization and technicality: 1. Contribute to innovation or creative findings or achievements in the fields of science, engineering, design and construction; 2. Be an integral part of the collective memory of the community, where the place and its people are located; 3. Age of more than 50 years with scientifically alleged indication has a strong indication, is the unity or part of the civilization of a certain age; 4. Scarcity in quantity and quality in similar products and now easily produced again. Even if it can be produced again, the authenticity and authenticity of the production system and its customers do not support; And 5. Being a community reference in the sense of place of pilgrimage or purpose and place identity.

### Criteria of building assessment based on cultural meaning

In the effort to carry out the preservation of both the building and the area prior to the preservation, there is a process of assessing the cultural meaning of the building and the area. The purpose of this assessment of cultural significance is to determine the direction and conservation strategy that is perceived in accordance with the condition of the building and the area to be preserved.

According to Catanese (in Pontoh, 1992) assessment criteria in buildings that have a cultural meaning are divided into: a. Aesthetic or beauty criteria relating to the architectural beauty of the various Time. The benchmarks used in aesthetic criteria include form, style, structure, urban planning that represent specific achievements or historical styles; B. Typical criteria, ie buildings that are representative of a particular class or type of building. The



measure of plurality is determined by the form of a specific variety or specific type; C. The criterion of scarcity (searcity), is the last building that became a relic of the style representing its era; D. Superlative criteria, is the criterion for the most prominent buildings, large, high and so on; E. Historical role criteria (hystorical role), is a building and environment that has a role in historic events, as a symbolic bond with past events with the development of the city; And f. Criteria for strengthening the area (landmark), the presence of these buildings can affect the surrounding area and meaningful to improve the image of the environment.

In addition to the six benchmarks described by the above Catanese, according to Kerr (1983) in Budiharjo (1997) there are other penilian criteria that become benchmarks assessment include: a. Criteria of social value, is a criterion used in buildings and areas that are meaningful to the community; B. The criterion of commercial value, is a criterion used in connection with its opportunities to be utilized for economic activities; And c. Criteria of scientific value, related to its role for education and science development.

## Building Conservation Strategy

Preservation of cultural heritage buildings is one of the topics that lacks the attention of the public, resulting in many historic buildings that have no more functions of poor attention and suddenly disappearing unnoticed. Attempts to preserve buildings and ancient areas have experienced many obstacles, especially in big cities. Based on the results of the study conducted by Panjaitan 2004, several obstacles that occur in the conservation effort of the building include: **1. External Factors:** - Population density affects the growth of the city and makes the value of land and buildings becomes high, the changes in community structure that affect Social life; - Many new buildings that do not maintain continuity with old buildings, not a few new building construction is done by dismantling historic old buildings; - Lots of old buildings that are dormant and used for undue function; - The socioeconomic condition of some people who are still low resulted in the lack of awareness of the community about the historicity of the city; And **2. Internal factors:** - Low awareness and lack of knowledge related to historical buildings that have great potential and influence on the identity of the city; - There is no awareness of the importance of the value of building style Scale building or space scale on the design of new buildings around the area of historic buildings.

According Busono (2009) ancient building preservation strategy is closely related to building maintenance activities. Building maintenance activities are not merely physical maintenance activities, but activities that cover both technical and administrative aspects of maintaining and restoring the building func- tion properly. Building maintenance activities include various aspects that can be categorized into four activities, among others: - Daily maintenance routine; - **Rectification** (repair of newly completed building); - **Replacement** (replacement of valuable parts of the building); And - **Retrofitting** (equipping buildings as technology advances).

In general, building maintenance activities can be divided into 2 kinds of activities ie routine maintenance and maintenance remedial (improvement). Routine maintenance is maintenance carried out within specified time intervals to maintain the building in the desired conditions. As an example of this routine maintenance activity is the outside wall painting activities carried out 2 years, interior painting 3 years, cleaning the outside wall and so forth. Routine maintenance is also associated with repair or replacement of components damaged by natural processes and the process of building use (Busono, 2009)



## CONCLUSION

Finally, the successful implementation of laws and regulations especially protecting cultural heritage objects is highly dependent on the "political will" of the government, especially the city government to preserve the cultural heritage as one of the important assets owned by a city, The existence of a "law enforcement" for offenders.

As city residents especially the city of Bandung, is expecting, hopefully the city of Bandung not to lose the visual characteristics, shades of tempo doeloe, happy memories of the past in the heart, shaped antique and rare old buildings. Moreover, as Konrad Smiglisky says - **"City without old buildings is like a man without memory"** (a city without old buildings like a human without a memory!)

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# RADIO PROGRAM DEVELOPMENT STRATEGIES IN THE DIGITAL AGE

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## ABSTRACT

*The Existence of radio stations in Indonesia, which has lasted more than 100 years, is now in the challenge, especially since the internet came. In Indonesia, hundreds of radio stations broke or changed owners because of they not able to sustain their business. One reason is radio less able to understand the needs and behavior of media audiences in this time, especially adapted to the needs of a new generation of listeners is known as Y and Z Generation. Internet penetration recent years are increasing. Though broadcast radio still has potential to grow. But the Internet is only a tool of media. The Internet is not a threat when radio broadcasts were able to get into the world of the Internet and use the facilities in it. This article presents the idea of radio program development strategy in the digital era, in addition to products that are commonly broadcast on radio, such as music, news or talk shows program. These products can be distributed through traditional broadcast radio, or medium expansion such as streaming radio through the internet, audio on demand, either through the radio web or specific applications, to develop media listening experience for the audience.*

**Keywords:** radio, product development, media listening experience

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## INTRODUCTION

Radio broadcasting in Indonesia has passed a long history, since more than a hundred years ago. During this time, radio broadcasting in Indonesia has experienced ups and downs. Radio in Indonesia has passed through periods, never been allowed to broadcast cultural or social material, politics in the early years of independence, back to the sociocultural broadcasting material during the New Order period, until the momentum of reform in 1998 and then allowed a radio to be a means of freedom of expression.

The broadcast radio industry grew rapidly in the first five years of the reform era. However, the radio broadcast industry in the reform era is also marked by the number of radio broadcasts that go bankrupt. Business radio is very heavy for the radio broadcaster. In addition, Internet technology has changed the behavior of audiences. Therefore, radio broadcast managers must develop right strategies so that not to lose listeners or even add new audiences. Radio broadcast managers can develop the strategy that should be based on an understanding of audience in accessing the media.

## MEDIA CONSUMPTION BEHAVIOUR IN X,Y,Z GENERATION IN INDONESIA

Many radio books say radio is needed primarily by those on the streets or commuters who usually listen to the radio during driving time, auditory learners, special needs like the blind, and those who can listen to the radio while working. People with certain professions such as tailors, handicraft makers, shopkeepers, are often entertained by radio broadcasts because they are unlikely to watch TV or access the internet while working.

In fact, is it true that radio still has enough listeners? To answer that, we can refer to some research findings. To answer that, we can refer to some research findings. The Internet has grown rapidly in recent years. But there are still many people who access traditional media in Indonesia. The results of Nielsen Consumer & Media View Q2 2016 show the characteristics of Generation Z in the media. Z genes are children and adolescents with an age range of 10-19. TV, internet, and radio are the three main media consumed by Gen Z. Sports, watching TV, and listening to music are children's and teenager's favorite. In children, the preferred activity after listening to music is reading a book, while teenagers

prefer to surf the internet. Nielsen also mentioned that traditional media can still reach Gen Z. Television, internet, and radio are the main media they consume (Nielsen, 2016).

Meanwhile, the findings of Nielsen Radio Audience Measurement in the third quarter of 2016 show that although the internet is growing rapidly, the radio is still being listened to by some 20 million consumers in Indonesia. Many people suspect the radio will be abandoned, as the Internet grows. However, Nielsen's data shows that radio listening time per week is still increasing although thin. Most listeners are generation X (35-49 years old) who listen to the radio for more than 18 hours from the total audience, Baby Boomers (50-65 years old) 17 hours 20 minutes, Silent Generation (65 years over), Millennials (15- 34 years old) and Generation Z (10-14 years old) who listen to the radio for more than 13 hours each week. Thus the radio still has young consumers.

Currently, 4 out of 10 radio listeners listen to the radio through mobile phone. The Internet is an easily accessible medium anytime and anywhere, but it does not necessarily take over the radio role of its listeners. Radio is more targeted to local listeners and competes very tight with the internet. In some cities, such as Yogyakarta, Bandung, Banjarmasin, Makassar and Palembang and even the use of radio beyond the internet. Radio is still regarded as a community-based medium, so radio-conveyed communication messages are usually tailored to a more specific audience designed specifically to fit the needs of people in certain cities. Radio and the internet can complement each other because the radio listeners also access the internet, so the internet can be a tool for radio to reach them (Lubis, 2016).

These findings suggest that broadcast radio can perform two main strategies, which are to keep the old strategy of managing conventional broadcasting programs combined with extension strategies reaching listeners or audiences through internet technology. Thus, in addition to retaining a fanatic listener who listens to the radio through conventional broadcasts, the radio can also reach new listeners who access the media via the internet. The challenge that must be faced by radio then is to develop the program creativity strategy on internet based media.

## **TECHNOLOGICAL DEVELOPMENTS IN BROADCAST MEDIA**

The ups and downs of the radio broadcast industry are not only influenced by socio-political conditions, but also other factors such as Information and Communication Technology (ICT). Terrestrial radio broadcasting technology is now shifting from analog to digital technology. However, the shifting digital analog technology is not so perceived as having an impact on the radio broadcast industry. The technology that changed the pattern of broadcast industry is the internet. Internet technology makes maps of media availability and patterns of media usage changed. Different types of media are present through the internet. Audience behavior in consuming media becomes changed and more active. The relationship between media content producers and audiences becomes more interactive. Viewers now have more choices in the media.

The radio managers respond to the development of ICT differently. Some try to survive through various strategies. From a variety of strategic options, radio managers generally maintain conventional radio broadcasts through terrestrial transmitters, as well as enter the internet world by managing websites or websites and creating various program creations through the site.

Website or internet site is like an outlet that must be owned by every media, even by every person who want to exist in this millennial era. Therefore, broadcast radio, especially in big cities have their own website. The radios that are part of a large group in Indonesia such as Prambors FM, Sindo Trijaya FM, Elshinta FM, Sonora FM, and other large groups have their own websites.

Broadcast radio managers build strategies on their web radio. Some radio are quite active in managing their web radio, such as Radio Republik Indonesia or RRI (<http://rri.co.id/home.html>), Radio Suara Surabaya FM (<http://www.suarasurabaya.net/>), Radio PR FM Bandung (<http://www.prfmnews.com/>), Sonora FM Radio based in Jakarta (<http://sonora.co.id/>), or Radio Geronimo FM Yogyakarta (<http://www.geronimo.fm/>). The

content of the three radio is quite diverse and contains a variety of actual information that is always updated every day.

Some other radios fill their websites with various information materials but are less active in updating their contents such as Radio Lita FM (<http://www.radiolita.fm/>), Radio Prambors FM (<http://www.pramborsfm.com/>), or Voice Radio Mahakam Samarinda (<http://suaramahakam.com/>). There is also a radio website that only includes basic information such as information about the name of the radio and the content of their daily broadcast programs on FM waves they manage, such as Ismoyo FM Palembang radio (<http://radioismoyofm.blogspot.co.id/>) or Global radio FM Bali (<http://radioglobalfmbali.com/>).

It can be said that having a website is absolutely essential for the management of radio broadcasting today. However, when examining more, the various websites managed radio broadcast in Indonesia almost all do not give priority to audio content, except the form of their streaming radio. Radio Elshinta FM which is on the air in major cities in Indonesia appears in a completely different form on their website. Elshinta.com appears as an online medium with basic text-based content and images. Current media management trends do provide convergent content in the form of text, images, audio, video, animation, and infographics. Radio Suara Surabaya FM which has more audio content variations also only provides a limited number of audio podcasts and not too much updated like text and photo content.

A research report released early in 2016 by Reuters Institute titled Media, Journalism, and Technology Prediction states that the audio format is now resurrected, "While video continues to lead the way, audio is undergoing a revival driven by smartphones and its multitasking friendly format. In the US, Barack Obama made his podcast debut on WTF with Marc Maron and Serial announced an exclusive distribution deal for its second series through Pandora." (Newman, 2016).

The Reuters Institute also mentions that currently about 17 percent of Americans are actively listening to podcasts, as there are plentiful and quality podcast content, as well as specialized app services that make it easy for audiences to access audio content. The same thing can happen in Indonesia if there is enough quality content and application services available. Unfortunately, radio sites in Indonesia, mostly contain only information about the company plus the streaming or transmitting of conventional radio broadcasts through internet channels.

According to Tech Insider, audio podcasts are an excellent source for stories, interviews, and journalistic work (Letzter, n.d.). Podcasts provide creative space for creators to speak directly to listeners, free from distraction, and provide a new way of filling the commuter's hearing space. The podcast material included in the list covers a wide range of interests, such as: technology, culture, science, and innovation (Fadilah, et al., 2017).

If we look at some media success stories of media metamorphosis that started from broadcast radio, retain audio content as their trademark on their web radio. Various examples of program creativity can be observed from broadcast radio websites that have already developed and successfully gained new audiences, such as the British Broadcasting Corporation (<http://www.bbc.co.uk/radio/>), or NPR through the main website <http://www.npr.org/> or music page <http://www.npr.org/music/>. The BBC is a public broadcasting media that manages public broadcast radio and television broadcasts. BBC Web is now integrated into a public service media. National Public Radio (NPR) is a non-profit, non-profit radio syndicated media organization in the United States. The BBC continues to manage conventional broadcasts through terrestrial broadcast radio, while NPR produces a variety of broadcast content for various network members to use. When the BBC and NPR enter the online world, the two media enrich their website content with multi-media format, in the form of text, images, audio, and video. However, these two media-based radio maintains audio content with a touch of new shapes.

The BBC and NPR are public media, but their audio-media content can be an example of the creativity of an audio-based program that becomes the main soul of radio content both through conventional radio broadcasts and online websites. Therefore, understanding of the characteristics of audio messages, broadcast radio characteristics, and understanding of audience behavior in accessing the media are important to the radio broadcasters.

## **AUDIO MESSAGE CHARACTERISTICS**

Characteristics of audio or voice messages are different from other message type characteristics such as text messages. Writing can leave a trail, while the sound does not leave a trace. When a message reader stops at a certain point in a message, it can still see traces of messages. When someone watches an audio or video show, then stops at a certain moment before the watch runs out, or say pressing the pause button, he can still see the paused image but can not hear any sound.

Although it can be remembered, the sound can not be searched anywhere. The voice has no focus and no trace. According to Ong; "They have no focus and no trace (a visual metaphor, showing dependency on writing), not even a trajectory. They are occurrences, events" (Ong, 2002). There is no way to stop the sound and have a sound. We can stop the motion of the image and then select a picture on a screen. But if we stop the sound movement, we have nothing just silence or no sound at all.

In traditional societies that still rely on oral communication, oral culture greatly influences the thinking process of society. Because the sound does not leave a trace because there is no text, it develops the mind with the mnemonic pattern, that is all the techniques that intend to strengthen memory and call it at any time. Usually, mnemonic techniques have certain expression formulas such as rhythmic (no rhythm), the pattern is balanced, many reps and so on. That is why in traditional societies there is a culture of fairy tales, rhymes, songs, and other rhythmic forms that have various functions, not only entertainment functions but also functions to convey the cultural heritage and advice of people's wisdom.

## **CHARACTERISTICS OF BROADCAST RADIO**

The main characteristics of broadcast radio are obtained from the format of the message it conveys, ie the audio format. The main characteristic of this messengers is that the radio is described by Crissel as "What strikes everyone, broadcasters and listeners alike, as significant about radio is that it is a blind medium(Crisell, 1994, p. 3). As a blind medium, radio characteristics have further consequences, inviting imagination.

The audio message format also makes the radio broadcast being a secondary medium, a medium that the listeners can enjoy while doing something else. This character makes the radio can enjoy while doing various household chores like cooking or ironing, while driving, or even while working. Radio emerges as the most fitting medium in the workplace, which on the one hand produces a conducive environment so that people can perform their tasks, while on the other hand radio broadcasts can break up the monotony or work-related saturation. This aural character is what makes radio the most appropriate media with the use of everyday media with other media such as television or the internet that will interfere. Radio in the workplace becomes a liminal medium, located between job/task and choice (leisure)(Stachyra & Sklodowska, 2015). This character also makes the radio can keep the mood listeners to fit the rhythm of their daily activities. For example, radio broadcasts in the morning usually bring mood listeners to be more excited today, while broadcast daylight is quieter so listeners can be more relaxed in the afternoon.

Another characteristic is that radio can be enjoyed by the blind and illiterate. Radio broadcasts that deliver audio messages are suitable for auditory learners, or for those who are better suited to learning something through voice, or people who are happy exploring sound. Conventional radio is also relatively cheap and can be heard by many people at once so more affordable by many people.

In addition to these characteristics, there is something more fundamental ontological and phenomenological, that radio is a complex entity, multifaceted, and provide various experiences. Radio brings many people through history, technology, people's work, broadcast programs such as drama, music, documentary, air magazines, news, entertainment, and other genres, with the pupil culture as a means of sharing in society. The most important thing is that radio is changing every time following changes in the



environment, culture, technology, including changes in legislation and social change (Dubber, 2013).

## **RADIO IN DIGITAL ERA**

In the digital age, media content is indeed evolving towards a convergence format. Therefore, web radio can synergize with visual images of other media, such as television. Through the web, a radio that transmits sounds and pictures can be characterized by the power of given images (Gazi, et al., 2011, p. 11). The development of audio broadcasting through the web also makes audio content transformed into the formula voices, words, music into objects rich with representations. The disembodied voices of broadcasters already excite our imagination, curiosity, and desire for more. They are related to the borders of sound that can not be visible.

Still according to Gazi, based on qualitative research conducted OFCOM in 2005, the most important thing for radio listeners is the material broadcast various types of music, localness in news and information about the weather, intelligent speech content, and ease of access. Similar findings are also confirmed by a survey conducted by a group of digital radio culture in digital radio, Digital Radio Cultures in Europe. The strengths of radio as a medium already migrating to new technological realities remain its mobility, easy access, its instant availability through real-time transmission, the ability to integrate with local communities, the personal appeal of presenters and a variety of programming genres including entertainment, traditional journalism, and artistic programs. The challenge for radio is how to transfer the evolving through developments in technology (Gazi, et al., 2011, p. 12). Therefore, although Gazi (2010) (Gazi, et al., 2011, p. 11) says that the radio loses the sound-centric nature of traditional radio broadcasting and this kind of convergence raises the issues of the quality and the type of content, in fact, radio broadcasting need not really lose the sound -centric nature if able to manage audio messages with maximum. Development of the uniqueness of this audio format strengthens the radio function in the global community as a media listening experience.

Reflecting on the successful experiences of various broadcast radios migrating to the internet, they developed Web Outlet programs that contain variations of convergent content, a blend of text, images, audio, video, animation, but while maintaining the uniqueness of the audio format. To maintain the uniqueness of the audio format, the radio web outlet contains online radio streaming channels and audio podcasts. NPR Music has All Songs Considered channels (<http://www.npr.org/sections/allsongs/>), a multiplatform music curation program that contains a variety of music-related information, complete with a playlist of songs. Playlist of songs that have been curated by the curator is also distributed through various social media channels such as Youtube or Spotify. All Songs Considered is one of NPR's flagship programs of interest to millions of people as well as profitable in business.

Another strategy in radio development in the digital age is the management of social media. Generally radio managing social media to promote events and interactions with their audiences. For this, some radio in Indonesia has successfully managed a dozen even tens of thousands of fanatical fans through social media like Facebook, Youtube or Twitter. For example, PR FM Bandung successfully manages about 14 thousand active fans. PR FM that has citizen journalism format invites its audiences to always actively convey information through various social media channels. Audience usually send reports by phone or send text and photos via Facebook. Of course, FM PR verifies information from audiences before broadcasting it or uploading it in social media.

Another important thing is radio outlets through various technologies that exist. In addition to web outlets, expected outlets can be done through android-based applications or apps. This application not only broadcast streaming radio online but also can provide various program creations. The BBC has a special English application that can be downloaded for free. Various audio podcast programs or games can also be accessed through a special application that is easy to use. Many radios in Indonesia also have special applications based on android or IOS, but most are only used for their conventional radio broadcast sound.



An app named Radio Garden (<http://radio.garden/live/tokyo/tokyo-fm-world/>) even allows its users to browse and listen to radio broadcasts around the world by searching globe maps of the world. An exciting innovation that lets users gain additional benefits, listen to radio broadcasts that have joined online streaming radio around the world while studying the world map to find the location of the broadcast radio station. In principle, the creativity of the program extends the reach of broadcast radio to its audiences so that audiences are getting more choices to reach the broadcast radio. Therefore, the radio can keep in touch with the dynamic of changes.

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# ETHICS PROTECTION AGAINST CHILDREN IN KOMPAS TV NEWS EDITORIAL

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## ABSTRACT

*As the next generation, children need safe and comfort zone to develop their physical and mental status. Mass media in their broadcasting programme often put children as subjects or objects. Revealing the identity can create negative influence on children growth and development. On the other hand it also conducts the culmination of a misguided children. This research uses norms and empiric juridical methods to analyze many acts such as Legal protection of children on the mass media is regulated by Law No. 17 of 2016 on Child Protection, Law No. 32 of 2002 on Broadcasting, Code of Conduct of Broadcasters and Standard Broadcasting Program 2012, Law No. 23 40 1999 on the Press and the Journalist code of ethics in 2006. In running a dynamic newsroom, Kompas TV always provide strict operating standard related on children in broadcasting programme. This is in line with the editorial policy to provide preventive effects that can potentially damage the children future with excessive publicity. As the result, this research found methods which eventually becomes standard at Kompas TV editors policy to provide the protection on children in the broadcasting products.*

**Keywords:** Child, Protection, Broadcast Television News, Kompas TV

## INTRODUCTION

The fast growing television industry is affecting the rhythm of the newsroom and demands skilled journalists to work for it. One of the must have skilled is an understanding of journalistic code of ethics and rules on broadcast media. Kompas TV, as a broadcasting institution that stood since 2011 also understands the importance of understanding the rules that apply for their journalists. Kompas TV has since its inception claimed to be obedient to the rules and supports the establishment of a healthy and inspiring television station. Understanding the rules is not just a slogan, Kompas TV at the age that has not reached 4 years (2015) has initiated the making of a white book or Standard Operation Procedure book that adopted rules to a handbook for journalists that worked in Kompas TV.

The rules are binding on all Kompas TV workers to comply and keep in line with the agreed upon, such as related to treatment of children in broadcast products that aired on Kompas TV. Kompas TV assesses the child as a vulnerable and must be protected when associated with public broadcasting. Chief Editor of Kompas TV, Rosianna Silalahi asserted, related to the children, Kompas TV views is very clear, that is always protecting their future, and this is applied in all broadcast products that aired on Kompas TV, both in news and other products outside the news. Serious bans awaits anyone who commits a violation of child-serving views in accordance with the Standard Operation Procedure book that have been agreed upon in the working environment of Kompas TV. Children need special protection and care including legal protection that different from adults. This is based on physical and mental reasons. Children need to obtain a protection that is contained in a legislation. Every child must be able to get the widest opportunity to grow and develop optimally both physically and mentally. Efforts to protect and to realize the welfare of children continue to be done by providing assurance against the fulfillment of their rights.

The mass media is increasingly adorned by the number of child-related news that takes place all over the country. The number of cases of child abuse occurring in Indonesia

is considered to be one of the most interesting media content commodities to be displayed on the screen, but on the other hand it demonstrates the vulnerability of child protection especially the rights of children in broadcasting protection in Indonesia. The existence of children who have not been able to live independently will need others as a shelter (Dikdik and Gultom, 2006). News coverage on television and the print media shows the identity and face of children who become victims and perpetrators. Without realizing it, both mass media and society committed crimes, by exploiting their identity. The mass media as well as the public should understand the feelings of the families of victims and perpetrators who are still under age in the news. Sometimes it ends with the stigma or sneering view that people give as contaminated people.

Indonesia has made the Act No. 17 of 2016 on Child Protection as a serious concern of the government in protecting the rights of children. Act No. 17 of 2016 on Child Protection is just one of many acts made by the government to protect children identity, from excessive publicity by mass media. This study will analyze the rules of the broadcasting products, and will be compared to what has been done by Kompas TV by creating Standard Operation Procedure book, which is claimed to be a quintessence of all binding rules in broadcasting press products in Indonesia.

## **METHODOLOGY AND RESEARCH**

Bambang Sunggono (2007) stated that in writing a law scientific paper there are 2 (two) types of research methods:

- a. Normative juridical research is also called the research of doctrinal law because this research is conducted or directed only to the written rules and other legal materials.
- b. Empirical juridical research (field research) is also called non-doctrinal legal research because this study is empirical studies to find theories about the process of occurrence and the process of legal work in society.

Data processing in this research will use norms and empiric juridical methods

Data are divided into primary and secondary data. Primary data is data obtained directly from the community (Soekanto, 2005). The main data in this research is secondary data in support of primary data. Secondary data obtained from:

- a. The primary legal materials, namely Law Number 40 of 1999 on Press, Law Number 17 Year of 2016 on Child Protection, Law Number 32 of 2002 on Broadcasting, Broadcasting Behavior Guidelines (P3) and Broadcast Program Standards (SPS) PWI's Journalistic Code of Conduct 2006, other related laws.
- b. Secondary legal materials, materials that provide guidance and explanation of primary legal materials, such as seminar results, or other scientific meetings, internet sites, opinions of legal experts and relevant in the object of research review (Soemitro, 1982).
- c. Tertiary legal materials, namely supporting legal materials that provide guidance and explanation terhadap primary legal materials and secondary legal materials, such as general dictionary, magazines and scientific journals. Newspapers, and weekly magazines also add to the material for this writing as long as it contains relevant information.

Primary data was obtained from Kompas TV Central Jakarta, while secondary data was gained from research result and library data. Collecting data was done in two ways, (1) Library research is data collection through literature studies. Such as legislation, books, journals, scientific papers, articles, newspapers and other literature relating to the issues studied. Library study is done both in libraries, as well as books of personal collections of authors and other sources of information. (2) Field research is the research conducted directly in the field. This research is conducted through interviews with informants to obtain information and data needed. Interviews were conducted using interview guidelines that had been previously designed and then developed at the time of the research. The field research was taking place at Kompas TV Pusat Jakarta.

## **RESULT AND DISCUSSION**

### **1. Legal protection of the child according to Act No. 17 of 2016 regulating article some improvements to the Act on child protection No. 23 of 2002**

As mentioned in article 64, there is special protection for children in conflict with the law as referred to in Article 59 covering children in conflict with law and child victims of crime, may be executed through:

- a. The treatment of a child is humanly appropriate to the dignity and rights of the child.
- b. Provision of child special escort officers from an early age.
- c. Provision of special facilities and infrastructure.
- d. Appropriate sanctions for the best interests of the child.
- e. Continuous monitoring and recording of child development in the face of law.
- f. Providing guarantees to maintain relationships with parents or family.
- g. Protection from identity coverage through mass media and to avoid labeling.

Child protection is any activity which guarantees and protects the child and their rights in order to live, grow and participate optimally according to human dignity and respect, and to protect against violence and discrimination. The purpose of child protection under the law is to ensure the fulfillment of the rights of the child to live, grow and participate optimally in accordance with the dignity and dignity of humanity, and get protection from violence and discrimination, for the realization of Indonesian children of quality, noble and prosperous. Article 59 of the Child Protection Act mentioned that special protection shall be given to children in conflict with the law. In article 64, paragraphs 1 and 2 states that "children who are dealing with the law are children who are in conflict with the law and child victims of crime". Child protection nationally has obtained the basis of juridical foundation including the 1945 Constitution as the constitutional foundation as well as Articles 21 to 24 of Law No. 23 of 2002 on Child Protection. The definition of a child according to Article 1 number 1 of Law Number 23 Year 2002 on Child Protection is a person who has not been aged 18 (eighteen) years, including children who are still in the womb.

### **2. Legal protection of children according to Act Number 40 Year 1999 on Press.**

Media is a messaging tool that can stimulate the thoughts, feelings and willingness of the audience. Theoretically, the main functions of the media are: Information, Entertainment, Education and Persuasion. William L. Rivers (2003) says that basically, the conditions in the real world affect the mass media, and it turns out the existence of mass media can also affect the real world conditions. In other words, the world has a role and power to influence the mass media; and vice versa. The protection of victims of crime is actually regulated in Article 5 of Law Number 40 Year 1999 concerning the Press, which reads "The national press is obliged to proclaim events and opinions by respecting religious norms and the sense of public morality and the presumption of innocence". In this article it is clearly stipulated that the Press shall consider the effects that will occur on the reception of news disseminated by the media.

### **3. Legal protection of children according Journalist code of ethics 2006**

The Journalist Code of Ethics also has a role to protect child from mass media coverage. This is contained in article 5 of the Journalist Code of Ethics which reads "The Indonesian journalist did not mention and broadcast the identity of the victims of crime and did not mention the identity of the child who was the perpetrator of the crime. The explanation of this article is the Identity is all data and information concerning a person who allows others to track, while the child is a person aged less than 18 years and not married. The press must obey the professional code of ethics, professionalism in the news that has been agreed in the journalist code of ethics. The press should not mention the name or identity of the child in conflict with the law, meaning that the news broadcast to the public does not give any clues about the identity of the perpetrator or the underage victims specifically, even the identity of the family should be protected. A strong reason to conceal the victim's name or identity is an absolute requirement in the preaching of immoral cases.

#### **4. Legal protection of children according Act No. 32 of 2002 on Broadcasting**

Article 13 paragraph (1) of Law Number 32 Year 2002 regarding Broadcasting stipulates that broadcasting services known in the Broadcasting Act are television broadcasting services and radio broadcasting services. The Regulations made by Indonesian Broadcasting Commission (KPI) in order to provide protection for children are the regulations of the P3SPS of 2012, namely in Article 14 and Article 29. Article 8 of Law Number 2002 paragraph 2 point d one of the KPI's authority is to impose sanctions on violations of regulations and guidelines 13 broadcasting behavior and broadcast program standards. Sanctions that may be imposed on Broadcasting Institutions are provided in Article 34 paragraph 5 point f The broadcasting law is in the form of administrative sanctions, among others:

- a. Warning (by written)
- b. Temporary dismissal of a problem event after a certain stage
- c. Limitations of duration and time of broadcast
- d. Administrative fine
- e. Freezing of broadcast activities for a certain time
- f. Not given an extension of broadcasting permit permit
- g. Revocation of broadcasting broadcasting permit

The sanctions mentioned above shall be imposed on the broadcasting organizers if they violate any of the articles mentioned in Article 55 paragraph (1) which one of the articles referred to in this paragraph is Article 34 paragraph (5) letter f.

#### **5. Legal protection of children according Code of Conduct of Broadcasters and Standard Broadcasting Program (P3SPS) 2012**

The Code of Conduct of Broadcasters and Standard Broadcasting Program protect children listed in their rules, related to this research, among others, are set out in article 29

- a. May not interview children and / or young people under the age of 18 on matters beyond their capacity to answer them, such as death, divorce, parents and family affairs, and violence, conflict and traumatic disaster.
- b. Must consider the security and future of children and / or adolescents who become resource persons.
- c. Obligatory to disguise the identity of children and / or teenagers in the event and / or law enforcement, both as perpetrators and victims.

The rules set forth in the two articles clearly set up broadcasting media to protect the child in every programme, and more broadly not only in the case of the child as the victim. Even when the child is also in conflict and is involved in a legal case, hiding his identity becomes an obligation for broadcasters.

#### **6. Legal protection of children according Standard Operating Manual Books Kompas TV 2016**

According to the standard operating book KompasTV, especially in section XVIII which reads

- a. Be cautious when interviewing children who are witnesses and victims of crime.
- b. Maintain identity, name, address, school for their future interests.

In addition to the above rules, in section XVII also described the rules related to the offender, which reads

- a. Interviews are only done if there is a need for news for example to dig important information or insight.
- b. Maintain the feelings of victims of crime.
- c. Avoiding interviews whose outputs erode mistakes, celebrate / jeer at the judicial process or reveal details that would allow similar crimes to be imitated.
- d. Prohibit giving money for interviews with criminals to protect media credibility / reputation, and respect the sensitivity of crime victims.

According with the rules above, Kompas TV also keep both parties in doing a coverage, in this case, a criminal case, both the perpetrator and the victim when it comes to children. Other case cases also get the same attention, as long as making the child as



subject and object, then the first priority is to ensure the survival of the child is not covered by post-news related to a case.

Another addition that became the standard on Kompas TV is the reason that is read and inserted in a narrative manuscript to explain to the public why in a disguised identity impressions, such as through impressions blur technique, backlight or voice randomization. The editor of Kompas TV also added the script rules to explain to the public why it should be disguised, for example reads like this; *"A high school student scolded the police and said something rude when the police stopped her on a graduation raid in Medan City, North Sumatra, the editor intentionally obscures the identity of this girl because it is still under age, and potentially disturb her future....."*.



**Sources: Kompas TV**

The various internal rules applied by Kompas TV are claimed to be their efforts to produce the best broadcasting work in accordance with applicable broadcast standards, both internally and nationally. To ensure that the Kompas TV handbook will always keep up with the situation, editorial, in this case Editor-in-Chief Rosianna Silalahi ensures there will be renewal of the contents at any given timeframe.

## CONCLUSION

Protection of children in news products in Kompas TV editorial environment is regulated in rules taken from several rules that bind broadcasting products and principles of legal protection of children in Indonesia, including:

- a. Law 23 Year 2002 on Child Protection, provided for in Article 64
- b. Law Number 32 Year 2002 on Broadcasting, CHAPTER V Guidelines on broadcasting behavior in article 48
- c. Code of Conduct of Broadcasters and Standard Broadcasting Program (P3SPS) of 2012 contained in Article 14 and Article 29
- d. Press Law No. 40/1999 on Press, set out in general in article 5
- e. Journalist Code of Conduct set forth in the decree of the press council number: 03 / SK-DP / III / 2006 namely in article 4 and article 5

The above rule rules are united by the Kompas TV editor in a standard broadcasting guide manual, mainly related to the standard content that will be aired in a television broadcasting product. The contents of this handbook should set out some of the things that outline the rules of the rules that bind broadcasting products, especially the viewing of children, including:



- a. The press shall treat the child humanely in accordance with the dignity and rights of the child.
- b. The press should provide protection to both the child of the perpetrator and the victim from the exposure of identity through the mass media and to avoid labeling.
- c. The press is obliged to preach events and opinions by respecting religious norms and the sense of public morality as well as the principle of presumption of innocence.
- d. The press shall consider the effects that will occur on the acceptance of news disseminated by the media.
- e. The press should not interview children and / or young people under the age of 18 on matters beyond their capacity to respond, such as death, divorce, parents and family affairs, and violence, conflict, and disasters that cause Traumatic impact.
- f. The press shall consider the security and future of children and / or adolescents who become speakers.
- g. Broadcasting programs shall observe and protect the interests of children and / or adolescents.
- h. Broadcast programs containing immoral content and / or information about suspected criminal offenses are prohibited from displaying children and / or adolescents.

Kompas TV also added a unique rule of explanation of rules through the mechanism of news agencies, to provide educational code of ethics to the audience.

The Making of a manual books by Kompas TV felt very helpful and facilitate the work of journalists in understanding the existing rules and binding in the broadcasting products. But there are some developments that can be done, such as

- a. It is better for the government to adopt a one-stop rule on broadcasting, and not to collect many of the same rules scattered in various laws and regulations, it is better to refer to a single broadcasting rule in the country, taking into account input from relevant agencies.
- b. Kompas TV has to be appreciated and should be an example for every broadcasting institution to clearly describe and develop internal rules and guidelines, thereby strengthening and directing the broadcasting treasures in a better direction.
- c. Good socialization is not only done to media workers, but also to the viewers, so broadcasters should be required to "disclaimer" what is done on behalf of the code of ethics in the Indonesian broadcasting screen.

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# COMMUNICATION STRATEGY OF FOLK PERFORMANCE “DODOMBAAN” IN DEALING WITH JUVENILE DELIQUENCY

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## ABSTRACT

*This study is based on the fact that every human being has the right to obtain information. The obligation to disseminate information is one of the responsibilities of the local government. Especially information related to social change, one of which is information about juvenile delinquency. Information needs to be disseminated to those in need and those with minimal access to modern media. So it takes a media that is able to reach all levels of society and has an interesting character to make the spread more effective that is with traditional media by Diskominfo called the Folk Performance. In the process of disseminating information, appropriate communication strategy is needed to deliver the message can be effective and can achieve the purpose of communication. This study aims to determine the use of Folk Performance as a communication strategy that focuses on communication components, namely communicators, messages, media and communicant. The method used in this research is descriptive-qualitative research method and data validity test using source triangulation technique. Data collection was done by non-participatory observation method and in-depth interview. Informants in this research are West Java Diskominfo as the organizer, FK-Metra West Java as executor, and performing artist as information disseminator. The results of this study show the communication strategy undertaken by all parties involved in the form of narrative. Namely includes artists as communicators, messages conveyed, media supporters and responses communicant.*

**Keywords:** Communication Strategies, Delinquency, Local Wisdom, Dodomba

## PRELIMINARY

Information is the needs of every individual. Information is widely used by human beings as a pedestal of daily activities. The fulfillment of public information needs is a basic right that needs to be guaranteed by the government as a party responsible for serving the community, including one to meet the information needs. Office of Communications and Informatics of West Java has routine activities in terms of disseminating information. The difference is this dissemination is done through a unique media, the media of the Folk Performance. A folk performance is a group of traditional folk performances that developed in the local community and in the show delivery of information related to development in the environment, also in the presentation quite communicative to the audience audience. The audiences are junior high school students in a degree in the area of East Priangan West Java Province.

As with any communication activity, the Folk Performance certainly has a special strategy for delivering messages effectively. This strategy certainly has communication components contained in the Folk Performance held. In fact, because of the uniqueness possessed by this media, the Folk Performance can be used as the strategy itself. Researchers, as the people of West Java feel interested to examine more about the Folk Performance usually shown as entertainment or traditional ceremonies, is now used as a media of information dissemination. Things that will be examined more deeply is how the use of Folk Performance as a communication strategy in disseminating information about juvenile delinquency by Diskominfo West Java Province.

The dissemination of information is a dissemination of messages containing facts (data that are in accordance with reality), giving rise to a right and clear explanation and

fostering the same understanding of the messages being disseminated (Sastropetro, 1990). The most important thing in a communication process is the creation of the same understanding between the participants of communication. Therefore, there are a few things to note, *first*, spreaders message should be authorized person, able to communicate well, to answer questions from the audience, and can use humor so that deployment can be both intimate and relaxed. *Second*, messages disseminated must be arranged in a clear, easy to understand, can create interest, can lead to a desire to solve the problem, and lead to stimulation for improvement in the future. *Third*, atmosphere before spreading the information to determine the size of the effort to make the situation becomes conducive, and *Fourth*, using an attractive means of communication and is able to develop the role of the audience (Sastropetro S., 1987)

To succeed in the process of disseminating information, the need for an appropriate communication strategy to achieve the purpose of communication that has been formulated. According to Rogers (John, 2012), communication strategy is a design made to change human behavior on a larger scale through the transfer of ideas. Middleton also makes definitions by stating that communication strategy is the best combination of all communication elements ranging from communicators, messages, channels (media), recipients to effects (effects) designed to achieve optimal communication objectives.

Based on that understanding, then the communication strategy is always connected with, who is talking, what purpose to talk about, what message should be conveyed to someone, how the message is delivered to someone, and how to measure the impact of the message (Liliweri, 2011).

The traditional media used through is the Folk Performance. As is the case, traditional media is a medium used by ancestors of human, such as smoke, fire, sounds through *kentongan*, *tambur*, *genderang*, *beduk*, and the like (Sastropetro, 1987). Traditional media can be done with traditional games, folk art performances or other traditional media. The type of arts of West Java is quite diverse, ranging from *Longser*, *Wayang*, *Calung*, *Reog*, *Gending Karesman*, *Funny Sunda*, *Uyeng*, as well as typical arts of a region in West Java, such as the art of *Burok* from Cirebon, and so forth. Like the nature, this type of art is quite popular and familiar in the midst of society-especially rural-, funny, and easy-to-understand people's language. These art are used to convey messages effectively, both through jokes and casual conversation (Sastropetro, 1987). This is very much in line with one of the principles of communication advanced by Joseph A. Devito that "the more socially relevant the more effective a communication process". It's mean that the meaning of a message both verbal and non-verbal is basically inseparable from the culture (Mulyana, 2011).

From the aspect of the message, the dissemination of information through the Folk Performance is more disseminating information about juvenile delinquency. According Kartono "*Kenakalan remaja atau dalam bahasa Inggris dikenal dengan istilah juvenile delinquency merupakan gejala patologis sosial pada remaja yang disebabkan oleh satu bentuk pengabaian sosial*" (Kartono, 2010). As the name implies, this deviant behavior typically occurs in adolescence, i.e. 13-18 years, the age is the age of transition where a teenager has taken off his childhood but is still not mature enough to be said adulthood. At this age, a person's psychological state is still in the adjustment stage. So he is still swayed in distinguishing where things are good and not, as well as the search for true identity. This deviant behavior can be caused by various factors, both internal factors, such as identity crises and weak self-control, as well as external factors, such as family, environment, and peers. This can be prevented and treated by the proper control of the family and its environment.

## RESEARCH METHODOLOGY

The method that researchers will use in this research activity is through qualitative research methods. This research is more appropriate to do with a qualitative approach because the theme raised will be more valid it results when done with qualitative research techniques. Many things can not be known only by collecting statistical data, such as

components in the process of disseminating public information conducted by Diskominfo West Java through the media Folk Performance. This will be obtained a valid data when researchers directly witness the process undertaken and or by obtaining data through interviews to relevant informants and competent in the field. Researchers want to explore descriptive phenomena that cannot be quantified; the researchers want to capture the meaning that comes through attitude, patterns, gestures, and emotions of every resource, both the source of the interviews, and the speakers of every artist performing the Folk Performances. With qualitative research, the data obtained not only limited to "yes" or "no", and not limited to "what percentage", but about "how".

The approach applied in this research is descriptive approach. That is an approach that aims to describe, summarize the conditions, situations, or phenomena that occur in the process of dissemination of public information by Diskominfo West Java Province, which became the object of research, and attempt to draw the reality to the surface as a strategy.

## RESULTS AND DISCUSSION

Folk Performance is a medium used by Diskominfo West Java to convey messages about juvenile delinquency. As well as an art show, of course in it there are media used to support and perfected the show to be more lively and interesting. Also in the Folk Performance, of course there are some media which is used to support the performance of the show. The media include songs, dance, musical instruments, props, stage, and technical performances of the show.

Such, the researchers found in MTsN1 Cilaku – Garut, where activities are held in the field of school. In the field, the audience facilitated the tent to sit watching. While the artists performed using a kind of stage or school patio made higher which is used for the flag ceremony. The height is enough, because it can still be watched by the audience where the audience is all sitting and the low size makes the artists closer to the audience. Coupled with three steps at the front and the length of the size as the stage length, facilitate the mobility of artists to climb down the stage to touch the audience. It's just that his position is not right in the middle of the field but closer to the east. This position makes the audience cannot watch from various directions also the stage used is too narrow so that the artists look less free in playing their role. Decoration of this stage is very simple. The setting is only decorated with matching lace with a tent, which is a shade of blue and white, and printed banners bearing the name of the activity.

Performances in MTsN 1 Cilaku- Garut furnished with typical local arts Garut, namely *Dodomba*. Arts taken from typical animal Garut are Domba. The difference, *Dodomba* is not a genuine sheep, but people who were given clothing resembles sheep in a large size, as tall as an adult. So big that a sheep usually filled by two adults. *Dodomba* consists of two sheep, white sheep and black sheep. This performance is not without purpose, but rather to provide moral instruction. *Dodomba* tells the story of two sheep with opposite nature. White sheep symbolizes goodness while black sheep symbolizes evil. Both collided and white sheep won the game. It teaches that kindness will always prevail against evil. This media is very interesting to watch but it's unfortunately because the story line is only presented in monologue by the artist. The story is also only a brief explanation.

This cultural arts performance is very good used to lift the local culture and re-introduce the culture of the region to the students. In addition, it turns the story stored in the culture contains many good values.

According to researchers, local art performances like this need to be held during the Folk Performances in every city/district. It's because one of the functions of traditional media is as authentication/customary supporter. Not only in the technical part, have the artists also occasionally used properties that support the Folk Performance.

Just like did by PancaWarna Group in the Folk Performance in Garut District, they use laptop made of stereo foam as media when talking about health internet usage. With the property used, making the storyline becomes easier to read. Audiences will understand

easily that artists on stage are talking about information technology and computers. They do not have to imagine how the form of a laptop and the property is very helpful for the story line and the role of living in the artist. In addition, the existence of the property can also be used as a tool to invite the audience's attention. When the audience began not to notice, artists brought the property support become the power to attract the curiosity of the audience. So even though the audience does not follow the storyline from the beginning, he will immediately be able to guess the story being delivered.

Other technical tools that enhance the show are the microphone and sound system. The existence of both is needed to support the delivery of the message to audience. Every players already holding the microphone, it's just that sometimes one of them is not working well.

## CONCLUSION

Based on the discussion of the research that has been described before, it can be concluded in general, that the artists are good enough in delivering the message. They master the message, visible from the way they convey the message with a steady, no hesitation and no stammering. They are also good at using the messaging system. Not only that, they are also good at packing the messages into dialogue and humor that can make the audience entertained. They are able to speak clearly and able to decorate their appearance on stage with the mimicry and gestures that funny, humor, stories, games, songs and dances.

Messages delivered are packed well. Messages packed in humor that can make the process of delivering messages to feel light and relaxed. The use of the language is correct. With familiar verbal, local and easy language styles, expressive, funny and able to emphasize the content of the message. Informative and persuasive delivery techniques are also appropriate, because this technique is able to provide knowledge information and invite the audience to do the information.

The media used is enough to support the process of the Folk Performance in the show. The entire media supporters, songs, musical instruments, dance, stage, props and technical tools, are well prepared and quite meet the standard of media performances in general. The media used is also enough to reinforce the message delivered, because it does not reduce the focus of the audience from messages delivered.

The audiences give a positive reaction to this Folk Performance. They are entertained, interested, happy, understand the intent of the Folk Performance and most importantly, they understand the contents of the message.

From the conclusion above, it can be said that all components in the communication strategy has been done well in this Folk Performance. So it can be concluded that the Folk Performance organized by Diskominfo West Java has become the appropriate communication strategy to disseminate information about juvenile delinquency. Even indeed there are some improvements that need to be done which the researcher suggests in the next sub-chapter.

## SUGGESTION

1. In order for the audience to feel them represented in the show, the humor used should be adjusted to the audience's condition profile. Since the audience in this Folk Performance is a junior high school student, it is best to humor that tells a teenage story in general and contains songs that they know.
2. To further attract the attention of the audience, media should be used in every Folk Performance. In addition to the introduction of regional culture, this *wayang* media can present a blend of dialogue between Folk Performance artists and the *wayang*.
3. To further clarify the delivery of messages, content messages should be made more specific. This can be tailored to the issue of juvenile delinquency that is most prevalent in schools of deployment purposes and also the content of the message should contain the spirit to learn and study.

4. To improve the next performance, it is better to evaluate the parties involved directly. Namely the players, the organizers and implementers need to hold a meeting that specifically discusses the evaluation of deployment activities that have been done. Meeting this evaluation needs to be done immediately after the execution of the show to guide perform better in subsequent performances.

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## STYLE OF COMMUNICATION OF GOVERNOR CANDIDATE IN SOCIAL MEDIA INSTAGRAM

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### ABSTRACT

*The development of technology and information used many people to communicate with the public. One of them is governor candidate that using social media to reach the public. Purpose of this study is to examine the style of communication of DKI Jakarta governor candidate Anies Baswedan in social media instagram with account @aniesbaswedan and response of netizens to the information. This research uses virtual ethnography as the method by studying information, conversation, and response from netizens on social media instagram and participatory observation, literature study in order to collect data. The result shows that style of communication of Anies Baswedan in social media instagram is a dynamic style, which have aggressive tendencies to stimulate and influence the netizens in making decision. The dynamic style is effective in resolve critical issues. The candidate tend to influencing the netizens to voted one of the governor candidate. More than 75% information from the instagram account are consist of information relating the election. The governor candidate using personal account to inform program and strategy, response the netizens, and updating daily activities. This research also shows that there are some response of netizens to the information of governor candidate account in instagram. First, the netizens who gives positive response by supporting the candidate. Second, the netizens who gives negative response by denouncing the information. Third, the netizens who gives response unrelated with the information from the candidate account.*

**Keywords : Social Media, Instagram, Virtual Ethnography, Communication**

### INTRODUCTION

The development of technology and information used many people to communicate with the public. According to the tempo data in 2016, internet users by smart phone in Indonesia were 124 million. Internet consumption in indonesia majority is to use social media. According to the Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) data, Facebook is the first social media most visited by internet users in indonesia. The second most popular social media is instagram, and the third most popular and visited social media is youtube. According to other data from CNN Indonesia, instagram active users in Indonesia is 22 million. Instagram considered as an phenomenal application.

The founder of instagram kevin systrom and mike kriege said that "Insta" derive from "Instan" like camera polaroid known as "photo instant". Instagram can also shares photos instantly, like polaroid. Later. "gram" derive from "telegram", where is to send information to others quickly. Instagram is a photo share application using internet network and the information want to be delivered acceptable quickly.

The power of media, especially social media is interesting researcher to identify style of communication of governor candidate in social media instagram and how the netizens response to the information.

## SOCIAL MEDIA

The characteristics of social media are:

1. Content submitted distributed to many people and not limited to one particular person
2. Contents of the message appears without a gatekeeper and no gate resistor
3. Fill submitted online and direct
4. Content can be accepted online in a faster time and could also delayed its acceptance depends on the interaction time defined by the user
5. Social media make users as a creator and actor allowing their self to articulate
6. In social media there are a number functional aspect content such as identity, conversation (interaction), sharing (sharing), presence (exist), relationship (relation), reputation (status) and group (group) (Mulyati, 2014: 27)

The advantages of social media are:

1. Fast, compact, solid and simple

Social media so easy to use (user friendly), even users without a knowledge base of Information Technology (IT) which is needed only a computer, tablet, smartphone, plus internet connection.

2. Creating more intense relationship

Social media provide better opportunities to user to interact with partners, customers, and relationships, as well as building feedback relation directly with them.

3. Broad and global

Through social media, anyone can communicate information quickly without barriers geografis. social media user has opportunity to design content, in accordance with the target and desires to more users.

4. Full and measurable

In social media has tracking available system, users can control and measure the effectiveness of the response given by turning information and reaction. (Mulyati, 2014: 31)

Role, benefits and functions of social media are:

1. Means learn, listen, and deliver

Various applications social media can be used for learning through a variety of information, data and issues. In another aspect, social media also a means to share information to others. Content on the social media comes from part of the world with diverse cultural backgrounds, social, economic, beliefs, traditions. In a good way, social media is a global encyclopedia that grows very quick. In this context, the need to equip social media is self-criticality, knife sharp analysis, deep contemplation, and wisdom in the use of controlled emotion.

2. Means of documentation, administration and integration

Various applications of social media basically contend warehouse and documentation, in the form of profiles, information, event report, recording events, until the results of research studies. In this context, organizations, institutions and individuals can use it by forming social media usage policies and training for all employees, in order to maximize the function social media with targets that had planned. Some social media things can be done, among others, to create a blog of the organization, integrating various lines in the company, deploy relevant content according to the target in the community, or take advantage of social media for their own object, vision, mission, goals effectivity, efficiency of the organization.

3. Means of planning, strategy and management

Will be directed and taken wherever social media, is the domain of the users.

4. Means of control, evaluation and measurement

Social media also can be used to plan and organize and evaluates various strategies that have been made. (Mulyati, 2014: 33)

Instagram is a popular photo sharing application,instagram is relatively simple, focused exclusively on sharing photos and videos with the netizens. Users can apply various digital filters to their images, and add location. Users can connect their instagram account to other

social media, enabling them to share photos to those profile as well.

Six style and methods of communication by Steward L. Tubbs dan Sylvia Moss (1996) are *The Controlling Style*, *The Equalitarian Style*, *The Structuring style*, *The Dynamic Style*, *The Relinquishing Style*, dan *The Withdrawal Style*.

## METHODS

This research is a qualitative research and uses virtual ethnography as the method by studying information, conversation, and response from netizens on social media instagram and participatory observation and literature study in order to collect data.

Qualitative research is a type of scientific research. In general terms, scientific research consists of an investigation that:

- seeks answers to a question
- systematically uses a predefined set of procedures to answer the question
- collects evidence
- produces findings that were not determined in advance
- produces findings that are applicable beyond the immediate boundaries of the study

Qualitative research shares these characteristics. Additionally, it seeks to understand a given research problem or topic from the perspectives of the local population it involves. Qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations.

Kozinets's provides a concise definition of netnography (or virtual ethnography). He describes it as "ethnography conducted on the Internet; a qualitative, interpretive research methodology that adapts the traditional, in-person ethnographic research techniques of anthropology to the study of online cultures and communities formed through computer-mediated communications" (Kozinets:2006)

## RESULTS AND DISCUSSION

Based on results of analysis on governor candidate instagram account @aniesbaswedan, style of communication that is used by the candidate in communication with netizen is a Dynamic Style, this communication style is aggressive, where a communicator oriented to the action. The dynamic style communication is used to stimulate, encourage, and influence the communicant in decision making.

Photos and videos posted by the candidate in account @aniesbaswedan were more than five hundred posts. More than 75% of information on his account consists of information relating to the election. The governor candidate uses the instagram account to inform program and strategy, respond to netizens, and update daily activities relating to the election. Through the instagram, the candidate tries to encourage and influence netizens to make a choice for one candidate. The candidate uses the personal instagram account to update the information, profile, achievement, and daily activities.

This research also shows that there are some responses of netizens to the information of the governor candidate account on instagram. First, the netizens who give a positive response by supporting the candidate. The netizen is active to respond and comment on the candidate's post. Second, the netizens who give a negative response by denouncing the information. Third, the netizens who give a response unrelated to the information from the candidate, netizens respond to the information depending on their needs.

The interesting things are most of the information was uploaded by the governor candidate relating to the election, such as vision, mission, program, strategy and daily activities but most of the comment and response from netizens unrelated to the photo or video were uploaded by the candidate. It shows that most of the netizens are unconcerned towards the information relating to the election.

## CONCLUSIONS

1. Style of communication that is used the governor candidate in communication with netizen is a Dynamic Style, this communication style is aggressive, where a communicator oriented to the action. The dynamic style communication is used is to stimulate, encourage, and influence the communicant in decision making. The dynamic style is effective to get public attention and support
2. There are some response of netizens to the information of governor candidate account in instagram. First, the netizens who gives positive response by supporting the candidate. Second, the netizens who gives negative reponse by denouncing the information. Third, the netizens who gives response unrelated with the information from the candidate.

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# TRADITIONAL GAMES AS MEDIA OF COMMUNICATION SUNDANESE LOCAL WISDOM

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## ABSTRACT

*Traditional game is a form of cultural heritage that is handed down from generation to generation by the developer community. In Sundanese, there are various traditional games, containing moral values are sourced from local wisdom of Sundanese culture. Togetherness, appreciation, and honesty are some positive values of Sundanese local wisdom which are communicated through traditional games. By the time, traditional games slowly marginalized and replaced by a modern game that seems more attractive, although it more highlighted the value that opposite from the values of traditional games, such as competition, individualist, dishonesty, and more. This research aims to identify traditional games in Sundanese, containing a message of local wisdom that can be used as a medium of moral education for children. This research uses qualitative descriptive method, with the technique of collecting data through in-depth interviews, observation and documentation. The results showed, essentially, traditional Sundanese games are divided into two types: the games without equipment and the game with equipment. Local wisdom values in the game reflected in activity during a game in progress, such as thoroughness, togetherness, mutual understanding, accuracy, strong physical endurance and capability of addressing any obstacles.*

**Keywords:** *traditional games, communication, moral message, local wisdom.*

## INTRODUCTION

Indonesia is a rich country in culture, as an ancestral heritage that has been passed down from generation to generation in its various forms. One of them is the people's game. The Sundanese in West Java, has a wide variety of cultural heritages in the form of games and people's toys, which are full of wisdom values reflected in the ethics and norms that apply in the playing of a game.

Traditional games created by ancestors, believed to be developed not only for sheer pleasure, but through a certain consideration in the hope that the values embedded in each game can be known, addressed and implemented by the children in every action and behavior with full consciousness or without coercion.

Folk games are part of the folklore which is disseminated through oral tradition among the community of its owner and the local community. Folk games are divided into games for adults and children, games by gender or social layers of the participants, as well as secular games and sacred. By its nature, the games consist of three classes: play (games to play), education (to educate), and game (to compete).

Toys are something used in games by children. Since childhood "individuals have been impregnated by the cultural values of their society so that the conceptions have been rooted in their mentality and difficult to be replaced by other cultural values in a short time." (Koentjaraningrat, 1969).

Local wisdom is the view of life and knowledge as well as various life strategies tangibly in activities conducted by local communities in answering various problems in the

fulfillment of their needs. It also often conceived as local wisdom, or local knowledge, or local genius. Their fulfillment system necessarily covers all elements of life, religion, science, economics, technology, social organization, language and communication, and art.

The system of local wisdom in neutral and dynamic among the Western world are usually referred to as indigenous knowledge (Warren, in Adimiharja, 2004). The concept of local wisdom or traditional wisdom or local knowledge system is the distinctive knowledge of a particular society or culture that has developed over time as a result of a reciprocal relationship between society and its environment. (Marzali, in Mumfangati, et al., 2004).

Thus, the concept of local wisdom system is rooted in local and traditional knowledge and management systems. Because of the close relationship with the environment and natural resources, local, traditional, or indigenous communities, through trials have been developed an understanding of ecological systems in which they live that has been deemed to retain natural resources, and abandoned activities considered harmful to the environment (Mitchell, 2003).

By the time, the game that full of philosophical meaning began to be replaced by a modern game that looks more interesting, because it adapts the multimedia technology. Therefore, it is not surprising that many children today do not recognize the variety of traditional games that had once played by their parents or grandparents.

The low interest of children acquiring traditional games is not only due to the swift stream of toys and modern games, as well as the absence of a vehicle that makes it possible for children to get to know more about the variety of toys and traditional games. As the modern game grows rapidly, traditional games become increasingly marginalized, left behind even forgotten.

Various efforts were done in order to make traditional games not lost its existence. One of them carried out by Hong community, a community that focused on preserving toys and traditional games. The community was founded in 2003, is a study center of folk toys, that has been actively doing research and folk games since 1996 and is committed to preserving toys and folk games as one of the nation's identities. Not only a gathering place, the community also became a place for lovers, researchers and toys manufacturers. The Hong community is located in Dago Pakar area.

Children groups are actors in the game, as well as adult members as resource persons and toymaker. The Hong community continues to explore and reconstruct folk toys, both from oral traditions and ancient manuscripts. The Hong community tries to introduce folk toys with the aim of instilling educational pattern of the ancient community, the people who hold the *Parahyangan* (Sundanese) customs so that a child knows the self, the environment and God.

The Hong community explores the potential and values of traditional games to be taught to children in contemporary concepts and corridors. The Hong community also develops folk toys products as a basis for developing existing toys for educational needs.

The preservation of traditional games continue to be developed in such a way that in addition to perpetuate and increase the knowledge of traditional games, it also has benefits for the children in the neighborhood.

## **METHODOLOGY**

This study aim to describe the meaning behind the variety of toys and traditional games of the Sundanese community as a medium of communication of local wisdom in West Java. The method used in this study is qualitative, which according to Bogdan and Taylor (Moleong, 2000: 3) is a research procedure that produces descriptive data in the form of words or oral from the people and behavior that can be observed. Data collection techniques are conducted through indepth interviews, observation and documentation studies, on individuals and group who know a lot about Sundanese traditional games.



## RESULTS

In general, Sundanese traditional games divided into two types, namely games without equipment and games with equipment. In games without equipment, local wisdom is communicated largely embrace to the principles of fairness, honesty and togetherness. Because, in the games without equipment, before playing, usually it begins with the determination of who the players and who gets the punishment. The punished party must receive the result of the draw. In Sundanese culture, there are several unique ways to determine who is the player and who gets the punishment (*ucing*), among others, by doing *Hompimpah* or by doing *Suten*.

*Hompimpah* carried out if the game participants are more than three people, it is intended to select the number of participants to get who *the ucing*. The rules are: (1) all game participants form a circle formation, (2) then each of them reaching out as the signal of the draw process is ready to start, (3) then in the third count each participant flips the palm of their hands while accompanied by lyrics *Hompimpah Alaihum Gambreng*, (4) right at the end of the sentence *Gambreng*, all participants stop turning palms of their hands then the designation of the hand position of their choice (palms/ back of hands) usually palms called "white" while the back of the hand is called "black" 5) Furthermore, the participant counts the number of "black" and "white" formations.

If the number of formations is at least 1 (one) person then the person is directly appointed as *ucing* (punished person), but if the number of formations least only 2 person, then both of them must make a redemption by *Suten*, but if the number of formation more than 2 (two) persons, then they conducted redraw, by do *gambreng*, to get who becomes *ucing*.

*Suten* is a way to make a draw if the number of participants who participated in the draw are 2 (two) persons to determine who becomes *ucing*, the way is: participants first have unwritten agreement as follows: thumb called elephant, index finger is called the person, and the little finger is called the ant. The rules:

If elephant meets elephant then there is no winner, it is draw. If elephant meet person then the winner is elephant, if elephant meet with ant then the winner is ant.

If person meets elephant then the winner is elephant. If person meets person then it's draw, and if person meet ant then the winner is person.

If ant meets elephant then the winner is the ant, if ant meets person then the winner is person and if ant meets ant the end result is draw. In a simple way, the rules are visualized in the table below:

**Table1 : Rules in Doing *Suten***

|         |          | Player 1 |          |        |
|---------|----------|----------|----------|--------|
|         |          | Elephant | Person   | Ant    |
| Plyer 2 | Elephant | Draw     | Elephant | Ant    |
|         | Person   | Elephant | Draw     | Person |
|         | Ant      | Ant      | Person   | Draw   |

Some folk games without equipment to be discussed in this research are: *Galah Bandung* and *Hong (ucing sumput)*

### A. Galah Bandung

*Galah Bandung* is one type of the games that relies on jumping skill as well as rope jumping and high jump games. In *Galah Bandung* game, the players do not use any tools. The players only use the foot of players who do not make the jump. In this *Galah Bandung* game, every participant is invited to exercise, because the players must move their body.

Players will run to square off to jump. Then after running, the player must try to jump the legs of players who do not make the jump. After successful, the player will rest. This

game is played at least by 3 (three) people or can involve participants up to 5 (five) people. *Galah Bandung* played in without a song. This game contains wisdom values as follows:

- a. From an early age children are taught to have strong physical endurance and high precision.
- b. The deeper meaning of this *Galah Bandung* game is to teach about how to overcome every obstacle in life, the higher the obstacle (which is symbolized by the feet of the players who do not jump), the greater the effort to complete the obstacle (symbolized by jumping).

#### a. *Hong (Ucing Sumput)*

The game's name *Hong (ucing sumput)* comes from Sundanese, taken from the word "Hong" which means caught or met. Then *ucing* and *sumput*. Word *ucing* means cat, and *sumput* means hiding. This *Hong* game (*ucing sumput*) in Indonesian is better known as *petak umpet*/hide and seek. Game *Hong (ucing sumput)* using tools of stick and coconut shell. The stick used to make a circle and hit a coconut shell when *ucing* finds other players in hiding. This game is played by at least 4 to 5 people. The game will become more festive if the participants in large numbers.

This game instills sportsmanship and high physical endurance, agility and precision, whereby people who act as *ucing* are required to behave sporty, when *ucing* closes the eyes while other players are looking for a place to hide. *Ucing* should not open the eyes or peek and look where other players are hiding. *Ucing* must be careful when looking for other players who are hiding. Endurance and dexterity is required by other players who are not *ucing* while searching for the right place to hide. In this game there is no song sung as a companion.

This game contains the following values of wisdom: this game exercises vigilance and sharpness, and mobile agility for each player. As for the religious philosophy contained in this game, who said that even if one keep hiding, one day he would meet his own Creator, God.

### B. Folk Games with Equipment/ *Cocooan*

*Cocooan* [read: co.co.oan] in Indonesian means "toy". *Cocooan* is one of concrete forms of folk game culture. *Cocooan* can be played individually or in groups. *Cocooan* is a reflection of the creativity of the original culture, that is by collecting natural ingredients that exist in the natural surroundings and turn it into a form of toys. All the *cocooan* that will be presented is the result of the creativity of the children of Hong community.

#### a) *Gogolekan*

*Gogolekan* comes from the word "golek" which is taken from the words of "wayang golek". *Gogolekan* game is a self-made game.

The use of this game is usually done by showing the usual scene like a puppeteer puppet master. Because this toy is a replica of *wayang golek*, but raw material of this toy usually comes from cassava leaves that have been yellowing and almost molting, and other stems that can replace it. This game trains children to talk and show their skill in playing "*gogolekan*" in front of other children. The essence of educational values embodied in this game:

- a. Children are trained to communicate well,
- b. Children are trained to be able to be creative in telling a story, opinion, advice and others,
- c. Children are trained to communicate using nonverbal symbols through *gogolekan* organ movements,
- d. This game can be used as a vehicle for children to train the sharpness and sensitivity in communicating through the media (*gogolekan*).



**Picture1**

Gogolekan games being practiced by children of Hong Community  
(Source: Arman YonathanCollection)

#### **b). *Enggrang***

The word *Enggrang* or *Jajangkungan* comes from Sundanese language which means “high” in Indonesian. This game uses a tool from several bamboo blades that make the child seem to be taller. This game can be combined with playing ball so that children can race to play ball while using the tool. Although it looks quite easy to play, actually stilts are quite difficult to play. The benefits of this game are the children can learn to adapt using certain tools, to practice moving skills, and to train the body balance.



**Picture 2**

The Enggrang games is being practiced by children of Hong Community  
(Source: Arman Yonathan)

### **CONCLUSION**

The traditional games has meaning to strengthen the fraternity. By playing together, children are trained to appreciate each other despite having different character. Through the game, children are early introduced and instilled the attitude to learn discipline and hardworking and earnest in order to achieve what is desired. Similarly, in the association should every individual always virtuous, faithful friend and honest.

Various types of traditional games gives positive and constructive effects for children. Dharmamulya (1997) mentions that: "Traditional children's games contain some values of cultural elements which, among other things, are happy elements for the child who plays them and this pleasure can embody a phase of good opportunity for progress".

Traditional games are more educate children to interact with each other. Traditional games prefer group and togetherness, simple, have philosophical behavioral values. In addition, traditional games are closely related to the psychological function of child development. Not merely giving a feeling of fun, psychomotoric and social cognitive functions. There are emotional aspects that put forward such as increasing affiliation with peers, social contact, conservation and social skills. More importantly can explore aspects of social competence that include problem solving, self-control, empathy and cooperation.

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# CULTURE SHOCK OF OVERSEAS STUDENTS IN JATINANGOR IN INTERCULTURAL COMMUNICATION PERSPECTIVE

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## ABSTRACT

*The movement of an individual to a new place or area will create a sense of discomfort especially if the new place is different in the value of social and cultural values. The sense of discomfort can be categorized into a cultural shock that is an illness related to occupation suffered by people who suddenly move or are moved into a new environment. Culture Shock or local cultural unfamiliarity is a problem that often affects someone who is in a foreign country. The type of this research is descriptive research with qualitative data conducted with the aim to describe the objects and phenomena associated with the process of adaptation of students outside Java in interacting with the social environment in Jatinangor. The result of intercultural communication change can take the form of acculturation or assimilation. If acculturation happens then the two cultures will not disappear and will grow side by side while if assimilation happens then cultural renewal will happen. It will lose both cultures and form a new culture. The results of our analysis is seeing the vast majority of cultural backgrounds in Unpad and we know that it is even formed a community of students with the culture of origin without forgetting to learn and appreciate the culture of origin.*

## INTRODUCTION

The movement of an individual to a new place or area will create a sense of discomfort especially if the new place has different social and cultural values. The sense of discomfort can be categorized into a cultural shock that is an illness related to occupation suffered by people who suddenly move into a new environment. Cultural shock caused by anxiety of losing signs and symbols in social intercourse.

Culture shock is a phenomenon that will be experienced by everyone who traverses from one culture to another as a reaction when moving and living with people of different clothing, taste, values, even their language (Littlejohn, 2004). Littlejohn, in a journal that he wrote, states that culture shock is a natural phenomenon when people visit a new culture. People who experience culture shock are in an uncomfortable condition both physically and emotionally.

Culture Shock is an element in community life that is interesting to be studied because Culture Shock or local cultural unfamiliarity is a problem that often happens to someone who is in a foreign area. Indeed this problem is not directly life threatening, but if it is not handled properly, it can lead to serious things in the future. Culture Shock can be a bad condition if it involves difficulty sleeping, feeling bad, and / or depression.

One form of acceptance or adaptation of society to new social or cultural changes that come is assimilation. Assimilation is a process of acceptance of cultural elements from outside mixed with elements of local culture so that it becomes a new element of a different culture.

Assimilation is a social process characterized by efforts to reduce the differences that exist between individuals or groups in society. In this process, every individual in society seeks to enhance the unity of actions, attitudes, and processes by paying attention to common interests and goals. The boundaries between society and the individual will disappear and melt into one unity in assimilation.

This study examines how culture shock that occurs in overseas students in Jatinangor in the perspective of intercultural communication.

## RESEARCH METHOD

This research is a descriptive research with qualitative data aimed to describe the objects and phenomena associated with the process of adaptation of students outside Java in interacting with the social environment in Jatinangor region.

Qualitative data collection was done by observation and in-depth interview. The criteria of informants include:

- 1) Students who domicile outside Java Island
- 2) Students of semester 1 and 2 because they still in the adaptation stage with their new environment.

Instruments used for qualitative research were open-ended question and observation guides. The observation guide covers the setting, namely, the home scope and the environment of overseas students. Activity and interaction include daily activities. In addition, interviews were conducted with several overseas students.

## RESULT OF THE STUDY AND DISCUSSION

Much of the people's experience, who put their first foot in a new environment, even though they are ready, they still shocked as soon as they realize that their surrounding are so different from their old environment. People will usually be surprised or shocked knowing that the environment around them has changed. People get used to the things around them, and people tend to like the familiarity. Familiarity helps one ease the pressure because in familiarity, people know what to expect from the environment and the people around it. So, when one leaves a comfortable environment and enters a new environment, communication problems can occur (Mulyana, 2006).

Based on the results of the research, culture shock occurs after there is interaction between two different cultures and never before experienced a similar interaction, and then there will be conflict but this conflict will become an acculturation, or if it fails then one will retreat. Conflict in this context can be called as cultural shock. Interviewees also acknowledged that when they first arrived in Jatinangor, not only was proud to have the University as well as Unpad but also got confused and felt different, especially in terms of language. It also shows that the smooth communication is very influential in shortening the cultural shock that occurs and the faster cultural shock passes, the more rapid changes will occur. This is consistent with conflict theory. Then it will lead to positive or negative.

How do the changes that occur in individuals or groups become positive or negative? It depends on the communication made by the two different cultures. If one of them communicates badly, he can be thrown and fail to adapt. Therefore all friends whom we interviewed argued that the way they blend is to start from an environment that has the same interest to communicate well. Then the solution of them is by learning the local language where they live now, that is Sundanese language. Again it proves good communication will produce a good change, whereas when communication is hampered then the changes will be hampered too, even failure in adaptation will occur.

The result of intercultural communication changes can take the form of acculturation or assimilation. If acculturation occurs then the two cultures will not disappear and will grow side by side while if assimilation occurs, it will lead to culture renewal. It will lose both cultures and form a new culture. The results of our analysis, seeing the vast majority of cultural backgrounds in Unpad and we know together that it even forms a community of students with the culture of origin without forgetting to learn and appreciate the culture of origin. So the result of the changes that occur in the environment especially Jatinangor Unpad is a cultural acculturation.

Culture shock is a mental state that comes from the transition that occurs when you go from the familiar circles and find your past behavioral patterns ineffective. Kalvero Oberg gives the following definition: Cultural shocks are caused by anxiety as a result of the loss of all the signs and symbols we normally encounter in social relationships. These signs and guidelines consist of thousands of ways in which we orient ourselves in our daily lives: how to give directions, how to buy something, when and where not to respond. These guidelines



can be words, movements, facial expressions, habits or norms, required by all of us in the growth process and become part of our culture as well as the language we say or the trust we receive. We all want the peace of mind and efficiency of thousands of such clues that most of us do not realize (Oberg, 1960).

Culture shock is considered as a natural thing for most international students. However, it should not be underestimated because it can lead to acute depression. Students who experience culture shock usually are those who are still unstable in adapting. Environmental conditions, especially campus and class that do not match expectations are known to be one of the factors causing the symptoms of culture shock.

Culture shock is closely related to the circumstances in which there are worries and excesses of anger experienced by people who occupy new and foreign territory. It will surely be felt to four speakers. They are people wandering from different islands.

In line with that proposed by Hartinah (2009) that the individual must make adjustments to be able to adapt to the new environment. Adjustment may be interpreted or described as follows:

- a. Adjustment means adaptation; can maintain its existence, or be able to survive and obtain physical and spiritual well-being, and can establish satisfactory relationship with social demand.
- b. Adjustment can also be construed as conformity, which means adjusting something to a standard or a principle.
- c. Adjustment can be interpreted as mastery, which has the ability to make plan and organize response in such a way, so as to deal with all kinds of conflicts, difficulties, and frustrations efficiently. Individuals have the ability to face the reality of life in an adequate / qualified way.
- d. Adjustment can be interpreted mastery and emotional maturity.
- e. Emotional maturity means that it positively has an appropriate emotional response to every situation.

## CONCLUSION

Culture in Indonesia is very diverse. With such diverse cultures we should take the opportunity to adapt, and learn the culture around us especially in Jatinangor without having to leave the old culture. Appreciating and respecting the existing culture can produce a smooth communication. The processes that exist in our lives such as the process of Culture Shock, adaptation, assimilation we will go through unconsciously. To get through all, we need to learn how to face the new environment for the ongoing effective communication.

Multicultural is something that we often meet wherever we are, because anyone can be in any environment at any time. This cultural diversity creates the dynamics of life in a society, because if the interaction occurred is only a single culture, our lives will be monotonous.

For people who are environmentally and dynamically sensitive, this cultural diversity will be a challenge in their life. With cultural diversity we can add relationship and insight, because it is one of the factors that support the world of Public Relations. But, with that advantage, we have one consequence. The consequence we have to live is to adjust to the new environment. We cannot just be in the comfort zone. We not only get along with the same people all the time. We cannot force ourselves to be followed or to follow a certain rule; we must be able to blend with our new environment in order to create a conducive and cohesive environment.

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**TUTUNGGULAN : FUNCTIONAL CHANGES BETWEEN PAST AND PRESENT  
PHENOMENOLOGY STUDY ON TRADITIONAL COMMUNICATION MEDIA COMMUNITY  
TATAR KARANG TASIKMALAYA PRIANGAN WEST JAVA**

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**ABSTRACT**

*Development of Communication Science over time continues to grow, studies on the field of cultural communication continues to be done. The problem is that import of western science at least since early the XV century continues to dominate the development of science of the nations in the East including Indonesia without any significant resistance. The purpose of research to know public knowledge support of Tatar Karang Priangan at tradition Tuntunggulan views from the function and meaning. The method of study is phenomenology. The results showed that: 1) Tutunggulan at the beginning of its creation serves as a communication medium to convey social information both formal, informal and informal; 2) Tutunggulan today serves as a form of cultural hegemony that are commodity and industrial by formal institutions and Tutunggulan traditions are still believed and internalized corresponding previous functions (the past) by non-formal and informal institutions in an effort to internalize the values that created Karuhun (Ancestor). The conclusion of Tutunggulan tradition in Tatar Karang Priangan society is still alive and developing. Dynamics occur between pragmatic formal parties and non-formal also critical informal parties. Tutunggulan become one of tourism asset and culturally Tutunggulan still become communication media by Tatar Karang Priangan society until today.*

**Keywords:** *tutunggulan, change, traditional communication, Priangan.*

**PRELIMINARY**

Various studies on the development of effective communication continues to be done, the problem is why sample presented in various communication books is always the culture of others. Yet at this time the Indonesian people are looking for how the science of communication in accordance with the national culture of our nation. Conflict occurs both vertically and horizontally, disharmony in communicating occurs everywhere both the government and the people, between institutions, between communities and others. As a result, now a prolonged political turmoil occurred in the State of Indonesia. The import of Western science at least in the early XV century continuously influenced the development of the knowledge of nations in the East including Indonesia, without any meaningful resistance, so that we always cornered into an imperial nation.

Many things that become factors of change, one of them are the tourism industry, science, technology and art. With the existence of tourism activities will open acculturation event of various ethnic and national cultures. "Politically, tourism activities can be used as a central medium for national integration channels and inter-ethnic and national friendships. Meanwhile, viewed from the point of Social and Culture, tourism has an important role in its participation to participate in raising the social image and cultural treasures of the nation "(Amal.1999: 60).

*Tutunggulan* is one of a civilized society agrarian tradition, comes from the work pounding rice in a mortar, one of the Sundanese. *Tutunggulan* itself is a tool of *kalangenan* (entertainment media not a show) at spare time and functional social communication media. In Sunda environment entertainment through the media mortar is

known by two term namely, *tutunggulan* and *gondang*. The difference is, *tutunggulan* instrumental game while *gondang* instrumental and vocal games. Is it true that is the initial function of *tutunggulan* born? According to the writer Tedi Muhtadin (2014), in his time (in the past) *tutunggulan* is very effective in conveying the information referred by the communicator of the company and institution. According to him, the approach regarding how communication can be effective, a lot covered by the ancestor in written and oral literary tradition.

Changes in cultural functions between the past and the present will of course continue to occur, because humans and society will occur interaction, so that the result of cultural values inherent in a long-standing tradition further, can occur cultural refraction, acculturation and the danger is the culture itself (original) lost to the outside (new) culture. In the sociology of development it is said that social change of society can be analyzed through four systems, among others: cultural system, social system, personality system and biological system. The research focus is only on how the function of *Tutunggulan* between the Past and the Present is changing in the Tatar Karang Priangan Tasikmalaya community. The hope of this research, get an overview of traditional media in order effective communication in the community.

## RESEARCH METHODS

Lincoln and Guba (1985) describes some of the special features of qualitative research: 1) research is conducted in a natural setting; 2) Humans as the main instrument in collecting data as anticipation of changing field realities; 3) Using observation, interview or document review methods; 4) Analysis of inductive data, to find alternatives to double reality in the data found; 5) Descriptive, qualitative research attempts to describe social phenomena as they are by answering the question of why, what and how; 6) prioritize the process rather than results because the relationships of the parts studied are more evident when observed in the process; 7) There is a limit determined by the focus of research; 8) The research design is temporary because the research design is continuously adapted to the findings of reality in the field (Lincoln and Guba in Moleong 2006: 8-13).

Phenomenology studies the structure of the conscious experience (from a first person perspective), along with relevant conditions. So phenomenology will lead us all to the background and the conditions behind an experience. The center of the structure of consciousness is "deliberate", it's how the meaning of experience is directly connected to the object (Kuswarno, 2009: 23). In order to discover the similarities of the experience, it cannot be positivistic, but a special tool is required. Initially phenomenology using methods include: describing the types of experiences in the past; Interpret these types of experiences; Analyzing the form of each type of experience, for further elaboration; Logical semantic phenomenology model (logic-semantic model of phenomenology); and experimental paradigm of cognitive neuroscience.

In this study, the method used is a classical phenomenology that uses three methods of describing the types of experiences in the past; Interpret these types of experiences; Analyzing the form of each type of experience, for further elaboration (Kuswarno.2009: 24). Through this research, the author attempts to explain social phenomena from the point of view of individual cultural figures and leaders of Tatar Karang Priangan community and local government figures as research subjects. Through the phenomenology approach, the author wants to get a deeper picture of *Tutunggulan* tradition from those who live it.

## RESULTS AND DISCUSSION

### 1. *Tutunggulan* function in the past

In the life of Sundanese, mortar (lisung) have very many uses and benefits both living in mountainous areas and in coastal areas. Because it is one of manifestation of the human identity in an agrarian culture. So according to Adimiharja (2009) actually the tradition of mortar with *tutunggulan* it is not identical with Sundanese, but the people who live from rice farming, generally have the same tradition, which has a tradition of playing a mortar outside

the main function of the *mortar* as a tool to pound rice (Adimiharja .2009: 9). In the life of Sundanese plays a *mortar* outside his main role it is known as "*Tutunggulan*".

"In implementations, mortar has many uses and benefits for Sundanese life generally, from stomach until death affairs mortar exist in the life of ancestor Sundanese" (Kartiwa in Samson CMS.2013.3). Meaning that in everyday life in general mortar very much value for the life of Sundanese people, from stomach affairs (food) to the affairs of death, mortars exist in the life of the Sundanese past. Mortar and its traditions *tutunggulan*, until now we can still see and be seen and can play it (practice plays), among which we can still encounter that is in rural mountains, coastal villages, in traditional villages (*Kampoéng*), like *Kampoéng* Naga in Tasikmalaya, *Kampoéng* Dukuh jeung *Kampoéng* Pulo in Garut, in *Kampoéng* Kuta Ciamis, in *Kampoéng* Kanékés Leuwi Damar Banten and others, even in transitional areas too, mortar and *tutunggulan* still can we meet, as in Sindangkerta Village District Cipatujah Tasikmalaya Regency as Mother Village of Karang Priangan Tatar community.

"Mun sabab lamun lisung nepi ka kiwari napel kénéh na alam pikiran Urang Sunda, komo anu pernah ngalaman mah alam lisung deukeut dina kahirupan sapopoéna, dalah anu saukur dongeng ogé, masih boga kareueus kana lisung téh, diantaranya hal éta téh bisa ditingali tina répertoar kamonésan dina ngahirup-huripkeun lisung kana wangun kasenian" (Kartiwa in Samson CMS.2013: 6). (it means that if the mortar still exist in the memory of the Sundanese, especially those who have experienced it, although only just stories, still have a sense of pride in the mortar and it traditions, among expressing the pride can be seen from the many repertoire of dimension and *tutunggulan* in the form of art). The fact is *tutunggulan* tradition repertoire, conducted by almost all levels of society, both in villages and cities were organized in various events.

The fact of the phenomenon that exists about the tradition of mortar and *tutunggulan* that is still present in the life of the Sundanese people today naturally happens when we see the role model mortar 1.1. Mortar is very instrumental in the life of Sundanese people, in fact the role of mortar is divided into; 1) mortar prepared for the common good (large groups) called a Public Mortar; 2) mortar prepared for three or four families (small groups) owned by a small village called *Babakan*; and 3) the mortar which is owned by a single family, called Family Mortar (*Kulawarga Lisung*). But in practice mortar *Babakan* and Family can be used by the public. Mortar in the life of Sundanese society the context is very social.

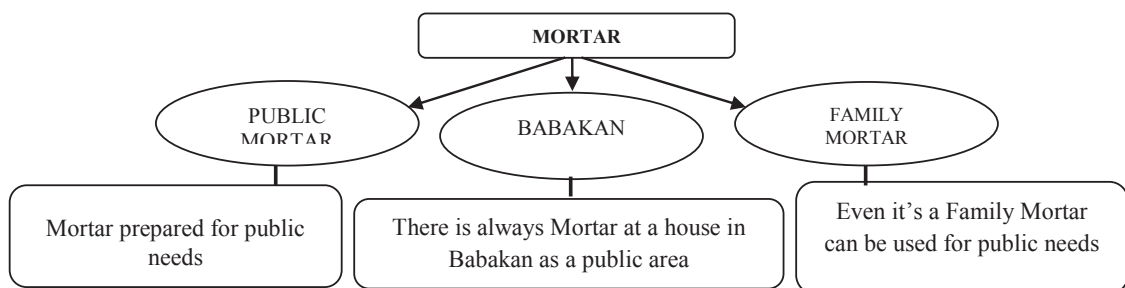


Figure 1.1 Role of Lisung Source: Samson CMS 2013

*Tutunggulan* present as the results from the development of patterned actions that are constantly carried out by cultured agrarian society. "Memehna mah teu aya *tutunggulan* tapi nutu... Fungsi awalna mah jang nutu, arék saeutik komo loba paré téh ditutu dina lisung. Tapi saterusna, pola ketukan halu kana paré geugeus (proses misahkeun cangkang paré jadi béas). Tapi dumasar kana lumangsungna waktu, manusa anu aya disabudeuren tradisi nutu di saung lisung, jadi boga pangalaman anu dumuk jadi élmu pangaweruh. Nepi ka muncul bahasa-bahasa sora anu timbul tina peupeuhan halu anu keuna kana birit lisung dimaknaan beragam, diantaranya nya éta; simbol kentungna ogé dimaknaan jiga méré béja. Ari méré béjana téh nya éta, ku *tutunggulan*" (Kartiwa in Samson CMS.2013: 8). (Its means that previously there was no *tutunggulan*... The initial function of the mortar is pounding the rice, want a little moreover

the rice is pounded in the mortar. Then the patterns of beats over time change into knowledge. As to the sound language and musical arises from the pounding of pestle on the body of the mortar meaning diverse, including clappers symbol is interpreted as a conduit of information, etc.) From this early creation *tutunggulan* is understood collectively as an effective communication medium at the time. So onward *tutunggulan* has an important role in the life of the Sundanese people as a communication medium to convey social information, for both formal, non-formal and informal.

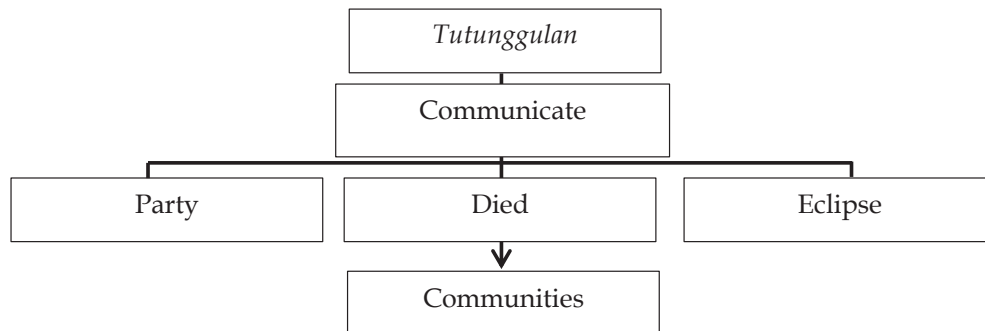


Figure 1.2 Tutunggulan Functions in Social Communications  
Source: Samson CMS 2013

Each *Lembur* (large village/rural), *Babakan* (4-5 small village house), and the family in the past, generally have *Saung Lisung* (mortar house) whose place has been adjusted, the main considerations are easily affordable and can be heard the sound of a mortar by all parties. Due to the mortar and mortar house including in it the tradition of *tutunggulan* has social communication function as public communication media and public space (work, learning pounding rice and art *tutunggulan* and playground of mothers and daughters).

*Tutunggulan* function is divided into three main, it is: 1) *Lamun rék boga laku* (if there is intent occasions) (party; marriage, circumcision, etc.) From long days *tutunggulan* from mortar house had been played. Usually three days in a row, mortar house crowded by those who play music *tutunggulan*. Starting at 09.00 am sometimes at 14.00 is not finished yet. “*Masarakat geus nyahoeun lamun aya nu nutu samodel kitu, berarti rék aya nu hajat*” (Kartiwa in Samson CMS.2013.8) (it mean local people already know if there is *tutunggulan* music like that, it means there will be intent occasions). So *tutunggulan* voice interpreted same by the communities of Tatar Karang as an invitation from the stakeholder, in time, people will come on the lavatory event.

2) *Lamun aya nu maot poe saptu*, (if there is people died in Saturday) “*biasana saréngséna mulasara layon nepi ka réngsé dikuburkeun, ké soréna sok diayakeun tutunggulan*” (Kartiwa in Samson CMS.2013.8) (usually finished taking care of the bodies to be buried, at the afternoon was held *tutunggulan*). Commonly people already know that if there is *tutunggulan*’s voice in the afternoon on Saturday its means that day someone died. And the voice was effective to inform the people, so by 16:30 people came to the funeral home.

3) *Lamun aya samagaha* (when an eclipse happen) *tutunggulan* immediately played (*dikentungkeun*) until the moon (lunar eclipse) or the sun (eclipse) returns to normal on its axis. “*satungtung masing lumangsung samagaha mah, tutunggulan terus ngentrung. Ari tempatna mah luyu jeng tempatna lisung sakumaha biasana, nya éta; ditempat saung lisung pangirikan waé, apan lisung alam harita mah, ditiap lembur téh pasti aya saung lisung umum*” (Kartiwa in Samson CMS.2013.11) (it mean as so long as the eclipse lasted *tutunggulan* kept held, *tutunggulan* place remains in the same place at mortar house, because in every village has a public mortar). In practice *mapag samagaha* (facing eclipse) male - female, elderly - all gather around the nearby mortar house. Sometimes there are also deliberately come to mortar house far from their homes. This moment are often used by



bachelor *bari rek ngahéroan* (looking for a life partner). *Tutunggulan* at this moment is interpreted same by the people of Tatar Karang, so they not only know what is informed, but they attend and participate at that time.

## 2. *Tutunggulan* function featured in the present

Collectivity or togetherness in the community Tatar Karang Priangan still feels thick and lived as the meaning of life. The same value in the concept of life that refers to the value of the cultured Old Sunda, so that the custody of harmonious relationships between humans and the universe of nature still they are doing it to this day. The point is that the harmony of their lives can continue with harmony but also prosperous. One of the media that they use to tread life by perpetuating the philosophy of the ancestors is the use of mortar media in accordance with the original tradition, although the transformation in practice cannot be inevitable.

Values are something precious to people or groups of people and used as a reference for action or meaningful way of life. Where is the value grown and biased? Through the universe of meaning of life and discourse also lived in the world of symbols (Sutrisno 2005: 67). *Tutunggulan* in the present experience various changes in function and meaning. Its main function is as a form of our cultural hegemony to the next generation, from the hegemony of western culture that continues to hit our nation including the Sundanese. In the community of Tatar Karang, *Tutunggulan* in addition to the appreciation and preservation of ancestral heritages serves as a subjugation effort on western culture.



Photo 1.1 *Tutunggulan* in Tatar Karang

Despite the cultural transformation happened, the *Tutunggulan* tradition is still believed and lived according to previous functions (past) by informal and non-formal institutions in the external community of Tatar Karang. It's done in an effort to internalize the values that created *Karuhun* (Ancestor). Until now still carry out tutunggulan part of daily life. Every afternoon after the Ashar prayers, they mothers gather in mortar house and beat the mortars while kicking jokes, no other motives. Often there is also a transfer of knowledge about farming and playing tutunggulan and life as a living Sundanese.

Mortar house has not changed its function as a public space in the community of Tatar Karang, even since the year 2014 mortar house changed into Culture House of Tatar Karang in it there is a library of everything. In addition to living in daily life, *tutunggulan* functioned also in ceremonial activities in the community of Tatar Karang as in the event *Village Event* on 1 Muharam, *Gelar Rarangken Pare* in June, *Gelar Rarangken Sawah* in February, even at the event *Hajat Laut* (Sea Party) every end of December. *Tutunggulan* used as a community inviting music before the show begins. *Tutunggulan* is still used in tactical activities (first aid), especially when there are casualties on the beach, the victim drift is usually placed on the mortar and then the mortar is pounded by pestle, so that water entering the body can come out and can immediately wake up.





Photo 1.2 *Tutunggulan* Kalangenan and Performing

Significant transformation occurs from external parties, one of them from formal institutions, who see the tradition of *tutunggulan* existing in the area of tourism development is an asset. In the development of tourism known as the Development of A3 are: Accessibility, Amenity and Attract ability. Accessibility concerning means of transportation: the condition of public transport roads, so that tourist attractions easily accessible. Amenity is concerning the availability of lodging, culinary, souvenirs and others. Attract ability is related to the attractiveness of tourism potential, first enter the destination category.

*Tutunggulan* are in the third development its attracting ability, let alone Tatar Karang people see *tutunggulan* not merely a cultural repertoire. *Tutunggulan* is seen as a commodity in the development of tourism industry. Differences in views between internal and external parties change into dynamics and prejudice between the two sides which until now there has been no common ground. Allegations of tradition exploit in Tatar Karang community external parties (government) for the sake of tourism increasing the length of the difficulty the effort to fill in all the parties in preserved the ancestor heritage for the benefit of human life today.

## CONCLUSION

*Tutunggulan* tradition in the community of Tatar Karang Priangan is still alive and growing until now. The occurrence of changes between *Tutunggulan* function in the past that serves as a medium of communication to convey three mains information such event, dies and eclipses and in the present changed the function especially from external parties that make *tutunggulan* as an asset in the tourism industry.

Dynamics occur between pragmatic formal parties and non-formal and informal parties who are critical idealists, until now there has been no common ground.

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## READING LIBRARY COMMUNITY AS MEDIA OF LITERATE EDUCATION

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### ABSTRACT

*The research is investigating about Reading Library Community as Media of Literate Education. By using method of Participatory Rural Appraisal and collecting data through the interview, observation, FGD and library studying the research's purpose are to know the role of reading library community as media of literate education. The source is taken from PKK participants, POSYANDU participants and people who involve in children preschool education, and important figure in the community. The research's result shows that the reading library community have the important role as a media where the community can learn especially to make them realize how important the education and the interest of reading are, the biggest problem in developing the reading library community is the development of the location and resources, the planning program of literate information still have problem in applying literate cycle. The problem can be overcome by doing the proper arrangement and involved the whole level in the community.*

**Keywords :** *Reading Library, Literacy, media's role, media literate*

### PREPACE

From topography and land contour, Narawita village cicalengka subdistrict in general has a high land, and slope of the mountain which exists at 700 m above sea level. It has a small village which is led by 4 chief villagers, 13 Rw and 30 RT. For these reasons in doing many kinds of duties, the chief villager continuously gives their support to the village officer and the community and also village's institution such as BPD, LPMD, PKK participants, LINMAS, GAPOKTAN, together with the religion's figures and community's figures together develop and increase their village development.

The community in Narawita village in cicalengka subdistrict, Bandung regency of west java province most of them work as a traditional farmer, especially ricefield and their land as the main land for their farm. The ricefield in this village do not increase in fact become fewer because of the population's growth who live here.

Yet, not all of the farmers in Narawita village have their own land or ricefield for supporting their living. About one third from population in the village only become the workers. They only work for the ricefield's owner. Meanwhile another population work as a merchant, take care of the chicken traditionally and so on. Therefore part of them still considered being poor.

Therefore, most of the children from poor family as mentioned above have no chance to enter pre school whether formal education (kindergarden) or in formal (Bambim, Paud non formal). Even there are many of them can not complete 9 years compulsory education. This is because they do not have money for school fee. ( buy school uniform, book etc) which are considered expensive for them. In fact based on the total population of children, there are about 30%, 1.677 people.

Whereas, education for pre school is very important to become basic education for the next education. Educating children is very important, because of that early education for children is thought important. This is because education can not be implemented instantly

when they are older. It is obvious when the children still young the education need to be planned well. Because education in early ages is the process to put basic and foundation, education at high level only continue what they get when they still young or small. Education in form of habitual, giving values, also basic aspects happened when the children are still young. For that purpose every pre school education institution must have strong basic and comprehensive.

According to Moleong, there are 8 intelligences, they are the linguistic intelligence (how to use words), logical – mathematic (the ability to use numbers), spasial (to interpret colour, line, wide), body kinetic (the ability to express idea, and feelings in body language), musical (sensitive through rhythm, melody, and sounds of music), interpersonal (the ability to understand what other people want), intrapersonal (understanding potential and self situation) and naturalism (understanding natural character).

Beside that according to Meleong, those 8 intelligences mentioned above are basically the development of the brain intelligence, emotional, and spiritual. All of them must be stimulated on children in early ages, begin when they was born until they enter school at the early ages. (7-8 years old).

But the concepts about increasing the children's intelligence at their early ages, is hard to be implemented in Narawita village. This is because the the financial problem become one of the problem which make them postpone their education. Less income and highly primer needs force their mother to work to full fill their daily needs. This made them ignore the early ages of education. This research's purpose is to know about the function of reading library community as media literate educating information, the problems facing during the development of reading library community, planning program literate information.

## THE RESEARCH METHODS

Method or Technic of PRA (*Participatory Rural Appraisal*) technically are used in this research. The selection of *Participatory Rural Appraisal* (PRA) method or the understanding participation of rural condition (PRA) gives the chance for the community to analyze life problem together in order to make planning and decision in real. And this is suitable with the purpose of the implementation of *Participatory Rural Appraisal* that is developing the program together with the community, the implementation is due to the development cycle of approaching and technique of *Participatory Rural Appraisal* can give more big chance and more direct involving the community. Beside that, through this approaching will be reached balancing and the suitable program with the community's need so it will be continued (sustainability) the program can be guaranteed.

## RESULT AND DISCUSSION

The existence of mass media especially television has brought many changes in community's life, nation and the way we do our religion and how to implement it. All level in the community have been affected and also the early ages children. It happen because the strongest interest of media, their planning program with the interesting combination of audio visual. The strick competition make the mass media try to attract their consumer, so it often consideration of profit become number one compare with the education program and its quality content.

Central statistic institution or Badan Pusat Statistik (BPS) in 2006 published that reading has not become the facility of finding information. To find the information, they prefer to watch tv or listen to the radio. It shows that the people who watch tv (85,9%), and listen to the radio (40,3%) better than reading (23,5%). The Data shows that reading to find the information only 23,5% from the total Indonesian people. Another data from UNESCO (*United Nations Educational scientific and Cultural Organization*) stated that the lowest interest of reading in community in ASEAN (*Association of South east Asia Nations*) is in Indonesia. This matter is proved by Indonesian reading index which only about 0,001. It means that from a thousand people, only one person who is highly interested in reading.

Lack of interest in reading because the people have lack of self conscious how important reading to increase their ability and their prosperity. Beside that verbal culture has

not been decreased yet. More over the development of information technology of communication is growing rapidly and giving them interesting programs. For example there are many electronic media (television and internet) which give intertainment program that make them far away from reading activity. Another aspect which caused lack of interest in reading is the condition of community financial. Economic conditions cause the community access to buy books with high qualities become more difficult. Not only to buy books, or buy newspaper, but also its difficult to buy their daily needs. Meanwhile the government commitment to supply books with good quality and cheap through public library is also still low. Its also said that lack of reading interest is caused by many aspect such as : (1) habitual which is dominated by culture of listening or saying. Now people still use verbally culture, so they find information through what people say from one to another not from material printed. That also been stated by Venayaksa (2014) that in general Indonesia become a nation which still hold continuously the culture of verbally/ saying. (2) organizing the community central study activity which has reading library in it has not been supplied yet. (3) there are another media competitor especially television which gives many entertainment programs that make them spent their time much on it.

Therefore understanding about media or media literacy is very important. Media literate is about the ability to understand, analize, and deconstruction media image. The ability to do this is given to the audiences as consumers of mass media including children- to make them realize how media is produced and accessed. Media literate should be developed in the community because there is no body born in this world with the condition of aware of having media, "No one is born media Literate". Based on those mention above, literate information especially media literate is really needed for having the ability in choosing the information which consist in certain media. In simple way media literate is a skill which is needed in interaction smartly with the media, especially television. It becomes very important so that we cannot effected negatively by television. Media literate ask us to evaluate the program and think critically of what television program message for. Are they appropriate, logic, have moral value or not.

In curriculum 2013 has already consisted about the ability of choosing media for the teacher and student. Media literate has already implemented in curriculum 2013. People can get many information in many forms in every time. Even everybody can get it without limit. To handle this explotion of information which now continuously develop, we should have a literate strategy that is *information literacy skill*. This strategy means the ability to recognize the need of information and able to locate, evaluate and use the information effectively. Information literacy is needed to increase self quality in learning for the rest of our life. If someone wants to increase his earn for a living , he will need something more than he has, it is self development whether his skill, education, or a better job. In the process of learning someone need to have the correct and right information. For the people, the ability will determine how much information they can get, many more the people will able to solve the problem critically, logically and can not be easily influenced by the information they get without evaluating.

Teaching media literate to the early ages children is strategic, because they are still growing rapidly biologically and physically. They like to imitate, wihout criticize first. Parents and teachers are persons who are close to them. Therefore it is compulsory for the parents and teachers to stay beside them and guide them during interaction with the media. the most important thing is that those children at their age still obey the teacher's advise.

To increase the interest of reading in the community as the form of continuously learning program, support is needed from family, the society figure, the community in general, the government, and the institution of social community. With the integration of many elements in the community, is hoped there are formed the community institutions from education to supply the media for reading. For example there are library, house of reading, or reading library for the community or *Taman Bacaan Masyarakat (TBM)*. In the guidance technic of submission and management of TBM 2012 mentioned that reading library for the community is an institution which shares the interest of reading that supplies and gives services in the materials of reading such as books, magazines, tabloid, newspapers, comics

and other multimedia materials which are completed with room for reading, discussion, books review, writing, and another literate activities which is supported by the organizer as the motivator.

The activity of extended and strengthen TBM are the effort from the government to increase the service quality and the result of alphabet education through *Taman Bacaan Masyarakat*. These activities can be accessed by the organizer of the community education which can fulfill the conditions. In order to get the extended and strengthen help for reading library. These purposes are (1) increasing the ability of alphabetically and skill in reading, (2) increasing the interest of reading, (3) building the community to read and learn, (4) to support there are the community who eager to learn for the rest of their life, (5) to grant the quality and independent community who have knowledge, skill, modern culture and civilized.

The function of *Taman Bacaan Masyarakat* are (1) source of reading, (2) source of information, (3) facilities of recreation-education. As the source of learning, *Taman Bacaan Masyarakat* supplies material reading especially books. Book is the learning source that can support the community to learn for the rest of their life, for example knowledge book to open their knowledge, and also there are many practical skill which can be practiced after reading, such as cooking practice, fish cultivation, planting chili, and many others. As the source information, *Taman Bacaan Masyarakat* supplies reading materials such as newspaper, tabloid, reference, booklet-leaflet, and /or internet access can be used by the community to search many kinds of information. As the place for recreation-education there are nonfiction books which entertain, teach and fun. More over TBM with its facilities able to make the community more mature in behaviour and communication in their surroundings.

From the purposes and the function mentioned above, we can conclude that the existence of *Taman Bacaan Masyarakat* can increase the community knowledge and skill in many field and able to find the best product in their area. By increasing knowledge and skill, we hope that the human resources in this area able to compete to find job so they also can increase their income and at last they can change from poor community become the prosperous community in this area. Services which give by *Taman Bacaan Masyarakat* are (1) read there, by giving reading room for children and support with the variety of good books quality suitable with the reader's need especially children. (2) lend the book, means the book can be taken home to read at home in certain time and they must return the book, (3) learning, especially accompanying to learn reading and writing by using many kind of approaches. There are several approaching are used. for example (a) guide technical reading, (b) write word and sentence, (c) learn how to read effectively. (4) hold competitions such as reading ability, question and answer and so on.

Developing this reading library can involve the member. The community involvement is very important. By involving them in implementation, will make a stronger relation between the community and reading library. The community involvement will support them to find their self potential and their surrounding continuously through reading activity. In conceptual way, things that can support the community to read are (1) recognize the community's need so we can ask them to read in reading library. (2) socialize and explain to them how important TBM as a library. (3) form target group based on their reading ability/the need is meant to make its easy approaching and guiding.

For example form a target group for (a) student, (b) university student, (c) farmer/fisherman, (d) merchant/businessman, (e) religious, (f) employee/worker, (4) guide and teach reading to the target group, the ability to read means able understand the content of the text, can interpret the text or combine the text one another. (5) held useful activities so that TBM can do its job and its function, the organizer is needed to be creative creating the activity to attract the community to visit and use TBM. Several activities which can combined with reading materials are (a) practicing contain of the book (skill), such as cooking and planting, (b) discuss new book's contain, (c) held competitions.

From the explanation above, we can conclude that *Taman Bacaan Masyarakat* is very useful for the community because it gives them the opportunity to increase their knowledge and skill and also hope for increasing their living. If they manage their knowledge and skill well, it will make them a great human resources who can compete in work field,



Beside that the excellent competition opens their opportunity to enter business especially their best area product. With guiding and supporting from many sides, the community is hoped can do business suitable with their ability. And by doing this business they can also get stable income and no more jobless. Through cooperative synergy with all sides TBM is hoped can role the community intelligent and prosperity. Especially for poor community so they do not as a poverty Community but turn into prosperous community.

## CONCLUSION

Based on the result of data research management about *The Role of The Community Reading Library as Media Literate Education* shows that *Taman Bacaan Masyarakat* (TBM) has the important role as a learning media for the community especially to make them realize about how important education and interest of reading. The biggest problem in developing the community reading library is developing the location of TBM and resources.

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# DISSEMINATION OF ENVIRONMENTAL INFORMATION IN ESTABLISHING PUBLIC PARTICIPATION AROUND THE FOREST TOWARDS DEVELOPMENT OF FORESTRY

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## ABSTRACT

*The destruction of forests in Sumedang is currently very poor, where most forests are being denuded and unproductive due to an improper forest management by the community. Therefore the destruction of forests must be solved through the dissemination of environmental information. This research aims to find out; 1) Socioeconomic status of the communities surrounding the forest. 2) Public perception around the forests against innovative environmental information, 3) the participation of members of forest farmers group in the development of forestry. The research used descriptive method, a technique where data collection using the questionnaire and observation, the population and sample of the research were the heads of families living in the forest area. The results of this research show the socio-economic status of the head of the family living in the forest area is still low. Environmental messages about new products perceived by the head of the family they are products that are easy to implement/tried out, needed, and in accordance with the forest management efforts. While the environmental message about new ways perceived have become necessities, easy to implement, it is not contrary to the custom, and not outdated. The participation of the head of the family is more often done on executing the programs, while of participation that is rarely done on the decision-making process to receive the program.*

**Keywords:** Dissemination of environmental information, communication, participation, empowerment, development of forestry.

## Introduction

The forest is an ecosystem that has many benefits, both in the social, cultural, ecological, or economic to humans. Therefore, forests should be managed, preserved, protected, conserved and exploited programmatically and sustainably for human prosperity. However, the condition of forests in Indonesia (especially) in West Java is alarming, where most forests are being denuded and unproductive, that according to Susatijo:

"The occurrence of damage to forests specifically in West Java since the reform era rolled out in 1998 have resulted in degradation of the forest functions which are quite alarming. The degradation caused by inappropriate forest management which led to *illegal logging*, encroachment, looting, the preoccupation with land, forest fires and wood processing industry capacity excesses over the ability to supply the raw material industry" (<http://www.jabarprov.go.id/index.php/pages/id/1298>)

Massive destruction of forests by society is inseparable from socio-economic factors. Generally people living around the forest has a narrow land, lack of access to information, means to increase production is lacking, and so forth, they finally made the forest exploitation as a source economy for the family without or maybe they know that what they do damage the ecosystem.

To realize prosperity and restoring towards better forests, then the form of community participation awareness about forests should be raised in accordance with the concept of the development of forestry. The concept of development that combines the development of human resources with all their potential, with the construction of the forest itself in the form of the management and utilization of natural resources.

In order to build participation of public village forestry in forest development, environmental communications need to be done in the form of giving of accurate information,

and innovative about everything to do with the environment. Similarly happened in district Ujungjaya, where there are some citizens, particularly those domiciled around forest areas have done actions that are destroying forests in the form of appropriation of the cattle grazing in the forest wildly, and so forth, so most of the forest in the area, the ecosystem is disrupted. Self environmental communications according to Jurin et.al, (2010:15), "is the creation and exchange of messages between humans systematically, from, to and about the world around us and our interaction with it". Environmental communication is the strategy of packaging the message to build knowledge, awareness and community participation for safeguarding the environment.

In order the message is delivered by communicators to the public is successful, according to Schramm in Effendy (2004:32) must meet the conditions as the following: a. Messages should be designed in such a way, so that it can attract the attention of public, b. The message must use the symbols that related to the same experience between communicators and the public, so both equally understand, c. message must stimulate the personal needs and suggest some ways to obtain those needs, d. A message should suggest a way to earn a decent needs for group situations where the public is present where they are motivated to provide the desired response.

Dissemination of environmental information become of the alternatives that is suitable to do to the people who lived in the forest area in Ujungjaya. Because they are still less understand about the sense of the importance of the management and preservation of the environment, as evidenced by their behavior during forest management which is not appropriate. This environmental information dissemination are activities in communication environment in establishing public participation in the management of a sustainable environment.

Participation according to Arif (2012), in the Kristiniati and IImiUsrotinChoiriyah (2014:209) "as a spontaneous involvement accompanied by awareness and responsibility towards the interests of the group to achieve a common goal", while according to Yadav (UNAPDI, 1980) in Kristiniati and IImiUsrotinChoiriyah (2014:209) added four activities that points of participation in development activities, namely "participation in decision making, participation in the implementation of the activities, participation in monitoring and evaluation, as well as participation in the utilization of the results of development ". This research aims to find out; 1) Socioeconomic status of the communities surrounding the forest. 2) Public perception around the forests against innovative environmental information, 3) the participation of members of forest farmers group in the development of forestry.

## RESEARCH METHODS

The research was undertaken in Sumedang. The methods used in this research is a descriptive survey, in which researchers delineate and analyze each variable that are examined from data collected via the question form as the main instrument, observation, and study the relevant libraries with the problems examined.

The population in this research is the head of the family who lived in the forest area of the village of Sakurjaya sub-district of Ujung jaya Sumedang of 137 people. While the sample who were the respondents in the study determined through *Simple Random Sampling* (SRS), so that 102 people were selected.

## RESULTS AND DISCUSSION

### Age of head of family

The number of head of the family that lived in the forest area at 45 – 49 years is 27,19%, aged 50 years and over there is 26,21%, and aged 40 – 44 years old is 22,33%. This result indicated that majority of the people are at the age above forty years. Looking from the aspect of population age is still classified as productive, as it is the age where they are already mature physically and biologically. According to Raviyanto (1985:11) in Bakti, et al. (2016), "the productive age means the age that can generate *output* or product larger than other labor for the same unit of time".

### **Level of education of head of family**

The education level of the head of family who lived in the forest area, the majority are graduated from primary school (SD) 56,31%, 38% did not finish primary school, finished junior high school 4,85%, and finished senior high school 0,97%. Thus it can be seen that the majority of heads of families living in the forest areas have low education level. This will cause the level of knowledge or understanding in dealing with the various issues would be low, which in turn will lower the quality of employment. According to Tirtosudarmo and Handayani (1993) in Bakti et al. (2016), "it was customary that increased education will enhance aspirations against jobs".

### **Land owned by head of family**

Land area owned by the head of the family living in the forest area, i.e. under 0.5 ha of the land area were 87.38%, 0.5-1 ha was 8,74%, and has a land area of above 1 hectare is 3.75%. Thus, the majority of the land area of the head of the family was categorized low. Land owned consists of homes, orchards, rice fields, moor, and more. According to Singarimbun and Penny in Bakti et al. (2016), "land area with the size will not be able to raise a family farmer with average 6 inhabitants even with the most minimal requirements for life".

### **The perception of the information (messages) that are submitted**

#### **Information about new products**

The activities of dissemination of information in the village of Sakurjaya towards the communities living around the forest shows four types of products that can be used by communities to manage forest surroundings, namely seeds, medicines for plants (pesticides), hand tractors, and chainsaw. Based on research can be views the public perception (head of family) indicate that for the new seeds, 97.09% were either strongly agree that he has the desire to have it, while 2.91% still hesitate to have it. Similarly for new pesticides, where 84.46% agree that he has the desire to have it, 8.74% still undecided, while 6.80% disagree with their desire to have it. With regard to the hand tractor, 33.98% community agree and would like to have it, 10.68% still hesitate to have it, and 55.34% of the public disagree to have it. Similarly for the chainsaw, where 11.65% of society agree to have it, 3.88% still hesitate to have it, and 84.97% of the community states do not agree to have it.

From the above data turns out not all the new stuff (innovation) want to be owned by the respondents, particularly innovation that is mechanical such as hand tractor and chainsaw. The number of respondents who did not want to have both types of such items because they are not accustomed to using it, expensive maintenance costs, and the risk of using will be quite large when damaged. The new stuffs, they like to have are seeds and pesticides, because respondent consider can readily be applied/tested, needed, and in accordance with the forest management efforts. This is in accordance with one of the conditions mentioned by Schramm in Effendy (2004:32), namely ". The message must stimulate the personal needs and suggest some ways to obtain those needs. "

#### **Information about the new way**

The activities of dissemination of information in the village of Sakurjaya towards the communities living around the forest explains new ways/innovations, such as how to cultivate the land, mix farming between agriculture and forestry, estate crop, and fisheries in land, farming of bees, and a way of making water reservoir. The results showed that 78.64% of respondents agree to cultivate land in new ways, 6.80% expressed hesitation to do so, and those who states disagree to cultivate land in new ways is 14.56%.

Most respondents 76.69% stated to do mix cropping between forest plants with agriculture, estate crop, and fisheries in one land, 2.91% states hesitate to cultivate them, and 20.34% disagree. For developing bees, most respondents 33.07% agree, 16.50% declared hesitant to do and 50.49 % disagree to develop bees. For making water reservoir, most respondents 38.84% stated agree, 21.36% hesitate to carry it out, 39.80% stated does not agree to carry it out.

From the above data turns out that new ways that are approved by the majority of respondents are the ways relevant with the issue of agriculture, while the ways that no relation with agriculture, such as the development of livestock and cultivating bees and developing water reservoir are disapproves. This happens because those ways are beyond the farm fields, out of their interest, un common, also is geographically not suitable, particularly the development of water reservoir. Ideally, water reservoir is developed in the hilly area, so that water will flow according to gravitation from its source in the hills to the water tank, which subsequently flows into homes. Unfortunately, the location is plain, so geographically developing water reservoir will be difficult.

As for the reason for wanting to implement new ways to cultivate new land with mix farming, between agriculture plant, with forestry, stacte crop and fisheries in a land, most respondents said that it has become a necessity, easy to implement, it is not contrary to the custom, that is not outdated, and are told by the officer. This trend is understandable because the message that attracted the attention of more innovative, because the message is relatively recent, and easy to try, in accordance with the habits and meet its needs. These are in accordance with the opinion of Rahim in Depari and Andrews (1988:56), "that the people of the village were very interested in new information, if the information support the fulfillment of their basic necessities", and in accordance with the opinion of the Schramm in Effendy (2004 : 32), "the message should suggest a way to earn the needs for group situations where respondents located where they were motivated to provide the desired responses".

### **Participation**

Pertisipation conducted by the respondents in forestry development activities showed that for participation in making decisions receive the program: 10.68% respondents frequently participate in the process of making the decision to accept the program. 60.19% of respondents stated rarely participated, and 29.13% never participated in making the decision to receive the program. In planning the program, 12.62% respondents frequently participate in program planning, 74.76% rarely participate in program planning, and a 12.62% of respondents have never participated in the program planning process. In the implementation of the program, 89.32% respondents frequently participate in program implementation, 10.68% respondents rarely participated in the implementation of the program. For the monitoring program, 65.05% of respondents participated in the monitoring program, 33.98% respondents rarely monitor program, and 0.97% of respondents never monitor program.

Evaluation of the program, often 53.40% of respondents participated in evaluating the program, 44.66% respondents rarely participated in evaluating programs, and 1.94% of respondents had never participated in evaluating the program. For participation in utilizing the results of the program, 66.99% respondents frequently participate in utilizing the program, 31.07% of the respondents rarely participated in the program, and 1.94% of respondents have never participated in the program.

Based on the data above, it turns out that all the heads of families living in the forest areas had participated in all activities, such as participating in decisions to accept the program, program planning, program implementation, program evaluation, program monitoring, and utilization of the results of the program. However, the participation of all kinds, the most frequent participation is in the implementation of the program, while the most infrequent participation is in decision making to receive the program.

The head offamily often participates in the implementation of the forestry development program because the rpogram is to trying to build human resources with all its potential and also manage and utilization of forest resources with planned and sustainability. In addition, the participation of the heads of families living in the vicinity of the forest area which is mostly low level of social economy by itself will get involved in it to improve the economy of the family. This is in accordance with the opinion of Mathew and Iwan (2010) in the Sholeh, et al. stated that participation against activities executed in a program is influenced by socio-economic characteristics. Socio-economic characteristics are all factors that are associated with the level of participation that comes from the farmers themselves.

These socio-economic characteristics include education level, age, experience, number of dependents, farming land area and frequency following the extension.

## CONCLUSION

Socio-economic level of the heads of the families living in the vicinity of Sakurjaya village forest area categorized low. The level of education of the majority is primary school, monthly earning is low, and land owned mostly small, so will be hard to care his family with even the most minimal requirements for life. Information (messages) about new products that want to be owned by most of the families living in the forest area is seeds and pesticides, because both products according to their perception of a product that is easily applied/tested, needed, and in accordance with the forest management efforts.

The information about the new innovations they want to do by most of the families living in the forest area is how to cultivate the land, mix farming between agriculture, forestry, estate crop and fisheries. According to their perception, the those have become necessities, easy to implement, is not incompatible with the habit, and in order not outdated. Participation undertaken by most of the families living in the forest areas more often at the time of the implementation of the forestry development programme, this in accordance with the level of the social economy, and is empowering themselves in the management and utilization of forests to improve the economy of the family.

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# DREAM AS COMMUNICATION: MEETING THE PROPHET

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## ABSTRACT

*Dream is human experience with many interpretation. Psychologist says that dream is just self-repressed memory, thus when we dream about something means we communicate with our deep memory. While Islamic tradition says that dream is a part of prophecy with a forecast prediction. Thus many prophet-claim they got their prophethood from dream. This is raising a question when someone claimed as prophet after his dream, how we should understand with refer to psychological theory and Islamic perspective. This paper examines and emphasizes the theory of dreams between Freud and Islamic Tradition. The Paper discusses : Freud's View of Religion; Freud's View of Dreams; Muslim's View of Dreams; Muslim's View of Meeting the Prophet in Dreams; Manipulating the Dreams; Dream as Source of Knowledge; and Conclusion by Comparing Dream from Freud's Approach and Islamic Perspective.*

**Keywords:** *Dream, Prophet, Interpretation*

## INTRODUCTION

### Freud's View of Religion

Dream is interpretable. Various tradition see dream as a way to communicate with our deepest conscious (Spaulding, 1981). While Sigmund Freud stated that religion is an illusion, neurosis, inhibit critical thinking and the fulfillment of human childishness. He considers that religion is a childish gratification of desire. It is based on the meaning of the name of psychoanalysis itself, which is simply defined as a medical treatment for people who suffer from neurological disorders (Freud, 1989). Furthermore Freud and his followers who believe in religion as something negative and neurotic gratification of desire at the same religion as childish. Religion is also depicted in the form of force to defend themselves or mental defense in the face of all the calamities such as natural disasters as earthquakes, floods, disease, and so forth. When religious people in matters like this, Freud saw them as children and then find refuge to their father. That's one of the reasons that Freud saw religion as childish gratification of desire. Sigmund Freud's theory of religion construct differently from behavioristic schools and humanistic psychology. Freud examines the issue of a person's personality and religion from the perspective of psychoanalysis. According to Freud, the human personality is built through three systems: the id, ego, and superego. All three are within three personality structure, conscious, pre-conscious, and unconscious. According to Freud, the largest part of the human soul in the realm of the unconscious, not conscious. It's like a phenomena of iceberg. Human behavior is controlled by the subconscious; like instinct, desire and libido. Through this thesis, the theory of religion produced and developed in such a way. Religion for Freud is a boost libido that emerges from the unconscious state. Therefore, Freud had the belief that religion will not be able to speak a lot in life, because religion is the attitude of the infantile insanity. Freud recommend people to leave the religion.

### Freud's Interpretation of Dreams

"The Interpretation of Dreams" is one of the most popular books written by Sigmund Freud. Sigmund Freud is one of the influential figure in the psychology science especially in psychoanalytic. Throughout his life became a psychiatrists and psychologists, Freud has written and published about 320 books, articles, and essays. One of his book, The Interpretation of Dreams is the book that is favored by Freud. Through the book, the idea of psychoanalysis is spread. In addition to the book, Freud also create a discussion group of psychology in Vienna. Informal meetings were then continues and spawned new



psychologists like Jung and Adler. The discussion group has now grown into the Vienna Psychoanalytic Society (Freud, 1989).

There are many interpretations of people who describes the dream. Many culture and tradition say that the dream is a future forecast. Many people also believed to make the dream as an argument or a source of knowledge. Such as the revelation that claimed to descend on a self-proclaimed prophet is also commonly came from a dream. Freud was one of the key figures in discussing dreams using psychological approaches. Sigmund Freud's theory of dreams is perhaps the first phenomenal theory issued by Freud. His book *Interpretation of Dreams* gives a new understanding in terms of psychological approach to the analysis of dreams. Dreams, as said by Freud, it is not associated with mystical things like inspiration or to foretell the future. The dream is a manifestation of the desire repressed unconscious to become conscious. The dream is a highway into the unconscious. Freud gave two theories in the interpretation of dreams, namely condensation and displacement. Every dream has always had both the above characteristics. Condensation or solidification occurs because of the image or unconscious memory that should be projected through dreams, so that the projected image or memory overlaps each other. It makes our dream becomes absurd and unplotted. The memory of our past may be joined with the present memory so that the absurdity that may need to be deeper to find meaning in the dream. While Displacement is that every dream has an essence that is not its main essence. The dream shown possible projection of the trivial thing. However, these projections is the essence or the main theme of the dream. An example may we dream pursued by ghosts, but the main theme of the dream is not a ghost but scary things associated with these projections. Regarding the meaning of the dream itself, Freud explained that the primary meaning of a dream is a wish-fulfillment of our unconscious repression. Most of Freud elaborates that sexual desire is the main desire of our unconscious because the desire is very repressed so that we could be in "normal" life in society. Sexual desire can be masked by good dreams through symbols. For example, if we think about the enter key into the lock, then it is a symbol of sexual intercourse. The dream may also be a result of reflection of experiences in childhood that have long to settle in the unconscious (Schorske, 1973). However, Freud's theory of dreams is still widely debated by psychologists about its validity. Many psychologists believe that Freud's theory of dreams overly generalize because most of his theory comes from the case of patients who have problems. Nevertheless, the dream of Sigmund Freud's theory is clearly very open a new understanding of the dream of once highly associated with mystical things (Williamson, 1955). Dreams can also become a medium for analyzing the psychological disorders in humans. Beside being a catharsis media, dreams can reveal the dynamics that exist in the human subconscious (Isaacson, 1998). Awareness or consciousness is a selective state (Rossano, 2008). Consciousness can arise when a person is a sleep or awake. For example when someone is seeing tennis match, his awareness could be not in a tennis match but to his phone screen, so when other spectators cheering, he was shocked and not realize what had just happened. In the other way, when a person sleeps, he could be in consciousness when he remembers and understands what he saw in his dream. He realized when he watched his unconscious.

### **Muslim's View of Dreams**

Almost all religions have tradition of interpreting dreams. Beside Islam, Christianity also has a strong tradition of dream interpretation from the bible (Ostriker, 1992). The dream is one that has been widely studied phenomenon in Islam. There is a good dream, which comes from God and is also a bad dream, that comes from the devil. The dream could also be interpreted. One well-known expert on dream interpretation possessed by Islam is Ibn Sirin. A famous book he had written was *Tafsir al-Ahlam*, or *The Interpretation of Dreams*. In this book, Ibn Sirin interpret many human dreams by using the Qur'an and Hadith (Jones, 2010). Among these are the dreams that have been interpreted by the Prophet himself. The rest, Ibn Sirin interpret dreams with the logic and structure of the languages contained in the Qur'an and Hadith. It is said in the Qur'an that Prophet Ibrahim dreamed that he was slaughtering his son for three nights in a row. Ibrahim finally interpreting the dream is the

command of God for him to slaughter his son Ishmael. In the Qur'an also narrated that the Prophet Jacob get a dream story of his son Joseph that he saw the sun, moon, and stars bow prostrate on the Prophet Joseph. The dream was later interpreted to mean that future, Joseph will inherit the prophecy from his father. Furthermore, the Prophet Joseph also become expert interpretation of dreams. Dream interpretation has been said by him was never misses. The most famous is an interpretation on the dream of a king in which is predicted on fertile season for seven years and drought for seven years to hit the kingdom (Ibnu Sirin et, al. 2008).

### **Muslim's View of Meeting the Prophet in Dreams**

Meeting the Prophet in a dream is a rare experience for Muslim. Almost all of Muslim dreaming to meet the Prophet although in a single night. There are many people who have been visited by the Prophet Muhammad in his dream. And it is very possible because the devil was not able to resemble his face and reveal itself in dreams a person in the likeness of the Prophet. As stated in the hadith of Abu Hurairah that the Prophet said, "Who sees me in a dream, he really saw. Because the devil is unable to resemble my appearance ". However, it is important to note here, that is not able to do a face resembling a prophet devil is real. The manifest themselves in the other's face, could be done by a demon. Then he claimed to be a prophet or people who saw it thought that he Prophet, when actually the devil. So when someone thought he saw a bright face, a white shirt, and a man with a remarkable feature, not a guarantee that the Prophet. Because it is the dream of seeing the Prophet was seeing him exactly as the physical characteristics and his face. Therefore, if there are people who thought he saw the Prophet in a dream, need to be matched to the physical characteristics and the face of the Prophet as mentioned in the Hadith and the statements of the companions (Shobih, 2006). Al-Bukhari mentioned as information by Ibn Sirin, when commenting on the hadith about dreams saw the Prophet, Ibn Sirin said, "If he actually saw the face of the Prophet." In another hadith mentioned, "Anyone who sees me in a dream, he would see me in a state awake, and the devil could not resemble me. " This hadith applies in general, long ago when the Prophet was alive, even at this time, when the Prophet was not there. This is true for the believer sinner who dreamed of seeing the Prophet. This hadith applies in general both dreaming of the obedient or disobedient believer. Disobedient believer who dreamed of meeting the Prophet could be a sign that he will get the instructions to perform obedience. This implies two meanings. The first, those who dreamed of meeting the Prophet will meet the Prophet in a waking state in the real world. Second, those who dreamed of meeting the Prophet will meet the Prophet in the afterlife. Both are good news that is highly coveted by those who believe (As-Sayyidi, 1990).

### **Manipulating the Dreams, an Experiment**

An experiment was conducted by the authors to try to manipulate the dreams of humans. This experiment attempts to make the subject meet the Prophet Muhammad in a dream. The subjects are students in Madrasah Diniyah Krapyak totaling 15 people, they were classmates. The selection is done by purposive sampling method because the author is a teacher of the class. This experiment conducted over three consecutive days. The time is the late afternoon after lessons at the madrasa. The first method is to give suggestion that the subject has a desire to meet the Prophet Muhammad and internalize within themselves into the unconscious. The second method is the visualization of the figure of the Prophet Muhammad. Because of Prophet Muhammad should not be drawn, then the visualization is done by mentioning the physical characteristics of the Prophet Muhammad from his hair, his clothes, including the style of the Prophet Muhammad when walking, according to information from the book of *Shama-il Muhammadiyah* written by At-Tirmidhi. The third method is to strengthen the reading prayers in order to meet the Prophet Muhammad in a dream. All of these methods to the subject is instructed to always remember and do it at bedtime. On the second day, the authors evaluate the success of the experiment and ask, the result is only one student who claimed to have met the Prophet Muhammad in his dream. Similar experiments continued on the second day with a stronger intensity. On the third day,

the author asked again about the results of the second experiment. As a result, there is one student who claimed to have met the Prophet Muhammad in her dream, the subject is the same person as the previous day. Last experiment carried out on the third day with a stronger intensity and longer duration. On the fourth day, the author again asked about the third day of the experiment, the result five students who claimed to have met the Prophet Muhammad in a dream. From these experiments, it can be concluded that a person's dreams can be manipulated. Dreams are the result of the memory heap that settles in the unconscious. This experiment seeks to precipitate memory and visualization of Muhammad in the unconscious so that it can appear in a dream.

### **Dreams as Source of Knowledge**

According to Freud, dreams could not become a source of knowledge because it is only an illusion. People who gain knowledge, inspiration, or the revelation of a dream means he gets something false, merely an illusion. This is because a dream is something that already exists in the human subconscious which is repressed so that it appears in a dream. Freud tended to perceive that the dream is retrospective because it is the past. Information and past experience resurfaced as a projection in a certain picture in a dream (Freud, 1989). While the Islamic tradition tends to argue that dreams are prospective and contain new information or knowledge. It can be a revelation claimed by people who claimed to be a prophet by dreams. In addition it can also be a forecast or prediction of something that will happen in the future. This shows that the dream is still believed to be a source of mystical knowledge. Besides useful as a source of knowledge, dream interpretation is also useful for therapy for people with psychosis identified (Kieffer, 1996).

### **CONCLUSION**

Experiments were conducted by the authors above can prove two things. The first is the approach of Freud's dream to say that dreams are the result of the repression of information and the memory of the past projected into the dream. Experimental method which has been done is purposing to instill and internalize information and visualization on the figure of the Prophet to the subject. With this approach, a person's dreams can be manipulated by giving suggestions to embed information or specific memory into a person's unconscious. Information and memory is repressed into the unconscious that if the stronger it will appear to the surface of consciousness and projections can be seen in a dream. It can also lead to the assumption that people who claim to have got the knowledge, inspiration, or the revelation of the dream he may have information or memory repressed in their unconscious, or they were given a suggestion to it like what the author did in the experiment. It is important to examine people who claimed the prophet after the revelation of the dream. Revelation in Islamic belief is the original source of all knowledge gives enormous power to the building of knowledge if it is able to transform various forms of normative-doctrinaire teachings into theories that can be relied upon. In addition, the revelations provide intellectual aid which is not covered by the force of rational and empirical. Revelation can also be used as a source of knowledge, either when someone deadlocked when contemplating radical or under ordinary conditions. That is the revelation of the search can be used as a reference whenever required knowledge, both inspiring and sometimes there is also explicit.

The second prove is that dreams can be a source of knowledge. The dream is a mystical experience that occurs not at random people. The source of this knowledge, there are two possibilities. The first is the accumulation of learning outcomes or someone in the past in the form of information or a particular memory which is then projected in a picture in a dream. That is, the dream as a source of knowledge is the result of their own learning which is then crystallized. For example if someone is too often learn the science of astronomy, most likely he would often see sky-objects in the dream. People who often learn about the animals, most likely he would often see certain animals in his dreams. Similarly, when a person learns the religious sciences, he will see a crystal of information and memory that he had learned in a particular projection in a dream. The second possibility of the source of this

knowledge is the intuition, or transcendent derived directly from the supernatural entity, or from God. It is beyond human reasoning that maybe he did not ever learn anything about a concept, but then he seemed to get new information from the dream that he thinks that is the source of knowledge that is special because it comes in the occult, or of God. It also makes the person feel privileged that could not be found in others. In the end, the dream is the source of knowledge. For people who believe in it as a hint of God, the dream could become a primary source of the truth and could not be doubted. For people who believe it is the crystallization of information and learning memory of someone in the past, the dream is a secondary source of knowledge that it is only strengthen existing information or corroborate information from primary sources of knowledge.

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## **CHAPTER 2 : TOURISM**

**FRAMING CORPORATE SOCIAL RESPONSIBILITY  
ON ISO 26000  
(How Tourism Multinational Enterprises perform CSR  
on ISO 26000's framework)**

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**ABSTRACT**

*Corporate Social Responsibility (CSR) practices have become more binding in a business, both in the manufacturing and service industries. Business engaged in the tourism service has been also active in CSR. However, in many cases, CSR is better known as a promotional tool which blurring the basic essence of CSR. This is probably due to the lack of guidelines for the implementation of CSR that can be followed by the company. This paper takes the ISO 26000 as an indicator or practical guidelines in CSR by taking the case to the Tourism Multinational Enterprises (MNEs) in Bali.*

**INTRODUCTION**

The Corporate Social Responsibility (CSR) have broadly implemented by various industries engaged in products and services providers. Since the awareness of global citizen addressed to sustainability activities have raised, currently more numbers of organizations or enterprises adopting CSR as a fundamental part of the business including in tourism industry as the booming industry in this era. It is also stated by Wilson (1973), he argued that CSR have increasing merit for business in the 21<sup>st</sup> century.

In the terms of economic, tourism as a global multi-sector industry has been strongly encouraging high level of investment in various countries especially in the forms of hotels establishment with international brand. Large numbers of investment by Multinational Enterprises (MNEs) including in Bali as a popular destination have indirectly changed the business climate affecting to stakeholders. The existence of international brand hotels have carried out broad impacts to social-economic and environment of surrounding community. Indeed beside the benefit obtained through the provision of employment opportunities, the giant scale industry must be leave social and environmental impact that need to be taken into account.

It can be ascertained that almost of the entire MNEs have a strong commitment towards sustainable development issues. However in certain situation the problems, issues concerned by MNEs, which are originally imported from developed countries, are not the same as the existing problems, issues that faced in a country where the MNE invests. Therefore there might be a gap between MNE's management policy with the various forms and purpose compared to the real needs in the field. Moreover when the responsibility activities tend to rely on the management instinct without any organizational official document as the basis of goals and objectives, it can be sure will produce unplanned and bias execution. It has also previously contended by Habisch (2005), he stated the location of the MNE's home country has the potential to influence its practice of CSR and thus engage with stakeholders in a variety of ways.

However, it is not easy to measure the seriousness of company on the CSR activities. Not a little numbers of companies only doing the tree plantation and charities just to gain sympathy and ultimately achieve a good reputation and positive brand image from the community, media, and consumer perspective. Thus, CSR measurement has been a study that is frequently conducted in a research on CSR. It seems that there are several methods in measuring its practices. It is also emphasized by Wolfie and Aupperle (1991) they argue,



there is no single way to measure CSR activities, so that concept and its component dimensions are determined by the particular characteristics of the companies in each industry and the text in which they operate (Campbell, 2007; Carrol, 1979; Decker, 2004; Whitehouse, 2006).

Whereas, in measuring CSR activities, Maignan and Ferrel (2000) classified the alternative methods into three approaches; 1) Expert assessment; 2) Single or multiple indicators; 3) Surveys of management. Based on that background this paper will outline the CSR performance using ISO 26000 as the indicators of CSR practices. Hotel samples are The Laguna Resort and Spa, the Saint Regis Resort and Spa, the Westin Resort and Spa as MNE's from Luxury Collection Managing Company.

## **THE GLOBAL FRAMEWORK AND GUIDELINE**

### **1. Triple Bottom Line's**

Triple Bottom Line's (TBL) theory of John Elkington that appeared for the first time in 1994 can be said as a very popular theory and clearly has a close relation to the concept of sustainability. Sustainable development itself covers three things they are Environmental, Social and Economic and accordance with the idea of John Elkington, he describe into a design of TBL that consisted of three pillars of development, profit, people and planet as a form of responsibility of business entity/private sector to stakeholders related include employee, local community, and other related elements such as environmental (Elkington, 1997);

- Economic Aspect (Profit): This aspect refers to the benefit that earned by organization in running their business. Economic plays fundamental roles in developing an organization in the forms of supporting and distributing the profit to be continuously addressed to several internal departments e.g materials, facilities, human resources development.
- Social Line (People): This aspect refers to a responsibility own by an organization to carry out or maximize the positive impact and minimize the negative to the community internally and externally e.g labor, human resources, community.
- Environmental Line (Planet): This aspect refers to a commitment of an organization to present sustainability environmental actions e.g reduce waste, recycle waste, maintain, conserve energy.

### **2. ISO 26000**

CSR definition by ISO 26000

*"Responsibility of an organization for the impacts of its decisions and activities on society and the environment, through transparent and ethical behavior that*

- 1. contributes to sustainable development, health, and the welfare of society;*
- 2. take into account the expectations of stakeholders;*
- 3. is in compliance with applicable law and consistent with international norms of behavior; and*
- 4. is integrated throughout the organization and practiced in its relations".*

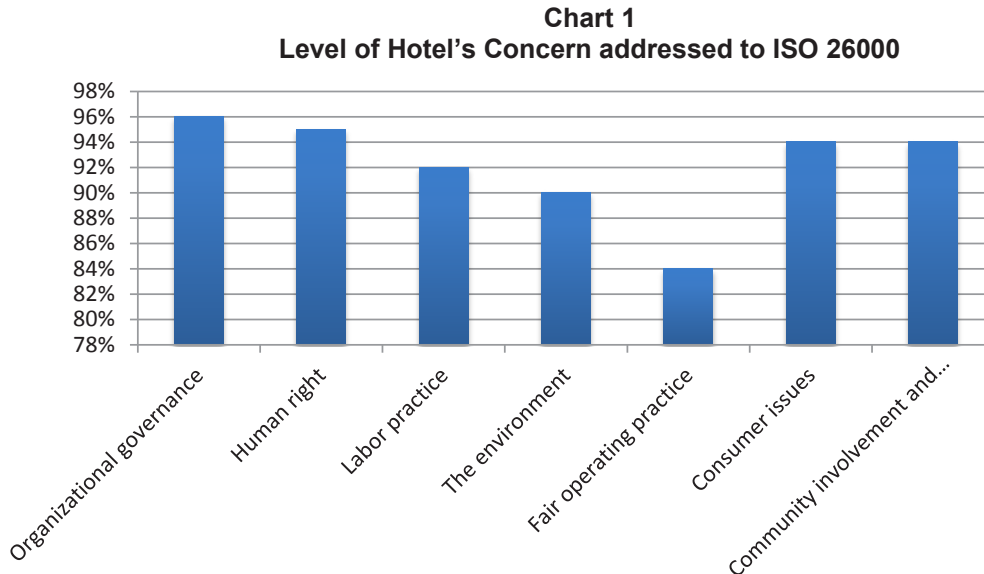
Actually ISO 26000 does not claim as a clue on CSR, however, the document makes clear that all types of civil society organizations, companies and governments in various sizes, has a social responsibility which is basically the same. In the document explaining that the real social responsibility is the responsibility of an organization for the impact of decisions and actions that they made, while the goal it is to achieve sustainable development.

In the document, clearly emphasized the principles of 7 points; 1) accountability; 2) transparency; 3) behavioral; 3) ethical; 4) homage to the actors of interest; 5) obedience to law; 6) respect for international norms and; 7) respect for the human right. This implies the willing inclusion by business of social and environmental concerns in the commercial (economic) activities and their relation with their stakeholder. CSR Correlates with the social and environmental dimensions of Sustainable Development as defined by Brundtland Commission and the model of the triple bottom line (Economic-Environment-Social or Profit-Planet-People).

## CSR PERFORMANCE DESCRIPTION USING ISO 26000

CSR may be considered as a tool and way of doing business towards sustainable development. In this section focused research is to outline the responsibility action that undertaken by hotels sample with the 7 points principles provided by ISO 26000. The result will provide a general description and concrete examples of the responsibility practices by hotels sample.

As previously stated earlier, however ISO 26000 do not claim as the indicator to measure or the clue how to implement the CSR but the emergence of ISO 26000 has addressed to several issues that need to be considered by organizations in implementing CSR. The chart below shows how the hotels regard the 7-point principles of ISO 26000.



Source: Processed by Author

After discovered the level of hotels concern towards the 7 subjects of ISO 26000, in this part then to outline and describe the concrete activities under taken by hotels.

Point 1 Organizational Governance (Accountability, transparency, ethical behavior, respect for stakeholder interests, respect for the rule of law),

- The existence of labor unions becomes a forum for employees to bridge the relationship between employees to employees and employees to management. The management has realized that in running a business sustainably, labor union is a vital position where the needs, concerns, labor demands can be routed so as to avoid the problems that arise in the future.
- Service charge report is a report that is informed to all staff regarding the performance and financial situation of the hotel. It is important for the employees so they could know the numbers of service charge that will obtain each month. This is indirectly affecting to the motivation of employees in the workplace and to avoid the prejudice by the employees about the financial profit company.
- As an international scale hotel, each hotel seems own a corporate culture at work. It becomes very important to standardize each employee habits become habitual or professional work culture in accordance with the brand standards.

Point 2 Human Right (Due diligence, human right risk situation, avoidance of complicity, resolving grievance, discrimination and vulnerable groups, civil and political rights, fundamental principles and right at work).

- Provide a place of worship: Although hotels are located in Bali where the majority of the population is Hindu, the management does not discriminate other religious groups. This is reflected by the provision of worship facilities/rooms for Muslims such as the mosque, as well as celebrating Christmas for Christians employees. It is considered as an important thing because it affects the situation and comfort of its employees in place work. Through this approach the employment situation is expected to become more conducive on working environment and teach living in harmony in diversity that can also prevent the growth of fanaticism among employees understand.
- Open recruitment: As one of most populated countries, Indonesia is consisted of diverse ethnic and rich of religious/traditionalceremonies which are routinecelebrated. In recruiting the employees beside a special program to hire local people, the management also provides large opportunity for Indonesian citizens who come from other provinces. This is in addition to equalize rights as citizens certainly have a positive impact for the hotel operational. The existence of Muslim, Christian employees are expected to be backed up when Hindu employees absent for work so operations could run as usual.
- Employee gathering programs (EGP): Employee gathering is an event that is eagerly awaited by the employees in the hotel. The purpose of the Employee gathering is to meet employees (craft level) with HRD and General Manager as the management level. Through this program, employees are expected to be able to communicate their problems encountered in the operational situation, ambiance, and relations with superiors. So Human Resources and General Manager can find the solution. EGP is a program that should be done continuously because it brings positive impact to the human resources development.
- Providing access to work for people with disabilities; Inline to minimize the discrimination to disable and empowering people with disabilities, hotel's management have teamed up to hire them on a certain position. It is shown the hotel's commitment not to discriminate against certain groups.
- Salary with Regional Minimum Wage (RMW);hotels pay the basic salary of employees in accordance with the RMW, but of course every employee will get additional income 3-4 x greater than basic salary monthly according to the number of services they produce.

Point 3, Labor practices (Employment and employment relationship, conditions of work and social protection, social dialogue, health and safety at work, human development and training in the work place)

- Outing: Outing currently becomes the most popular program which is done by the almost hotels in Bali. Through this program, all employees including management get a chance to take a vacation to a place together with all the hotel's employees. Outing is usually done in several batches and the management allows the employees to bring their families in the program. Outing is expected positively impact on the relationship between employees and provide freshness or refreshment to all employees.
- Assurance and accident insurance: Health and accident insurance are programs that must be given to the employees by the company. It has clearly stipulated in the law. Claimed of both insurances usually include the health insurance cover for the whole family. The positive impact of this program is the sense of security felt by employees at workplace and they more recognize the management as a responsible company.
- Safety training; Safety basic training usually focused in several divisions such as Kitchen, Engineering, House Keeping and certain office department. The purpose of this training is to avoid the risk of workplace accidents e.g. physical injury, susceptibility to diseases and fire hazard. The benefit of this program is to create

professional and certified labor so that they can perform their best without any fear of health, accidents during work time.

- Training and development program; is one of the characteristics that are obviously owned by the worldwide hotel management company. The purpose of this program certainly to create and develop the competencies of employees from low, middle until top level management to be able to achieve the expected competencies. The impact of this program is to born the competent human resources, which ultimately result in mutual benefit between the companies and their labor (the knowledge and skills increased).

Point 4, the environment (Prevention of pollution, sustainable resources use, climate change mitigation and adaptation, protection of the environment, biodiversity, and restoration of natural habits)

- Sewage treatment system: In Nusa Dua Resort, every hotel is required to have an access to recycle the rest of the production process waste to be converted into water used for watering gardens in resort. The positive impact of this program is the preservation of the environment by not disposing of waste directly into the sea or into the gutter outside the zone Nusa Dua Resort.
- Do the 3 R's (Reduce, Reuse, Recycle) line with the waste management system, each hotel also has a waste reduction policy either liquid, solid or air with a 3-R program. Usually such programs are focused of the hotel to get a green globe certificate as a green hotel or pro-environment. They stated that through this program in addition to participating in the campaign to go green it also can reduce hotel operating expenses
- In addition, the hotels, they do some collaboration in the forms of preservation of coral and mangrove planting in some beaches in Bali

Point 5, Fair operating practice (Anti-corruption, responsible political involvement, fair competition, promoting social responsibility in the value chain, respect for property rights)

- Corporate policy; as international hotels that have sister hotels in the world, the hotels principally relied on the corporate policy which issued by corporate office to implement their company commitment about sustainability.
- Whistle Blower in Starwood hotels; Starwood is one of the companies that have attention to corruption problem. So they have a whistle blowing policy, which provides a confidential opportunity to all employees to inform an infelicity or suspicions about the abuse of power by certain individual or group. This is conducted to create a transparency and avoid loss of material company.

Point 6, Consumers issues (Fair marketing, factual, and unbiased information and fair contractual practice, protecting consumers health and safety, sustainable consumption, consumer service, support, and complaint and dispute solution, consumers data protection and privacy, access to essential service, education and awareness)

- Health, Hygiene and sanitation test and grooming; In providing excellent service to the guests, divisions which contacted directly with guest/frontline required to undergo routine tests conducted by management to test the health of employees. In addition to do the medical test, it is also conducted to the hotel facilities and operational tools (daily operation) such as kitchen, restaurant, and bathroom. This is done to avoid the possibility of infectious diseases and maintaining cleanliness of the hotel and the employees so as to avoid a bad image from the consumers and public.
- Local Food Consumption: In the effort to promote the Bali traditional food, hotels provide typical Balinese food to customers, the hotel also provide western food with the ingredients from local farmers.
- Efficiency of using chemical and electronic devices; to reduce liquid waste and saving energy, the hotel also has issued a policy relating to the service consumer such as to the mechanism to replace the guest towels, bed sheet every 3 days instead of not every day or according to the customer's demand. In addition, some

hotels also have replaced the electronic devices such as garden lights air conditioner to more energy-efficient devices.

- Guest comment; Each hotel provides an opportunity for consumers to provide feedback to management on quality of service that they obtained during their stay, so the management could know the complaints or deficiency of services provided and at the end can be the basis for improving the quality of future products.

Point 7, Community involvement and development (Community involvement, education and culture, employment creation and skill development, technology development and access, wealth and income creation, health, social investment.)

- Community involvement, education and culture: In building a harmonious relationship with the community, especially the local people around the hotel, each hotel has their own program to contribute responsibilities to society. It can be seen from the assistances and supports through funds granted to the community for the religion and culture ceremony. While in the field of education, hotel management associations incorporated in the BHA's body (Bali Hotel Association) have a community development program that provides scholarships to the children or family of hotel employees who take shelter under the BHA association. The positive impact of this program is to seek prospective reliable employee in the future.
- Employment creation and skill development: This program is very important and should be continuously carried out by the hotel management. All hotels as a hotel chain have high quality development program for their employees. In addition to the regular class and skill development, the program for the exchange program has also been done by sending the employees to other sister hotel in other countries. This is expected positively effected in forming the mentality and give a new experience to the selected employees.

## CONCLUSIONS

To conclude this article, first we need to admit that CSR in all its forms have different meanings by each organization. There are typically organizations which practice simply action of the common concept of triple bottom line but on the other hand there are some who successfully outlined the concept into a diverse criteria, standard however still relied on the basic concept of sustainable development or triple bottom line.

The emergence of the guidelines or indicators such as ISO 26000 seems could be used as guidance for other organizations in running a CSR activity. Thus, it is expected to fix or to improve the organization's point of view especially for the MNEs which CSR is no longer only regarded to be a promotional tools but an idealism social programs which appropriately and suitable the demands and needs of internal and external stakeholders.

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# JATILUWIH COMMUNITY PARTICIPATION IN DEVELOPMENT OF JATILUWIH TOURISM ATTRACTIONS BASED ON *TRI HITA KARANA* AT TABANAN REGENCY

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## **ABSTRACT**

*The purpose of this study was to determine the Jatiluwih community participation in the implementation of the concept of Tri Hita Karana in developing Travel Attractions Jatiluwih, so that development remains sustainable as a World Cultural Heritage in Tabanan. Data were collected using focus group discussions, field studies, and literature study. The results of this study are related to the participation of local communities in the development of Tourist Attractions Jatiluwih based Tri Hita Karana, such as: the rituals and activities in the fields, perpetuating the myth, as well as preserving the sanctity and sustainability of Pura Luhur Petali as temple core in the village of Jatiluwih habitual people's daily lives Jatiluwih inherited from their ancestors.*

**Keyword:** *Development of Tourist Attractions, Tri Hita Karana, Community Participation, Sustainable Tourism*

## **I. INTRODUCTION**

Tourism development on an ongoing basis, management of natural resources and the environment are directed to utility still show a balance, preservation of the environment. It can provide maximum benefit to the development and well-being of future generations. Tourism development policy has done more priority to the economic benefits, resulting in the neglect of environmental protection, and the marginalization of the local population. Environmental degradation, such as biodiversity loss occurs as a result of the development of a wide range of accommodation facilities, transportation, and tourist behavior are less friendly to the environment. According E.D. Kadt, tour players are generally dominated by businessmen, while the local population in some cases only a party who sold the land for the benefit of entrepreneurs and then they are marginalized [1], [13], [15].

Tabanan is one of nine regencies in Bali potentially become a regional tourist visits. Tabanan regency has many tourist attractions of interest, such as the Decree of the Regent of Tabanan No. 470 of 1998 sets 24 tourist attraction in Tabanan and the Decree of the Regent of Tabanan No. 363 of 2007 which sets Dam Telaga Tunjung as a tourist attraction in Tabanan. Each has a tourist attraction uniqueness of each. One tourist attraction in Tabanan regency is paddy berterasering with subaknya Jatiluwih organization [2].

Jatiluwih village with an area of 2,233 Ha. Of the area is owned by the village of Jatiluwih, 303 Ha is a wetland, 813.999 Ha is a people's plantations, 68,000 hectares is a green line, 9495 Ha is a forest, 24 hectares is land yard, and 1.5 ha is another land -other. Located at an altitude of 500-750 meters above sea level with a rainfall of 2,500 mm/yr, average air temperature of 26 - 29°C [4].

Jatiluwih community is still very strong in maintaining the traditions handed down by their ancestors. Farms with terracing and Subak system is still a mandate ancestors who remained in existence until now. Farming culture makes people Jatiluwih Village while respecting the natural environment and respecting the culture, so that implicitly it can be seen that the concept of *Tri Hita Karana* animates every move villagers of Jatiluwih to keep the continuity and sustainability, requiring public participation Jatiluwih in the development of



Jatiluwih Tourism Attractions ongoing basis refers to the potential possessed with regard to the carrying capacity of physical/environmental and socio-cultural [5], [21].

Based on the preliminary, then the problem is formulated as follows. "How Jatiluwih community participation in development-based Travel Attractions *Tri Hita Karana* di Jatiluwih Tabanan Regency?"

## II. DISCUSSION

### • History of Jatiluwih Village

Told there was a sage who came from the east, named Ida Bhujangga Cangu sage was sacred journey. He noticed there was smoke rising from the west, because they want to know the source of the smoke proficiency level, then he tried to find it. Finally, the place was discovered and he get a magical whisper, that the place was named Giri Kusuma (now called Gunung Sari).

After long he stayed at the Giri Kusuma to do penance yoga meditation, at some point he returned saw a very bright light in the southwest. Back to the strength of his heart, he was finally able to find the source of the very bright light. The light turned out to be in Abasan Forest. The source of these rays is a high land (*gegumuk*) which now becomes erect Batur Temple. Having found such a place, finally Ida Rsi convey to citizens residing in nearby proficiency level. Finally, the residents held a work together to organize the venue. At the time of the collectivist, one of the residents dig around the site and found a very large bone in the form of half-expected is a very large bird beak (according to Hindu belief, the bird is "Jatayu"). That's part of the present invention Jatayu, Abasan Forest's name be Mundukan Jatayu and turns back into Mundukan Jatiayu and turns back into Mundukan Jatiluwih and agreed to be the village of Jatiluwih [3], [19].

### • Community Local Partisipation in Development of Jatiluwih Tourism Attractions Based on *Tri Hita Karana*

Communiy participation in the development of Jatiluwih Tourism Attractions very large and very active, so it needs to be given guidance and understanding of tourism itself. Jatiluwih as nominative World Cultural Heritage can not be separated from the active role Jatiluwih community who support and participate fully in completing the criteria suggested by UNESCO [5], [16].

Jatiluwih community participation towards development of Jatiluwih Tourism Attractions, namely:

#### 1. Hold Ceremony at Luhur Petali Temple

As an agrarian society in Jatiluwih, Luhur Petali Temple existence can not be separated from society Jatiluwih agrarian life itself. Where, in the structure of the agrarian system, Luhur Petali Temple functioned as "Ulun Suwi", which is placed as the central petition for safety paddy.

Luhur Petali Temple have five of the temple which is a temple support (*swagina*), where each temple has a different function. Fifth temple support (*swagina*) of Luhur Petali Temple, namely:

- *Rambut Sedana* Temple; possessed a function to give a success, because the *Rambut Sedana* synonymous with money, so people a lot of money categorized succeed.
- *Bulakan* Temple; symbol is the water that gives tranquility, so it is believed *Bulakan* Temple serves to provide peace.
- *Batu Madeg* Temple; means "stone" means strong and "*Madeg*" meaningful stand, so the *Batu Madeg* Temple serves to provide power principles.
- *Manik Galih* Temple; serves to give the juices of life (essence).
- *Taksu Agung* Temple; serves to provide authority (charisma) [2].

#### 2. Hold Ceremony in The Forest

Existence of rice fields in Jatiluwih Tourism Attractions can not be removed from the forest that surrounds the area. Forest as a place to store water and eventually expelled through the spring and maintain the humus-soil indispensable by Jatiluwih people who

mostly live on subsistence farming. People really respect and appreciate the forest that are around the area Jatiluwih. Jatiluwih Forest also closely related to the presence of Luhur Petali Temple, where Luhur Petali Temple have temple field area (*pelaba pura*) shaped forest area of  $\pm 10$  hectares. Jatiluwih community retains the temple field area (*pelaba pura*) as natural forests and do not dare to change to a production forest or the other, this is due to people's confidence that when this is done will cause a catastrophe that struck the Jatiluwih Village [19].

### 3. Hold a ceremony associated with the activities of farmers in the fields, namely:

- 1) *Mapag Toya* Ceremony; the ceremony to pick up the water to the fountain. The ceremony was attended by all members of subak performed on *Sasih Katiga* or approximately in September.
- 2) *Kempelan*; namely the activities of open drains to the source of the water flow in the upstream water control system, then the water will irrigate rice fields in subak whole question (in September).
- 3) *Ngendag Tanah Carik* Ceremony; the ceremony for safety to God when plowing fields. The ceremony was conducted by members of subak in each of his cultivated land, which is still in *Sasih Katiga* (in September).
- 4) *Ngurit* Ceremony; is nursery ceremony performed by all members of subak on each cultivated fields. Ngurit performed on Fifth *Sasih* (around November).
- 5) *Ngerasakin* Ceremony; the ceremony to clean the dirt left, when plowing. The ceremony is held when plowing the fields have been completed and carried out by members of subak in their respective fields at the beginning of *Sasih Kepitu* (early January).
- 6) *Pangawiwit (Nuwasen)* Ceremony; the ceremony looking for a good day to plant crops that do around *Sasih Kepitu* (early January) in each member Subak rice fields
- 7) *Ngekambuhin* Ceremony; the ceremony asking for the child's safety grow new rice paddy were performed at the age of 38 days. The ceremony was held on *Sasih Kawulu* (in February) in each member Subak rice fields.
- 8) *Pamungkah* Ceremony; the ceremony for safety so that the rice plant can grow well. The ceremony was performed on *Sasih Kawulu* (in February).
- 9) *Penyepian* Ceremony; the ceremony for safety in order to avoid the rice plant pest/disease. The ceremony was performed on *Sasih Kesanga* (around March).
- 10) *Pengerestitian Nyegara Gunung*; Nyegara Gunung Ceremony held at Luhur Petali Temple and Pekendungan Temple (March/April).
- 11) *Masaba* Ceremony; the ceremony before the harvest done in *Sasih Kedasa* (April) by members of subak in their respective fields.
- 12) *Ngadegang Batari Sri* Ceremony; the ceremony was symbolically visualize him as Lingga-Yoni.
- 13) *Nganyarin* Ceremony; the ceremonial start of harvest in *Sasih Sada* (in June) by subak members on each of their fields.
- 14) *Manyi*; the rice harvest activities (July).
- 15) *Mantenin* Ceremony; the ceremony to raise the rice granary or store grain in barns ceremony held on *Sasih Karo* (in August).

A ceremony, intended for safety and success of all activities in the field to eventually produce rice which became the main income Jatiluwih society. In addition, all activities undertaken by the community is the implementation of the *Tri Hita Karana* concept is made of natural and sustainable Jatiluwih and its contents will be inherited from generation to the next generations [21].

### 4. Processing Rice and Post-Harvest Activities

A wide variety of activities in the fields of farmers can be the main attraction for tourists. Each activity still use traditional ways. The execution of paddy land in there stages of activity that must be done. Such activities, such as:

- 1) Hoeing in the fields; where this activity is the first activity carried out in the fields. The goal is to reverse the rice stalks that have been depleted harvested, so rot and easily parsed.
- 2) *Nampadin*; tool used is a kind of long machete called "*penampad*" for clearing grass on the walls of fields.
- 3) *Ngelampit* (plowing fields); This activity is done using a plow (mats) which is pulled by two oxen or pulled by a buffalo. The purpose of this is to reverse *ngelampit* land and destroying soils clot, so that in the future hard to agricultural land and is easy to be replanted.
- 4) *Melasah* (paddy land leveling); last activities undertaken prior to the rice fields ready for planting is paddy land leveling. These activities are also using traditional equipment (a type of plow), which is pulled by a cow or buffalo.
- 5) *Nandur* (growing rice); core activities are plant rice paddy processing. The seeds of rice has been sown long before this nandur activities  $\pm$  4 until 5 weeks earlir.

**Some post-harvest activities carried out are:**

- 1) Bring the rice from the fields to their homes to be stored in the barn. How to take it is to carry on the shoulder from the fields to their homes. The tools used are sanan, where the tool is made from coconut wood and made a sharp edges. It is, intended to make it easier to enter the grain that has been tied up for the next bear. This activity is carried out repeatedly until the rice paddy rice discharged taken to their respective homes. However, carry rice on the shoulder (negen) activity has been somewhat rare because it has been replaced by motorized transport.
- 2) Mashing rice (*nebuk*). To be harvested paddy into rice, previously had pounded in advance, so that it becomes rice. The traditional process used to pound rice by using the "dimples" as the basis of the collision and "lu" as a wooden pestle. Mashing rice (*nebuk*) activity is usually done by 2-3 people jokingly mothers laughter. After becoming the rice then sieved (*tapinin*), so that the rice be clean. This activity can also be the main attraction for tourists and travelers can be performed by itself as a tourist attraction in the Jatiluwih [12].

## 5. Enable Local Culture Society

Most tourists who come to Jatiluwih Tourism Attractions only see the rice terraces, after which they go and people just become spectators of the appeal they have to be enjoyed by tourists without contributing anything to society. This, due to the cultural attractions that are served to tourists no traveler can resist after they enjoy the scenery of rice fields. Jatiluwih has a lot of potential of art and culture that can be packaged and managed properly, so that it becomes art and cultural attractions that attract tourists who visit. The artistic potential, among others: *Sang Hyang Memedi* Dance, Mask Dance, *Joged Dance*, *Arja*, Wayang (Balinese Puppet), Traditional Music Women Group, Angklung, and Traditional Singer Group (*Sekaa Shanti*).

On the other hand, the cultural arts have not been managed well and not arranged. To obtain detailed information about the presence, the number of dancers, how many days of practice, how the management of each culture and art is very difficult. Anticipating this, the Indigenous Villages and Countryside Department will record the cultural arts to be formed each manager whose job is to reactivate and make coaching programs are intended to make the cultural arts can be used as a tourist attraction that will be presented to tourists who visit Jatiluwih Tourism Attractions [8].

## 6. Develop Luhur Petali Temple History Books

Luhur Petali Temple is a major temple in the Jatiluwih Village. Luhur Petali Temple is being worship whole Hindus. The temple existence of great importance to people's lives Jatiluwih mostly livelihood as farmers. Moreover, Luhur Petali Temple also be the cause of all that is now in Jatiluwih hereditary inherited by the community, such as: forests, myths developing, maintaining water resources, preservation of culture, system of social life, the

existence of rice terraces with subak system, religious rituals conducted by the community, and many more things that are indigenous communities Jatiluwih.

However, stories about the history of the temple and its Petali accompanying story not much known by later generations, so that the spirit of the story is not yet fully animates Jatiluwih public life, especially the younger generation. Yet, beneath the story, there are elements of conservation, there are elements of moral development, and there are elements of nature management wisely.

Attempts to introduce, disseminate stories about the history of the Luhur Petali Temple done by arranging the books on the history of Luhur Petali Temple. The preparation of this book is done jointly, between the Jatiluwih Village with the university. All sorts of information explored in depth from a few speakers who are competent and combined with written sources that are still to be found and then compiled complete with an easily understandable language. Thus, this book will be distributed to provide knowledge and understanding of Jatiluwih complete from inception up to touch the social life in general [21].

#### **7. Determination of Leader a Hindu's Ceremony**

The leader of a Hindus Ceremony is necessary for the smooth and successful conduct of the religious ceremonies. Moreover, people Jatiluwih has many temples that are related to agrarian life Jatiluwih society. The leader in question is stakeholder temple ceremony.

Each temple in Jatiluwih have respective holders, in which holders of this temple is responsible for conducting rituals and still maintain the sanctity and sacredness in each of the temple. In addition, they are also tasked to serve the purposes of worship and religious purposes for pemedek need. For that, people become leader of Hindus at temple is people who have the abstract. Determination stakeholders conducted in Jatiluwih temple there are two ways: by descent (perpendicular) and based spiritual system (penyanjanan). The most frequently performed in the determination of leader a Hindus at temple in Jatiluwih is almost 99% of its determination of parentage (perpendicular) [19].

#### **8. Preserving Myths**

The prevailing belief in Jatiluwih which is believed by the public is very positive for the permanent preservation of nature Jatiluwih is based on the Tri Hita Karana concept. Because of the confidence and trust become a cease-and-desist power to the conservation of nature and activities of community life Jatiluwih. It is, bring up some of the myths that are very believed and trusted truth by Jatiluwih society and even by people who are outside the Jatiluwih Village [21].

#### **9. Determine Purity of Luhur Petali Temple Radius Limit**

Luhur Petali Temple sanctity should be maintained in order to maintain the sanctity and sacredness in order to keep providing positive aura emitted for the welfare and peace of mankind. Luhur Petali Temple for Jatiluwih people is a sacred place that provides everything for the survival of the socio-cultural life of the community and its preservation and constancy Jatiluwih nature. Thus, Jatiluwih community is concerned about the purity and sanctity radius limit Luhur Petali Temple.

Radius sanctity of Luhur Petali Temple significantly is up at the location *Pesimpangan Kiwa-Tengen* area ( $\pm$  100 meters radius of Luhur Petali Temple). Until this radius should not carry out activities other than the activity of religious worship and ritual activities. Radius is the radius of the sacred and to contain magical powers, so it enters this radius should not be issued obscene words, in a state dirty linen, in a state dirty cause family death. The abstract, the radius of the sanctity of the temple could not be determined because magical aura of Luhur Petali Temple presence can be felt throughout the region Jatiluwih, so that the note is still carrying out normal activities and not destructive. If this is violated, then something negative will happen, such as: trance, pain, and other strange things [21].

### III. CONCLUSION

Based on the description in the previous chapters, it can be concluded that: Community participation is very large Jatiluwih in supporting the development of Jatiluwih Tourism Attractions because that was the main attraction of the Jatiluwih Tourist Attractions is paddy fields with subak the fields still use traditional tools and community based agrarian culture Jatiluwih. Jatiluwih community respect for nature and respect for the culture inherited from their ancestors. It is this, which causes nature Jatiluwih along agrarisnya culture are well preserved and still surviving with *Tri Hita Karana* concept.

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# THE PERCEPTION OF TOURISTS VISITING BATAM TOURISM DESTINATION

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## ABSTRACT

*This study aims to examine the perceptions of tourists visiting the destination of Batam. A field survey has been conducted in Batam as a thermal tourism center. Surveys were done by 100 of respondent. The data analysis technique used demographic and variables of tourists. The sampling method divide some variable include attractions, access, amenities, image, human resources and price. The study conclude that the perception of tourists to the attractions, access, human resources and image are fairly satisfied, while the perception of tourists expressed satisfied at variable amenities and price.*

**Keywords:** *Perception, Tourist, Batam, Destination*

## INTRODUCTION

Indonesia is a country that has diverse potential of nature, art and culture. It is inevitable that countries that had thirty-four provinces has a myriad of heritage of art and culture that has the beauty and appeal of each province and cannot be found in other countries, so that this country has the potential to be developed as the leading tourism destinations in this world. Minister of Tourism Arif Yahya also stated that "tourism is predicted that in 2019 is the main sector's largest foreign exchange earnings", so that the government, especially the Ministry of Tourism set of policies through the establishment and development of destinations across Indonesia in realizing what was on target.

In increasing the performance of tourism in Indonesia can be seen from the number of tourist arrivals to Indonesia, which until now tended to increase. The foreign tourists entered Indonesia through various entrances, but there are three main international tourists entrance, among others Ngurah Rai Airport, Soekarno-Hatta Airport and Batam. Batam is one of the cities in the province of Riau Islands, Indonesia. Batam is an island located very strategically located in the international shipping lanes, making it the city of Batam as one of the fastest growing cities in Indonesia. It's close proximity to Singapore and Malaysia. So that over the years most of the foreign tourists who visit to Batam's nationality or derived from Singapore and Malaysia.

Sunaryo (2013) states that to develop the destination, there are 3 approaches where one approach is market perception. Market perception is meant the planning of development of tourism which is basically to find a match link between demand and the supply side or in other words to the realization of the fit between the needs of the market and support the development of the tourist product or tourist destinations. The balance related to the principle of the aspects of the market from the standpoint of market perception has a very strategic position that will become the foundation of product development or destination. The development of a destination, market opinion is essential to the development point of these destinations become more balanced. Associated with Batam as one of the main entrance of the highest scorer of foreign tourists coming to Indonesia, then knowing the market perception becomes very important to be able to provide feedback on the image of a destination whether it is good or not. That is the importance of conducting research on the perception of tourists to the destination of Batam.



## RESEARCH METHODS

Objects that are examined in this study was the perception of tourists to the quality of Batam destinations. The research location is in Batam, Riau Islands. The number of samples is determined used Slovin formula, while members of the sample were determined by non-probability sampling technique, that is purposive accidental sampling. The total respondents was 100 tourists both domestic and foreign.

The data were analyzed by descriptive qualitative and quantitative statistical analysis by Likert Scale. The measurement results using a scale of 4,20 – 5,00 (very satisfied), 3,40 – 4,19 (satisfied), 2,60 – 3,39 (fairly satisfied), 1,80 – 2,59 (not satisfied), 1,00 – 1,79 (dissatisfied) which is expected to reveal the perception of domestic tourists and foreign tourists to the quality of the destinations of Batam.

## LITERATURE REVIEW

### Tourism Destination

Based on UNWTO (2007: 13), destinations contain a number of basic elements which attract the visitor to the destination and which satisfy their needs on arrival. These basic elements can be broken down into attractions (the 'must sees' or 'must dos') and the other remaining elements. The provision and quality of these elements will be influential in the tourists decisions to make their trip.

### Tourist

Norval says tourist is "every person who comes to a foreign country for a reason than to established his permanent residence or such permanent work and who spend in the country of his temporary stay, the money he has earn else where". (Yoeti, 1995 : 112)

Economic Commission of the League of Nations (1937) tourist is the term tourist shall in principal, be interpreted to mean any person traveling for a period of 24 hours and more in a country other than in which he usually resides.

UNWTO IRTS (2008), tourist divide as three:

1. Tourist (or overnight visitor): a visitor (domestic, in bound or out bound) is classified as a tourist (or overnight visitor), if his/her trip includes an overnight stay, or as a same-day visitor (or excursionist) otherwise
2. Travel / traveller: travel refers to the activity of travellers. A traveller is someone who moves between different geographic location, for any purpose and any duration. The visitor is a particular type of traveller and consequently tourism is sub set of traveller
3. Travel group: is made up of individuals or travel parties travelling together : example are people travelling on the same package tour or youngster attending a summer camp

### Consumer Behavior

Consumer Behavior (Schiffman and Kanuk: 2000) "Consumer behavior can be defined as the behavior that customer display in searching for, purchasing, using, evaluating, and disposing of products, services, and ideas they expect will satisfy they needs".

Loudon and Della Bitta (1993) Consumer behavior may be defined as the decision process and physical activity individuals engage in when evaluating, acquiring, using, or disposing of goods and services".

Ebert dan Griffin (1995) consumer behavior is "The various facets of the decision of the decision process by which customers come to purchase and consume a product".

### Motivation

Mill and Morrison (2012,) suggest that an analysis of the travel literature indicates that travel motivations can fit into Maslow's Hierarchy of Needs model that consist of :

1. Survival: hunger, thirst, rest, activity.
2. Safety: security, freedom from fear and anxiety
3. Belonging and love: affection, giving, and receiving love

4. Esteem: self-esteem and esteem from others
5. Self-actualization: personal self-fulfilment

Dann's (1977), 'push and pull' theory has been one of the most accepted among the more specific explanations of tourist motivation. The 'push' factors are within individuals themselves as people act to take care of certain internal drives such as the need for escape. The 'pull' factors are the products and marketing by destinations that attract people to visit. DMO's and tourism sector stakeholders have the most control offer the 'pull' factors, although they cannot totally orchestrate how people form image of their destination. Klenosky (2002), said that the 'push' factors are related to tourist' needs and wants and include the need for escape, rest and relaxation, adventure, prestige, health and fitness, and social interaction.

### **Perception**

Perception is considered as a major influential predictor in directing decision making and consumer behaviour (Richardson & Crompton, 1988; Woodside & Lysonski, 1989). Each individual selects, organizes and interprets received information in a unique way. This image depends on both a specific stimuli which are related to the environment and the individual's own characteristics and situations (Beerli & Martin, 2004). Destination perception accumulates from destination attributes, both physical and mythical (Correia, do Valle, & Moco, 2007).

According Rangkuti (2003: 31) there are three factors that influence customers' perception of the product or service that is: the level of interest, customer satisfaction, and the value obtained.

The first level customer interests are defined as customer confidence before trying or purchasing products or services, which will be used as the reference standard in assessing the performance of the products or services. There are two milestones customers, namely adequate service (minimum service performance) and desire of service (performance of services expected).

Both customer satisfactions, which is defined as an answer costumer to previous level of interest and perceived performance after use. Factors that influence customer satisfaction one of which is the customer's perception of the quality of services that focuses on five dimensions. In addition, product quality, price and other factors are personal and instantaneous. Customer perceptions about the quality of service do not require customers to use these services in advance, to give an assessment.

The third value is defined as the overall assessment about the benefits of a product, which is based on customer perception and acceptance of what has been provided by the product. Customers will be more loyal if the product or service more valuable for customers.

### **RESULT AND DISCUSSION**

Characteristics of tourists who travel to Batam indicates destination perception. It seen Indonesian nationals by 57%, Singapore 21%, Malaysia 14%, Germany 3%, Brunei 2%, and at least a visit to Batam is France and Korea with an individual traveler 1%. Tourists coming to the island has the same ratio that is 50% male and 50% female. Travelers who come to Batam not by gender. Both men and women no more dominating. And their status 51% still status is not married and 49% were married.

Based on the age of the tourists who come to visit Batam to the age 26-35 years (45%), aged 18-25 years (26%), aged 36-45 years (19%), aged 46-55 years (8%), age > 65 years (2%). So we can conclude that the destinations of Batam more attractive to tourists in the 26-35 year age group.

From 100 tourists visiting Batam, dominated as a professional 42%, students 21%, an entrepreneur 20%, they are not just on vacation but for business purposes as well. Then travelers who work in government 9%, housewives 6%, who last found 1% with other

professions. So it can be concluded that Batam destinations visited by tourists with a professional occupations.

Tourist income per month visiting Batam dominated by tourists who have an income of <US \$ 24,999 by 40 percent. Furthermore, 24% of travelers had revenues of US \$ 25,000-US \$ 34 999, and as many as 22 percent had revenues of US \$ 35,000 to US \$ 44.999. From the data that has been in the field get it can be concluded that Batam Destinations can be reached by all circles.

The main purpose of tourists visiting Batam are on holiday it can be seen from 100 respondents, 32 percent chose a visit to Batam for a vacation. The second objective is to do business with the amount of 22 percent. Another aim is to visit friends / relatives in Batam on the percentage of travelers for 17% of total respondents. From the data that has been able to conclude that Batam is still a favorite destination for travelers to spend their free time, because the majority of tourists visiting Batam is for holiday.

### Rating

Rating assessment of tourist perception to Batam as Tourism Destination includes 6 aspects of attraction, accessibilities, amenities, human resources, price and image . This assessment uses a scale of 5 to 1 is of very good (5), good (4), good enough (3), less (2) and very less (1). The tourist perception to Batam as shown in Table 1.

Table 1. Tourist Perception of Batam Tourism Destination

| No              | Variable                  | Value |       |    |       |    |       |    |       |    |       | Total Score | Average                    |
|-----------------|---------------------------|-------|-------|----|-------|----|-------|----|-------|----|-------|-------------|----------------------------|
|                 |                           | 1     | Score | 2  | Score | 3  | Score | 4  | Score | 5  | Score |             |                            |
| Attraction      |                           |       |       |    |       |    |       |    |       |    |       |             |                            |
| 1               | Variation                 | 5     | 5     | 12 | 24    | 44 | 132   | 37 | 148   | 2  | 10    | 319         | 3.19                       |
| 2               | Uniqueness                | 0     | 0     | 19 | 38    | 45 | 135   | 33 | 132   | 3  | 15    | 320         | 3.2                        |
| 3               | Originality               | 2     | 2     | 15 | 30    | 50 | 150   | 32 | 128   | 1  | 5     | 315         | 3.15                       |
| 4               | Activities                | 0     | 0     | 12 | 24    | 39 | 117   | 45 | 180   | 4  | 20    | 341         | 3.41                       |
|                 |                           |       |       |    |       |    |       |    |       |    |       |             | 3.24<br>(fairly satisfied) |
| Accessibilities |                           |       |       |    |       |    |       |    |       |    |       |             |                            |
| 1               | To facilities             | 0     | 0     | 3  | 6     | 33 | 99    | 54 | 216   | 10 | 50    | 371         | 3.71                       |
| 2               | Public transportation     | 1     | 1     | 10 | 20    | 50 | 150   | 37 | 148   | 2  | 10    | 329         | 3.29                       |
| 3               | To airport and port       | 0     | 0     | 2  | 4     | 39 | 117   | 49 | 196   | 10 | 50    | 367         | 3.67                       |
| 4               | Access condition          | 0     | 0     | 8  | 16    | 54 | 162   | 33 | 132   | 5  | 25    | 335         | 3.35                       |
|                 |                           |       |       |    |       |    |       |    |       |    |       |             | 3.51<br>(satisfied)        |
| Amenities       |                           |       |       |    |       |    |       |    |       |    |       |             |                            |
| 1               | Tourism facilities        | 0     | 0     | 3  | 6     | 33 | 99    | 54 | 216   | 10 | 50    | 371         | 3.71                       |
| 2               | Public Service            | 1     | 1     | 10 | 20    | 50 | 150   | 37 | 148   | 2  | 10    | 329         | 3.29                       |
| 3               | Public Facilities         | 0     | 0     | 2  | 4     | 39 | 117   | 49 | 196   | 10 | 50    | 367         | 3.67                       |
|                 |                           |       |       |    |       |    |       |    |       |    |       |             | 3.56<br>(satisfied)        |
| Human Resources |                           |       |       |    |       |    |       |    |       |    |       |             |                            |
| 1               | Foreign languages ability | 0     | 0     | 21 | 42    | 53 | 159   | 26 | 104   | 0  | 0     | 305         | 3.05                       |
| 2               | Local community ability   | 0     | 0     | 11 | 22    | 59 | 177   | 29 | 116   | 1  | 5     | 320         | 3.2                        |
|                 |                           |       |       |    |       |    |       |    |       |    |       |             | 3.27<br>(fairly satisfied) |

|       |                |   |   |    |    |    |     |    |     |   |    |                                   |      |
|-------|----------------|---|---|----|----|----|-----|----|-----|---|----|-----------------------------------|------|
|       |                |   |   |    |    |    |     |    |     |   |    | d)                                |      |
| Price |                |   |   |    |    |    |     |    |     |   |    |                                   |      |
| 1     | Transportation | 0 | 0 | 3  | 6  | 42 | 126 | 47 | 188 | 8 | 40 | 360                               | 3.6  |
| 2     | Accommodation  | 0 | 0 | 6  | 12 | 31 | 93  | 57 | 228 | 6 | 30 | 363                               | 3.63 |
| 3     | Restaurant     | 1 | 1 | 2  | 4  | 33 | 99  | 59 | 236 | 5 | 25 | 365                               | 3.65 |
| 4     | Guide          | 0 | 0 | 7  | 14 | 50 | 150 | 39 | 156 | 4 | 20 | 340                               | 3.4  |
| 5     | Attraction     | 0 | 0 | 10 | 20 | 40 | 120 | 49 | 196 | 1 | 5  | 341                               | 3.41 |
|       |                |   |   |    |    |    |     |    |     |   |    | 3.54<br>(satisfie<br>d)           |      |
| Image |                |   |   |    |    |    |     |    |     |   |    |                                   |      |
| 1     | Atmosphere     | 1 | 1 | 6  | 12 | 60 | 180 | 33 | 132 | 0 | 0  | 325                               | 3.25 |
| 2     | Community      | 1 | 1 | 6  | 12 | 52 | 156 | 37 | 148 | 4 | 20 | 337                               | 3.37 |
|       |                |   |   |    |    |    |     |    |     |   |    | 3.31<br>(fairly<br>satisfie<br>d) |      |

Source: Research Data , 2016

According table 1 explains that the perception of tourists to Batam destination on the attraction variable in general states fairly satisfied with a score of 3.24. This shows that the variations, uniqueness, originality and activities undertaken by tourists in Batam is quite interesting to visit. The perception of tourists on the accessibility found in destination of Batam get a score of 3.51 (satisfied) where all road conditions both to various public facilities and to the airport and port. The condition of public transportation is also good enough for tourist. For variable amenities, tourists perceive satisfied with the score of 3.56. The facilities of the tourism, public services and public facilities are overall good so that tourists are satisfied with what has been provided by Batam destinations. For human resources both the ability of society and ability foreign language perceived fairly satisfied with a score of 3.27. Prices in Batam destinations are perceived as a whole that is good (3.54) which is seen from the price of transportation, accommodation, restaurant, guide and its attractiveness. While the image of Batam destinations perceived satisfied enough with a score of 3.31 viewed from the variable atmosphere and the community. Tourists feel quite satisfied with the atmosphere is conducive and friendly local people.

## CONCLUSION

The objective of the research is to figure out the tourist's perception in visiting Batam as a tourist destination. This research also tries to identify the most significant attributes that satisfy tourist's needs in order to attract new visitors. In response to the research objective relating to the tourists' needs and satisfaction, the findings showed that perception of tourists to the attractions, access, human resources and image are quite satisfied, while the perception of tourists expressed satisfaction at variable amenities and price. This tourists experiences influences the tourists perception in Batam as a tourism destination.

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**RITUAL OF KETUPAT WAR AS SOCIAL PRACTICES IN PRESERVING  
AGRICULTURAL LAND  
IN TOURISM AREA: A CASE IN KAPAL VILLAGE, BADUNG REGENCY, BALI**

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## **I. INTRODUCTION**

UNESCO acknowledged *subak*, Bali's traditional agricultural system with its rice terraces and water temples as a cultural landscape. It consists of five rice terraces and their water temples that cover 19,500 ha (UNESCO, 2012).

At the same time, the rapid growth of the tourism sector brings negative impact on spatial planning in Bali, including land conversion. Thus, Bali provincial government then planning the sustainable development of rural tourism as a measure to overcome the land conversion from agricultural to non-agricultural (Widhianthini *et.al.*, 2016)

In fact, land use changing issue in Bali has been discussed since a long time. The changing of land use is caused by development of an urbanized area. There are a lot of agriculture land were changed to become villa, hotel, restaurant, etc. (Sutawa, 2012).

Badung regency, as the most urbanized area for tourism had converted the green area (rice field) to become tourism facilities, such as home stay, public facilities, supermarket, etc. In the last fifteen years, a case in Kapal village, the rice field had been converted to become residential area is 44 hectares (Sendra *et.al.*, 2016).

Meanwhile, the local community of Kapal are still holding on the ritual of Ketupat war that is celebrated annually. It is as one of the most long-lasting traditions in Bali as a symbol gratitude and appreciation for the good harvest they have throughout the year (Badung Government Tourism Office, 2017).

This paper focuses on emerging Ketupat War as reflexivity space for local community in Kapal village. We argue that the local community are the social actors having transformative capacity to preserve their agricultural land through their tradition of Ketupat War.

## **II. LITERATURE REVIEW AND THEORETICAL BASIS**

The ecology of *Kapal* village is surrounded by rice field environment which is still remained about 173 ha (2014) from 240 ha (2003). The conversion of rice field to become the residential area, supermarket, public facilities etc had threatened the *Subak* existence in *Kapal* village. The tourism variable becomes the melting-pot of the pragmatic materialistic viewpoint of the local community who have a trend to sell their land to the investors. The pragmatic orientation could be transformed based on the local wisdom by deconstructing the practical consciousness of ritual of *Perang Ketupat* become reflective consciousness through exploring the function and meaning of ritual and institutionalize it among the local community (Sendra *et.al.*, 2016).

Issues on the impact of tourism towards culture have been discussed since the beginning of 1980. All stakeholders are expected to participate to maintain the sustainability of Balinese culture from negative impact of tourism. pointed that tourism



industry development bring two impact on Balinese culture; positive and negative (Geria, 1996:95).

Positively, Balinese people gain advantages in economic aspect and Balinese culture is stimulated progressively so that reaching culture revitalization development. The negative impacts are some part of culture that are consumed by visitors were mass produced, commercial and material oriented so that it goes to distortion and some forms of cultural problem (Geria, 1996; Sutawa, 2012)

Tourism development through tourism village will be able to answer critics against tourism that are categorized capitalistic and not pro-people. At least, there are huge potential of tourism, it will giving direct. With village tourism development, community has wide opportunity to participate in every step of development; any kinds of local knowledge and local wisdom, will become important inputs in tourism planning and tourism management; local community are able to optimize asset usage and resources for economic activities; conservation of culture and village environment will be more maintained (Permanasari, 2011; Darma Putra dan Pitana 2010; Soekarya 2010).

We argue for a contextual approach to social change in Kapal village includes the central role of human agency. We propose Structuration theory (Giddens, 1984) to provide the conceptual key of social practices as unit of analysis (Spaargaren, 2003).

We use the social practices, first to identify the social actors, second to figure out the social structure, and third to discuss the emergence of a variety of social practices in the field of preserving agricultural land.

We argue the ritual of Ketupat War could be reflexivity space of local community. In other words, it comes to represent a “reflexive space” imbued with everyday interaction between different social circles and actors, ecosystem and heritage (Maretti and Salvatore, 2012).

### III. RESEARCH METHODOLOGY

This research applied the qualitative method to understand the phenomenon on natural setting through combination emic and etic interpretation. The data collection is used by observation, depth interview, library research (Jennings, 2010:125-127; Veal, 1997:198-199; Denzin and Lincoln, 2009:141-142).

### IV. DISCUSSION

The ritual of *Perang Ketupat* is the embodiment of eco-culture which be fraught with considerable the local wisdom associated with the relationship among human, nature, and God (Goddess) called *Tri Hita Karana* and taboo as well (Sendra et.al, 2017).

The ritual is done by the concrete actors as a social practice in Kapal. It is not only the experience of the individual actor, not only any form of societal totality, but social practices that is ordered through time and space’ (Giddens 1984:2).

Thus, practice is obviously about activity, but through this lens such activity is neither merely individual nor simply voluntary. The ritual of Ketupat War is religious practice that are shared rather than idiosyncratic, and they constrain as much as they inspire (Priyono, 2016; Nugroho, 2016).

We argue that ritual of Ketupat War is social practice as an ‘ongoing series of practical activities’ Giddens (1976: 81). This annual celebration is as regular activity bringing together people into social systems, which are reproduced over time through continued interaction. Then, this ritual becomes a fascination with the details of religious everyday life of—the practical consciousness – that people need simply to go on (Nugroho, 2016).

We figure out the social practices in Kapal village in duality perspective-local community of Kapal are framed in three leveling process described as in figure 1 below.

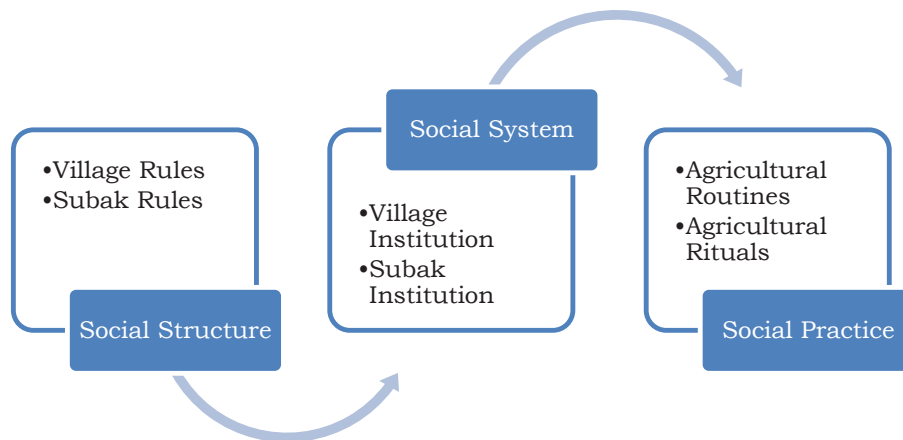


Figure 1 Ritual of Ketupat War as Social Practice

The figure above shows that the ritual is as social practice is the result of structure (Village Rules, Subak Rules) that is mediated by the social system (Village Institution, Subak Institution). This duality is recognized that action is taken by actors within structured contexts whereby people both produce society, and are at the same time also influenced, and even constrained. The structures is drawn on to generate actions, and then arise the intended and unintended structural outcomes of countless recursive actions (Giddens 1979:5).

Nowadays, the ritual is fascinated as annual religious life. Actually, the “local” could change it into large-scale structures. Thus, the consciousness, reflexivity, and unintended consequences of human agency can shape the structures that both enable and constrain people’s activities. Regarding to scaling of structure, we argue agency of this ritual by proposing the structure of legitimation (government) as decribed below in figure 2.

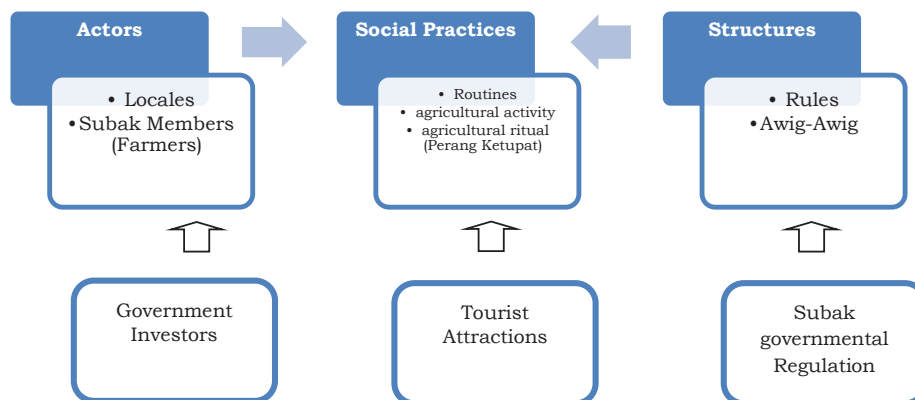


Figure 2 The Agency in Kapal Village related to Agricultural Routines and Rituals

Sendra *et.al.* (2016) identified the agency in Kapal Village related to tourism practices: (a) the local community institutionally involving the formal and customary institution

i.e. the customary and administrative village and sub-village (b) Government Tourism Office of Regency of Badung; (c) Tourism Businessmen and Travel Agents.

Regarding to the preservation of agricultural land, some effort were done by the local actors establishing *Kapal* Village Eco-Tourism as destination management organization (DMO that is based on cultural heritage, people and their tradition and culture, nature and agriculture (Sendra *et.al.*,2016).

We argue that the agency in Kapal Village doesn't function properly. The fact, is no well-organized collaboration between formal system (government and investor) and informal system (the village customary institution). We propose proportional collaboration in the level of agency, namely social structure (governmental regulation), social system (DMO) and social practice (tourist attraction) in figure 3 as follows.

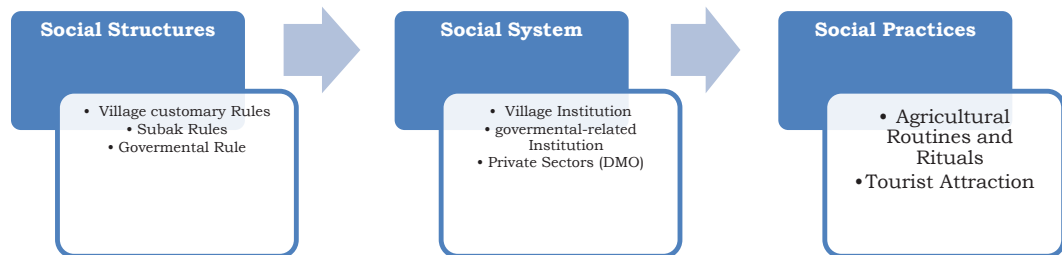


Figure 3 Deroutinization of Agricultural Routines and Rituals

## V. CONCLUSION

We conclude that the ritual of Ketupat War in Kapal could be as medium of reflexivity space among the social actors toward preserving the agricultural land. We found the distortion of system in Kapal Village due to the non-cooperative relationship among actors. We suggest that actors should deroutinize the routines and rituals of social practices in Kapal, particularly the Ketupat War into reflexivity space between 'locales' and 'non-locales'. One of deroutination is placing tourism variable into it.

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# COMMUNITY EMPOWERMENT IN THE DEVELOPMENT OF TERUNYAN VILLAGE AS A TOURISM VILLAGE-BASED ON CULTURE

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## ABSTRACT

*This research focus examines the strengths, weaknesses, opportunities and threats in the development of Terunyan Village as a tourism village; the strategy and community empowerment in the development of Terunyan village. This research use postpositivisme paradigm aims to know social phenomena, descriptively and qualitatively analyzed. The results showed that the strength of Terunyan Village is to have unique traditions, pristine forests, the cultural attraction of Bali, and its people are ready to accept the presence of tourists, and there are relics of the ancient Bali; the weaknesses are have yet to have something to do and something to buy, as well as the lack of training tourism village; the opportunities are located among others on the Kintamani highway, and Government of Bangli Regency support the development of Terunyan tourism village; the threat that is going on is shift traditional culture, lack of accessibilities, and the effect of global culture. The strategies in the development of Terunyan Tourism Village is making plans of tourist product development, pro-active attitude of the village community, to involve the community in the development of the potential of the village, tackling related problems of developing tourism village, make the product unique, powerful tourism competitiveness, and maintain and preserve the potential of the village to be a superior product.*

**Keywords:** *empowerment, tourism village, culture*

## 1. BACKGROUND

The development of alternative tourism with development of alternative attractions to suit the character of the area is the right step in anticipation of an increase in the number of tourist visits as well as possible against the saturation of tourist products. The development of alternative tourism also give opportunities for empowerment of potential tourist attractions in the village with their uniqueness and authenticity to be packaged and developed at the same time can improve the empowerment of local communities through tourism economic activities which are growing and developing.

In line with that in mind, then the development of tourism village is one alternative that is currently seen is very strategic to answer a number of agenda in the development of tourism in Indonesia and Bali. International Conference on Cultural Tourism in Yogyakarta in 1992 was the forerunner of the development of tourism villages in Bali, because that's when for the first time announced the development of a tourism village in Bali, namely Penglipuran (Bangli), Sebatu (Gianyar), and Jatiluwih (Tabanan). Furthermore, the local Government of Bali by 2015 – 2018 through Bali Mandarall develop 100 village as a tourism village, one of which is the Terunyan village in Kintamani district, Bangli Regency.

According to Hadinoto (1996:188-189), the development of tourism based on the characteristics of traditional culture in the village or natural attractions adjacent to the development of the village as a tourist service center for tourists visiting these natural attractions. In addition, according to Erawan (2003) development of village tourism in line with the tourism development paradigm that is currently implemented by Bali sustainable tourism development sustainable. While the World Bank (1986) suggested that the role of the community aims to empower and enable people in all ranks to participate actively in decision-making in determining the planning and execution of development. The role of the community defined as the impetus for the government to formulate a ranking on all policies, strategies, plans, and implementation as well as the control of development through a

process of consultation and dialogue with the government, the community, and the business of tourism.

Sustainable tourism development has put forward the characteristics of quality of experience; emphasis on social justice and the role of the community; development of tailored to limit or resource limitations; offers extensive activities includes an element of recreation, education and culture; in a distinctly regional character; give a chance to the tourists to take lessons, identify areas that they visit; not competing with (lethal) other industrial sectors that want to be sustainable; as well as integrated with the plans and priorities of the district, provincial and regional.

Furthermore, community tourism have small-scale characteristics; owned by members of the local community/group so as to benefit the local community; provide employment and economic opportunities in the local economy; scattered locations or are not concentrated in one place; the design and activities reflect the character of the local area, the continuity of the cultural heritage, do not turn off the industry and other activities that are complementary, offering a quality experience at the tourists, and it is a lucrative business activities.

The development of the Terunyanvillage as a tourism village-based on culture expected to optimally empowered communities through activities social, cultural, and economic. But in fact, community empowerment in the village experience various barriers and obstacles both internally and externally. This research aims to examine strengths, weaknesses, opportunities and threats in the development of Terunyan village as a tourism village; the strategy and formulate a strategy for empowering communities the village in the development of Terunyan village as a tourism village.

## **2. LITERATURE REVIEW**

### **a. Community Empowerment**

Prior to the description of the empowerment, first put forward the three pillars of tourism development, namely, the government, tourism entrepreneur, and community. The government as a political dimension, giving signs in the form of regulations governing development will be implemented; entrepreneurs of tourism as an economic dimension, have the capital to carry out its development; and the community as a social/cultural dimensions, have the right to participate in development.

Furthermore, to understand about empowerment, the United Nations gives the definition as the involvement of the mass of the population levels-levels in the process of formation of the decision in order to determine the objectives, implementation of the program on a voluntary basis, the utilization of the results of a program or project, and of the possibility of refusal of a program or project by the community.

According to Mayo (1998:162) community can be seen from two concepts, namely the community as a "joint", which is a geographic area that is the same; community as "shared interests", i.e. in common interests based on culture and identity. Related to this research, the society includes both of the above concept, includes the "together" and "common interests", which consists of the villagers.

Based on descriptions of community and empowerment, in the community empowerment is community involvement in the development of the village of Terunyan as a tourism village. The involvement of the community in the village could not be detached from the community and sustainable approach. The second approach is at the core of community-based tourism.

### **b. Tourism Development**

According to the Page (1995:120) tourism development can be identified from five approaches. The fifth approach are: (1) The Boostern Approach, i.e. a simple approach that sees tourism as a positive attribute for a place and its inhabitants. However, the local community was not involved in the planning process and resource support in areas not considered mature; (2) The Economic Industry Development Approach, the approach of tourism economy purpose more precedence of social and environmental goals as well as



making the visitor experience and the level of satisfaction as the main target; (3) The Physical Approach, i.e. an approach that is based on the land use of the geographical tradition, and consider the social impact of culture and development of tourism; (4) The Community Approach, namely that greater emphasis on the importance of maximum involvement of local communities in the development process of tourism; and (5) Sustainable Approach, i.e. a sustainable approach and concerned over the future of the long as well as the top resource and the effects of economic development on the environment that may cause interference with the established cultural and social patterns of life and individual lifestyle.

On the basis of the five tourism development approach, the approach of the community approach and sustainable approach can be the main emphasis in the development of tourism village. In its operational approach, community approach and sustainable approach needs to be implemented properly and consistently, because if not done properly and consistently can potentially fail.

### **c. Tourism Village**

According to Fakultas Teknik (1992) tourism village as rural areas with an overall atmosphere that reflects the authenticity of rural Bali, either from spatial structure, the architecture of the building, as well as patterns of socio-cultural life of the society, able to provide the components of basic necessities such as accommodation, food and beverages, souvenirs, as well as tourist attractions.

Tourism village is a form of integration between attractions, accommodation, and facilities are presented in a structure of people's lives that blends with the ordinances and tradition. The determination of a village as part of a tourism village must meet the requirements: good accessibilities, so easily visited by tourists by using various types of transport; having interesting objects in the form of nature, art and culture, legends, local food, and so on to be developed as a tourist attraction; the community and the village authorities to receive and give support to the village as well as the tourists who come to his village; security at the village is assured; available accommodation, telecommunications, and adequate workforce; cool or cold climates; and relate to the other attractions that are well known by the public (Nuryanti, 1993).

According to Kemenparekraf (2016:14-15) village typology according to the type of tourist resources are distinguished into four, namely (1) tourism village-based the uniqueness of natural resources as the main tourist attraction, (2) tourism village-based the uniqueness of local cultural resources as a major tourist attraction, (3) tourism village-based tourism activities/uniqueness of creative work as a major tourist attraction, and (4) tourism village-based combinations (the uniqueness of natural resources local culture, resources, and activities/creative works) as a tourist attraction. In this study of the village of Terunyan included as a tourism village-based tourism typology the uniqueness of local cultural resources as its main tourist attraction.

### **d. Culture Tourism**

The UNESCO World Commission on Culture and Development report *Our Creative Diversity* looks at culture as ways of living together. The World Bank defines culture "as the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions, and beliefs". (Nordic World Heritage Office, 1999) This definition refers to both tangible and intangible factors. These factors are commonly cited by researchers. World Tourism Organization (2005:3) noted an operational definition of cultural tourism: "all movements of persons to specific cultural attractions, such as heritage sites, artistic and cultural manifestations, arts and drama to cities outside their normal country of residence". Culture and cultural heritage affects people's identity, self-respect, and dignity. Besides, today we can observe increasing demand for cultural heritage sites. Festivals and events are important for cultural tourism throughout the world. Furthermore, they help to maintain, keep and store

cultural traditions and values of societies. Remarkably, they are the cause of benefit and making better situation for local communities in all cultural areas (Nordic World Heritage Office, 1999).

According to The European Association of Historic Towns and Regions (EAHTR, 2006) the principles of sustainable cultural tourism are:

- 1) Attention to climate changes as a critical and uncomplimentary global issue. i.e. trying to reduce carbon emissions.
- 2) Attention to intrinsic value to the cultural heritage of historic towns and cities.
- 3) Showing respect and admiration to reality and truth, exceptional qualities, rights and beliefs of local cultures and support approaches to cultural tourism.
- 4) Cultural tourism as an economically important activity should contribute to an overall schedules and agendas of sustainable development.
- 5) Preserving and conserving cultural heritage assets and contribute to achieving this.
- 6) Pay attention to the needs of local communities and host community should be getting involved in development and planning.
- 7) Justice and fairness are crucial to long term sustainability and cultural tourism should provide benefit equitably to the local communities.
- 8) Efficient and effective management requires well organized action and all local stakeholders including local government and politics, local groups of people and businesses, must be involved in the development of cultural tourism.
- 9) Cultural tourism must react and respond to the lacking things of visitor and help to achieving a high quality visitor experience.
- 10) The impact of tourism should be assessed according to the value of consumers and producers.
- 11) The management and development of cultural tourism should be responsive to change.

#### 4. METHOD

This research is qualitative research with application of SWOT analysis. Data were collected by documents study, observation and in-depth interviews key informant against (community leaders who understand about the tourism village and cultural tourism). Data has been collected further analyzed in qualitative-descriptive. With analysis like this, according to Bungin (2006:34) this is a research paradigm interpretivisme (postpositivisme) with the purpose to understand social phenomena.

#### 4. RESULTS

Nowadays, Bali currents of modernity, but there are areas which still holds fast to the ancient traditions. The area was known by the name of Terunyan village, located on the east side of Lake Batur, Kintamani district, Bangli Regency. Terunyan village as the original Balinese village or *Bali aga* has a unique burial customs. Generally the people of Bali who died her remains were burned or commonly called cremation. However, in Terunyan village each of its citizens died his body was not burned but rather just put on the ground in a tree called the *tarumenyan*. They call it *mepasah*. According to understanding the Trunyan people, any remains of people who have died must be returned to the earth, and this is the way so they have been returned to earth.

Terunyan village has three graveyards, each differentiated according to cause the person's death. The first grave called *semabantas*, this cemetery for those who died from suicide, fighting disease and malignant. While the second grave is called *semanguda* is the cemetery for infants or adults who have not married. The third grave is *semawayah* is the cemetery reserved for those who die of pain.

Based on the life cycle of tourism destinations are presented by Butler (1980), the village of Terunyan located in the development phase. At this stage occur high contact between tourists with the local people, because tourists using local facilities. Due to a high

amount and frequency is high, then the socio-cultural and socio-economic impact on this great stage.

## A. SWOT ANALYSIS OF TERUNYAN VILLAGE

### STRENGTHS

The factor that becomes the strength and support to the internal side of the village. Based on the study, the strength of which belonged to Terunyan village are the unique and only has a tradition in Bali that is the tradition of burial of corpses not buried but placed above ground or below of *tarumenyan* tree. This village has a pristine forest, the appeal of the *baliaga* culture is still strong, the local people are ready to accept the presence of foreign tourists, and there are historical relics such as PuraPancerJagatas proof of the existence of linkages with *baliaga* village (ancient village in Bali).

### WEAKNESSES

The weakness identified based on research are Terunyan village have yet to bring up something to do (something that is being worked on), something to buy (various products souvenirs for memories), the lack of guidance and training of tourism particularly about tourist village to the local community.

### OPPORTUNITIES

In this research the opportunities are external factors or factors that influence from the outside against the development of Terunyan Village as a tourism village. The opportunities identified are Terunyan Village located on the Kintamani – Tampaksiring – Penelokan, located at a strategic place in the area of KintamaniBangli, government policy which supports the development of the TerunyanVillage as a tourism village.

### THREATS

Threats are things that become barriers to the tourism village which was affected by external factors or factors that originate from outside the village, including the shift of traditional culture, acessibilities, and the effect of Western culture as a consequence of the presence of tourism either outside or in the village of Terunyan.

## B. THE DEVELOPMENT STRATEGIES OF TERUNYANVILLAGE AS A TOURISM VILLAGE

Based on the results of the SWOT analysis, the strategy of the development of Trunyan Village as a tourism village such as table bellow.

Table  
The Development Strategies of Terunyan Village as a Tourism Village

| IFAS<br>EFAS             | Strengts(S)  | Weaknesses (W)   |
|--------------------------|--|--|
| <b>Opportunities (O)</b> | <b>SO Strategy</b> <ol style="list-style-type: none"> <li>1. Working with tourism stakeholders to further develop the quality potential of Terunyan Village</li> <li>2. Maintain and preserve existing potential as hallmarks of the Terunyan Village as a tourism village</li> </ol>                      | <b>WO Strategy</b> <ol style="list-style-type: none"> <li>1. Exploit tourism facilities are there to create a competitive tourism product</li> <li>2. It gives the extension and training of tourism, together with the stakeholders</li> </ol>  |
| <b>Treaths (T)</b>       | <b>ST Strategy</b> <ol style="list-style-type: none"> <li>1. Create a unique tourism products so that tourists love the Terunyan Village and the market to its full potential</li> <li>2. Do the coordination with the government and community of Terunyan Village to tackle existing problems</li> </ol> | <b>WT Strategy</b> <ol style="list-style-type: none"> <li>1. Make a plan of tourism product development of Terunyan</li> <li>2. The local communities should be pro-active in order to realize the Terunyan Village as a tourism village</li> <li>3. Do the coordination and cooperation between community of Terunyan in tackling related problems of developing tourism village</li> </ol> |

Source: Prasiasa (2016)

### **C. COMMUNITY EMPOWERMENT STRATEGIES OF TERUNYAN VILLAGE**

Based on the analysis of the development strategy of Terunyan Village as a tourism village, if associated with the empowerment of the community, then it can be formulated strategies to empower village community of Terunyan as follows.

- 1) Involve the community of Terunyan in the development of quality potential possessed by the village by first granted the extension and training of tourism by the entrepreneurs or the government.
- 2) Involve the community of Terunyan Village in various businesses and the community of the village being pro-active in order to realize Terunyan Village as a tourism village.
- 3) Involve the local communities in coordinating with the local authorities to tackle existing problems as well as tackling the problem regarding the development of Terunyan Village as a tourism village.
- 4) Involve local communities in making a unique tourism product so that tourists like the Terunyan Village, and optimally market including the use of social media for online marketing.
- 5) Involve the village communities in the utilization of existing tourism facilities to create a product that competes with the use of local materials and technologies based on development plan of the tourism product of Terunyan Village.
- 6) Involve the community of Terunyan Village in maintaining and preserving the potential advantages as a tourism village.

### **5. SUMMARY**

Based on the product life cycle in tourism destination, Terunyan Village is currently in the development stage, with the power has a unique traditional the only one in Bali that is the tradition of burying a corpse, has a natural forest, the appeal of the *baliaga* culture is still strong, the local people are ready to accept the presence of foreign tourists, and there are historical relics of ancient villages in Bali; weaknesses include Terunyan Village have yet to bring up something to do and something to buy, as well as the lack of guidance and training of tourism in particular about the tourism village; opportunities are on track in strategic tourist areas of Kintamani, and the government of Bangli Regency policies that support the development of Terunyan Village as a tourism village; and the threats are there's shift traditional culture, the occurrence accessibilities of less adequate, and the effect of Western culture as a consequence of the presence of tourism either outside or in the village of Terunyan.

The Development of Terunyan Village as a tourism village can be done by applying the four strategy i.e. SO strategy, ST strategy, WO strategy, and WT strategy. Prioritized to be applied in the first stage is a WT strategy of making development plan of tourism product in Terunyan Village, the pro-active attitude of local communities to realize the Terunyan Village as a tourism village, coordination and cooperation between the communities of Terunyan Village in tackling problems related the development of tourism village.

Community empowerment strategies can be done by involving the local communities in terms of the quality of the development potential of the village with the first given guidance and training of tourism, doing various businesses and being pro-active in order to realize Terunyan Village as a tourism village. Besides, it's tackling the problem regarding the development of Terunyan Village, make a unique tourism products, the utilization of existing tourism facilities to create a powerful competitive tourism product using local materials and technologies, maintain and preserve the potential advantages by Terunyan Village as a tourism village.

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## DOMESTIC TRAVELLERS'S SATISFACTION TOWARDS PADAWA BEACH

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### ABSTRACT

*Bali is the most famous island in the world, with the beautiful beach, lake, mountain, villages, and charming people. One of the new destination is Pandawa Beach, and social community develop the access to the beach, in 2011. This research seeks to analyze the satisfaction rating of the Pandawa beach, existence of Pandawa beach for tourists, tourist attractions, accessibility, amenities, and quality of service. The problems in this study is "Satisfaction of Domestic Travellers toward Pandawa Beach". Determine the factors that influence satisfaction of domestic tourists, covering aspects: attractions, facilities, accessibility, and quality of service at Pandawa Beach. The results are domestic traveller's satisfaction towards Pandawa beach can be classified into four aspects, Attractions, Accessibility, Amenities and Quality of Services. In aspect Attractions, highest is waves, 4.53 (Very Good). Next is Cleanliness, 4.47 (Very Good), clean area, 4.27 (Very Good), and the wind, 3.95 (Very Good). In the aspect of accessibility, information is easily obtained, 3.71. the road, 3.68. transport, 3.67. In the aspect Amenities, the highest is Toilet, 3.93 (Very Good), Trash, 3.88 (Very Good), Telecommunications, 3.80 (Very Good), Parking, 3.79 (Very Good), and Souvenir, 3.73 (Very Good). In aspects of performance, sub highest is information, 4.19, Life Guard, of 4.12, and Hospitality, 3.64.*

**Keywords :** *Pandawa Beach, Travellers, Perception, Attractions, Accessibility, Amenities and Services*

### INTRODUCTION

Bali island became known world at the end of the 16th century. Michel Picard in Bali : Tourism Culture and Tourism Culture mentioned that the contact between Bali with the Western world ( Europe) recorded was in 1597, that is, when a fleet of Dutch merchant ship who first tried to sail to the east and stopped at the island to look for supplies of food and drinking water. Originally known as the Pandawa Beach, social community develop tourist destination at Secret Beach. Nongovernment makes the access road to the beach, in 2011.

This research seeks to analyze the touristssatisfaction rating of the Pandawa beach, Pandawa beach existence for tourists, measured from tourist attractions, accessibilities, and the quality of service. The problems in this study is "Domestic Travellers Satisfaction toward Pandawa Beach". This study aims to reveal the satisfaction of domestic tourists to the Pandawa Beach, and determine the factors that influence satisfaction of domestic tourists, covering aspects: attractions, facilities, accessibility, and service at the beach of Pandawa. These research findings are expected to contribute and enrich the development of tourism in Bali and the development of social control. This research also give contribution as alternative sources to create a policy to the circumstances of local communities, especially Kutuh village's communities. Limitations of this study is the inability to reveal the tourists number in a period since Pandawa Beach opened as destination, from 2011 until 2015. Sample of this research was the tourists who visit Pandawa Beach in July 2015, and is focused on domestic travelers.

### PRIOR RESEARCH

Results of previous studies by Suradnya (1999) regarding the factors is the main attraction for foreign tourists to visit Bali include 9 factors, whereas in this study the number of factors tourist attraction that has been identified is the 8 factors. The interesting finding is



that the pull-factor "shopping or shopping" no longer appear as a stand-alone appeal, but became part of the newly formed eight factors, namely the price of the price (prices) and the appeal of culture (culture).

This change can be explained by looking at the fact that, (1) the existence of a trend where the traveler becomes more critical or cautious in spending money as a result of the declining purchasing power of travelers in general, (2) shopping or shopping is no longer a priority for the tourists during their do travelling, (3) high repeat visits, reaching a figure of 47% so that the tourists are becoming better understand the price level areas visited tourist destinations.

Suradnya research results (2006) describes that the factor analysis (factor analysis) were carried out, it has been identified eight factors that form of tourist attraction for choosing Bali as a tourist destination of their choice which represents 65.28% of the total variance that exists. This figure exceeded the minimum criteria required in the use of factor analysis (factoranalysis).

The eight factors tourist attraction may include, (1) Price Price (prices) tourist products fair, (2) Culture (culture) with any form of appeal, (3) Beach (beach) with attractions on offer, (4) Convenience (convenience) for conducting traveled, (5) opportunities for relaxation (relaxation), (6) image (image) or a reputation or a big name that Bali, (7) the beauty of nature (natural beauty), and ( 8) The hospitality of the locals (people). Shifting the tourist market (market shifts) as discussed in the paper "Plan Strategic Marketing To Bali As Tourism Destination Region of the World" delivered in a one day seminar "Managing Bali As Regional TujuanWisata World", September 24, 2004 at STP Nusa Two (Suradnya, 2004), has influencing the factors that became a tourist attraction of Bali. These changes included, the number of pull-factor as well as the order of importance of each of these factors for tourists visiting Bali.

## THEORIES

Study theories used is Madiun, Sihite, and Inskeep Also Bukart & Medlik. Sihite (200: 49) explains that tourists can be divided into domestic tourists and foreign tourists. Traveller rating Nusantara is domestic or domestic travelers. Foreign tourists are citizens of a country who travel out of the neighborhood country travel to another country. Travelers who referred in this study are those who are registered as residents of Indonesia who came to the Pandawa Beach located in the village Kutuh, for the purpose of fun, rest and leisure.

Madiun (2008:2) describes the importance of managing the various potentials for development of tourism in Bali has put the position of planning as one of the very important elements that must be implemented in earnest and careful, to be able to control the various environmental impacts and culture brought about by the development of The tourism sector. This is consistent with that expressed by Inskeep (1991: 162), that as a tourist area that is integrated, it should be able to provide a wide range of tourist facilities that are exclusive, unique, different in the eyes of travelers, whether it be the beach, recreation under the sea, the wild mountains , the remains, the remains of history, sports arenas, and the combination of all the attractions.

Satisfaction rating is a situation and the conditions in which the hopes and desires of tourists are met (Kotler in Rangkuti, 2003: 23).Kotler (2000: 40) defines a satisfied customer is a customer who was getting value from producers or service providers. This value can be derived from the product, service, system or something that is emotion. If the customer says that value is a quality product, the satisfaction occurs when customers get a quality product. If the value for the customer is convenience, the satisfaction will come when the services acquired right - really comfortable.

Travellers who are satisfied are customers who will share the satisfaction with manufacturers or service providers. In fact, customers are satisfied, will share feelings and experiences with other customers. It will be a reference for the company concerned. Therefore, both customers and service providers, will be equal - equally benefiting if satisfaction occurs. By looking at this relationship, it is clear that customer satisfaction should be one of the main goals of each company.

Basically, the purpose of a business is to satisfy the customer. Satisfaction itself by Kotler (1997) in Rangkuti (2003: 23) is defined as feeling happy or disappointed someone as a result of a comparison between the achievements or products are perceived and the expected (a person's feeling of pleasure or disappointment the resulting from Comparing a product is received performance (or out come) in relations to the person's expectation). The majority of the villagers with container Kutuh Hindu community named custom banjo. South Kuta District residents mostly have a livelihood as a fisherman as many as 6644 people, or 15.06 percent. It is based on the suitability of natural conditions and environment of South Kuta area surrounded by waters that strongly supports the activities of the population, especially in marine aquaculture activities. Other types of livelihoods that dominate the population in the District of South Kutais work as private employees as much as 13 636 or 30.91 percent. These jobs typically dominated by the people who work as employees in the field of tourism and hospitality.

## **ANALYSIS**

Based on the results of research, tourists who come to visit on the Pandawa Beach can be classified as follows data on most survey respondents were aged 20 to 30 years, by 70%, from an average 500 to 700 tourists per day. The second is the next most respondents belonging to the teens, by 20%.

Data on the frequency of respondents visiting The Pandawa beach explain as much as 18 respondents 43.6% visited the Pandawa beach more than three times. A total of 15 respondents 40.9% visited the Pandawa Beach between 2-3 times. And as much as 14.4% of respondents 67 visited the beach for the first time. Most of the tourists, 48 people or 60.7% of total survey respondents, visiting The Pandawa beach for some reason the atmosphere is pleasant. Respondent visit Pandawa Beach for recreation, as many as 67 people, or 79%, travellers who visit the grounds visiting family, for 11 people, or 10%, and traveler visit the business reasons for 8 people, or 7.2%, and the travellers visiting Pandawa Beach for research, amounting to 14 people, or 3.6%. Most travelers visit Pandawa Beach because of information obtained from family or friends, 65 people, or 62.7%, 5 people, or 11.8% visit Pandawa beach by information obtained from the Electronic Media, 15 people or 10.9%, visit Pandawa Beach because of information obtained from the Travel Agent, 10 people or 10% visit Pandawa Beach because of information obtained from mass media such as newspapers or magazines, 5 people or 4.5% visit Pandawa Beach because of information obtained from the Tourist Information Centre.

There are four aspects that affect the perception of tourists who visit Pandawa Beach, by Bukart & Medlik Satisfaction Theory. The four aspects are aspects Attractions, aspects of Accessibility, Amenities aspects, and aspects of the Service.

## **RESULTS**

Taveller perception towards Pandawa Beach can be classified into four, which is based on aspects Attractions, Accessibility, Amenities and Services. the perception of tourists to the Pandawa beach can be classified into four, which is based on aspects Attractions, Accessibility, Amenities and Services. In the aspect Attractions, sub highest aspect is the waves, amounted to 4.53 (Very Good). Next is sub aspects Cleanliness, 4.47 (Very Good), then sub aspect to cleanly Region, amounting to 4.27 (very good), and the next, sub aspects of the wind calm, 3.95 (Very Good) , In the aspect of accessibility, sub highest aspect is that information is easily obtained, amounting to 3.71. Sub next aspect is the Way, amounting to 3.68. Then sub aspects of transport, of 3.67. In the aspect Amenities, sub aspect Toilet highest, amounting to 3.93 (Very Good). Next is sub aspect Trash, 3.88 (Very Good), sub aspects of Telecommunications, 3.80 (Very Good), sub aspect Parking, 3.79 (Very Good), and sub aspects Souvenir, 3.73 (Very Good). In the aspect of performance, sub highest aspect is information, amounting to 4.19. Next is sub aspects of Life Guard, of 4.12. Then sub aspects of Hospitality, 3.64.

## SUGGESTION

Although tourists have a perception of the Pandawa Beach including excellent in all four aspects, Attractions, Accessibility, Amenities and Services, manager and the communities should also involve other areas as a comparison and motivate the growth and development of other tourist destinations as well, such as Dreamland Beach, Nusa Dua Beach, Padang-Padang Beach, Medewi Beach, and others.

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**EFFORT TO OPTIMIZE NON-STAR HOTEL PERFORMANCE  
IN BADUNG REGENCY-BALI  
(Effort against Global Capitalist Hegemony)**

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**ABSTRACT**

*In line with the development of tourism business in Bali, the provision of non-star hotel accommodation services in Badung regency continues to grow. This paper discusses the problems faced by non-star hotel management in Badung regency in maintaining and improving its performance. This paper is a form of study of communication science and tourism using a qualitative approach. The data collection process is done by observation technique of library study participant and in-depth interview with 12 informant of perpetrator and observer of Bali tourism. Data analysis was done descriptively-qualitative in the perspective of tourism study. The results of the study show that the performance of non-star hotels in Badung regency in 2014 and 2015 is lower (around 40%) than the bilingual hotels (about 60%). The dominance of the non-star hotels over the non-star hotels is due to the fact that five-star hotels have several advantages, including a global marketing network, more professional and efficient organization support, and better quality services than non-star hotels. In an effort to maintain and improve its performance, the non-star hotel management needs to expand its online booking network, in marketing its hotel rooms, restructuring the organization, empowering human resources and improving the quality of its services. To improve its performance, the non-star hotel management needs to develop a marketing network and implement e-commerce (online booking).*

**Keywords:** *organizational performance, non-star hotel, marketing network, Human Resources*

**PRELIMINARY**

Bali tourism developed since the 1920s has attracted local and foreign tourists. The number of foreign tourists who came directly to Bali since 1994 has reached one million tourists and 3,278,598 tourists in 2013 (Dinas Pariwisata Bali, 2013). In general there are 8 factors of attraction for foreign tourists to visit Bali, namely: (1) reasonable prices of tourism products, (2) culture in various forms of manifestation, (3) beach with all its charm, (4) comfort Travel, (5) wide opportunity for relaxation, (6) image (image) or big name of Bali, (7) natural beauty, (8) friendliness of local people (Suradnya, 2006).

Tourism has become the largest industry today, in terms of the number of workers absorbed well from the resulting dollar amount. The growth of tourism will continue to increase from year to year. By 2020, the number of international tourists will reach 1.6 billion. The development of tourism brings an enormous economic impact both for the government, the private sector, and the community in the tourist destination (Pitana, 2011: 1).

With its potential and attractiveness, Bali has developed into a world famous tourist destination. Bali has received several awards, namely; The Best Island in Asia Pacific by Leisure Magazine and Luxury Travel Magazine published in London (2007); The Best Island in Asia Pacific by Destin-Asia magazine Hong Kong (2009); "Island Destination of the Year" at the China Travel and Meetings Industry Award 2013; And the World's Best Awards 2014 award in the category of The Best Island in Asia by international tourism magazine, "Travel + Leisure" (Kompas, Tuesday, 23 September 2014; metrobali.com/2014/09/23). Positive on the number of tourist visits. In addition, the security of Bali is also guaranteed to provide a positive contribution to increase tourist visits.

The development of Bali as a tourism area has encouraged the emergence of various businesses and services, including the growth of tourism agents, event organizer, tourist attractions, travel agents and accommodation service providers, both star and non-star hotels (Stokes 2003). Star and non-star hotel accommodation facilities appear to grow rapidly. In the last year 2015, the number of star and non-star hotels in Badung Regency is 651, consisting of star hotels are 168 units and non-star are 483 units (Table 1).

Table 1  
Amount of Star Hotel and Non-Star in Badung Regency

| No | District   | Star Hotel | Non-star Hotel | Total |
|----|------------|------------|----------------|-------|
| 1  | South Kuta | 52         | 95             | 147   |
| 2  | Kuta       | 104        | 305            | 409   |
| 3  | North Kuta | 15         | 66             | 78    |
| 4  | Mengwi     | 0          | 13             | 13    |
| 5  | Abiansemal |            | 2              | 2     |
| 6  | Petang     | 0          | 2              | 2     |
|    |            | 168        | 483            | 651   |

Source: Badung Regency Government, 2017

The rapid development of the hotel has resulted in excessive number of rooms which subsequently led to various problems. Among them is the emergence of unhealthy competition between the star hotels with non-star hotels. Star hotels tend to win the competition because they are supported by international marketing networks, while non-star hotels only rely on local marketing networks.

In addition, many non-star hotels that only rely on passive marketing systems, just waiting for guests who come, does not apply online booking system. There are also non-star hotels that already apply online booking, but the ability of non-star hotel staff in marketing the online system is still not optimal. The skills of sales-marketing staff in the application of non-star hotel e-commerce technology is still minimal. This scientific study deliberately addressed the problem and solution efforts undertaken by the non-star hotel management to maintain and improve the performance of the hotel.

This study is a tourism study using a qualitative approach. The data collection process was done by participant observation technique, FGD, library study and in-depth interviews with 12 informant actors and observers of Bali tourism. Data analysis was done descriptively-qualitative in the perspective of cultural studies.

### **EFFORT TO OPTIMIZE NON STAR HOTEL PERFORMANCE IN BADUNG DISTRICT**

Non-star hotel management in Badung regency needs to keep trying to improve the performance of the company by anticipating emerging problems. Based on the results of observation and in-depth interviews with representative sources, the description of the problems faced by the management of non-star hotel in Badung regency are: improvement of marketing network, organizational restructuring, human resource management and service quality improvement.

First, the performance of non-star hotels in Badung regency in 2014 and 2015 non-star hotels is lower (around 43.26 and 43.73) than in bilingual hotels (61.43 and 62.33). The low level of non-star stars occupancy in Badung is due to the limited marketing network of star-hotel hotels, relying only on passive conventional systems. Non star hotels do not yet have global marketing networks like chain hotels (star hotels). To that end, the government and PHRI need to provide a more conducive space for non-star hotel management can develop a global network marketing system like star hotels.

In addition, the low rate of non-hotel room occupancy is also caused by the excess number of hotel rooms in its public Bali pada. In the last four years (2010-2014), the number of star and non-star hotels in Badung regency increased dramatically. If in 2010 the number



of star and non-star hotels in Badung regency as many as 633 units or 25,649 rooms, then at the end of 2014 to 957 units or 36,344 rooms (Disparda Bali, 2014).

An increase in the number of hotel rooms in Badung regency has led to a tariff war among hotel accommodation providers. The price of the hotel room is falling. In some hotels the price of 3 and 4 star rooms originally sold at prices ranging from Rp. 500,000 - Rp. 750,000 was reduced to Rp. 250,000 - Rp. 350,000. This is considered by some parties as the phenomenon of tourism business that is less healthy because in the long term it will harm the tourist service accommodation entrepreneurs because the return value of investment (return of investment / ROI) is very difficult (Kompas, August 19, 2012). With the increase in the number of hotel rooms, the occupancy rate decreased.

The tariff war in the application of hotel room prices has led to unhealthy competition among star-rated hotels service providers in Badung regency. To that end, many hoteliers are expecting to strive for standardization of hotel room rates and restrictions on new hotel development in Badung regency (Beritabali.com, Tuesday, March 19, 2013). Standardization of hotel room price is required for the principle of breakeven point can be run.

Second, the demands to restructure the hotel organization. Organizational restructuring takes place when the organizational structure is deemed inadequate (ineffective and efficient) to achieve organizational goals and objectives. Organizational restructuring is carried out by: unification or merger of several units of work or DE organization: removal of organizational units, revitalization, i.e. empowering organizations or re-engineering changes to organizational work systems, e.g. production systems, input supply systems, marketing systems, communication systems, and Others with a view to building more effective and efficient linkages between the systems. Organizational strategy rearrangement takes place when the organization's strategic position is no longer compatible with organizational goals and objectives (Kotter, 1997).

In general, non-star hotels in Badung Regency still adopt traditional organizational structures. The hotel is managed with a family management system. This traditional management system needs to be reviewed, so that the management of non-star hotels is more competitive and innovative by restructuring the organization. This organizational restructuring is necessary to maintain the effectiveness and efficiency and performance of the organization. Internally, each hotel management needs to take anticipatory steps in order to stay competitive in these very strict conditions. In this regard, the management of the hotel in Badung Regency on the one hand still maintains the existing divisions, namely front office (FO), housekeeping (HK), food & beverage (FB), sales-marketing (SM), Accounting, and Human resource division (HRD), on the other hand also adjust the hotel organization structure according to the challenges of globalization era which is colored by the progress of information technology (internet / web-sites). In accordance with the advancement of information technology in the current global era, the addition of divisions in the organizational structure of hospitality in Bali has added part e-commerce staff and revenue managers.

Third, in order to keep the business sector of non-star accommodation services in Bali still exist, it is necessary to follow the market development in today's global era. Among them is to apply the latest information and communication technology, namely developing an online marketing system through web-e-commerce. However, the application of e-commerce technology to support the marketing system of hotels in Badung regency is not optimal because it is supported by a staff of operators who have the required special skills. Therefore, the hotel management continues to improve the ability of its sales-marketing staff in applying e-commerce.

The implementation of online information and communication technology (e-commerce) has been applied to star hotels in Badung regency. In the All Season hotel for example, in 2014 has managed to do marketing by utilizing the social media network, namely on-line travel agents and websites that contribute to the occupancy rate of 56%. By 2015 this on-line marketing is targeted to contribute to room occupancy rate of 65% (Sutawa, 2015). In order for non-star hotels can also follow the star hotel, then the implementation of e-commerce - online booking must be done to support the conventional marketing system.

Fourth, issues related to human resource management (HR). Increasing the number of hotel rooms in Badung regency has not been anticipated with the availability of the number of hotel workers trained. Hotel services can be comparable when the ratio between hotel and worker rooms is 1: 1. Some of the non-star hotels in Badung regency have not been able to meet the needs of trained strictly according to the number of hotel rooms. Trained workers are relatively inadequate, so some non-star hotels in Badung hire new employees who have recently graduated from hospitality schools with relatively low quality.

In addition, the circulation or mobility (turn over) of hotel workforce is quite high (20%). The relatively high turnover of hotel employment is due to other job opportunities, such as employment opportunities on cruise ships, working in overseas hotels. The provision of labor according to the ratio of the number of rooms in non-star hotels is necessary. In addition, the management of non-star hotels in Badung regency also need to increase motivation for workers. Among them is to provide incentives in the form of additional one-time salary (1 month) in a year, best employer of the month program, best employer of the quarterly, best employer of the year and the provision of opportunities for employees to improve their careers as has been applied to the popular star hotels in Bali.

Increased professionalism and motivation of hotel workers is important, so that their service to guests is done completely. Service becomes qualified (Eko, 41 years old, hospitality observer. (Interview March 1, 2017)

Fifth, the problem of service quality improvement. The managers of non-star hotel accommodation services in Bali are faced with challenges in providing quality service to their customers. However, in general, non-star hotel workforce in Badung regency does not yet have adequate individual communication skills, so that the services provided to hotel guests are less than optimal. For that, the management of non-star hotel in Badung regency need to keep improving their worker capacity so that they can hone their communication skill ability and listen to the expectation and pay attention to hotel guest input to improve the service. In addition it is expected that every hotel worker must play a role as sales-marketing.

With quality services, it is expected that satisfaction and loyalty of tourists can be improved. Service satisfaction and loyalty are reflected in the length of stay as well as the selection of tourist re-accommodation to hotels that have served them (Solichin, 2011). The average length of stay of both domestic and foreign tourists traveling in Bali is only about 2-4 days (see Table 2.)

**Table 2**  
**Length of Stay of Foreign and Domestic Tourists in Badung Regency in 2014 and 2015**

| Year      | Length of Stay (day) |      |
|-----------|----------------------|------|
|           | 2014                 | 2015 |
| Star      | 3,33                 | 3,12 |
| Foreigner | 3,83                 | 3,84 |
| Domestic  |                      |      |
| Non-star  |                      |      |
| Foreigner | 3,42                 | 2,7  |
| Domestic  | 4,93                 | 3,97 |

Source: *Statistik Pariwisata Bali* (2016)

Efforts to improve services include professional duties, quick action, developing the best communications systems with relation and hotel guests, and carrying out activities with a clear time frame of service so that guests feel comfortable as if they were at home (guest feels home). Some star hotels in Badung regency are trying to improve its services in accordance with the character of their guest. With quality services, it is expected that guests can be satisfied so that there is a revision that is expected to maintain and improve performance (occupancy increased) of non-stars hotel.

Non-star hotels in Badung regency should be able to compete with star hotels. They must be able to resist the dominance of global capitalists that support the existence and marketing system of star hotels. The management of the non-star hotels need to improve the quality of its services and work to optimize its performance by developing a global marketing network and implementing e-commerce (online booking).

## CONCLUSION AND SUGGESTION

### CONCLUSION

The performance of non-star hotels in Badung Regency in 2014 and 2015 is lower (around 40%) than in star-rated hotels (about 60%). The dominance of star hotels over non-star hotels is due to the five-star hotel has several advantages, including the existence of a global marketing network, support organization more professional and efficient, and quality of service is more quality than non-star hotels. In an effort to maintain and improve its performance, the non-star hotel management needs to expand its online marketing network booking, in marketing its hotel rooms, restructuring the organization, empowering human resources and improving the quality of its services.

### SUGGESTION

To optimize the performance of non-star hotels in Badung regency, it is recommended for the management to develop network marketing and implement e-commerce (online booking).

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# LOCAL COMMUNITY INVOLVEMENT IN THE DEVELOPMENT OF RURAL TOURISM IN PENGLIPURAN, BANGLI

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## ABSTRACT

*Penglipuran is one of the traditional village who are still very authentic where the atmosphere of the traditional Balinese is still seen. The characteristic of this village is a traditional architecture on the houses' gate of the people which are identically same and beautifully lined up one another. How the culture in this village is well preserved make this village become one of the pioneer in Bali's rural tourism development. The government, academics and NGOs have done various developments such as facilities, attractions, even promotions. Nonetheless, what about the involvement of local community itself especially in development of rural tourism in Penglipuran? The purpose of this article is to know the extent of the involvement of local community in the development of the rural tourism in Penglipuran, who became one of the rural tourism role models in Bali. This article is analyzed using qualitative descriptive analysis techniques. Starting from the literatures reviews related to the concept of community involvement and rural tourism, continued with the data collection, then identify the extent and types of local community involvement in the development of rural tourism in Penglipuran. The result says the level of local community involvement in developing rural tourism in Penglipuran is excellent. However, there are still some things that need to be improved to maximize the involvement of local community. This result could be used as a reference for local community, government, academics, and NGOs relating to further rural tourism development.*

**Keywords:** Community involvement, local community, development, rural tourism.

## 1. INTRODUCTION

Penglipuran located in Kubu, District Bangli, Bangli regency, with a height of about 600-700 meters above sea level so the air temperature is relatively cool. This village is one of the ancient villages in Bangli regency which has a feature where the culture and customs are still very well preserved until today.

From the side of ecosystem and environment, this village is the largest producer of bamboo in Bali. Thus the majority of the population is farmers, where their lands are located in the west of the village. In addition, they also have a side job as craftsmen, with bamboos as their basic material they use to make beautiful home made handicrafts to be offered to tourists who visit their village and also they offer it in local traditional market and of course not in a big scale of production.

With its unique culture, customs, combined with rich natural resources and natural beautiful countryside make Penglipuran one of the attractions in Bangli. Since Penglipuran is assigned as a rural tourism on 1993, various developments by government, academics and NGOs have been done such as facilities, attractions, and promotions as well.

But still, what about the role of local community itself related to the development of rural tourism in their village, Penglipuran? That question is closely associated to the concept of alternative tourism development, where rural tourism is one of the alternative tourism development, and local community as an inseparable part of the development or commonly known as *community based development*. In this case, community is an important element of tourism development. In fact, according Nurhayati (2005) local communities who will build, own and manage the tourist facilities and services directly, so that the local community is expected to receive economic benefits for themselves and reduce urbanization.

This article intends to determine the extent of local community involvement in the development of rural tourism in Penglipuran, which is one of the pioneers of rural tourism in Bali.

## **2. LITERATURE REVIEW**

### **2.1 COMMUNITY INVOLVEMENT**

Community involvement is the cooperation between communities and administrator in planning, implementing, preserving and developing to achieve the public welfare in this case local community itself. According to Effendi (1996) community involvement has two forms, vertically and horizontally. Vertically form of involvement is when the community takes part only to be subordinates, contrary to it, horizontally form of involvement is when the community completely involve not only as subordinates but they also get involved in planning, implementing, preserving, and developing. Mostly, local community does not have any willing or courage to state their opinion, this habitude lead them to get involved passively (Hermanto, 2015).

Pigram (1994) in Hall & Richards (2000: 49) stated, there are four (4) criterias of community involvement regarding to sustainable tourism, such as, (1) the local community get involved in the development process, which will lead the decision will be in accordance and also to increase the motivation level of local community for the next period. (2) Local community contributes to the conservation and preserving resources. (3) Tourism as a service industry is very influenced by the local community's cooperative-attitude, especially to build a good image of the tourism sustainability itself. (4) The participation of local community in supporting and developing its tourism can enhance the sense of tourists' satisfaction.

### **2.2 RURAL TOURISM**

Rural tourism can be defined as a rural region that has a unique potential and distinctive tourist attraction. Whether it is sort of a physical character such as natural environment, and also the social and cultural life of local community, which are managed and naturally even attractively packaged with the development of supporting tourism facilities. Furthermore, the rural tourism is a form of integration among attractions, accommodation and supporting facilities, which presented in a structure of the society that merges with the etiquettes and applied tradition (Nuryanti, 1993).

According Julisetiono (2007), the concept of rural tourism, includes: (a) begins by local community, (b) has a local content, (c) have a commitment with local community, (d) has a institution, (e) there is local community involvement, (f) there is facilitators and coaching, (g) motivation, (h) partnership, (i) a forum for communicating, and (j) orientation study.

## **3. RESEARCH METHOD**

This article is using a qualitative descriptive method to determine the local community involvement in development of rural tourism in Penglipuran, Bangli. Data collected through observation, depth interview and questionnaire. The results of the data analysis presented formally (in tables) and informally (in narrative form). The indicators are the criterias of local community involvement to achieve the public welfare, such as: planning, implementing, preserving and developing the results that has been achieved. In determining the sample and the informant, author adopts purposive sampling approach, where the selection of samples and informers based on several criteria as needed. The number of respondents are 50 people representing 76 local people who know about rural tourism development in their village.

#### 4. RESULT

##### 4.1 Local Community Involvement in Policies Making and Tourism Activity Procces in Rural Tourism in Penglipuran

**Tabel 1. Local Community Involvement in Policies Making and Tourism Activity Process in Rural Tourism in Penglipuran**

| No. | Respondents' Perception | Person | %   |
|-----|-------------------------|--------|-----|
| 1   | Involved                | 44     | 38  |
| 2   | Not Involved            | 6      | 12  |
|     | Total                   | 50     | 100 |

Most of the local communities (38%) stated that they are involved in policies making and tourism activities process in Rural Tourism in Penglipuran, while 12 % of them which is 6 persons from 50 said they are not involved in policies making and tourism activities process in Rural Tourism in Penglipuran.

##### 4.2 Local Community Involvement in the Development of Rural Tourism in Penglipuran

**Tabel 2. Local Community Involvement in The Development of Rural Tourism in Penglipuran**

| No. | Type of Involvement |              |            |                           |             | Total  |     |
|-----|---------------------|--------------|------------|---------------------------|-------------|--------|-----|
|     | Planning            | Implementing | Preserving | Developing and Organizing | Controlling | Person | %   |
| 1   |                     |              |            |                           |             | 29     | 58  |
| 2   |                     |              |            |                           |             | 7      | 14  |
| 3   |                     |              |            |                           |             | 13     | 26  |
| 4   |                     |              |            |                           |             | 1      | 2   |
|     | Total               |              |            |                           |             | 50     | 100 |

All respondents claimed were involved in the development of Rural Tourism in Penglipuran. The largest percentage of people (58%) states involved in the planning and controlling where they always participate in the village (*desa adat*) meeting forum. The next row as much as 26% stated are involved in the planning, implementing, controlling, and preserving, 14% stated are involved in the planning, development, and controlling, as well as 2 percent stated involved in all aspects.

##### 4.3 Type of Local Community Involvement in Rural Tourism Development in Penglipuran

**Table 3. Type of Local Community Involvement in Rural Tourism Development in Penglipuran**

| No. | Type of Involvement                | Person | %  |
|-----|------------------------------------|--------|----|
| 1   | Management                         | 13     | 22 |
| 2   | Conserving The Environment         | 28     | 64 |
| 3   | Giving the Ideas in The Meeting    | 2      | 5  |
| 4   | Preserving the Traditional Culture | 1      | 2  |
| 5   | Joining in The Meeting             | 1      | 2  |



|   |   |    |     |
|---|---|----|-----|
| 6 | Participate in Planning   | 3  | 7   |
| 7 | <i>Gotong Royong</i> (society cultural tradition in cleaning the village in every week) | 1  | 2   |
| 8 | Participate in Developing Activities  | 1  | 2   |
|   | Total   | 50 | 100 |

Most of the local community (64%) involve in conserving the environment of rural tourism in Penglipuranas the type of local community involvement in rural tourism development, while 22 % of them involve in manegement, 7% of them participate in planning, 5% participate in giving the ideas in the meeting. Then, 2 % of local community involve in preserving the traditional culture, followed by 2% of others in joining the meeting, 2% of local community regulary participate the society cultural tradition in cleaning the village in every week known as *gotong royong*. The rest 2% participate in developing activities.

However, since established as a tourist attraction, rural tourism in Penglipuran is managed by the local community, where the idea came from the gathering of the leaders of the local community. They meet up together to discuss the requirements of people who were recruited as manager which the requirements are: (1) Minimum in high school education, (2) have work experience, (3) there are representatives of women (gender), and (4) dedicated to the development of society. Furthermore, regarding the requirements, the village recruits 23 people consisting 5 women and 18 men from the village. For instance, all of them are the local community of the Penglipuran, and this is how they involve from the planning, developing, and maintaining (management) the rural tourism in Penglipuran.

This rural tourism development also brings the positive and negative impacts for the environment and the social organization of the village, while the cultural resources and rich natural resources support the tourism source. As the positive impacts, economically, tourism is becoming a source of family's income, which beats the income source by farming. Because tourism has opened up employment opportunities for local people in the village. Traditional arts and culture that live in the local community's every day-life become their major asset for tourism in this village, because a living traditional culture would never run out.

By rural tourism development in Penglipuranit also gives a side job for the local community especially the women, most of the women in this village contribute to make homemade traditional handicrafts in their own house and immediately displayed in their front yard for sale. The purpose is not only to sell the handicraft itself, but it also to attracts tourists to come directly to their traditional house and to raises the interest of the tourists about the local community's traditional houses. Also to open the interaction between local community and tourists, thus will lead tourists to understand the local culture in this village, while the local community will understand why the tourists come to their village. There is a village regulation that forbids local community to open an art shop in order to avoid an unfair competition among the local community to earn money by selling their homemade traditional handicrafts. Therefore the economic beneficial will be well distributed to all of the local community.

## 5. CONCLUSION

The level of local communities involvement development of rural tourism in Penglipuran is excellent, they have trained to be able to manage rural tourism at the local level. As they said they were involved in the development of Rural Tourism in Penglipuran, where most of them are involved in planning and controlling as well as for the policies making and tourism activities process. While they stated that the types of involvement that they do are conserving the environment and involved in the management of rural tourism.

However to build and develop the tourism business even if it is a rural tourism, they need a well trained human resources, while the local communities in Penglipuran village have not been enough trained to be capable of offering the right and proper services and

products to the tourists. Because the low levels of education in rural areas has always been a problem that nowadays.

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# GREEN TOURISM AS AN ALTERNATIVE DEVELOPMENT OF TOURISM VILLAGES IN INDONESIA

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## ABSTRACT

*Village constitutions should be used as the initial momentum to organize and explore the potential of the village, as well as the planned construction of the ideal in each village in Indonesia. In the development of rural tourism of each village should have a characteristic unique potential tourism which distinguishes one village to another, so that the resulting product does not travel to compete with each other, but complementary. Green tourism as part of ecotourism, alternative tourism, the development certainly gives a different color than the development of other types of tourism. Green tourism development should take into consideration the development of tourism products that have high ecological value with a market share of special interest which have high levels of awareness and high loyalty. Likewise, the use of green products in the tourism lead to environment-friendly products and at the same time made resource utilization efficiency and renewable energy. In the development of green tourism, of course there are principles that must exist and be pursued on an ongoing basis. Tourist destinations which are used as a tourist attraction to the natural need and have the focus of environmental conservation. Direction of the development of tourism with the concept of green tourism should have a holistic planning by considering various aspects. The purpose of such development is done in order to minimize negative impacts by doing tourism development in a particular area. Development of tourism facilities in a tourist area with the concept of green tourism by building environmental awareness is high, not only by the local people as the host, but also by the tourists. Environmental awareness will ensure sustainability and environmental sustainability for the future.*

**Keywords:** village constitution, tourism development, green tourism.

## INTRODUCTION

Indonesia is an archipelago which is crossed by the equator and located between the continents of Asia and Australia and between the Pacific and Indian Oceans. Indonesia is a vast country and large stretches from Sabang to Merauke. Indonesian societies are composed of various tribes, customs and have their respective local languages, as well as the hallmark of a rich and unique culture. Indonesia has enormous natural potential and outstanding in each province, district and village. Each province, district and village in Indonesia has the characteristic of the culture and customs are unique which attract tourists to visit Indonesia. Currently, the village is the forefront of the region and our state system, the role of the village is not only important but very strategic in the development of the nation as well as the integrity and sovereignty of the Unitary Republic of Indonesia. Old development pattern which is concentrated in urban areas has been replaced with the pattern of development in the village. Therefore, the acceleration and the distribution of development in rural areas are expected to be a thing. The pattern of development concentrated in urban areas, leaving many problems. Growing economic sectors in urban areas caused significant gap between village and city. It triggers urbanization with a variety of complex issues, both in villages and cities.

## POLICY DIRECTION AND STRATEGY DEVELOPMENT VILLAGE

The current Government has issued Law No. 6 of 2014 on the village and all the Implementing Regulation and Explanation The implementation will start in the year 2015. The history of relationship between the state and the village begins with the issuance of Law Number 5 of 1979 on village administration. Then after 20 years, the issuance of Law

Number 22 of 1999 on regional autonomy that puts the village in the frame of regional autonomy. Subsequently, published Law Number 32 of 2004 on Regional Government. At the end of 2014, it appears that a new policy governing the village in particular had come into force, namely Law No. 6 of 2014 concerning the village. The village passed legislation on December 18, 2013 and became gazette No. 6 of 2014 on January 15, 2014. Village Act became a turning point in the Indonesian village setting. Village Act puts the village in accordance with the constitutional mandate, referring to article 18 and paragraph 2 and Article 18 paragraph 7. The law of village order form as a self-governing village community and local self-government. The order is expected to accommodate customary law community unit that became the basis of the diversity of the Homeland. With the enactment of Law Number 6 of 2014, it has exerts some funds for rural development. The philosophy of the fund is to improve the welfare villages and equitable rural development through the improvement of public services in the village, to promote the local economy, overcome the development gap between villages, as well as strengthening the community as the subject of development. Total budget allocations directly to the village set at 10% of the funds transfer and outside the region. Another thing to consider is the number of population, poverty, area, and the difficulties of geography. In order to promote the village, estimated that each village will get about 14 billion fund by taking into account the explanations Act Village, which is 10% of the area and transfer according to the State Budget (APBN) for the village amounted to 59.2 trillion, coupled with funds from the Revenue (APBD) of approximately 10 percent will be divided into 72 thousand villages throughout Indonesia.

The village is an important entity in the Homeland. Based on Law Number 6 of 2014 village that embraces the principle of village settings as follows:

- 1) Beyond that, namely the recognition of the right of origin;
- 2) Subsidiarity, namely the establishment of large-scale local authority and decision-making locally for the benefit of rural communities;
- 3) Together, the passion to play an active role and cooperate with the principle of mutual respect between institutions at the village and village community element in building the village;
- 4) Diversity, namely the recognition of and respect for the value system prevailing in rural communities, but with fixed heed common value system in the life of the nation;
- 5) Kinship, namely customs ordinary villagers as part of a whole family of people in rural areas;
- 6) Cooperativeness, namely habit helps each other to build the village;
- 7) Council, namely the decision-making process concerning the interests of rural communities through discussions with various interested parties;
- 8) Democracy, which is organizing the system of rural communities in a system of government by villagers or with the consent of the villagers as well as the nobility of human dignity as a creature of God Almighty recognized, organized and secured;
- 9) Participation, which is actively involved in an activity;
- 10) Equality, namely the similarities in the positions and roles;
- 11) Independence, which is a process conducted by the village government and villagers transform and perform an activity in order to meet their needs on their own;
- 12) Empowerment, which attempts to improve living standards and welfare of rural communities through the establishment of policies, programs, and activities that correspond to the essence of the problem and the priority needs of rural communities;
- 13) Sustainability, which is a process that is done in a coordinated, integrated, and sustainable planning and implementing rural development programs.

Strengthen village and rural communities as well as the development of growth centers in rural areas to encourage rural-urban linkages and sustainable rural areas, through:

- 1) Compliance with SPM in accordance with the geographical conditions Village;
- 2) Poverty alleviation and economic development of the village community effort;
- 3) Development of Human Resources, improve empowerment, cultural and social capital of rural communities;
- 4) Strengthening the village and the village community institutions;

- 5) Management of natural resources and environmental sustainability, as well as the spatial planning of rural areas;
- 6) Economic development of rural areas to encourage rural-urban linkages.

The purpose of the policy direction of the government is to improve the welfare and quality of life of rural communities by encouraging the development of the village's self-reliance and resilient sustainable social, economic, and environmental. Implementation of strategic objectives of the Legislation is given below:

- 1) Reduced number of villages left behind at least 5,000 villages or the growing number of independent villages at least 2,000 villages;
- 2) Priority use of village funds allocated for rural development to achieve the objectives of rural development, the improvement of rural welfare and quality of life as well as poverty reduction, through: the fulfillment of basic needs; rural infrastructure development; Local economic development potential; and use of natural resources and environmentally sustainable manner;
- 3) Priority use of village funds referred to in the fulfillment of basic needs, including: development of village health posts and village neighborhood post; management and coaching integrated service post; and the development and management of early childhood education;
- 4) Priority use of village funds referred to in sapra rural development and local economic development potential to support the development targets of the leading sectors in the National Medium Term Development Plan 2015-2019 and the Government Work Plan annually, with priority for: support food sovereignty; supports energy sovereignty; supporting the development of maritime & marine; and; support tourism and industry;
- 5) Priority use of village funds referred to in sapras rural development based on the condition and potential of the village, in line with the Rural Development Plan target achievement and the Government Work Plan village each year, which include may include: construction and maintenance of rural roads; construction and maintenance of farm roads; construction and maintenance of village ponds; development of new and renewable energy; development and maintenance of environmental sanitation; development and management of large-scale rural water supply; development and maintenance of tertiary irrigation; development and maintenance as well as channel management for aquaculture; and the development of production facilities in the village;
- 6) Priority use of village funds referred to in the development of local economic potential based on the condition and potential of the village, in line with the Rural Development Plan target achievement and the Government Work Plan village each year, which include may include: the establishment and development of village-owned enterprises; development and management of rural markets and stalls village; development and management of the fish auction belong to the village; development and management of floating net cages and fish charts; development and management of village food storage; fertilizer and organic feed for farm agriculture and fisheries; development of local seed; collectively livestock development; development and management of energy-independent; development and management of boat moorings; pasture management; Tourism Village Development; development of appropriate technology and sound processing; support for the activities of the village and the village community forest management and community forestry; and increase the capacity of community groups. The progressive increase in the capacity of community groups can be done through: Productive Economic Business Group; Women's Group; Farmers; Group of the Poor; Fishermen groups; Craftsmen group; Observers and Child Protection; Youth Groups; and other groups under the conditions of the village;
- 7) Priority use of village funds referred to in Utilization of Natural Resources and the environment in a sustainable manner, based on the condition and potential of the

village, in line with the achievement of targets the National Medium Term Development Plan Village and the Government Work Plan village each year, which include may include: Commodities Mines Minerals nonmetallic (*Zircon, Kaolin, Zeolite, Bentonite, Silica / Quartz, Calcite / Limestone / Limestone, Felspar; and diamonds*); Commodities Mine rocks (*Onik, Opal, Jade, Agat, Topas, perlite, Toseki, Slate, Marble, Granite, Chalcedon, Chert, asper, onyx, garnet, and the potential for other rock mining commodities*); Seaweed; Village-owned forests; and waste management.

## **VILLAGE TOURISM DEVELOPMENT THROUGH COMMUNITY DEVELOPMENT**

Definition of tourism proposed by some experts, namely Herman V. Schulalard (1910) in Yoeti (1996), an Austrian National Economy stated "Tourism is the sum of operations, mainly of an economic nature, roommatesdirectly related to the entry, stay and movement of foreigner inside certain country, city or region "(Tourism is the number of activities, especially those related to the economic activities that are directly related to the entry, their habitation and movement of foreigners in and out of a city, region or country). While E. GuyerFreuler (Yoeti, 1996) stated "Tourism in the modern sense is a phenomenon of today that are based on the need for health and the turn of the weather, conscious assessment and cultivate (love) to the natural beauty and in particular due to the increasing association of nations and classes of human society as the outcome rather than the development of commerce, industry, trade and improvement rather than transportation equipment".According to Prof. Hunzieker and Prof. Krapt K. (1942) in Yoeti (1996): "Tourism is the totally of the relationship and phenomena arising from the travel and stay of strangers (Ortsfremde), provide the stay does not imply the establishment of a permanent resident" (Tourism is overall the symptoms caused by the travel and habitation of strangers as well as the provision of temporary shelter, the standing long as it does not settle down and do not earn revenue from activities that are in the meantime). Soekadijo (1997) stated "Tourism is a complex phenomenon in society, in which there are hotels, attractions, souvenirs, tour guides, tourist transport, travel agencies, restaurants, and many others. Beside that there are travelers with different behavior".

According to WTO (1999), this is defined as tourism is a human activity that travel to and stay in the area a destination outside their everyday environment. Meanwhile, according to the Law of the Republic of Indonesia Number 10 Year 2009, concerning explained that tourism is an activity travel journey undertaken by a person or group of people to visit a particular place for the purpose of recreation, personal development, or to learn the unique tourist attraction that is visited in a while. Tourism region is a region with a particular area being built or provided to meet the needs of tourism development. The development of tourism is directed to realize the principle of development in accordance with the five precepts of *Pancasila* and in line with Law Number 10 Year 2009 on Tourism which, in its advisory, stated that tourism development is needed to encourage equality of opportunity to try and obtain benefits and be able to face the challenges of changes in local, national and global. Community empowerment is a means to ensure the development of tourism benefits the surrounding community tourism destinations. With the holidays, people are expected to benefit as much as possible from tourism activities contained in their area.

Village tourism is a rural area which offers a whole atmosphere that reflects the authenticity of the rural areas, in terms of social life and culture, mores daily life, architecture and the spatial structure of the village, as well as having the potential to develop the various components of tourism, such as attractions, food and beverage, souvenirs, and other travel needs. Understanding tourist village proposed by Inskeep (1999:166) states that Village Tourism is where small groups of tourist stay in or near traditional, often remote villages and learn about village life and the local environment (rural tourism where a small group of travelers living in or close the traditional, often in remote villages and learn about rural life and local environment). Development of a tourist village should be carefully planned so that the effects can be controlled. In principle, in the development of rural tourism is done, should consider the following aspects:



- 1) Development of tourism facilities in small scale and its services within or close to the village. Development of small-scale facilities in terms capital more accessible to local communities, as well as services provided directly provided in the village.
- 2) Facilities and services are owned and operated by the villagers; one could cooperate or is owned by individual villagers.
- 3) Development of rural tourism based on one nature of traditional culture that is close to nature with the development of the village as a service center for tourists who visit the attraction.

Tourism with the dominant product in the form of services to meet the needs and desires of tourists pose multipliers chain effect or activity. It is highly advantageous various business related or unrelated due to an increase in demand for a product, will trigger the increase in economic activity, increase business opportunities, boost entrepreneurship, the implications for the improvement of people's welfare. The importance of the development of rural tourism or village tourism within the framework of community empowerment, namely:

- 1) The tourism activities will increase the demand for tourism facilities (accommodation / lodging, food / drinks, etc.), prompting the need for the development and improvement of supporting facilities such tourism.
- 2) Tourism activities will increase the additional revenue for local economic enterprises and establishment of other services (i.e. art crafts, performances, vehicle rental, etc.)
- 3) Increase the consumption of local products (i.e. vegetables & fruits, arts crafts, special food, and so on), so that will drive the business continuity based on tradition and locality.
- 4) Empowering the local labor (example travel guides, hotel and restaurant employees, artisans, performing arts, and so on).
- 5) Increasing public awareness of the values and traditions of the local culture and the uniqueness of its natural environment.

Community participation is essential in the implementation of sustainable development. Tourism development that does not involve the community often lead to a sense of marginalized among local communities. Further result is a confrontation between local communities and industry, which in turn threatens the sustainability of tourism development itself. In order to increase public participation, it is necessary for development programs or innovations developed contain the following elements:

- 1) Provide relative benefits, economically affordable and economically considered the cost is smaller than the results obtained (relative advantage).
- 2) The elements of innovation are considered not contrary to the local values and beliefs-value (compatibility).
- 3) New ideas and practices is communicated can be easily understood and practiced (complexity and practicability).
- 4) The element of the innovation it easier to observe the results through demonstrations or practical demonstration (observability).

Public participation is a must in every sustainable development. This is particularly true in the multidimensional development. Woodly (in Pitana, 2006) states that "Local people participation is a prerequisite for sustainable tourism". In the concept of empowerment, there are three components that must exist, namely:

- 1) Enabling settings, namely strengthening the situation at the local level conditions to be good, so that local communities can creativity.
- 2) Empowering local community, that is to say after the local setting is prepared, local communities should be given the knowledge and skills, so as to take advantage of the setting well. This is partly done through education, training, and other forms of human resource development (HRD) others.
- 3) Socio-political support, the necessary social support, political support, networking, and so on.

While acknowledging that there is something positive in large-scale development, and there are also some disadvantages in small-scale development. However, many experts have suggested that tourism is developed is small scale tourism. Because only on a small

scale community participation can be improved. Korten (1987) says that the technocratic-centralized approach tends to forget the basic concept of development, which is an effort to raise the quality of human life, and more often to the detriment of local communities. Local communities often experience marginalization resulting quality of life is decreasing after their development. On this basis Korten (1987 in Pitana, 1999) and several other experts stressed the importance of reversing the paradigm centralized to development starting from the bottom (bottom-up planning). Development as "social learning" and development should be from behind (putting the last first).

Tourism populist (community based tourism) is the concept of alternative tourism in anticipation of conventional tourism. Alternative tourism (alternative tourism) has a double sense; one side is regarded as a form of tourism that is caused as a reaction to the negative impacts of the development and the development of conventional tourism. On the other hand, is considered a form of tourism that is different (which is an alternative) of conventional tourism to support the preservation of the environment (Kodyat, 1997). Alternative tourism share common characteristics, namely: small-scale, progress has been slow and controlled; its development is controlled by the local community, minimize the negative impact, and does not damage the environment.

Alternative tourism related to sustainable development which includes the effort to maintain the integrity and ecological diversification, meet basic human needs, opening up options for future generations, reduction of inequality, and increase self-determination for the local community. It is said that sustainable development is an effort to bring together the needs of the future generations. In relation to tourism, the term sustainable tourism development is often associated with alternative tourism. Populist tourism concept has been applied in the form of rural tourism in Bali, such as; Tourism Village Sebatu, Jatiluwih, and Penglipuran as a pilot project in Bali. Then proceed with the initial research on villages in Bali which you have a uniqueness to be a Tourism Village. In each of the villages studied showed the diversity of potential, so it will be visible forms of tourism village on a different basis and varied.

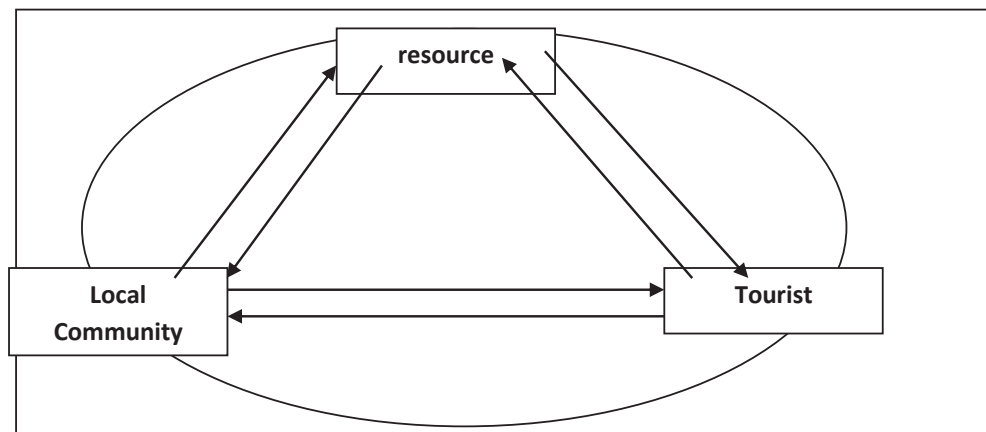
Another solution to realize the people's concept of tourism is by planning rural tourism, meaning that the villages are potentially promoted for tourism at the various activities of authenticity. Thus the public will feel the equalization result of tourism and will be able to inspire people to open a tourism business, thus increasing revenue and decreasing social jealousy in the community. Instead, populist tourism it wants to balance (harmony) between resources, people, and tourists. In this case, the local people as the main actors (actor) tourism development is democratic because most know the potential of the area or the character and ability to understand the elements that exist in the village, including indigenous knowledge possessed by the people, so that development will be planned according to the desire of local communities: of, by, and for the people.

Yardstick society-based tourism development is the creation of a harmonious relationship between the local communities, natural resources/culture, and tourists. It can be seen from (Natori, 2001):

- 1) There is an increasing enthusiasm for community development through the establishment of an umbrella organization to accommodate all the aspirations of the community, through a system of collaboration between government and local communities.
- 2) The sustainability of the physical environment that exists in society, the way is through conservation, promotion and creates harmonious life goals between Natural Resources, Cultural Resources, and Human Resources. Rediscovery of the potential of Natural Resources and Cultural Resources.
- 3) The existence of economic sustainability through equity and justice in enjoying the fruits of development.
- 4) Build a system that benefits the community, such as information systems that can be used together.
- 5) Keeping traveler satisfaction through better service, provision of information is effective, efficient, effective, and prioritizes convenience for tourists.

Then the relationship between a community-based tourism development component as described above, is illustrated in Figure 1.

Figure 1 -**Based Tourism Development Populist**



Source: Natori, 2001.

The forms of populist tourism development can be done in three ways, namely: (1) self-help (entirely from the public); (2) the Partnership (through the great entrepreneurs / small or foster parent system); and (3) mentoring by Non-Governmental Organization (NGO) or the college for people considered not able to be independent, but if they were considered to be self-sufficient, then gradually abandoned by the companion (the ministry, 2000 in Ardika, 2003). To achieve sustainable tourism populist performed with a variety of whole systems approach and an integrated, interdisciplinary, participatory, and holistic between the related components. According to Director General of Rural Development, rural areas have characteristics; (1) comparison of land and man (man land ratio) were great; (2) agricultural employment; (3) the relationship people are familiar; and (4) the nature of the tradition (traditional). Village cultural roots is shown by their characteristics of togetherness, family, and cooperativeness, so the development of the countryside as a tourist attraction usually use existing resources, such as land, culture, society and nature. Sustainable tourism is tourism that is managed by referring to qualitative growth means the increase livelihoods, economy and public health. Improved quality of life can be achieved by minimizing the negative impact of natural resources that cannot be renewed. Therefore, there are five things that must be considered, namely; (1) The sound economic growth; (2) the well-being of local communities; (3) does not change the natural structure, and protect natural resources; (4) culture of people who grow up healthily; (5) maximize traveler satisfaction by providing good services for travelers ecotourism in general have a high concern for the environment.

### **GREEN TOURISM AS AN ALTERNATIVE DEVELOPMENT VILLAGE TOURISM**

Initially tourism was seen and praised as a pollution-free industry. Unlike the manufacturing industry, mining, wood processing, garments, and more likely to cause pollution. Since the 70s, the notion began to doubt because of tourism with various the following activities have a huge negative impact on the physical environment, archaeological remains, cultural, both tangible and intangible. Nonetheless, the National Development remains steer tourism as a major sector that is able to move economic activity, including activities related to other sectors, so as to expand jobs, increase incomes, revenues, and state revenues and foreign exchange earnings.

Forms of tourism that is known is the modern tourism was pioneered by Thomas Cook that has lasted approximately one and a half centuries, often called conventional tourism or mass tourism, because of travel is done in large numbers through the Tour Operator. The positive impact of mass tourism is indeed great, especially in the economic field, but also very much a negative impact, especially against environmental damage and

socio-cultural degradation. To anticipate the negative impact, then formed model of alternative tourism that is a process that promotes a just form, of travel between members of different communities. It seeks to achieve mutual understanding, solidarity and equality among participants (Kodyat, 1997). One form of alternative tourism is ecotourism which is often identified with nature tourism. Ecotourism or ecological tourism is environmentally sustainable type of tourism that is closely related to the conservation principle. That is, through activities related to nature, invited tourists to see nature up close, enjoy the authenticity of nature and the environment, so that makes them inspired to love nature. Everything was often referred to as the back to nature. In contrast to the mass tourism, ecotourism in the administration did not demand the availability of modern accommodation facilities are equipped with equipment which is too fancy or building artificial excessive.

*Ecotourism has the sense of a sightseeing trip to the area pristine. Although this trip is an adventure, but tourists can enjoy it. Ecotourism always maintain the quality, integrity and preservation of nature, and culture by ensuring alignment to the community. In essence the ecotourism preserve and utilize the natural and cultural societies, much more stringent than just sustainability. Ecotourism development of environment sounds much more secure result in preserving nature as opposed to just building sustainability, because ecotourism does not exploit nature, but only use the services of nature and society to meet the needs of the knowledge, physical, and psychological tourists. Even in the various aspects of ecotourism is a form of travel that leads to Meta tourism. Ecotourism destinations not sell but selling philosophy. Ecotourism aspect will not be familiar with market saturation. If the whole principle implemented, ecotourism guarantee friendly ecological development of a community-based development.*

The definition of ecotourism was first introduced by Hector Ceballos and Lascurain (1987) and later refined by The Ecotourism Society (1993) to define ecotourism as responsible travel to natural environments that help conserve and improve the welfare of local residents. Ecotourism is actually a combination of different growing interest of environmental concerns, economic, and social. The Ecotourism Society (Wood, 1999) says there are eight principles in ecotourism, namely:

- 1) To prevent and mitigate the impact of tourist activity on nature and culture, the prevention and management tailored to the nature and character of nature and local culture.
- 2) Education environmental conservation. Educating tourists and the local community of the importance of conservation. This education process can be performed directly in nature.
- 3) Revenue directly to the region. Arrange to areas used for ecotourism and conservation management area manager can receive direct income or income. And conservation tax levy can be used directly to develop, preserve and improve the quality of a nature conservation area.
- 4) Public participation in planning. The public are invited to plan the development of ecotourism. Similarly, in the supervision, the role of the community are expected to participate actively
- 5) Income society. Real benefits to the local economy of ecotourism activities to encourage people to preserve natural areas.
- 6) Maintain harmony with nature. All development efforts, including the development of facilities and utilities must keep harmony with nature. If there is an attempt disharmonize with nature will damage the ecological tourism product. Avoid as far as possible the use of oil, conserve flora and fauna as well as maintaining cultural authenticity.
- 7) Environmental capacity. In general, the natural environment has a lower carrying capacity with the carrying capacity of artificial region. Though it may demand very much, but please support the power limit.
- 8) Opportunities income on a large portion of the country. Where a conservation area developed for ecotourism, then the foreign exchange and tourist spending boosted profusely enjoyed by the state or a state or local government.

Basically, ecotourism is done with simplicity, maintaining the authenticity of nature and the environment, maintaining the authenticity of art and culture, customs, habits (the way of life), creates peace, silence, maintaining the flora and fauna as well as the preservation of the environment so as to create a balance between human lives with the natural surroundings. In ecotourism there are four essential elements, namely pro-active elements (traveler involvement), concern for the preservation of the environment, local community involvement and educational elements. While policies on tourism development can be seen from space national interest that has been poured into some legislation one of which is the Government Regulation Number 18 of 1994 on Nature Management in the Use Zone Nature Conservation Areas.

Green tourism is one form of ecotourism, which focuses on sustainable tourist or means no damage in the tourist and cultural heritage is being visited (environmentally friendly). Some of the activities undertaken include hiking and climbing, trekking, birding or bird watching, snorkeling, and diving. UNWTO stated "Green Tourism is environmentally sustainable travel to destinations where the flora, fauna and cultural heritage are the primary attractions and where environmental impacts are minimized" (green tourism is travel at destinations with a sustainable environment where flora, fauna and cultural heritage are the attractions and their main environmental impacts are minimal). Noted also "Green tourism Refers to tourism activities that can be maintained or sustained, indefinitely in their social, economic, cultural and environmental Contexts: sustainable tourism ..." (green tourism with respect to the tourism activities that can keep and pass on, regarding the social, economic, culture and environment).

The fundamental difference between conventional tourism (mass tourism) with green tourism, among others, can be seen in the following table:

| <b><i>Mass Tourism</i></b>         | <b><i>Green Tourism</i></b>                |
|------------------------------------|--|
| 1) <i>Uncontrolled</i>             | 1) <i>Controlled</i>                       |
| 2) <i>Unplanned</i>                | 2) <i>Planned</i>                          |
| 3) <i>Short-term</i>               | 3) <i>Long-term</i>                        |
| 4) <i>Price-conscious</i>          | 4) <i>Value-conscious</i>                  |
| 5) <i>Growth-oriented</i>          | 5) <i>Managed, controlled development</i>  |
| 6) <i>Large groups of tourists</i> | 6) <i>Moderate to small tourist groups</i> |
| 7) <i>Imported lifestyles</i>      | 7) <i>Local lifestyles</i>                 |
| 8) <i>Build to peak capacity</i>   | 8) <i>More moderate development plans</i>  |
| 9) <i>Loss of the historic</i>     | 9) <i>Preserve the historic</i>            |

Conventional tourism (mass tourism) has a tendency difficult to control its growth, do not have a plan and are likely to grow sporadically. With the number of tourists that many come to visit, tourists can affect local cultures to participate in the cultural traveler. Communities then behave like a tourist behavior in their own areas. Characteristics of tourists who come tend to be less interested in history and less keen to explore local culture. In contrast to the development of green tourism is in the development of small scale, so the impacts generated can be controlled and planned. Characteristics traveler more visit individually or in small groups and concerned with the love of local culture, appreciation of local knowledge, the conservation of the environment.

Green tourism is the term used for the practice of sustainable tourism that is substantively wherein the sustainable environmental, economic, social and cultural (Azam and Sarker, 2011). Furthermore, according Ringbeck et al (2010) suggest green tourism must implement the four pillars, namely:

- 1) Reducing carbon emissions generated from tourism activities are carried out.
- 2) The conservation of biodiversity.
- 3) Waste management.
- 4) Maintain the availability of water resources in a sustainable manner.



In principle, the four pillars of the green tourism can be implemented if it is supported by the following factors: regulation and good governance, the participation of all stakeholders, the availability of capital and financing, capacity development and education, marketing and public relations are good. In addition, referring to the criteria presented by the Green Tourism Scheme Business, a leading sustainable tourism certification scheme in the UK, this involves:

- 1) Mandatory means in accordance with environmental legislation and commitment to continuous improvement in environmental performance.
- 2) Management and Marketing means to demonstrate good environmental management, including staff awareness, training of specialists, monitoring, and recording.
- 3) Involvement of social and environmental action communication to customers through a variety of actions. For example a green policy, the promotion of environmental measures on websites, education, and community and social projects.
- 4) Energy efficiency means the lighting, heating and tools, insulation and renewable energy use.
- 5) Efficiency of water, such as good maintenance, the use of equipment efficiency, rainwater utilization, as well as using cleaner eco labeling.
- 6) Purchases of goods and services that is environmentally friendly. For example, products made from recycled materials, the use and promotion of local food and drink.
- 7) Minimizing waste means reducing and recycling.
- 8) Public transportation which aims to minimize visitor use of private cars by promoting public transport services locally and nationally, providing leasing, local walking and cycling, and the use of alternative fuels.
- 9) Natural and cultural heritage which aims to improve biodiversity.
- 10) Innovation means good measures and best practices to improve business continuity.

## REFLECTION

With the Village Act should be the initial impetus to organize and explore the potential of the village, as well as the planned construction of the ideal in each village in Indonesia. In the development of rural tourism of course each village should have a characteristic unique tourism potential which distinguishes one village to another, so that the resulting product does not travel to compete with each other, but complementary. Green tourism as part of eco-tourism, alternative tourism, the development would provide a different color than the development of other types of tourism. Green tourism development should consider the development of tourism products that have high ecological value with a market share of special interest which have high levels of awareness and high loyalty. Likewise, the use of products in the green tourism leads to environmentally friendly products and at the same time do resource utilization efficiency and renewable energy. In the development of green tourism of course there are principles that must exist and be pursued on an ongoing basis. Tourist destinations which are used as a tourist attraction should be to a place of natural and environmental conservation focus. Direction of development of tourism with the concept of green tourism should have a holistic planning by considering various aspects. The purpose of such development is done in order to minimize the negative impact by doing the development of tourism in the region. Development of tourism facilities in a tourist area with the concept of green tourism by building environmental awareness is high, not only by the local people as the host (host), but also by the tourists who visit (guest). Environmental awareness will ensure sustainability and environmental sustainability for the future.

Ideally a tourism development is the maximum usefulness for the welfare of society. Local communities as the owners of culture and local wisdom and developed into a tourist attraction should benefit from the existence and development of tourism in the region. The economic benefits that can be developed with the concept of green tourism not only provides jobs for local communities, but more than that people formed patterns of thought and empowered in planning, implementation, monitoring and evaluation. The economic benefits are allocated to increase the capacity of local communities to be independent, powerful and



effective. Local communities are also expected to be creative in exploring the potential and local knowledge in the region, so there is a characteristic that is able to distinguish the tourist village with other tourist villages. Other economic benefits are funds that can be produced or set aside for conservation in tourism activity. The development of green tourism is expected the people appreciate and love its culture, as well as tourists who come to visit to be able to respect the local culture of the community. Any impact of tourism, with the concept of green tourism is expected to be able to process negative impact, in terms of social, economic, cultural, and environmental. For example, waste management generated from tourism activities should be managed properly, so it does not damage the environment. The development of green tourism is expected to be the best solution for the preservation of the resources used in order to remain sustainable, such as water resources, natural resources, and cultural resources. The concept of green tourism should also be able to be a solution to environmental conservation in a tourist destination.

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# TOURISTS PERCEPTION TOWARD PROMOTION MIX STRATEGY FOR KERTHA GOSA AS DESTINATION

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## ABSTRACT

*This study analyzes the perception of tourists to the promotion mix that has been done by Klungkung Regional Tourism Office for the development of cultural attractions Kertha Gosa. The respondents consisted of 100 tourists who come to visit Kertha Gosa. Promotional mix includes advertising, personal selling, public relations and sales promotion. The results prove that the promotion mix that has been done Klungkung Regional Tourism Agency has been good, but still have to be improved in terms of advertising.*

**Keywords:** Perception, tourists, promotion,

## INTRODUCTION

Bali is one of the islands that has tourism potential by having a variety of tourist attractions, excellent attractions, such as rivers, lakes, seas, and mountains, or attractions artificial as traditional dances, villages and museum. These all the uniques tourist attractions that could attract tourists.

Robby (2001: 1) explain a few things travelers love to come visit, which includes: the beauty of nature (natural beauty), authenticity (originality), scarcity (scarcity) and integrity (wholesomeness), but also enriched with a wealth of culture, flora & fauna, ecosystems and natural phenomena is an attraction that can be packed into a very interesting tourism object for both tourists and domestic tourists.

Tourism is expected to expand business opportunities, provide new jobs, introduce the culture of the archipelago to tourists. Bali is one of the islands in Indonesia, which has a wealth of natural and cultural diversity of interest, as well as one tourist destination is the island of Bali

Klungkung Regency has many relics which is now a tourist attraction. One of them is Taman Gili Kertha Gosa, cultural heritage at Semarapura Klungkung palace. Kertha Gosa is a building (*bale*) which is part of the palace complex of buildings Semarapura and was built around 1686 by the founder of the first holder of the throne of power and the kingdom of Klungkung Ida I Dewa Agung Jambe.

Kertha Gosa consists of two buildings (*bale*) is Bale Kertha Gosa and Bale Kambang. Bale Kambang namely the building surrounded by Taman Gili Pool. The uniqueness of Bale Kertha Gosa dan Bale Kambang are in surface-mounted or ceiling bale, decorated with traditional painting style of Kamasan (a tourist village in Klungkung) or puppet style that is very popular among the people of Bali.

Formerly, the paintings that adorn the ceiling of the building is made from fabrican and parba. Since 1930, replaced and made on eternity and then restored to the original image intact until now. As cultural heritage at Semarapura Palace, Kertha Gosa and Bale Kambang have function as judgement venue, and the place where religious ceremonies happened such as cutting teeth (mepandes) for the children of the king. As one of the tourists attraction at Klungkung.

This study focus on the problem : "How is Tourists Perception toward Promotion Mix Strategy for Kertha Gosa as Destination ?"

According to Kotler and Armstrong in Alma (2007: 181), marketing strategy includes, advertising (advertising), sales of individual (personal selling), sales promotion (sales promotion), public relations (public relations).The sampling technique used for this research is purposive sampling technique with a certain consideration (Sugiyono, 2013: 85). The main criteria are foreign tourists and domestic tourists who visit the cultural attractions

Kertha Gosa in Klungkung regency. Questionnaires are data collection techniques done by giving a set of questions or a written statement to the respondent (Sugiyono, 2009: 199). Spread the question of the promotion mix that covers four promotional mix are advertising, personal selling, sales promotion and public relations has been carried out by the manager of the cultural attractions Kertha Gosa in Klungkung regency made for the purpose answered by foreign tourists and domestic tourists who visit the cultural attractions Kertha Gosa in Klungkung regency. Data analysis techniques used in this research is quantitative, where then the data elaborated, described and analyzed, in order to provide an overview of regular, concise, clear on the circumstances, events, or specific symptoms that can be deduced (Wirawan, 2001).

## **ANALYSIS**

Themes that appear in paintings at Gosa Kertha derived from kekawin, and gave instructions that the building functions Kambang Bale is a place to hold religious ceremonies, such as Manusa Yadnya, for example, cutting teeth for sons and daughters of the king in Klungkung regency. The attractiveness of Kertha Gosa besides traditional painting style Kamasan Kertha Gosa and Bale Bale Kambang, other important relics are still around and could not be separated in terms of historical value is pemedal sublime (the gate / gate). Pemedal Court located on the western Bale Kertha Gosa as cultural heritage. In this Court pemedal there is also artistic value of traditional Balinese architecture. The gate has functions as symbol from the leader, power mechanism (Dewa Agung) in Klungkung for over 200 years (1686-1908).

### **Amenities**

Kertha Gosa is one of the few tourist attraction located in Klungkung regency. Kertha Gosa precisely located in the heart of Klungkung where around the area Kertha Gosa is densely populated areas, it is because in the surrounding area Kertha Gosa contained Art Market Klungkung which incidentally places often visited and enlivened by local residents as well as residents of various cities to seek or buy products typical art of Klungkung. As for tourist attractions found in Kertha Travel Attractions Kertha Gosa Gosa building consists of two buildings (*bale*), Bali Kertha Gosa and Bale Kambang.

### **Accessibility**

To go to Kertha Gosa, which is located in the center of town Semarapura, Klungkung, can be achieved through two lanes of the provincial capital, the first path or the main line can use the lane Jalan By Pass Ida Bagus Mantra which is approximately  $\pm 30$  km or consuming within  $\pm 45$  minutes of the Capital, namely Denpasar. The second path can use to enter or pass through the path of Gianyar city who take  $\pm 50$  km by taking the travel time  $\pm 60$  minutes. The physical condition of the road leading to Kertha Gosa access road of Jalan By Pass Ida Bagus Mantra and Line Denpasar - Gianyar - Klungkung already included into the provincial road having a width of  $\pm$  six (6) meters with good quality and condition of the road.

### **Supporting Facilities**

Conditions means of supporting tourism activities in Kertha Gosa, can be said to be sufficient as a tourist attraction featured in Klungkung regency, there are only two toilets in the area of tourist attraction, while the means of the information center has become one in the ticket booth entry. For the needs of accommodation, or accommodation, in the area of tourist attraction already provided some inns that cater for tourists who want to stay overnight or at Klungkung. Accommodation in the form of hotels that already have a quality standard of accommodation.

100 tourists as respondents on Tourists Perception toward Promotion Mix Strategy for Kertha Gosa as Destination. 76 respondents said having knowledge about Kertha Gosa from a friend, 10 respondents having knowledge from website, 8 respondents having knowledge from Brochure, and 6 respondents learned from a guide bo

## RESULT

The average value of the promotion strategy consists of advertising, personal selling, public relations and sales promotion was 3.95, well. Promotional activities on personal selling points scored 4.22, very good. Promotional activities on public relations points scored 4.07, either. Promotional activities at points of sales promotion get a grade 4, good. One of the four elements of the promotional mix are valued less than the maximum that is advertising. Although overall the advertising element gets the value of 3.45 included in either category (B) but the elements of advertising at the point of advertising on television get a score of 3.03, and advertising through the installation of billboards and banners convenient place to get a score of 3.15 is the score lowest on advertising element.

## SUGGESTION

The suggestions given to the Department of Culture and Tourism as manager of Klungkung Regency Travel Attractions Gosa Kertha Culture in order to increase activity promotion mix are:

- a. Methods of promotion mix in the form of advertising needs to be addressed by creating an attractive appearance and aired repeatedly and add line television both private and public, installation of billboards and banners in places strategic, such as access exit / entrance to the Airport, the gateway port and border area toward the Klungkung regency.
- b. Event promotion mix through advertising in magazines, newspapers and radio electronic media that has never been done, so the Kertha Travel Attractions Gosa will be better known by Travelers.
- c. Need to be evaluated periodically to see what are the strengths and weaknesses of the promotion mix that has been done.

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# TREE ANALOGY AS SYNCRETISM BETWEEN TOURISM AND CULTURE ON KECAK DANCE

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## ABSTRACT

*The richness of culture makes Bali strongly dependent on this sector to develop tourism, while tourism might, on the other side, endangers the culture. Tourism sparks the possibility to commodify the culture in order to offer it for the tourists. The worst tendency is tourism could turn cultural tourism into touristic culture. The purpose of this study is to analyze how Tree Analogy help preserving the syncretism between tourism and culture by mirroring the case of Kecak Dance. Tree analogy is one of the concepts that could help tourism industry to maintain the existence of the culture itself, while it is exposed by the glamour of tourism. The method used is qualitative and documentation approach. The result concludes that Tree Analogy convinces the strong trunk of culture which could produce high quality of arts and tourism. The performance of Kecak Dance could be run in harmony since it follows the market demand, and as long as keep fertilizing the religion and culture.*

**Keywords:** Commodification, Tree Analogy, Cultural Tourism, Syncretism

## 1. INTRODUCTION

Tourism industry becomes the main generator in boosting the economy. In 2013, with the international tourist arrival of more than three millions or the increase of 13,37%, Bali could successfully obtain US\$ 4,64 Billion foreign exchange which it was rising 13,44%. Bali has also been recently recognized as *The Best Destination in The World* awarded by the TripAdvisor in 2017. This achievement could be either a pride and a challenge at the same time, to maintain and improve the image of beautiful and *eden* of Bali. Tourism as a leading sector has also provoked the development of economy along with the infrastructure, and especially broaden of job vacancy.

Geographically and demographically, Bali inevitably has effortless beautiful nature and diverse culture. The unique and attractive culture is actually the basic daily life of the local people. Balinese culture is a viscous culture with the breath of Hindu religion, merging inseparably with the local cultural custom. The culture grow and rooted from miscellaneous social religious traditional institutions, such as: *subak*<sup>45</sup> and *desa adat*<sup>46</sup>. As the strong relation between people and its culture, the emergence of tourism must be indeed hand in hand with the perseverance of the local culture.

As a matter of fact, the concept cultural tourism is actually felicitous implemented in Bali. The embryo is actually developed since Bali depends strongly on culture for its sustainability, while tourism development needs to be sustainable as well. The cultural tourism concept has been first introduced since 1968 and finally declared in 1971 by SCETO which is officially issued in 1974 on Local Regulation No. 3 year 1974 and revised in 1991. It emphasized that the concept of tourism development in Bali must be in frame of cultural tourism (It is now regulated in Local Regulation No. 2 Year 2012 about Bali Cultural Tourism). In the meantime, the debate considering the pros and cons of gluing tourism and culture together has been strived for years. The tourism and culture is regarded as a paradox which

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<sup>45</sup>Subak is the traditional water irrigation system for ricefield in Bali, controlled by the local custom, promoting sharing for the equity.

<sup>46</sup>Desa Adat is a customary village, comprising land, rule, as well as village identity.



is impossible to be together. It eventually meets the conclusion as a third way to reduce the turbulence of paradoxical paradigm between tourism and culture: "To the dilemma of tourism-without tourism Bali is condemned, with tourism it will be destroyed-Bali found a solution the doctrine of cultural tourism" (Lanfant in Widyahari, 2010).

Meanwhile, as tourism growth looks promising time by time, the opportunists seem to exaggeratedly exploit Bali to gain more and more benefits. Thus, the tourism is in greatest dilemma, people anxiety arises for the tendency of merging into Touristic Culture, making the commodification to tourism is allowed and common in order to receive more revenue, while the Balinese identity through the culture is fully threatened. It is clearly argued by Picard (1990:37) that: culture is Bali's defining feature, and Balinese culture is renowned for its dynamic resilience. Even back to 1920s Miguel Covarrubias (1937) urged the perfect forecast that undoubtedly Bali will soon enough be spoiled for those fastidious travelers who abhor all that which they bring with them. The flock of tourist visit could endanger the existence of Balinese culture and further challenge Bali to prepare the culture which can be served for tourist entertainment. On the other side, not all culture is profane, it even matters because it has to be clearly distinguished sacred and profane culture, without sacrificing the authenticity for the sake of tourism. The possibility to expose and exploit the culture for tourism advantage starts to emerge.

Culture, more precisely, covers 12 elements. According to Ritchie and Zins (in Putra, 2007:66067), there are 12 elements which can attract tourist visits, including: language, local habit, handicraft, food and eating habit, music and art, history of certain places, way of life and technology, religion which is delivered in the form of story and something that can be performed, the shape and characteristic of architecture, the local wearing style, education system, and the activities in the spare time. This paper will be more focused on discussing one element of culture, namely Kecak Dance. This formerly sacred dance is chosen because it can be examined that there is a clear line to distinguish for its commodification, yet it still persists in preserving the local Balinese culture. Thus, through this paper, it could inspire the resilience of local Balinese culture which has to be maintained as it is, and adapt with the tourist demand at the same time. Therefore, it is hoped that Kecak Dance could be the prominent model for the other elements of culture to be in the frame of tree analogy and it could enhance the syncretism merging the tourism and culture.

## **2. THE HISTORY AND COMMODIFICATION PROCESS OF KECAK DANCE**

Kecak dance is one of the main tourist attractions which arouses the amusement of all tourists. Kecak dance has actually existed in 1930s and it is originally a sacred dance, namely Sanghyang Dedari Dance. It comes from Bona village, Gianyar. This village is only performed when the ritual ceremony is held and performed in purpose to be the offering for the God Almighty in order to repel disease and disaster. The dancers are even not a professional dancer, yet the dancers who are in trance<sup>47</sup>. This dance is then adapted and commodified by Balinese and German artists, namely: I Wayan Limbak and Walter Spies, so that the tourists could and are allowed to safely watch the performance without being limited by the culture and belief barrier (see figure 1). Covarrubias (1937:199) emphasized that Kecak Dance:

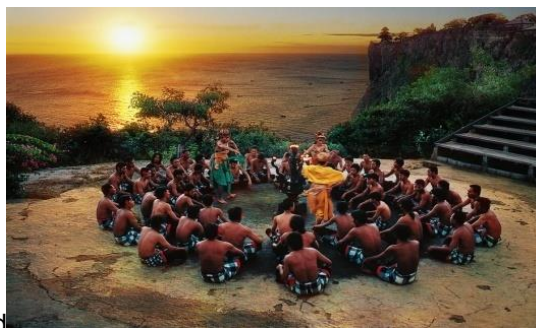
Large groups of men singing in chorus, moving and dancing to the rhythm of the music. Occasionally performing episodes of plays. Derived from the Sanghyang and Janger.

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<sup>47</sup> Kecak dance, as the most spectacular dance in Bali, involving hundred of dancers is a modification of a sacred dance called Sanghyang Dedari. The dance was very sacred and only performed during a temple ritual ceremony, and performed by untrained dancers as an offering to God (Budarma, 2011:76)



The chorus exclaims the word *cak* which then inspires Limbak and Spies to give the name Kecak. Interestingly, Kecak dance is only performed for the tourist attraction, and nearly never be watched by the local Balinese people in their own village<sup>48</sup>.



Limbak and Spies combined Sanghyang dance and add the Play of Ramayana, so that it creates the unique attraction as well as preserving the originality, and it could effectively become a magnet to elicit the curiosity and amazement of the tourists. Picard (2006:228) stated that Spies changed Kecak by adding the number of the core member becomes fifty, while they sit together in circle to strengthen the dramatic ambience. Besides nowadays, the stage set is purposely made more mystical and often performed next to sacred sites, such as in the temple, the most famous Kecak Dance performance is in Jatiluwih Temple. Moreover, as sunset is the most favorite in Bali, the performance is commonly held before the sunset, so the tourists could indulge the atmosphere as well as being amazed by the performance.

The popularity of Kecak Dance until now is inevitably contributed by Limbak who promoted to all over the world in around 1970s. This so-called monkey dance or fire dance now becomes a main icon of Bali Tourism. Through this elaboration, it is indeed that Sanghyang dance which is formerly sacred then turns into Profane. Brahmanda (2008) explains the change as follows:

**Table 1**  
**The Comparison of Kecak Dance Commodification**

| No | Variable   | Before   | After                                       |
|----|------------|--|---|
| 1  | Owner      | <i>Desa Adat</i> customary village                           | Entertainment entrepreneur and local people |
| 2  | Place      | Sacred sites and <i>perempatan agung</i> (sacred crossroads) | Special stage established for the tourists  |
| 3  | Time       | Sacred ceremony  | Regularly                                   |
| 4  | Organizers | Local indigenous people                                      | Artists group                               |
| 5  | Duration   | 2 hours/until the ceremony is done                           | One/two hours                               |
| 6  | Function   | The offerings and expressing gratitude to God the Almighty   | Income orientation                          |

<sup>48</sup>Unlike other Balinese dances, the Kecak is not performed to the accompaniment of Gamelan, which is the Balinese "orchestra." Instead it is enacted to the sounds of 150 or more male voices chanting "chak-achak-achak," hence giving the dance its name. Another unique factor is that the Kecak is also one of the only dances that was created for the sole purpose of entertaining foreigners. It is almost never watched by the Balinese in their villages. (kebudayaanindonesia.net)

|    |               |   |  |
|----|---------------|---|--|
| 7  | Purpose       | To dispel disaster, disease or bad luck                 | Attractive night tourist attraction to the tourists and tourism promotion  |
| 8  | Participation | Local people  | Local people and perhaps the artists from outside the village  |
| 9  | Location      | The stage is located in the temple yard or sacred sites | The stage is set specially for the tourists, sometimes next to the sacred sites  |
| 10 | Expectation   | To strengthen social relationship within the community  | To strengthen the tourism brand image, enhance the social and economy revenue as well as improving the tourism development |

### 3. POSITIVE AND NEGATIVE IMPACT OF KECAK DANCE COMMODIFICATION

Every single thing always has two sides effect, positive and negative. Kecak dance commodification absolutely gives positive impact in term of economy, however it also possibly influences bad impact towards the cultural value. Commodification theory uttered by Karl Max and George Simmel (in Sukawati, 2012:2013): due to the reason of economy, the urgency to create the benefit more and more, could provoke the commodification symptom in every sector of life. Ardika (in Sukawati, 2012:213) also emphasized that commodification is not only done by the economic agents, the local people also has the potency because they have the prerogative right to commodify. The commodification also rises the modern culture by simplifying the shape and size, without abandoning the esthetic value within certain cultural product. The contribution of Kecak Dance performance towards economy revenue can be clearly observed. The tourists could give direct impact from paying the ticket which contributes enormously for the revenue. Then indirectly, the parties which could gain benefit is the travel agent and the dance group. Besides, and most generally, it will decrease the unemployment rate and could increase the young generation interest in order to learn and introduce their own culture.

On the other side, although Kecak Dance has reached its success to battle and persist with the commodification and tourism demand, there would be inseparably bad impact of putting aside the shift of sacred value. It is necessary to acknowledge that there are three categories of art dances, in accordance with the level of sanctity, namely: (1) *Tari Wali*, such as Sanghyang Dance and Baris Gede Dance; (2) *Tari Bebali* to escort the ceremony, such as *Wayang*, *Topeng* and *Gambuh*; (3) *Tari Balih-bali*han, it is merely for the entertainment purpose. However, it should be bear in mind, that even the Balinese people themselves do not clearly notice how to distinguish and classify the limit of those dances. Therefore, although the regulation has been firmed<sup>49</sup> to prohibit the utilization of sacred dance regarding to the classifications, it then back becomes fade since the limit amongst the classes are blurred. Picard (2006:246) even highly suggested that Bali government probably only strengthens the blur which is previously prevented between the performances especially for the Balinese or for the tourist attractions.

### 4. TREE ANALOGY IMPLEMENTATION ON KECAK DANCE

Generally, Sujana (in Pitana, 2006:67) that the characteristics shown that the culture has been faded can be seen through: (1) the demonstration effect, the local community seems to duplicate the tourist lifestyle; (2) Culture commercialization; (3) the decrease of handicraft quality; (4) Profanization of the sacred culture, ritual ceremony and holy sites; (5)

<sup>49</sup> It is regulated on Local Regulation Article 28, Paragrah 2 about Bali Cultural Tourism, stating that one is prohibited to utilize religious ceremony and show the religious symbol, sacred things, with the purpose to merely a tourist attractions.

the decrease of local people interest to preserve the cultural identity. Therefore, in order to minimize the possibility of the negative occurrence, many researchers and stakeholders look for the concept or ideology which could be implemented, so that it could lead to the proper direction in packaging the culture for the sake of tourism. One theory which is appropriate to implement is tree analogy. This analogy used tree to easily comprehend about how to preserve the culture while in the meantime could take advantage accordingly (see figure 2), as proposed by Pitana (2006:61) as follows:

In the 'tree analogy', the root is Hindu religion; the trunk is Balinese culture; the leaves are arts; while the flower and fruits are tourism. Following this analogy, it is said that leaves, flowers and fruits can be sold but money earned must be returned back to fertilize the tree, so that the root and trunk will be strong, which in turn will result in a good harvest of leaves, flowers or fruit. This is the way in harmonizing the paradox.

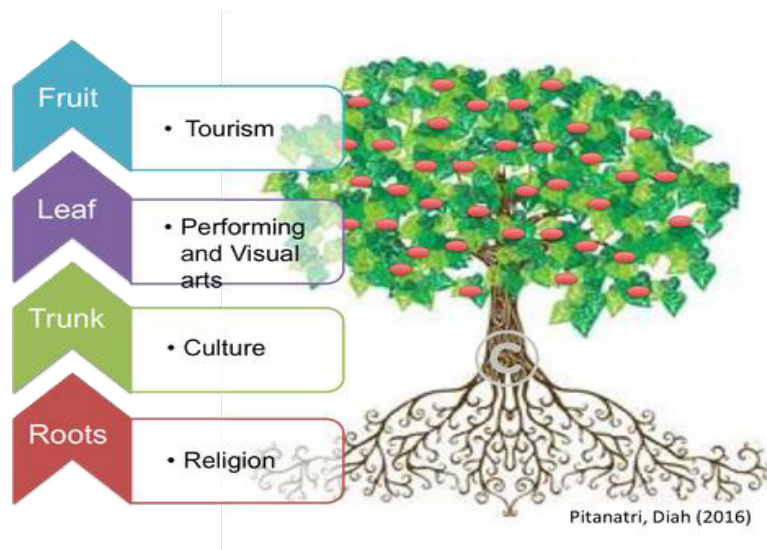


Figure 2. Tree Analogy Illustration  
Source: [www.diahsastri.com](http://www.diahsastri.com)

## 5. THE SYNCRETISM OF TOURISM AND CULTURE ON KECAK DANCE

Syncretism is a paradigm that is usually used when discuss about culture and its correlation with tourism. Yet before, it is is also important to analyse the definition of syncretism. Quoted form Budarma (2011:20) stating that:

Literally the verb to syncretize means to fuse or to unite, thus syncretism means union or fusion. But the cultural science defines that as the process whereby two or more independent cultural systems or elements thereof, conjoin to form a new and distinct system.

Further, Budarma (2011:20) strongly emphasized the term of acculturation by uttering that Balinese people in the process of adopting new cultural elements brought by foreigners they always acculturate the new elements then syncretized them in the Balinese culture, and make the new syncretized culture as their distinctive culture. Through this acculturation will eventually produce a new cultural product which is properly performed for the tourists. Moreover, the Balinese culture itself was previously the acculturation between Hindu and Buddha religions and Bali Aga beliefs.

Taking the sample of Kecak dance, if it is examined through tree analogy, we could observe that the root comes from Hindu religion with the belief to dispel the evil, until

gradually it develops become a tradition and culture. The result of that culture and religion then established a touristic product such as Kecak Dance which has been commodified from sacred dance. In order to still preserve the original culture, the revenue from the performance is then also used to train the art group and prepare the new dancers regeneration, thus the art group could be always existed and maintain the quality performance.

Strictly speaking, the emergence of new culture is a form of enrichment to evolve and add Balinese Culture. As previously, Sanghyang dance is regarded sacred, Balinese community could show the syncretism by creating a new for of Balinese dance which combines and adjust to the tourist demand. This commodification benefits two sides, first enriching the Balinese culture, and second the perseverance of the sacred Sanghyang Dance. This dance is the strong foundation to fortify the sanctity. Another form of syncretism on Kecak Dance is how the collaboration of Ramayana play as the main story during the performance so that the tourists could understand and catch the idea of the dance.

## 6. CONCLUSION

Tourism and culture are often regarded as a paradox, as blamed could not contribute mutually positive one another. Through this case study of Kecak dance, it could inspire and broaden different point of view and perspective that tourism and culture is dependent and completing each other. There are two theories which deny this paradox: syncretism and tree analogy has been applied on Kecak Dance. Tree analogy convinces that root and culture could produce high qualified touristic products, then the result can be reused to fertilize the religion and culture, and so forth. Besides, syncretism could more contribute to the harmonization shape of the culture according to the market demand, yet still filtering and deciding the new element of culture, thus it would avoid the tendency to degrade the originality of the culture.

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# THE DEVELOPMENT OF BAKAS VILLAGE AS A TOURISM VILLAGE-BASED ON NATURE AND CULTURE IN KLUNGKUNG REGENCY

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## ABSTRACT

*Bali tourism development were addressed in order that potential can be utilized for tourism and the development were expected to benefit against the development of tourism destinations and local communities. The community was expected to be the subject in development, and the development of tourism were expected are inclusive. This research focused on the strategy of the development of BakasVillage-based on nature and culture as well as other forms of empowerment that can be performed by local people's. The data were collected through observation and Focus Group Discussion (FGD), and then descriptively and qualitatively analyzed. The informant were determined using the snowball sampling technique. The study shows that in order for the potential of nature can be developed to support the development of Bakas Village as a tourism village, the strategy that can be applied is made Bakas Levy Rafting as growth center (hub), and such growth is distributed to banjar in Bakas Village. The community empowerment not just empowerment that related of nature but include empowerment in the field of culinary tourism, culture, as well as the management of homestay and other services needed by the tourists.*

**Keyword:** development, tourism village, empowerment.

## 1. INTRODUCTION

Indonesia has the potential of natural resources and historical heritage, art, and culture that's very large as world tourism attraction. As an island nation located in the coral triangle, Indonesia is rich with marine life. The existence of the Malay Archipelago which is rich in diverse potentials of natural scenery, flora, fauna, customs, and culture (ultimate diversity) is a resource that can be managed, published and promoted to the market accordingly.

According to Ashcroft (in Boniface, 1999:7) has occurred the shift interest tourists in travel that is characterized by the occurrence of a change of travel patterns so that it appears the term is characterized by green tourism: small-scale, socially as well as caring for the environment, approaching the characteristics of areas outside the city, her beauty, its culture, its history, and its wild life, working under local control, supporting the local economy, and to use local people, aware of the value and quality is concerned, brings the advantages of conservation and recreation, reuse of existing buildings and vacant land, prefer public transport.

Cultural Tourism Bali is Balinese tourism based on the Culture of Bali to imbued by the teachings of the Hindu religion and philosophy of *Tri Hita Karana* concept as the main potential by using tourism as actualization, so that reciprocal relationship embodied the dynamic between tourism and culture that make both developed synergistically, harmonious and sustainable to provide welfare to the community, cultural and environmental sustainability (Peraturan Daerah Provinsi Bali Nomor 2 Tahun 2012 tentang Kepariwisatan Budaya Bali). The development of tourism is intended so that potential can be utilised for tourism and the development of tourism is expected to benefit against the development of a tourism destinations and local communities.

In community empowerment efforts, various programs are developed with the goal of keeping the development of tourism can be enjoyed by the local community. The community is expected to be the subject in development, and the development of tourism is expected are inclusive. Efforts undertaken among others by developing various programs/activities such as the development of tourism village.



Klungkung Regency has potential tourism, no less interestingly, ranging from nature, culture and the creative work of the society. The potential spread in the region as well as in Klungkung and Nusa Penida. One of the villages in Banjarangkan District is already known and visited by tourists is the village of Bakas. Bakas Village with its natural potential began to be known by tourists with the presence of nature in the form of rafting. The potential of this village is getting known by tourists as a result of the establishment of the Bakas Levy Rafting.

On the basis of that Bakas Village was selected as one of the village developed as a tourism village through Bali Mandara. The ground breaking development of tourism villages through Bali Mandara begins in 2014, while for the village itself began to be developed as tourism village since 2016.

Based on the description, the research focus on the strategy of the development of Bakas Village as a tourism village based on nature and culture as well as other forms of empowerment that can be performed by local people from the development of Bakas Village as a tourism village.

## **2. LITERATURE REVIEW**

### **Tourism Village**

Tourism village is a form of integration between attractions, accommodation, and facilities are presented in a structure of people's lives that blends with the ordinances and tradition (Nuryanti, 1993). According to Nuryanti, determination of a village as part of a tourism village must meet the requirements: good accessibilities, so easily visited by tourists by using various types of transport; having interesting objects in the form of nature, art and culture, legends, local food, and so on to be developed as a tourist attraction; the community and the village authorities to receive and give support to the village as well as the tourists who come to his village; security at the village is assured; available accommodation, telecommunications, and adequate workforce; cool or cold climates; connect with other sights that are well known by the public at large.

The concept of tourism village according to Nuryanti more accentuated on the appeal and providing tourism facilities that can blend with the ordinances and tradition. In addition, the success of the concept of a closed (enclave) as it developed in the tourist area of Nusa Dua, it turns out that in the development of tourism is allegedly much negative side experienced Balinese. On the basis of the consideration that tourism should be able to overcome various weaknesses, the applied concept is designed to develop the concept of alternative models, namely tourism village. Tourism villages, according to the Consulting Team (in Pitana, 1999:108) are defined: "a rural areas with an overall atmosphere that reflects the authenticity of "Balinese village" from both the spatial structure, the architecture of the building as well as patterns of socio-cultural life of the society, as well as able to provide the components of basic necessities such as tourist accommodation, food and beverage, merchandise, and tourist attractions."

To understand the concept of a tourism village, will become clearer by the way comparing with the concept of ecotourism which is actually both have the concept of returning to nature. To listen definition of ecotourism by Audumon (Nisbitt, 1994:1370) which gives the sense as follows: "a trip with the goal of natural areas in order to understand the culture and natural history of the environment while (maintaining) the integrity of the ecosystem and provide economic opportunities that make the preservation of natural resources, favorable financially for the residents in the region to host".

Thus, the concept of tourism village was substantially not much different from the concept of ecotourism. Back to nature concept is becoming a new trend in this century and for the foreseeable future. Based on research and studies from the UNDP/WTO and some consultants, Indonesia reached three approaches in drawing up the framework/concept development work from a village into a tourism village (UNDP and WTO, 1981) that is an indirect interaction, a half straight interaction, and direct interaction.

Development of tourism villages expected to really reflect the atmosphere of the countryside. Therefore, the concept of extracting products directed at the development of the tourism village of cultural interaction from human to human, human to nature and from



human to the village. Thus, a variety of tourist attractions that can be developed, among others, the activities of agriculture, art activities, sports events, ceremonies, other activities such as meditation, construction of houses, as well as other custom events (Gadjah Mada University, 1992).

Bali destinations, tourist village was featured as a subsystem of tourism culture. The concept of cultural tourism here considered a concept that uses the culture not only for tourism, but the most important is tourism for culture. In the development of cultural tourism, because tourism village as a sub system of tourism culture then it should be an integral part of culture as always should be evaluated in order to keep cost and benefit, balanced and continues (Picard, 1996:100).

### **Community Empowerment**

Sumodiningrat (1997) states that the empowerment actually centered of human and humanity as the normative benchmarks, structural, and substantial. According to Mardikanto and Soebiato (2012:54) in a larger sense, community empowerment is a process to facilitate and encourage the community to put themselves proportionally and becomes the main perpetrator in utilizing its environment to achieve a sustainability in the long term. Community empowerment is closely coupled with sustainable development which the community empowerment is a prerequisite and main can be likened as a hopper that will bring the community towards a sustainability in economic, socio-cultural and ecological dynamic.

According to Mayo (1998:162) community can be seen from two concepts, namely the community as a place together, the same geographical area; community as a common interest, namely in common interests based on culture and identity. Related to this paper, the society includes both of the above concept, that includes the place of shared and common interest, which consists of the villagers.

The concept of empowerment appears as an effort to give the local community or society to marginally regardless of the inability of the voiceless (voicelessness) and helplessness (powerlessness). Empowerment can be done by focusing on various aspects of development. There are four dimensions which are often done in empowerment: (Pitana, 2011:5)

- a. Economic empowerment, with the focus of attention to the access of capital and resources.
- b. Social empowerment, focusing the attention increased control over various aspects of the social life of the community.
- c. Cultural empowerment, the process of empowerment that emphasizes on preservation or revitalization of local cultural values, especially in the minority groups.
- d. Political empowerment, namely the empowerment that put the main attention on the rights of local communities as well as the collective action.

### **3. METHOD**

This research was descriptively and qualitatively analyzed. Data were collected through observation and Focus Group Discussion (FGD). The informant were comprised of community leaders of Bakas Village has the knowledge of the tourism village. The informant were determined using the snowball technique sampling.

### **4. RESULTS**

#### **a. The Development Strategy of Bakas Village as a tourism village-based on nature and culture**

In order for the potential of nature can be developed to support the development of Bakas Village as a tourism village, one strategy that can be applied is made Bakas Levy Rafting as growth center (hub), and such growth is distributed to *banjar* in Bakas Village. In this case *banjar* as spoke, thus this strategy is known as the hub and spoke strategy. *Banjar-banjarin* Bakas Village got the distribution of tourist from Bakas Levy Rafting is they're have attractions and uniqueness associated with tourism. The expectation is *banjar* can grow able

to develop its potential in order to support the development of Bakas Village as tourism village.

In the long term, there are two strategies that can be developed in order to support the development of Bakas Village as a Tourism village, i.e. Puri Bakas as growth center (hub), and the property management as a growth center (hub). The utilization of the Castle as a center of growth in the tourism village was not something new. This form was already applied in several tourism villages, one of them in the Bedulu Tourism Village by making Puri Bedulu as center of deployment to some tourist attraction or homestay which is managed by the local community. While making the management as central to growth, to the village of Bakas not yet fully workable. This is due to the limited human resources that are capable and understand to manage the tourism village. With such a condition, then the role of *Kelompok Sadar Wisata (Pokdarwis)* as well as *desa adat* became one of the choices for a while as manager of Bakas Village.

Bakas Levy Rafting as hub serve as the center of the growth or spread of tourists to some *banjar* Bakas Village. As a hub, Bakas Levy Rafting collaborates with *desa adat* to prepare *banjar* as places of distribution of tourists. Before the presence of tourists, *banjar* should be prepare the natural attractions can be done such as plowing fields, pick up clove or other natural attractions which are not the same as that presented by Bakas Levy Rafting. In the context of cultural attraction as a supporter of natural charm to offer, Bakas Village need to create clusters of *banjar*. *Banjar* distinguished top two clusters namely cluster of craft and cluster of traditional dance. Cluster of craft customized with potential, which is owned by local communities namely money *kepeng* craft. While the cluster of traditional dance composed of group dance and *sekaha gamelan*.

#### **b. The forms of community empowerment in Bakas Tourism Village**

Based on the concept of tourism village, development of tourism village utilize the potential that is owned by a village. In the provision of tourist facilities should also reflect the rural environment. However, the development of a tourism village not only serves the village's potential as a tourist attraction. Other aspects relating to the life of the local community should also get attention. The community as a part of the structure of a village has an important role in the sustainability of the tourism village. In the development of village communities often are not given the opportunity to participate, so that their lack of appreciation. Therefore, the community is one of the principals of tourism need to be placed in a position where they can serve as a subject in the development of a tourism village.

The development of Bakas Village as a tourism village, in connection provides benefits directly to the villagers then empowerment is one of the efforts that must be made. Community empowerment can be done by people in the tourism village of Bakas can be seen from three sides, namely: (1) in an effort to create an atmosphere of empowerment that allows existing potential in developing tourism village. The point view is all the potential that exists in the village of Bakas and local communities can be developed, motivated, resurrected and strive to develop it; (2) strengthen the potential of the resource that is owned by the people of the village that includes the provision of various access into opportunities that make a society increasingly powerless; and (3) protection from competition that is not balanced or the exploration of the weak against the strong.

Based on the description above, community empowerment that can be made against the potential that exists in the village development as related Bakas village nature-based tourism, among others, as the following table.

Table  
Other Forms of Community Empowerment in Bakas Village

| No. | Activities/Attractions         | Other Form of Community Empowerment  |
|-----|--------------------------------|--|
| 1   | Plant crops in the rice field  | Preparing land for seeding, preparing the land planting seeds, planting seeds, including plowing a rice field using cows/buffaloes.        |
| 2   | Harvesting paddy's             | The paddy' harvest with traditional equipment, raising of rice into the barn.  |
| 3   | Make food/drink traditional    | Prepare ingredients, explaining the process of making food and drink including practice, and serves food/drinks with traditional equipment |
| 4   | Reap the rewards of the garden | Preparation tools, preparation of a rallying pickers results passage, picking process  |
| 5   | Making local handicrafts       | Setting up the appliance, prepare materials, demonstrating the process of making local handicrafts   |
| 6   | The streets (tracking)         | As guide   |
| 7   | Safeguards                     | As security or <i>pecalang</i>   |
| 8   | <i>Mejejahitan</i>             | Setting up tools like knives, coconut leaves ( <i>busung</i> ), and <i>semat</i> ), demonstrating the process of making <i>jejahitan</i>   |
| 9   | Playing <i>gamelan</i>         | Prepare a gamelan as well as train the tourists play a gamelan   |
| 10  | Fishing                        | Setting up the fishing line, lures, fishing rods use traditional teaching, and maintain the security of tourists while fishing             |
| 11  | Dancing                        | Prepare the gamelan/music dance accompaniment, setting up dance costumes   |
| 12  | Farm                           | Maintain cleanliness of livestock, the cleanliness of the cages, maintain the health of cattle   |
| 13  | Souvenirs                      | Prepare materials and souvenirs as well as maker tool demonstrating the making of souvenirs  |
| 14  | Manage homestay                | Set up room, preparing food and drink, maintain security, prepare a quality service  |
| 15  | Religious ceremonies           | Providing information and guide  |

Based on the forms of empowerment according to Table, empowerment can be done in development of Bakas Village as a tourism village, not only related nature tourism (planting crops in the fields, harvesting rice, fishing, trekking, and farms), but also includes empowerment in the field of culinary tourism, culture (religious ceremonies and *mejejahitan*) as well as the management of homestay and other services needed by the tourists for sightseeing in the village of Bakas.

## 5. SUMMARY

The development Bakas Village as a tourism village can be done by applying the hub and spoke strategy. Bakas Levy Raffting as growth center (hub), and such growth is distributed to *banjar* in Bakas Village, in this case *banjar* as spoke. *Banjar-banjar* in Bakas Village got the distribution of tourists from Bakas Levy Raffting isthey're have attractions, and uniqueness associated with tourism. In the long term, there are two strategies that can be developed in order to support the development of Bakas Village as a tourism village, i.e. PuriBakas as growth center (hub), and the property management as a growth centre (hub).

Empowerment can be done by loal community in development Bakas Village as a tourism village not only empowering in nature tourism (planting crops in the fields, harvesting

rice, fishing, trekking, and farms), but also includes empowerment in the field of culinary tourism, culture (religious ceremonies and *mejejahitan*) as well as in other areas of empowerment that supports the development of Bakas Tourism Village.

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# EXPLORING A MEMORABLE TOURIST EXPERIENCE IN BATAM : A CASE STUDY OF A DREAM DESTINATION IN INDONESIA FROM TOURIST PERSPECTIVES

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## ABSTRACT

*Batam is becoming a growing destination among other destinations located in the western part of Indonesia. It has a very strategic location, which is closed to the state of Singapore. This is certainly a good opportunity because Batam is expected to target the number of tourist visits about 20 million tourists in accordance with the program of the Ministry of Tourism.*

*This study aims to explore more about the memorable tourist experience of the destination visited, Batam. A Survey has been done by distributing 100 questionnaires randomly to respondents to explore their experiences during their visit in Batam and analyzed by factor analysis.*

*The results indicate that there are 6 factors that become a very memorable experience for tourists during their visit to Batam. These factors include: 1) meaningful and stimulating (15,821%); 2) interaction knowledge (12.547%); 3) novelty (12.038%); 4) Negative experience (10.853%); 5) Unexpected happening (10.218%); 6) Involvement (9.415%).*

**Keywords :** *tourist experience, memorable experience, dream destination, Batam*

## INTRODUCTION

Tourism is a dynamic activity that involves many people and enlivens various businesses. These dynamic activities connect between tourists and tourist destinations that will be visited. In addition, there is also a travel wheel that continues to move from and to destinations around the world. In tourism, according to Leiper in Cooper et al (1998: 5) there are 3 (three) main elements that make the activity possible. The three (3) elements are: 1) Tourists as actors in tourism activities, 2) Elements of Geography, 3) Tourism Industry. The element of Geography Where the movement of tourists takes place is divided into 3 (three) geographical areas: a) The Original Travelers region, b) Transit Area, c) Tourist Destination.

Tourism provides economic benefits for the people, infrastructure improvements and foreign exchange support. In 2010-2014, the tourism sector in Indonesia becomes the 5<sup>th</sup> country's foreign exchange contributor after the other commodity sector. This can be seen in table 1 as followed .

Table 1  
Foreign exchange earnings in the tourism sector in Indonesia compared to other  
export commodities in 2011-2014.

| 2011 |                      |                    | 2012                 |                    | 2013                 |                | 2014                 |                     |
|------|----------------------|--------------------|----------------------|--------------------|----------------------|----------------|----------------------|---------------------|
| No.  | Type of commodity    | Million US\$ Value | Type of commodity    | Million US\$ Value | Type of commodity    | NilaiJuta US\$ | Type of commodity    | Million US\$ V alue |
| 1    | Oil and Gas          | 41.477,10          | Oil and Gas          | 36.977,00          | Oil and Gas          | 32.633,2       | Oil and Gas          | 23.402,2            |
| 2    | Coal                 | 27.221,80          | Coal                 | 26.166,30          | Coal                 | 24.501,4       | Coal                 | 16.011,9            |
| 3    | Palm Oil             | 17.261,30          | Palm Oil             | 18.845,00          | Palm Oil             | 15.839,1       | Palm Oil             | 12.756,8            |
| 4    | Rubber Processed     | 14.258,20          | Rubber Processed     | 10.394,50          | Tourism              | 10.054,1       | Tourism              | 8.221,3             |
| 5    | Tourism              | 8.554,40           | Tourism              | 9.120,85           | Rubber Processed     | 9.316,6        | Apparel              | 5.660,3             |
| 6    | Apparel              | 7.801,50           | Apparel              | 7.304,70           | Apparel              | 7.501,0        | Rubber Processed     | 5.538,8             |
| 7    | Electrical Appliance | 7.364,30           | Electrical Appliance | 6481,90            | Electrical Appliance | 6,418,6        | Processed Food       | 4.755,3             |
| 8    | Textile              | 5.563,30           | Textile              | 5.278,10           | Processed Food       | 5.434,8        | Electrical Appliance | 4.744,3             |
| 9    | Processed Food       | 4.802,10           | Processed Food       | 5.135,60           | Textile              | 5.293,6        | Textile              | 4.031,0             |

Source: Central Bureau of Statistics (BPS), 2014

Based on Table 1 can be seen from the condition of tourism in 2014 has increased significantly. From 2011 to 2012 the tourism sector is on fifth position (5) after oil and gas, coal, palm oil, and processed rubber. Then in 2013 the tourism sector increased to account for 10,054.1 US \$ and amounted to 8,221.3 US \$ in 2014

Government under the leadership of Joko Widodo - Jusuf Kalla targets 20 million tourists visit to Indonesia. The decision was issued after Joko Widodo-Jusuf Kalla officially became President and Vice President of Republic of Indonesia in October 2014. To attract the number of visits, the government through the Ministry of Tourism has formed 10 priority tourist destinations that aim to increase the number of tourists visit to Indonesia. These Ten (10) priorities of tourist destinations are : Lake Toba, Tanjung Kelayang, Kepulauan Seribu, Borobudur, Tanjung Lesung, Bromo-Tengger-Semeru, Mandalika, Wakatobi, Morotai and Labuan Bajo.

During its reign in October 2014, the number of tourist visits continues to increase as the year 2014 about 9.4 million foreign tourists and the country's foreign exchange generated as much as 13.9 trillion, in 2015 increased to 9.7 million with the country's foreign exchange generated at 150 trillion and in 2016 targeted as many as 12 million tourists with the country's foreign exchange generated amounted to 172.8 trillion.

To achieve the target of the visit, it takes the cooperation of all parties, one of them is the infrastructure development including airport and port development. It is important to do because the airport and the port become the main gateway of tourists to the tourist destinations visited. Data from the Central Bureau of Statistics (BPS) in 2012 until August



2016 shows that there are 3 main entrance of foreign tourists into Indonesia. This is shown in table 2 below:

Table 2  
Main Entry of Foreign Tourist to Indonesia  
Year of 2012-August 2016

| No | Entrance to Indonesia | 2012 (pax) | 2013 (pax) | 2014 (pax) | 2015 (Pax) | Agustus 2016 (pax) |
|----|-----------------------|------------|------------|------------|------------|--------------------|
| 1  | Ngurah Rai            | 2.901.124  | 3.241.889  | 3.731.735  | 3.923.970  | 3.153.094          |
| 2  | Soekarno Hatta        | 2.053.850  | 2.240.502  | 2.246.437  | 4.081.275  | 1.535.307          |
| 3  | Batam                 | 1.116.711  | 1.336.430  | 1.454.110  | 1.545.818  | 937.171            |

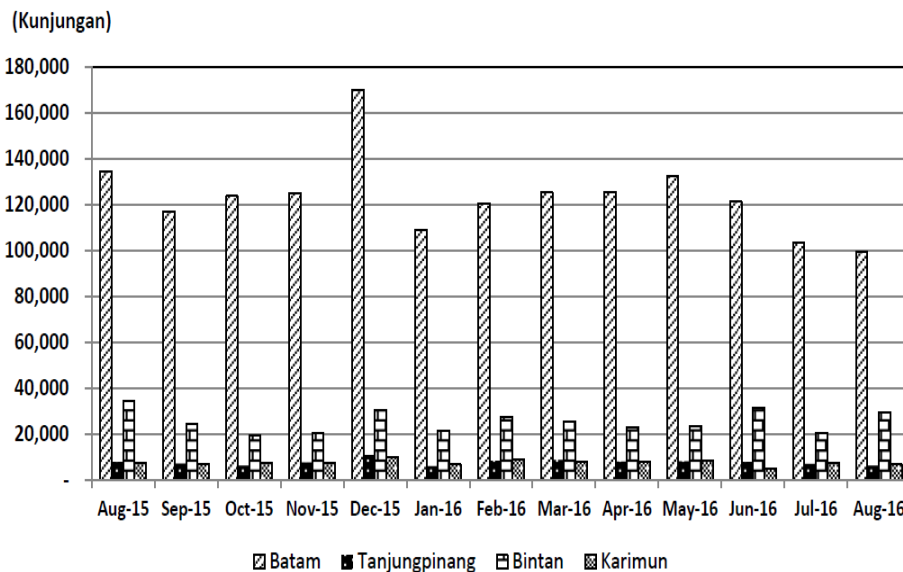
Source: Central Bureau of Statistics (BPS), 2016

From table 2 it can be explained that the entrance of tourists to Indonesia is still dominated through Ngurah Rai Airport in Bali. Then followed by Soekarno Hatta Airport in Tangerang and Batam became one of the main entrance of tourists to Indonesia either by air or sea lane.

Having a very strategic location, which is close to the state of Singapore, Batam became a growing destination among others. This is certainly an opportunity that is in accordance with the program of the Ministry of Tourism to target the number of tourist visits of 20 million people to Indonesia.

Batam is a free trade zone because of its strategic location bordering Singapore and Malaysia. It makes Batam an industrial center and able to help the national economy. Seeing the strategic location, the Batam City government through the Department of Tourism and Culture of Batam turned out to see opportunities to develop Batam tourism. In accordance with his vision of "The Realization of Batam as a Cultural Development Zone of Nations and Being the Gateway of Western Tourism", Batam City government has been able to attract tourists, especially tourists from Singapore and Malaysia. This can be seen in Figure 1.

Figure 1  
The development of the number of tourist visits to Batam August 2015 - August 2016



Source: Central Bureau of Statistics (BPS), 2016

From Figure 1, it can be explained that the number of tourist arrivals to Batam tends to increase especially towards the end of the year compared to other regions in Riau Islands province such as Tanjung Pinang, Bintan and Karimun.

Batam has a variety of tourism potentials: good nature, and beauty of its culture that makes especially foreign tourists stay longer to enjoy it. In addition, it turns out that a lot of tourists want to visit Batam just to shop or enjoy a culinary tour in Batam. These efforts can not be separated on how tourists get fun during their visit that is later called as memorable experience. The quality experiences provided to customers, which are indeed memorable, directly determine a business's ability to generate revenue (Pine and Gilmore ,1999). Memorable experience is related to how Batam tourism is able to touch the emotional feelings of tourists so that when returning to their country, the tourists will not forget their joyous trip in Batam. It will probably help Batam to achieve the number of tourist visit as targeted by the Ministry of Tourism in supporting the 20 million tourist visit to Indonesia.

## LITERATURE REVIEW

In creating competitive objectives, there are two things to consider, namely the tourists as the driving force and the marketing activities goal as the main driver of the operation. The paradigm shift from the focus of delivery to the staged experience requires a tourism destination to be able to create an unforgettable tourist experience for their visitors. While in marketing, the ability to form strong customer-based brand equity is one of the factors that determines the success of a goal to stay ahead in competition.

Dream Destination generated as a place on the top of one's mind, with desire to visit or just keep in mind to maintain the illusions. These places could be existent and/or imaginary (Gao and Zhang, 2009). A picture of dream destination emerges as related to both emotions of tourists and destination characteristics. Tourists' emotions include the prevision of dream destination, the experiences in destinations and memory of destinations ( Gao and Zhang, 2009).

According to Hoch and Deighton (1989), remembered purchase experiences are important because (1) the level of motivation and involvement are high when information is drawn from individuals' past experiences; (2) individuals perceive their recalled past experiences as highly credible; and (3) remembered experiences greatly influence future behavior. In the tourism setting, when deciding to travel and seeking information to be used to select a destination area, individuals first recall past experiences (Raju and Reilly 1979; Kerstetter and Cho 2004). Similarly, Wirtz et al. (2003) provided empirical evidence which illustrated that remembered experiences are the best predictors of an individual's desire to take a similar vacation in the future. Kim (2009:7) explained The Memorable Experience as "An experience that is better retained and recalled afterwards" Kim et al (2012:12) defined Memorable Tourism Experience (MTE) as "a tourism experience positively remembered and recalled after the event has occurred.

Chandral & Valenzuela in journal of economic (2013:178) explained that Memorable Tourism Experience consists 8 sub Variable : Perceived Meaningfulness, Perceived opportunities for Encounter Authentic Local Experience, Perceived Significance, Perceived Novelty, Perceived Opportunities for Social Interaction, Perceived Local Hospitality, Serendipity and Surprises , Perceived professionalism of local guides.

The illustration of the constructs of The Memorable Tourist Experience can be seen table 3 :

Table 3  
Potential Constructs of The Memorable Tourist Experience (MTE)

| Construct Domains                            | Construct Definition  | Relevant Literature   |
|--|---|---|
| Hedonism                                     | Pleasurable feelings that excite oneself  | Dunman and Mattila 2005; Mannell and Kleiber 1997; Otto and Ritchie 1996  |
| Relaxation                                   | A feeling of comfort and pleasure without involving physical activity               | Howard et al. 1993; Mannell, Zuzanek, and Larson 1988   |
| Stimulation                                  | Arousal of feelings that heighten and/or invigorate oneself                         | Arnould and Price 1993; Bolla, Dawson, and Harrington 1991; Howard et al. 1993; Obenour et al. 2006; Samdahl 1991                   |
| Refreshment                                  | The state of being refreshed  | Howard et al. 1993; Hull and Michael 1995; Samdahl 1991   |
| Adverse feelings (e.g. anger and frustation) | Negative psychological feelings   | Aziz 1995; Ryan 1991, 1993  |
| Social interaction                           | A feeling of connection and group identity with travel partners and/or local people | Ap and Wong 2001; Arnould and Price 1993; Bolla, Dawson, and Harrington 1991; Howard et al. 1993; Obenour et al. 2006; Samdahl 1991 |
| Happiness                                    | A feeling of joy that springs from the heart  | Bolla, Dawson, and Harrington 1991  |
| Meaningfulness                               | A sense of great value or significance  | Bruner 1991; Jamal and Hollinshead 2001; Noy 2004; Wilson and Harris 2006   |
| Knowledge                                    | Information, facts, or experiences known by an individual                           | Blackshaw 2003; Otto and Ritchie 1996   |
| Challenge                                    | An experience that demands physical and/or mental ability                           | Lee, Dattilo, and Howard 1994; Mannell and Iso-Ahola 1987   |
| Assessment of value                          | Evaluation of a trip in terms of monetary value and its usefulness                  | Latour and Peat 1979; Ryan 2002; Yoon and Uysal 2005  |

|                         |  |  |
|-------------------------|--|--|
| Assessment of service   | An individuals' perceived quality of service provided by tourism businesses              | Bartlett and Einert 1992; Leiss 1979; Cliff and Ryan 1994  |
| Unexpected happenings   |  |  |
| Personal relevance      | An event or situation, which was not foreseeable, that one is faced with while traveling | Aziz 1995; Christianson 1992; Ryan 1991, 1993; Talarico and Rubin 2003   |
| Novelty                 | The level of involvement of oneself with a tourism experience                            | Bloch and Richins 1983; Blodgett and Granbois 1992; Celsi and Olson 1988; Park and Hastak 1994; Sanbomatsu and Fazio 1990; Swinyard 1993 |
| Participation           | A psychological feeling of newness resulted from having a new experience                 | Dunman and Mattila 2005; Farber and Hall 2007  |
|                         | A physical involvement with the tourism experience                                       | Berry, Carbone, and Haeckel 2002; Pine and Gilmore 1999  |
| Source, Kim et al, 2010 |  |  |

## METHODOLOGY

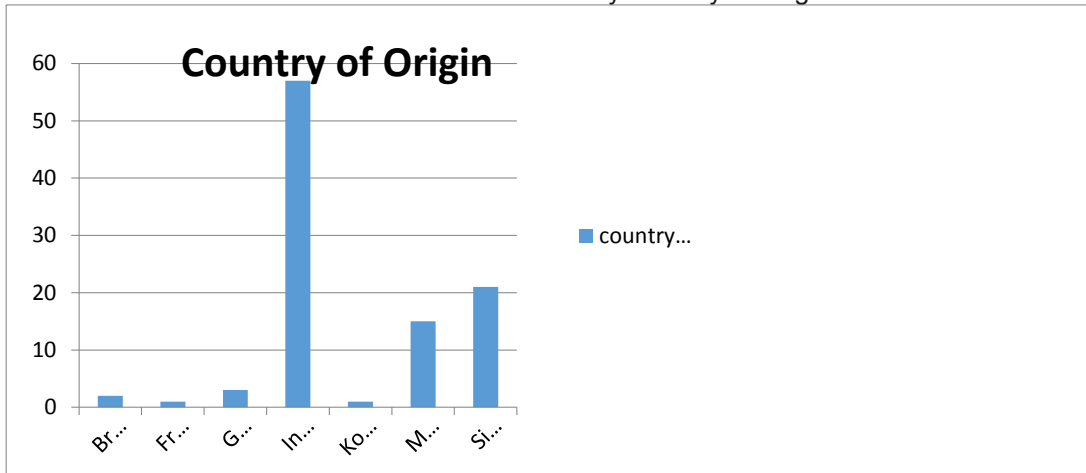
This research focused on the memorable experience of the tourist who has visited Batam. Survey on 100 tourists were done by non-probability sampling technic, the accidental sampling method. It is considered to the limitation of time and resource availability. Data were analyzed by descriptive analysis and simple linear regression analysis techniques. The descriptive data analysis done through statistic descriptive; including data presentation through tables, graphs, diagrams, percentages, frequency, mean, median or mode calculations. Afterward, it analyzed by exploratory factor analysis, which is statistical method used to build a model structure consisting of one set or many variables, to find out the factors related to memorable tourist experience in Batam.

## RESULT AND DISCUSSION

### 1. Tourist Profile Visiting Batam

Characteristics of tourists who travel to Batam are grouped into geographic tourists, and tourist demographics. The results of the characteristics of 100 respondents who travel to Batam are as follows:

Figure 2  
Characteristics of Tourists by Country of Origin



Source : The processed data, 2016

Most of the tourist visiting Batam is domestic tourist with the number of 57 persons from the total of 100 person surveyed. The least tourists visiting is foreign tourists from France. They are 50 % female and 50% male, and with the composition of marital status of 50% married and 50% unmarried. Most of them are on productive category in age of 26-35 years (45 tourists) which can be seen in the table 3.

Table 3  
Characteristics Based on Sex, Marital Status and Age

| No | Gender |       | Marital Status |           | Age ( years) |       |       |       |       |
|----|--------|-------|----------------|-----------|--------------|-------|-------|-------|-------|
|    | Man    | Women | Married        | Unmarried | 18-25        | 26-35 | 36-45 | 46-55 | 56-65 |
| 1  | 50     | 50    | 50             | 50        | 26           | 45    | 19    | 9     | 1     |

Source : The processed data, 2016

Most tourists who travel to Batam have a professional job (30 tourists) while most tourists travel to Batam is earning US \$ 24.000.999 (40 tourists)

In the last three years Tourists who travel to Batam mostly answer for a vacation with 35 people tourists, while 46 tourists said that the first time to travel to Batam.

Among 100 tourists surveyed, 74 tourists declared using hotel accommodation while traveling to Batam, and most of them access information about Batam through friends with a total of (42 persons).

## 2. Memorable Tourist Experience in Batam

Based on the results of the data, to measure the level of the most influential factors in determining unforgettable memories of tourists in Batam is shown by the following Table 4

Table 4  
Rotated Component Matrix<sup>a</sup>

|   | Component |      |       |       |       |       |
|---|-----------|------|-------|-------|-------|-------|
|   | 1         | 2    | 3     | 4     | 5     | 6     |
| x19 (I Felt Aroused After this Trip)                                | .847      | .071 | .073  | .102  | .216  | .079  |
| x18 (I Felt that I Have Gained Valuable Experience from this Trip ) | .836      | .035 | .090  | .087  | -.051 | .170  |
| x20 (It Was an Invigorating Experience )                            | .825      | .043 | .053  | .054  | .199  | .058  |
| x16 (I Felt did Something Meaningful in Batam )                     | .602      | .114 | .155  | .291  | -.010 | .374  |
| x8 (I Gained a Lot of Information from this Trip)                   | .469      | .384 | .245  | -.309 | -.263 | .132  |
| x6 (I Had a Chance to Closely Experienced the Local Culture)        | .007      | .741 | .118  | .108  | .306  | .152  |
| x7(The Local People Were Friendly to Me)                            | .021      | .710 | .104  | .223  | -.031 | .186  |
| x5 (I Had a Good Impression about the Local Culture Here)           | .045      | .699 | -.115 | -.061 | .401  | .131  |
| x4 I Had Experienced Different Kind of Experience)                  | .115      | .651 | .429  | -.080 | .048  | -.086 |
| x1(I Had An Exiting Experience)                                     | .076      | .025 | .873  | .048  | .049  | .219  |
| x2(I Had Once in Lifetime Experience)                               | .110      | .183 | .800  | -.207 | .285  | .110  |
| x3 (I Had a Unique Experience)                                      | .248      | .389 | .696  | -.079 | .298  | .024  |
| x15 (I Felt Angered in Batam )                                      | .106      | .046 | -.120 | .884  | .089  | .055  |
| x14 (I am Frustrated with Batam Tourism )                           | .163      | .083 | -.048 | .857  | .078  | -.057 |
| x12 (I Experienced a Situation Which Was Unforeseeable)             | .034      | .202 | .291  | .090  | .712  | .113  |
| x13 (I Experienced Happenings Which Was Unexpected )                | .117      | .132 | .160  | .362  | .699  | -.078 |
| x11 (I Was Interested with the Main Activities Offered to Me )      | .316      | .247 | .116  | -.202 | .488  | .336  |
| x9 (I Visited Place that I Really Wanted to Go )                    | .157      | .134 | .108  | -.027 | .008  | .825  |
| x10 (I Enjoyed Doing the Activities that I Want to Do)              | .188      | .175 | .173  | -.195 | .455  | .651  |
| x17 (I Felt that I did Something Important in Batam )               | .421      | .115 | .129  | .333  | -.013 | .550  |

Source : Processed Data, 2016



In factor 1, the large loading factor is the loading factor value of the question items X19, X18, X16 and X8, so this factor 1 can be named as meaningful & stimulating factor. In factor 2, the large loading factor value is the loading factor value of the question items X6, X7, X5 and X4, so that factor 2 can be named as interaction knowledge factor. In factor 3, the large loading factor value is the loading factor value of the question items X1, X2 and X3, so this factor 3 can be termed as novelty factor. In factor 4, the large loading factor value is the loading factor value of the X15 and X14 question items, so this factor 4 can be termed as a negative experience factor. In factor 5, the large loading factor value is the loading factor value of the X12, X13 and X11 question items, so this factor 5 can be called the unexpected happening factor. In factor 6, the large loading factor value is the loading factor value of the question items X9, X10 and X17, so that factor 6 can be named as factor of involvement.

Table 5  
Total Variance Explained

| Comp<br>onent | Initial Eigenvalues |               |              | Extraction Sums of Squared Loadings |               |              | Rotation Sums of Squared Loadings |               |              |
|---------------|---------------------|---------------|--------------|-------------------------------------|---------------|--------------|-----------------------------------|---------------|--------------|
|               | Total               | % of Variance | Cumulative % | Total                               | % of Variance | Cumulative % | Total                             | % of Variance | Cumulative % |
| 1             | 5.938               | 29.689        | 29.689       | 5.938                               | 29.689        | 29.689       | 3.164                             | 15.821        | 15.821       |
| 2             | 2.617               | 13.084        | 42.773       | 2.617                               | 13.084        | 42.773       | 2.509                             | 12.547        | 28.367       |
| 3             | 2.087               | 10.435        | 53.208       | 2.087                               | 10.435        | 53.208       | 2.408                             | 12.038        | 40.406       |
| 4             | 1.342               | 6.708         | 59.916       | 1.342                               | 6.708         | 59.916       | 2.171                             | 10.853        | 51.259       |
| 5             | 1.145               | 5.726         | 65.642       | 1.145                               | 5.726         | 65.642       | 2.044                             | 10.218        | 61.477       |
| 6             | 1.050               | 5.249         | 70.892       | 1.050                               | 5.249         | 70.892       | 1.883                             | 9.415         | 70.892       |

Source : The Processed data, 2016

Based on the result of the research using factor analysis, found that the factors that influence memorable of tourists experience in visiting Batam : the first is the meaningful and stimulating factor that can explain the diversity of 15.821%, the second is the interaction knowledge factor that can explain the diversity of 12.547%, the third is the novelty factor that is able to explain the diversity of 12.038%, the fourth is the negative experience factor that can explain the diversity of 10.853%, the fifth is the unexpected happening factor that can explain the diversity of 10.218%, and the last or the sixth factor is the factors involvement which is able to explain the diversity of 9.415%. The total diversity that is able to explain these six factors is 70.892%.

## CONCLUSION AND RECOMMENDATION

Memorable Tourist Experience in Batam related to : (1) meaningful and stimulating (2) interaction knowledge (3) novelty (4) negative experience (5) unexpected happening (6) involvement. This result will imply to the tourism stakeholder in Batam to be more concern about their product to answer the tourist needs in achieving memorable experience during the visit. Batam should be improving its product to get the sense of great value and feelings that invigorate tourists. It needs to be able to give Information, facts, or experiences that

connect them to social interaction especially with locals. In addition, an improvement of product should be paid on attention in order to give a feeling of newness that resulted from having a new experience in Batam. Tourists are also sensitive with negative experiences; an adverse feelings that belong to negative psychological feelings such as anger and frustration. Besides, some unexpected happenings where an event or situation that was not foreseeable is faced with while traveling should be much avoided. Last but not least the level of involvement of the tourist with a tourism experience should be improved to value their personal relevance during the visit in Batam.

## **LIMITATION AND FUTURE RESEARCH**

This research is only capturing the factors related to memorable tourist experience in Batam. It has not been confirmed that these factors is affecting the tourist decision to visit Batam. The future research is needed to measure the relationship between the memorable experience factors and decision of the tourist in visiting Batam.

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## **FARMERS RESISTANCE TOWARDS GREEN REVOLUTION AT SUSUAN SUBAK, KARANGASEM REGENCY**

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### **ABSTRACT**

*Subak, or traditional irrigation system, is genius local wisdom for farming system in Bali. In Karangasem Regency, Subak Susuan has genius local wisdom called Kertamasa. Major changes in structural and cultural known as Green Revolution, start in 1960. Green Revolution is important factor that has brought acceleration for structural transformation process, as dynamic response from rural communities to the innovations, changes, modernization or development process. The theories used in this research are (1): the theory of hegemony, (2) the theory of power discourse / knowledge, and (3) the theory of communicative action. The determination of informants is done selectively and purposively by considering the informants have sufficient knowledge related to the event. The selected informant actually experienced as well as the perpetrator of the incident. Technique of data collection are observation, in-depth interview, and the use of documents then analyzed qualitatively with verstehen approach.*

**Keywords :** *Farmer, Resistance, Green Revolution, Traditional Irrigation*

### **INTRODUCTION**

The SusuanSubak farmers formerly known as subsistence farmers. They plant different types of food crops for family's need, such as grains, rice, corn and vegetables. This peasant society has no community structure.

People grow, the need was change. There was a change over the last two decades at the farmer's families. Major changes occurred in farming environment, both structural and cultural changes. Major changes was modernization launched by the government in rural areas of Indonesia, including at Susuan Subak at Karangasem Regency, known as the green revolution. Green Revolution offers plentiful agricultural products by instant way of agriculture, and having no attention at genius local wisdom, Kertamasa.

The agricultural industrialization program, known as Green Revolution, started the rural development process on 1960. Green Revolution was important factor brought acceleration for structural transformation process. The process was dynamic response from rural communities to the innovations, changes, modernization or development process. Green Revolution was finally enforced all over the world. The governments, world organization, and international enterprises, such as food industry, electronic commerce, became effective components for the program. Green revolution part I: Agricultural Intensification was focus on hybrid seeds and chemical intake. Green revolution part II: Agricultural Intensification was focus on transgenic seeds and chemical intake. Both Green Revolution were success. The programs marginalized the role of the subsistence farmers role, structurally and systematically, but having success in performing people mindset.

Traditional farm practices run by subsistence farmers as still prevailing in Susuan Subak, are nothing more than peripheral stories. People believe chemical intensive farming practices could help them to achieve world food security. Green revolution as conventional farming increase, and farming culture among farmers began to fade.

Green Revolution against Natural Agricultural Principles. The people who want to live healthy and maintain food security have to understand and criticize the using and hegemony behind the form of chemicals. This hegemony has enslaved the peasants so that they show ideology of resistance, want to live independence and free from systematized

global structural hegemony. The principle of natural agriculture is not a matter of anti-chemicals, but being independence and sovereign eco-friendly peasants.

Natural agriculture allows the peasants to be more independent in choosing various options or opportunities. Independent and sovereign peasants have greater chance. Lifestyles reflected in totality and hard work in natural agricultural are evidence that they against Green Revolution Program. Susuan Subak Farmers contributed to the revolutionary movement against the green revolution regime, the restoration of cultivated agriculture and the wisdom values of peasant crops that have long been neglected and marginalized, even the green revolution has degraded varieties Local varieties that should be maintained.

Food security and sovereign will vanish if community is believed as "Sales Object". Human values of hard work, perseverance, patience, simplicity will disappear. Local wisdom and farming culture will be lost. Farmers as food heroes are no longer dignified. Indeed, the peasants are the kings of their own land, but peasants life only in the lowest layers of the social stratification of the people, into servants only. Since the green revolution began to be introduced in the 1970s in Indonesia, including in Susuan Subak, since then the staple food of the population is just rice, defeating various other types of food that grows on this archipelago earth. The food originally produced by relying on the ability of various biological food resources to support each other as a complex ecosystem is forced to produce only one type of food (rice) alone. The culture of peasantry that blends with nature shifts into an exploitative relationship between man and nature and the marginalization of one sex (male) over another type of human (female) gender.

Seed growth and biodiversity development are created by laboratories through genetic engineering, not as natural regeneration processes. The green revolution makes nature to be only a helpless object to pursue profit as much as possible. The knowledge of farming and spiritual values in farming that appreciate everything in the universe are well kept, so that future generations can still enjoy it from nature, displaced by a market economy that exploits all natural resources as a commercial commodity.

Based on above thinks, finally the Susuan Subak Karangasem's peasant community consciously fight against the program launched by the central government. Moreover, the field officers did not conduct the socialization to the SubakSusuan community in a participative manner, and did not understand the socio-cultural condition of the local community as reflected in the concept of Dharma Pemaculan.

The revocation of seedlings planted by Subak Susuan's farmers and the government officials is one of the factors that trigger the social conflict between the government and the people of Subak Susuan Karangasem farmers. The existence of unfair treatment from the government, has complicated the situation that could lead to the emergence of resistance farmers in Subak Susuan against government policies that are considered unfair and can harm farmers, as the government launched through the green revolution program.

Resistance of the Susuan Subak's farmers is a defensive reaction due to insecurity of the farmers' lives. With the insecurity of the farmer's life, the resistance behavior is used as a survival strategy in the face of uncertainty. This behavior do not only illustrates the act of denial of the peasants against the policy holders of the state, but also a sign of action that is principally safe in the midst of the insecurity of their lives if they continue to experience a hegemonic state policy and never bring benefit to small farmers as experienced by farmers in Subak Susuan Karangasem.

Manifestation of dissatisfaction against the various policies of this country that underlie the resistance of hundreds of farmers Subak Susuan Karangasem. They regard the rejection of the Green Revolution program as the only appropriate, effective, concrete, and bargaining political action for their future economic and livelihood improvement. Politically, the opposition actually arises because it wants to reject the state policy in agriculture tends to be an exploitative issue that affects the capitalists.

This kind of impression is so thick and it could be coloring every action of peasant resistance for a long time. The fate of rural farmers is worsening when the developmental ideology becomes the choice of the New Order regime's development paradigm which ironically, this concept is not entirely the product of the state, but the result of the

construction of global capitalist forces which is in fact very problematic for farmers, supported by massive foreign capital investment through Industrialization which for the sake of its operations is in need of land availability. As a result the land becomes a commodity and raises the land market so that investors are more interested in capital in the form of land because it will be very profitable. This process has unconsciously integrated the peasants with their land into the capitalist system through market expansion with the intervention of state policy facilities.

The Resistance of Susuan Subak Farmers is the topic for this research, because this movement is the only movement of the farmers who dare to face the government's hegemony. Through the practice of cultural imperialism, which is reproduced through the "Green Revolution" program package in a centralistic and coercive manner. Given the above conditions, farmers in Subak Susuan Karangasem construct collective resistance through traditional subak institutions in the midst of communities dominated by government hegemony through the extension of bureaucracy in the region of Tingak II Regional Government Karangasem. Issuing instructions with reference to the Presidential Instruction of the Republic of Indonesia no. 10 Year 1976 About Special Efforts In Increasing Food Production Year 1976.

### **ANALYSIS :**

Through the Karangasem Regent's Instruction dated February 9, 1976 EK / I.a / 195/1976 and June 21, 1976 No. EK / I.a / 812/1976, irrespective of local wisdom and local culture of the peasants undertaking uniformity, requiring the planting of new varieties of rice, PB-26, PB-28, and PB-30. Departing from the experience that has been done by Subak Susuan's farmers by planting superior rice varieties that instructed the previous government was very vulnerable to pest attacks and even when the peasant harvesting. Unless susceptible to pests, the price of new rice varieties is much more expensive than local rice seedlings. Subak farmers Susuan Karangasem feel reluctant to replace or revoke it, because the rice seedlings that have been planted well enough and resistant to pest attacks. Based on that experience, the farmers of Subak Susuan Karangasem do not implement the government's instruction, they prefer to plant the local kind of rice that has been entrenched in their community. Moreover, the use of superior variety seeds has made the farmers in Subak Susuan become highly dependent on the superior seed businessman, and this is a very subtle capitalist ideology practice implemented in Subak Susuan.

The government policy of Karangasem Regency issued that is centralistic, intervene and subordinate the farmers. The policy force the farmers to replace local rice varieties with new rice varieties. The result are the disillusionment and dissatisfaction from farmers. Moreover, the policy was followed by the arrogant attitude of government officers stepping on and removing the local rice seeds planted by farmers. The incident was responded by farmers by demonstrating demands of government accountability and justice. These conditions will be raised into research topics with a focus on (1) How does Susuan Subak farmer response to Karangasem Regency government intervention? (2) Why do Susuan Subak farmers fight against Green Revolution Program Implementation ? (3) What is the meaning behind resistance in the context of peasant life ?.

The theories used in this research are (1): the theory of hegemony, (2) the theory of power discourse / knowledge, and (3) the theory of communicative action. The determination of informants is selective and purposive by considering the informants have sufficient knowledge related to the issue. The selected informant actually experienced as well as the perpetrator of the incident. Technique of data collection are observation, in-depth interview, and the use of documents then analyzed qualitatively with verstehen approach.

### **RESULTS:**

Result of research indicate that Karangasem government policy which issued to instruct and obligate the farmer to do new rice cropping pattern did not get positive response from Susuan Subak farmers. They continue to grow local rice. As a result the government through officers in the field acting repressive by stepping on and depriving a number of rice



seeds owned by farmers. The actions of government officials became the trigger factor for the farmers resistance. The Susuan *Subak* farmers used the *subak* community to mobilize the peasant masses. Resistance of *Subak* Susuan farmers when examined from the aspects of cultural studies show the form (1) pretense, (2) open (protest / oppose). Open is a frontal attitude of resistance to injustice, violence and arbitrariness. The meaning of *Subak* Susuan Farmers Resistance can be assumed meant as social control from the government through the policies that tend to harm the farmers, so that it can create civil society, as the controller and advocate of marginalized society.

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# COMMUNITY PARTICIPATION TOWARDS DEVELOPMENT OF KUTUH VILLAGE AS DESTINATION

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## ABSTRACT

*Originally known as the Pandawa Beach, social community develop tourist destination at Secret Beach. Non government makes the access road to the beach, in 2011. It would also require the involvement of various parties. Planning, Supervision, Execution, Activities, Evaluation and Control development of the area. If this is not done properly, then development that will be chaotic, uncontrolled. Community participation is required in the preparation of local development plans, the implementation of the maximum, and ongoing evaluation, because community participation is an indicator of regional development success. This research seeks to analyze community participation towards Kutuh Village development as destination. How are the existences and the functions of community participation at Kutuh Village towards Pandawa beach development as destination. The research involve responden characteristic, grade of community participation at Kutuh village in development Pandawa Beach as destination, such as planning, material, skill, leadership, and physically contribution. Include external and internal factors in community participation. The results shows community's participation towards Kutuh Village development as destination in form of the idea / thought is 2.89 means participation is moderate. Community's participation towards Kutuh Village development as destination in form of money (funds) shows the score is 3.04, means participation is high. Community's participation towards Kutuh Village development as destination in form of goods (materials) shows the score is 1.73, means participation is in low category. Community's participation towards Kutuh Village development as destination in form of physically contribution (power) shows the score is 3.09, means participation is high. Thus the community participation towards Kutuh village development as destination were classified as moderate with an average total score of 2,65. Factors affecting community participation in development Kutuh Village as destination are: Internal factors, namely factors within the community itself, for example, the level of public education, income / revenue, and, the most important is the self-awareness of society, spiritual which are based on religion. External factors, namely factor derived from the environment around the outside of people's self which includes government leadership (leader of the village, klianadat, kliandinas, and their staff), and equipment.*

**Keywords:** Community, Participation, Development, Destination

## I. INTRODUCTION

The decline in quality of environment, including coastal erosion is happening everywhere lately has been a lot of attention from various parties. A comprehensive planning is needed and integrated in Bali. The appeal of the coast is becoming increasingly important to get the attention that tourists visiting Bali consists mostly of younger age group that is under 35 years of which 50% ( Kuncoro , 2003). They are very

active and spends most of their time on the beach for the various activities of their travel. Therefore, we need to review all the aspects together, include the people who visit the beach and the people who lived there, physical beaches activities there, the types of attractions, facilities support, accessibility, security and services, carrying capacity and other aspects of the convenience. Then, community could have sustainable plan for integrated development of the region. Development is a conscious effort to manage and utilize the resources, in order to improve the quality of life of the people (Kuncoro, 2003). According to Tadaro (Munir, 2002) development is a process towards improvement of the standard of living of society as a whole and dynamic.

Originally known as the Pandawa Beach, social community develop tourist destination at Secret Beach. Non government makes the access road to the beach, in 2011. It would also require the involvement of various parties. Planning, Supervision, Execution, Activities, Evaluation and Control development of the area. If this is not done properly, then development that will be chaotic, uncontrolled. Community participation is required in the preparation of local development plans, the implementation of the maximum, and ongoing evaluation, because community participation is an indicator of regional development success.

This research seeks to analyze community participation towards Kutuh Village development as destination. The existences and the functions of community participation at Kutuh Village towards Pandawa beach development as destination. The research involve responden characteristic, grade of community participation at Kutuh village in development Pandawa Beach as destination, such as planning, material, skill, leadership, and physically contribution. Include external and internal factors in community participation.

This research is quantitative using quesioner instrument. Kutuh village has an area of 831.720 ha with population is 3,362 people. Activities of citizens mostly working in the agribusiness sector such as agriculture, livestock and fisheries. Consist of 753 residents were registered as farmers (including seaweed farmers) and 455 people as breeder. The population of the research are the in habitants of Kutuh Village. Samples are heads of families who are registered as residents of Kutuh Village, total 525 households. Sampling research using methods Slovin, so there are 75 heads of families at Kutuh Village used as research samples and filling identities and research questionnaires. Age of respondents from 24 to 62.

## **II. PREVIOUS RESEARCH**

ArgyoDemartoto Research (2009) about Community's Participation in Management of Nature Waterfalls Jumog, Village Berjo, District Ngargoyoso, Karanganyar regency of Central Java, Surakarta, explaining that formal education can affect the level of participation. Differences in education levels may affect the arrest of innovation with fast and good, the higher the level of education will be higher participation. When the low education level of participation tend to be low, even can also hamper tourism development. The relationship between the variables of community participation in education variable fairly closely to see the value of  $C$  is 0.38 to  $X^2 = 15,29985s$ . It is the same as Kuncoro study (1995 ) that education affects the level of participation in the implementation of ideas in KPH Madiun .

According to RahayuResearch (1997), low level of education has led the public can not compete in extending its expertise to other regions as well try his luck in diverse activities. According to ArgyoDermatoto (2009) people will rely on natural resources fate of their homeland, as they also will take part in the management of Niagara Jumog. In one beneficial side because of the power of "fresh" is not out of the region. Of course, the industry can be expected to manage Niagara Jumog nature. But because the level of sharpness of thinking (catching) the less, it will be able to lead them less able to develop initiative and creative as well .

## **III. THEORIES**

According to Chambers (1996), Participatory Rural Appraisal (Understanding participatory village) is a group approach or method that allows villagers to share, enhance and analyze their knowledge of the conditions and village life, make a plan and take action. This means that the community is involved in the development process and conducted an analysis of the problem and its potential on which they are located.

According to Oakley et al (1996), participation can be seen as a means and purpose. A participatory development approach to development in accordance with the nature of regional autonomy, which laid the foundation of development that grow out of the community, held consciously and independently by the community and the results are shared across the population (Sumaryadi, 2005: 87). Public Participation can be divided into two, active participation and passive participation. Through participatory development programs, the expected all elements of society can jointly participate in a way of thinking and devote its resources to meet their own needs.

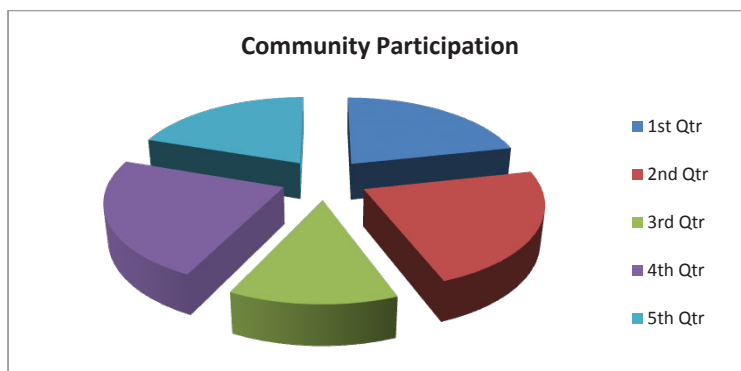
According to Syahyuti (2005), participation is a process of growing awareness of the interrelationships between the different stakeholders in the community, between social groups and communities with policy makers and other service institutions. Participation is defined as a process in which all parties can be formed and are involved in all initiative development. Thus, participatory development (participatory development) is a process involving the community actively in all substantial decisions concerning their lives. Literally, participation can be interpreted as the participation of a person or group in a particular activity. While the participation of citizens is a form of direct participation of citizens in policy-making and decision-making that affects their lives (Suhirman, 2004)

#### Form of participation

- Participation of money is a form of participation to expedite efforts for the attainment of the needs of people who require assistance
- Participation property is participation in the form of donated property, usually in the form of working tools or utensils
- Participation force participation is given in the form of personnel for the implementation of efforts to the success of a program
- Participation of skill, which gives a boost through its skills to other community members who need it
- Participation thoughts over the participation in the form of donation ideas, opinions or constructive ideas, both to develop programs and to facilitate the implementation of the program and also to make it happen by providing experience and knowledge in order to develop activities that follow.

#### IV. RESULTS

Graphic 1.



The results show community participation towards Kutuh Village development as destination in form of the idea / thought is 2.89 means participation is moderate

(1<sup>st</sup> quarter). Community's participation towards Kutuh Village development as destination in form of money (funds) shows the score is 3.04, means participation is high (2<sup>nd</sup> quarter). Community's participation towards Kutuh Village development as destination in form of goods (materials) shows the score is 1.73, means participation is in low category (3<sup>rd</sup> quarter). Community's participation towards Kutuh Village development as destination in form of physically contribution (power) shows the score is 3.09, means participation is high (4<sup>th</sup> quarter). Thus the community participation towards Kutuh village development as destination were classified as moderate with an average total score of 2,65 (5<sup>th</sup> quarter).

Factors affecting community participation in development Kutuh Village as destination are: Internal factors, namely factors within the community itself, for example, the level of public education, income / revenue, and, the most important is the self-awareness of society, spiritual which are based on religion. External factors, namely factor derived from the environment around the outside of people's self which includes government leadership (leader of the village, klianadat, kliandinas, and their staff), and equipment.

## V. SUGGESTION

Government involvement is needed to stimulate the community participation. Giving opportunity to the community in developing their competencies. Developing leadership characteristic, communication and cooperation among the community itself.

Based on the factors that influence people's participation, the government need to improve and to pursue a model of education.coaching of communities whose livelihoods as farmer so they can earn more viable again

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# HOSPITALITY LANGUAGE IN TOURISM PRACTICES BASED ON FACEWORK: A CASE IN BALI

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## ABSTRACT

*This paper takes a case study approach to pragmatic of tourism, investigating how the facework are interpreted in the context of hospitality service-encounter in tourism practices. Verbal dataset were collected purposively from formal and informal service-encounter in tourism domains. The findings of the study show that facework practices in hospitality service encounter include: (a) practice of hospitality language in the forms of expressive, directive, representative, and commissive speech acts, (b) negative hospitality language is practiced in the setting of formal service encounter, (c) positive hospitality language is practiced in the setting of informal service encounter.*

**Keywords:** *hospitality language, speech acts, politeness, service encounter*

## I. INTRODUCTION

Tourism practice is simply identified as something good, beautiful, impressing, interesting, marvelous, enjoyable, etc. It influences the tourism practitioners to fulfill the guests' need. It means they should have kind of strategies to give services properly (Budiarsa and Kristianto, 2016). Verbally, they should have save or maintain their self-image and other-image (tourist). To simplify the phenomena of image in tourism practices, this research used concept of facework. Face is a technical term to describe the norm of interaction in special occasion (Yule, 1996:104). It is in line with the basic assumption of the research that language represents someone's image during interaction.

The concept face is defined face as the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact (Goffman, 1955:213). Face concept was really influential on the study of communication and social interaction, especially the major focus on politeness research (Brown and Levinson, 1978/1987). Face was defined by Brown and Levinson (1987) as the public self-image that every member wants to claim for himself, encompassing the want to be unimpeded (negative face) and the want to be appreciated and approved of (positive face) (Haugh, 2009:1).

Regarding the concept of face (Goffman, 1956; Brown and Levinson, 1978) and hospitality language (Blue and Harun, 2003), I argue that tourism practitioners have an image awareness in inviting or accepting foreigners due to hospitality as specified type of politeness in tourism domain corresponding to the reception of guests and the generosity of strangers generosity toward strangers (Derrida, 1999). Therefore, in this study we use terminology of face hospitality referring hosts awareness of image to receive foreigners or tourists (Kristianto et al., 2017).

I assume that in service encounter, both host and guest generally behave as if their expectations concerning their public self-image (face wants) to be respected (Kristianto et al. 2017). In facts, there are possibilities, a host or guest says something that represents a threat to another individual's expectations regarding self-image as face threatening act or host or guest can say something to lessen the possible threat, it is described as face saving act (Yule, 1996). I observe that Balinese tourism practitioners attempt to respect the face wants of guests by performing face-saving acts in many ways concerning hospitality.

This paper focuses on (1) identifying the speech acts toward hospitality concerns, (2) analyzing the self-image of hospitality in service encounter, and (3) conceptualizing the phenomena of hospitality language in service encounter.

## 2. LITERATURE REVIEW AND THEORY

Akin to Brown and Levinson's politeness theory, some researchers have examined the strategies and levels of politeness in tourism service-language (Purnomo, 2010), politeness and pragmatic competence (Srisuruk, 2011), cross-cultural negotiation in service encounter (Solon, 2013) [8], pragmatic study of interactivity in service-encounter (Lind and Solomonson, 2013), study of hospitality language in tourism domain as a duality of facework (Kristianto, 2016).

Politeness is a universal phenomenon claimed by every ethnic group or community as someone's positive value in interaction. Echoing politeness as a norm in interaction, hospitality is also a such specific politeness related to service encounter's norm in tourism communication. Regarding the verbal communication in tourism services, Blue and Harun (2003:77) define hospitality language as linguistic expressions concerning the goals of hospitality. Hospitality language consists of lingual expressions: (1) how to address person, (2) how to solicit and give the necessary information, (3) how to respond questions or requests, (4) how to use prompts, (5) how to use gestures, (6) how to deal with difficult customers, and (7) how to appease complaints.

The hospitality language is not only realized in utterances containing grammatical structures and words, but it also performs actions via those speech acts. The speech acts performed in three related acts: (1) locutionary act, the basic act of utterance or producing a meaningful linguistic expression; (2) illocutionary act, performed via communicative force of an utterance; and (3) perlocutionary act, created an utterance with a function without intending it to have an effect (Austin, 1962).

Searle (1969) classifies five types of speech acts' general functions including (1) declaration, it is described as speech acts that change the world via utterances, (2) representatives, as speech acts that state what the speaker believes to be the case or not, (3) expressive, as speech acts that state what the speaker feels, (4) directives, as speech acts that the speakers use to get someone else to do something, and (5) commissive, as speech acts that the speakers use to commit themselves to some future actions.

In fact, the utterances performed in speech acts may threaten the public self-image of both hosts and guests. Respecting the public self-image, tourism practitioners attempt to perform face-saving acts in two ways: (1) negative face-threatening acts, it is described by tending to show deference, emphasize the important of other's time, or concerns, or even include apology for the imposition or interruption, and (2) positive face-threatening acts, by showing solidarity, emphasize both hosts and guests want the same thing, and that they have a common goal (Brown and Levinson, 1978/1987; Yule, 1996; Kristianto et.al, 2017).

Based on the literature reviews, this paper departs from the theory of speech acts (Austin, 1962; Searle, 1969) and politeness (Brown and Levinson, 1978/1987). Speech act theory concerns with the term of linguistic expression of hospitality language; politeness theory figures out the technical term of hospitality concept as professional politeness in tourism practices.

## 3. RESEARCH METHODOLOGY

A qualitative approach is used to interpret the meaning of individual and group in social interaction (Creswell, 2009). Thus, the data in this research are spoken interactions, including talk exchanges, turn taking, acts of sequence, speaker-listener coordination, and achievement of transactional and interpersonal goals. Data were collected by taking field notes and audio-video-recording, even data on individual speech acts (Kasper, 2000). Spoken interactions in service-encounter are classified into Searle's type of speech acts. Then, the speech acts are analyzed, as the basis of face-saving acts' interpretation, emphasizing the strategy of facework toward hospitality (Kristianto et.al, 2017).

## 4. DISCUSSION

I argue that hospitality language indicates verbal acts of hospitableness, especially tourism practitioners' self-image (face). Hospitality is a specific etiquette in the domain of politeness. Regarding to politeness, Brown and Levinson (1978) propose two related aspects

of the negative face and positive face as model person. Negative face is a person's want to be unimpeded by others, the desire to be free to act as he/she chooses and not be imposed upon; and positive face is a person's want to be appreciated and approved of by selected others, in terms of personality, desires, behavior, values, and so on.

In line with Gil (2012:403), every single thing we dare to say will affect not only our hearer's face but also our own face. Kristianto (2016) analyzes the main component of hospitality language is speech act. Speech act in both formal and informal contexts of service encounter can be identified in the form of expressive speech acts, directive, representative, and commissive. Identification of speech acts do not by counting the frequency of occurrence in a service interaction, but the pattern different types of speech acts based on the sequence of actions in the service interaction.

## NEGATIVE HOSPITALITY LANGUAGE

The following extracts were noted and recorded during field research of touristic service encounters in the settings of Ngurah Rai Airport, Sanur Paradise Hotel, Kori Restaurant Sanur, Legian Bar in Kuta, tour guiding in Bedugul tourist attraction, travel agency in Ubud, and tourist information in Kuta.

Extract (1) Check in Counter Staff (CCS) and Tourist (T) at Garuda

- 1 CCS : 'Welcome. May I have your tickets ?'
- 2 T : 'Here you are.'
- 3 CCS : 'Is anybody else traveling with you ?'
- 4 T : 'No. It's just us.'
- 5 CCS : 'Do you have your passport with you ?'
- 6 T : 'Yes, here it is.'

Linguistically, CCS uses the most typical form of a question containing modal verb 'may' such in utterance 1 and indirect speech act of directive by performing interrogative forms in utterances 3 and 5. In this context, CCS uses a negative face saving act emphasizing negative hospitality (Kristianto et al., 2017).

Extract (2) Reception (R) and Tourist (T) at Sanur Paradise Hotel

- 7 R : 'Good morning, Sir. Welcome to Sanur Paradise Plaza Hotel.  
May I know your name?'
- 8 T : 'Good morning. I'm Gerald Malvino.'
- 9 R : 'Yes Sir. Could I borrow your passport, please?'
- 10 T : 'Yes, here you are.'

Avoiding face threatening act, R lessens the possible threat by using a question containing modal verbs of 'may and could' and a mitigating device 'please' as a politeness marker. In this case, R performs a negative face saving act indicating a negative hospitality (Kristianto, et al. 2017)

Extract (3) Waiter (W) and Tourist (T) at Kori Restaurant Sanur

- 10 W : 'Good morning Sir. Welcome to Kori Restaurant.'
- 11 T : 'Thank you.'
- 12 W : 'Do you have reservation?'
- 13 T : 'Yes, I do.'
- 14 W : 'May I have your name please ?'
- 15 T : 'Mark Allen.'
- 16 W : 'Just a moment please. I'm checking on the reservation book.  
So. Mr. Allen. You would like table for two persons next to the  
window.'
- 17 T : 'Yes. That's right.'
- 18 W : 'Ok. Follow me, Sir. Have a seat please.'
- 19 T : 'Thank you.'

In utterance 16, W also uses a negative face-saving act, it is marked by a question containing modal verb 'would'. Similarly, W uses term of address 'Sir' and a mitigating device

'please' in utterance 18 to lessen a possible threat to the quest. It shows that W performs a negative face saving act emphasizing the negative hospitality (Kristiantoet.al., 2017).

Extract (4) Bar Tender (BT) and Tourist (T) at Legian Bar Kuta

- 20 T : 'Excuse me. I want to have one Long Island.'  
21 BT : 'Ok, Sir. Wait a minute.'  
22 T : 'Yes.'  
23 BT : 'Here, Sir. One Long Island.'  
24 T : 'Thank you.'

In utterance 21, BT performs a directive speech act. Avoiding a threat to guest's face (T), BT uses a term of address 'Sir' to give a respect the relationship (host-guest), it is described as the negative face-saving act. Then, in utterance 23 BT uses a commissive speech act corresponding BT commitment to do something. It may be interpreted as a threat by T. BT performs the commissive speech act marked politely by the term of address 'Sir'. Regarding utterances 21 and 23, BT performs a negative face-saving act emphasizing negative hospitality (Kristiantoet.al., 2017).

Extract (5) Tour Guide (TG) and Tourist (T) at Ulun Danu Temple in Bedugul Tourist Attraction

- 25 T : 'I see. So, can I go to that temple?'  
26 TG : 'Yes, Miss. You can go there but you have to wear Sarong. Do you want go there Miss?'  
27 T : 'Yes, I want.'  
28 TG : 'Follow me, please.' (walk to the temple)

Avoiding face-threatening act to T, TG performs a negative face-saving act by using the term of address 'Miss'. In utterance 28, TG performs a negative face saving act to T, marked politely by 'please'. In other words, TG performs a negative face saving act emphasizing negative hospitality (Kristiantoet.al., 2017).

Extract (6) Travel Agent Staff (TAS) and Tourist (T) at Ubud Top Tour and Travel

- 29 T : 'Hello. I need to schedule my trip to Paris for next week.'  
30 TAS : 'When would you like to travel ?'  
31 T : 'I have to reach Paris by 24<sup>th</sup>.'  
32 TAS : 'Is this a round trip ? Will you need a return ticket, too ?'  
33 T : 'Yes. Check that for 31<sup>st</sup> in the evening.'

Avoiding a possible threat of request, TAS considers to use a negative face saving act to a possible threat to T's face by expressing a question containing a modal verb 'would'. In utterance 32, TAS also performs acts of request corresponding to directive speech act. Avoiding a possible threat, TAS performs an impersonal utterance in 'is this a round trip?' and a question containing modal verb 'will'. Therefore, TAS performs a negative face saving act emphasizing negative hospitality (Kristianto, et.al., 2017).

Extract (7) Tourist Information Staff (TIS) and Tourist at Sanur

- 34 TIS : 'Good morning, Sir. May I help you ?'  
35 T : 'Good morning. Yes. I would like to go to Uluwatu , but I don't know how to get there.'  
36 TIS : 'Of course, Sir. I will explain with you.'

In utterance 36, TIS performs a commissive speech act that is possible as a threat to T's face. Avoiding it, TIS uses a negative face-saving act by using term of address 'Sir' to show deference (host-guest) and an utterance containing a modal verb 'will' to lessen a threat caused by TIS' future action (Kristianto et.al., 2017).

## POSITIVE HOSPITALITY LANGUAGE

The following extracts of service encounter were noted and recorded from the settings of seller-talk in Kuta Beach, shopkeeper talk in a souvenir shop at Tanah Lot, seller-talk at the market in Ubud, taxi driver talk at stand in Airport Ngurah Rai, and motor bike rental keeper's talk in Seminyak.

Extract (8) Souvenir Seller (S) and Tourist (T) at Kuta Beach

- 37 S : 'Hello Madam. Come here, beautiful dress. Good price here for holiday.'

- 38 T : 'Oh, really ?  
 39 S : 'Yes, only 115.000 Rupiah. The other place no can.'  
 40 T : 'I like this. So beautiful. Can I have 90.000 Rupiah?'  
 41 S : 'Ya, Ok. Lucky Price only for you.'

Avoiding a threat to T's, S uses linguistic expression 'the other place no can' corresponding a local language structure. Simply, S performs a common goal as positive saving act avoiding a threat to T's face. In turn, T has a same common goal as S expects.

Extract (9) Shopkeeper (SK) and Tourist (T) at Tanah Lot Temple

- 42 SK : 'Good morning Madam, look this. Beautiful this for you.'  
 43 T : 'No thanks.'  
 44 SK : 'You look very beautiful use the cloth.'  
 45 T : 'How much is it?'  
 46 SK : '50.000 only. Very cheap.'

Avoiding a threat of SK's statement to T, SK uses a linguistic expression in utterance 46 to interpret as if T expects the same.

Extract (10) Seller (S) and Tourist (T) at Ubud Market

- 47 S : 'Good morning. Miss. Buy my fruit ?'  
 48 T : 'What kind of fruit do you have ?'  
 49 S : 'This apple, grape, melon. You see this.'  
 50 T : 'Okay, how much is it?' (showing an apple)

In the opening, S uses a greeting and term of address 'Miss' as a positive face-saving act emphasizing a same goal as if T expects. It is also performed in utterance 49 by acts of telling fruits corresponding a representative speech act and a request emphasizing directive speech act. S interprets; T wants to buy fruits. In this case, S uses a positive face-saving act by performing linguistic expression even in a local language structure to have a common goal with T (Kristianto et.al, 2017).

Extract (11) Taxi Driver (TD) and Tourist (T) at Ngurah Rai Airport

- 51 TD : 'Transport.'  
 52 T : 'Can you drop me to Four Seasons Jimbaran?'  
 53 TD : 'OK. You alone ?'  
 54 T : 'Yes. Can I pay dollar?'  
 55 TD : 'Sorry, mom, can not. You change your money.'

In utterance 51 'transport' is linguistic expression showing that TD performs an act of request or offer; TD gets T to take a taxi. T interprets it as what TD expects; so T takes a taxi. It means TD uses a positive face saving act to make the same expectation with T. It is followed by other linguistic expressions in utterances 53 (local language structure) and 55 (mitigating device 'sorry', term of address 'mom', and local language structure) showing solidarity and common goal corresponding positive face-saving act (Kristianto et.al., 2017).

Extract (12) Motorbike Rental Keeper (MRK) and Tourist (T) in Seminyak

- 56 MRK : 'Hey Mate, transport with good price.'  
 57 T : 'How much to Kuta?'  
 58 MRK : 'With you I give you 50.000.'  
 59 T : 'Can you give me low price?'  
 60 MRK : 'Yes, Change to 40.000 and include good service.'  
 61 T : 'Ok.Deal.'

Even in utterances 58 and 60, MRK performs representative speech acts to explain and state a fact of price. By this way, MRK shows a common goal expected by the interactants; MRK offers a transport; T is expected by MRK to rent a motorbike. Using this solidarity way, MRK performs a positive face-saving emphasizing positive hospitality (Kristianto et.al., 2017)

## 5. CONCLUSION

Based on the social practices of hospitality language in touristic service encounter, I conclude: (1) hospitality language concerns with the speech acts toward hospitality, (2) two concepts of hospitality practices, negative hospitality and positive hospitality, (3) negative



hospitality's indicator is shown by formal and standardized service encounter, and the positive hospitality is non-formal and non-standardized service encounter.

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# BUDDHIST TOURIST ETHICS : A CASE STUDY OF SUPHANBURI

Penphan Fuangfooloy<sup>1</sup>

## ABSTRACT

*This article is written to discuss about tourism from the formerly knowledge that human being has a learning instinct and pursuit of their own happiness. The pursuit is called "tourism". Tourism has a variety of meanings, general and specific meanings. In this case, the author would like to discuss the point of tourism in a specific way which is Buddhist tourism. This kind of tourism is holding on to the ethical principles in the conduct of conditional Buddhist way of tourism that will preserve values and virtues in society. For the further case study, the author would like to discuss about the temple in Suphanburi, Thailand in brief.*

## 1. INTRODUCTION

Human beings are the only living beings that know how to adapt for the better opportunities and never stop learning. For these reasons, it is the key factors for human to travel in order to perceive new perspectives to reinforce of clarity and integrity of their own previous experiences and knowledge or stepping out to create a view of goodness and beauty from the belief known as "religion". We called this group of people "tourists". The tourists will travel to many places and tourist attractions to create vision and new knowledge or maybe just for entertainment. However, any kind of tourists will experience the truth, the beauty and value in happily return.

Thailand can be regarded as one of the most counties that have ancient civilization and history in Southeast Asia. Majority of Thai are Buddhists. In all the reigns of the country, the Kings will build temples showing their respect to Buddhism.

Therefore, the temples, stupas, pagodas and religious institutions were built for the uses in religious activities. Historic sites show the prosperity of Buddhism in all periods of time. Although at present, monasteries, temples and Cheti are deteriorated and many damages. Some of them are remained only with ruins and some are treated with maintenance to commemorate the memory.

Nevertheless, Thailand is one of the countries with a beautiful arts and cultures that has its own unique identity. The arts and cultures that are still present in every area showing signs of the glory of Buddhism that has already taken place in these lands. I believed that is because religion is the origin of art, customs, culture and lifestyle by infiltrated into a Buddhist identity and this identity has finally become way of life and duty. Also, Buddhist way of life is organized as one of aesthetics way of life that can create values from the virtues in form of participating including consideration of internal feeling.<sup>50</sup>

Suphanburi is the province that is famous for its religious institutions, antiquities, Buddhist conservations, traditions and customs. Suphanburi is one of the province that has numerous of ancient temple in Western Thailand. Suphanburi is a well-known province in Thai history of the early Ayutthaya period. Many religious institutions and artifacts receive maintenance from Fine Arts Department and organizations continuously. It also provides the opportunities for those who are interested in learning about the prosperity in the past through the vestiges of religious places still appearing. Since Suphanburi consists of many ancient temples, it has been promoted by the Tourism Authority of Thailand to provide the route that will visit 9 temples in a road in many areas of the province which leading to development of understanding in the area of traditional customs and culture in the place.

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Inviting Lecturer for Watpalalai Waravihalaya Academic unit of MCU, Thailand.

Jumnong Thongpraserd, Professor, **Ethics and Morality for improvement in life and society**, page 3.

## **2. MEANING OF TOURISM**

Tourism is one of human activities which is done to relieve tension from routine works. Tourism is the answer of personal need of leisure or the process of learning new experiences for themselves. For the meaning of “tourism”, there might be some people define it similarly but this case will mainly focus on 2 meanings which are:

### **2.1 TOURISM IN THE GENERAL SENSE**

Tourism means a journey for relaxation or seek of new experiences. The trips are temporary and the traveler must not be forced to travel. World Tourism Organization describes the nature of travel as a journey that people are lived in another places apart from homes temporary which mean not exceed 1 year continuously and is it the voluntary journey for the purpose of leisure and business but not for occupation or income.<sup>51</sup> The United Nations also defined as for entertainment and visiting relatives. Apart from these, there are tourism trips with the purpose of support tourism such as culture, custom, religion, tradition, history, environment, and tribal lifestyle which are called as “Tourism For Knowledge”. Regardless of any purposes of tourism, the most common expectations for tourist are happiness, fun, enjoyment, knowledge and experience that match individual need.

This type of tourism, tourist might focus on happiness, fun, joy and entertainment for their own self. The result is physical pleasure, it is external pleasure. The new gained knowledge might only be just to have seen novel things, the virtue and beauty from this type of tourism is classified as ordinary level of human.

### **2.2 TOURISM IN BUDDHIST WAY**

Buddhist travelling way that has the nature of traveling for learning of tradition and culture in society within the concept of the Buddhist condition for the educational purpose and finding value of virtue and beauty from places through Buddhist monastery such as temples, pagodas, stupas, pagodas as a primary tourism.

The moment we admit that religion is an institution of belief and faith. Religion will be the sources of social values that leads behaviors and practices of people in the society and eventually become duty. As well as religion, because of the must in doing duty of educational institutions for Buddhism in order to lead Buddhist to harmonize in standard of Buddhist society, tourism in Buddhist Way should understand about ideal of Buddhism well such as how to act toward the monks, how to dress in Buddhism area, and the most important thing that tourists should be aware of is “respect” toward religious areas, worship statues, monks, laymen and laywomen (nun) because all these are considered as symbol and mark of Buddhism.

To travel this Buddhist way, tourists need to travel to the area of Buddhist zone to learn or practice to fit in standard and condition of Buddhism core conduct such as the requirement of wearing white suitably cover dress, travel in well behave manner, reminiscent of the principles and teachings of Buddhism. This type of tourism, tourists will be happy both physically and mentally. It is delighted from access of the right direction of Buddhist tourism. It is a genuine happiness from the inside, the received values and goodness from Buddhist tourism is considered as a higher level than the general tourism.

In conclusion, “tourism” means the journey of human travel from one place to another place with willingness and not subject under anyone’s force. Tourism is for entertainment. Recreation brings joys or education to acquire knowledge for cultural exchange or for visiting relatives temporary.

## **3. BUDDHIST ETHICAL TOURISM: A CASE STUDY OF SUPHANBURI**

It is because Suphanburi is an ancient province consisted of numerous ancient Buddhist monuments. There are also various organization involved in the maintenance. In the important temples, there are detailed history of themselves showing to tourists for them to gain knowledge including the manner that should behave in the religious institutions. With

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<sup>51</sup> <https://tourismbuu.wordpress.com>

the belief that everyone should behave right and well will lead them to happiness, success, and fulfillment.

### **3.1 THE REASON OF BUDDHIST TOURISM**

Tourists who traveling on Buddhist paths which is considered as specific tourism, main reasons that can be divided them into 2 groups are :

- A group of people who are suffering with sadness or depression. Most of these tourists are in a state of tension or pressuring from the issue that they are experiencing at that moment. These situations lead them to temple or any religious institutions for worship the statues, ancient places or monuments with the belief that holy objects in those places brings happiness, satisfaction, hope, and good luck.

- A group of people who come to fulfill their happiness. This group of tourists is different from the first group as they are not currently sad, depress or experiencing any issues at all. These tourists may be already happy but traveling to fulfill the complement in life or increase their experience by seeing/ knowing the things that they never thought about. They consider these as opportunities of life to learn endlessly including the pursuit of the magnificent value of life with morality and ethics in Buddhism is essential.

### **3.2. THE CHARACTER OF BUDDHIST TOURISM**

From the text "Good conduct is similar to fine art"<sup>52</sup> pointing out that behavior is kind of action that is caused intentionally or have been already decided with consciousness and freedom of thought. Immanuel Kant is one of the people who support the idea of some action is part of human's duty.<sup>53</sup> Especially, the actions that have been through his or her own self discussion.

For the Buddhist tourism, tourists need to behave according to condition in moral principles in Buddhism such as women cannot wear short pant, skirt etc. or dress impolitely, No drinking alcohol in area of temple, Entering the religious institution require respect for the area which bring alchemy intensity which is the source of right practice in important of morality. The good Morality will continuous to keep its identity. The good action or the act of right identity mean" The art of living on the Buddhist path"

However, Mackenzie still does not agree with the terms of the Buddhist path because he had the idea that it is not right to say that the conduct of human is art. Although, there are similarity because human action is bounded to individual. Those people might already have their mental inclination<sup>54</sup>; therefore, one and only action is right to current moment only such as in the past women had to wear traditional loincloths to temple but for the present, government announced that women can show their civilization by wearing skirt like western women. Afterward, women started to wear skirt to temple to be able to feel accurate with the conduct for the moment.

### **3.3 TRENDS IN BUDDHIST TOURISM IN SUPHANBURI**

The Buddhist pathway in Suphanburi has been well responded from the general public. At Phalaylai Waraviharaya Temple, the ancient national temple of Suphanburi citizens as the temple consisted of gigantic Metta inside the sanctuary. The tourists come from all areas to worship and pray for the fortunate life and family. Also, the route of 9 temples which started from Sri Mahatadha Temple, Kae Temple, Sarapee Temple, Phraloy Temple, Phranorn Temple, Norphuttanggool Temple, Pihandang Temple, Shesukkasam Temple and Swangarrom Temple. This route consists of the temples that nearly located by each other all along the road. Tourists will visit all 9 temples because of the belief of fortunate life and greater prestige of the people who visit the temples. Apart from the mentioned temples, there are still many of another temples in Suphanburi that are ready to be visited by the tourist who

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<sup>52</sup> Jumnonng Thongpraserd, Professor, **Ethics and Morality for improvement in life and society**, page 22.

<sup>53</sup> Reference, page 13.

<sup>54</sup> Reference, page 21.

are seeking to make merit and fulfill their happiness with the belief that praying with holy objects will bring happiness, success, and prosperity forever.

As it is very clarify that the belief of faith determines condition of behavior in the society especially in the Buddhist society with the belief of next life and the law of Karma. Even though, in Hinduism has some similarity because Buddhism and Hinduism common believes in the transmigration.

### **3. CONCLUSION**

This Buddhist Way of Traveling is organized as a specific tourism. It is because the tour must follow traveling in the concept of Buddhist tourism. The tourists must respect both religious institution and priest in the religion. The tourists need to have the faith and belief in the beauty and value from participating in the religious condition. Importantly, this help constitutes morality and ethics of the future generation & building up strong influences of love and preference of this type of tourism continuously.

For the Buddhist way of tourism in Suphanburi, numbers of route are available including land transportation for any vehicles and water transportation for any ships. Moreover, there are still a lot of important religious activities which take place in temples located in this province to respond in the area of education for the Buddhist tourism which will provide large impact of benefits in a way of life.

# ECOLOGY-BASED TOURISM PROMOTION STRATEGY BY KOMPEPAR WONDERHILL JOJOGAN PANGANDARAN

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## ABSTRACT

*Ecology-based tourism is a concept that conducted by the community of Cintaratu Parigi Village, Pangandaran Regency, in managing Wonderhill Jojogan tourist attraction. This tourism spot, integrating the charm of the beauty of nature and local wisdom, as well as the development of tourism that aimed at improving the quality of natural conditions, culture and community economics. The result of this research shows that The Kompepar Wonderhill Jojogan as an informant for this research. They are deeply understand about the concept of ecological tourism, that is by utilizing the ecosystem, maintaining and preserving the nature, such as caves, waterfall, river, mountains, plants, a local flowers and an animal like a bats. In promoting the Wonderhill Jojogan, it is the tourists who had visited the Wonderhill Jojogan that promote it by accident, through uploading photos to social media. Then strategically, the Kompepar promote the Wonderhill Jojogan through the publicity in social media, because it is easy to do, have a high impact, do not require a lot of money, the information spread very rapidly, and it can expand the target market. Promotional activities are seen by tourism activists as the social and physical aspects of the environment that can influence the responses of the affection and cognition of visitors.*

**Key words : Ecology-based tourism, Tourism communications, Promotion strategy**

## PRELIMINARY

There are many tourist attractions in Pangandaran which has not been explored by the public yet, besides the beaches and the beautiful nature reservation, now, Pangandaran has many tourists attraction that integrated with outdoor activities. This tourist attraction is known as Wonderhill Jojogan, which was opened in 2015. Perhaps, not yet widely known by the public, even some Pangandaran people are still do not know about this tourism spot. The concept of Wonderhill Jojogan nature tourism also has a different appeal than other tourism spot because it is packed in a natural scope that is integrated by the facilities and infrastructures that is continually developed.

Wonderhill Jojogan tourist spot is one of the new tourist attractions in Pangadaran Regency, precisely in Cintaratu village, Parigi sub-district, it is only 12 kilometers from the capital regency centre. This location is not so far from Pangandaran beach, it is only takes approximately one hour by drive. People from the direction of Ciamis, Banjar and Central Java, can use an alternate route from Citumang tourism spot or through Parigi-Selasari road.

Wonderhill Jojogan tourism spot is one of the ecology-based tourism, because in the development of tourism is very closely related to nature, with utilizing the beauty of nature to become a tourist attraction. The community is participates in the development of tourism and maintaining its natural beauty in order to preserving its sustainability.

Although it was only opened for one year, but Wonderhill Jojogan tourist spot is growing very rapidly, because the society is much involved in the development of tourism, responsible and support the development of tourist attractions. The surrounding societies that developing and managing Wonderhill Jojogan tourist attraction are youth organization and the Cintaratu villagers, as well as the district government's role in funding donation.

Ecology-based tourism is clearly visible in Wonderhill Jojogan tourism spot, that is by utilizing nature as a tourist attraction, the development of tourism that aims to improve the quality of nature, culture and community economics. The people that involved in tourism

activities are already understand what the meaning of ecology-based tourism because they have attended training on ecological-based tourism that held by the Pangandaran regency government, so in the interviews with the informant did not get any difficulties to get information about ecological-based tourism.

The Pangandaran regency government cooperates with tourism activist community (Kompepar), in disseminating various government policy programs that related to the improvement of a positive image of Pangandaran regency as national tourist spot or even international tourism spot. For the role of Government in this part of public relations and its staff is as a bridge between the Government with external parties both the media and the society (Subekti, Hafiar, & Sugiana, 2016). The formation of the characteristics of the tourist and the people of Pangandaran Regency are ethical, polite, and always smile, it is a distinctive characteristic as a world tourist destination. Pangandaran is expected to be a regency with a worldwide tourist attraction.

Local wisdom in Wonderhill Jojogan tourist spot is also very guarded by the tourist, they are sifting through the incoming culture so that their culture is not dissolved by the outside culture that has a bad effect. Societies is cling very firmly and maintain their culture, so it is not going to be contaminated by foreign culture. The tour guide is also very friendly and guides very well and comfortable.

Promotion strategy is one of the first steps in order to introduce tourism spot to tourists and this is becoming a very important thing because it is related to the dissemination of information that will working optimally if it is supported by a well structure planning. Promotion is one of the important part from marketing mix. Promotion is an expression of the activities that are conducted by the company (seller) to encourage visitors to buy products that offered by them. (Asri, 1991).

The reason for the *Kompepar* Wonderhill Jojogan to be formed is to explore the potential of the village of Cintaratu Parigi that has a million hidden beauty of a tourism attraction that has not been explored and known to a wide audience, then some of the *Kompepar* group are seeks to expand their region so it can be known by the world. The other reasons are because a nature tourism spot can increase the economics income for the surrounding societies by opening up a new jobs.

## RESEARCH METHODOLOGY

This type of research is descriptive with a qualitatif data that conducted to aim an illustrating and describing the objects and some of the phenomena that associated with ecological-based tourism promotion strategies by *Kompepar* Wonderhill Jojogan Pangandaran.

The method that used in this research is descriptive method with qualitative data, it is a research that describe the situations or events or an observational research as presented by Wood in (Rahmat, 2004). According to Lexy J. Moleong qualitative research is a research that intends to understand the phenomenon of what is experienced by the research subjects such as behavior, perception, motivation, action, etc., holistically, by the way of the description in the form of words and language, there are a natural special context and by utilizing a various natural methods.

The interviewees in this research are the tourism activists who are the members of *Kompepar* Wonderhill Jojogan in Parigi sub-district of Pangandaran Regency. The selection of this interviewees are using purposive method. In addition to conducting an interviews, the search of data also uses a direct observation to the tourist attractions.

## RESULTS AND DISCUSSION

The meaning of ecology-based tourism by the interviewees are a tourism that utilizes ecosystems that maintain and preserve the environment, with the use of ecological-based tourism it is can maintain the nature conservation, so the nature will always be maintained. The ecology-based tourist attractions in Wonderhill Jojogan, including caves, waterfalls, mountains, an animal like bats, and also plants that growing to decorate the beauty of nature.



It cannot be denied that Wonderhill Jojogan is a tourist attraction that really utilizes nature as an attraction for tourists, the nature of this tourism spot is always maintained.

The knowledge of ecology-based tourism is obtained from the training that held in Pangandaran Regency a few months ago, with the theme of the training is "Ecology-Based Tourism", therefore the interviewees is very understand the meaning of the ecology-based tourism and they really involved in taking care of the nature and make the tourism attractions is different from other attractions. In Wonderhill Jojogan is not only presents the beauty of nature but in terms of service and facilities the tourists are always satisfied and feel comfortable, so the tourists are feel like at home and want to return again to visit Wonderhill Jojogan someday.

The Wonderhill Jojogan operators are strive to create a promotional strategy to attract visitors from various regions. In creating a marketing strategy, *Kompepar* must know about the suitable market share, along with the needs of the visitors. Because if *Kompepar* doing a promotion but doesn't match with the market share then the result is meaningless.

The suitable design promotion strategies can attract visitors to come to the location of nature tourism spot. The success of the marketing strategy is influenced by several factors, one of them is by choosing the suitable promotional strategy that can promote the tourism attractions.

In promotions, there is a terms that known as promotional mix. Promotional mix is the best combination of advertising variables, personal selling, and other promotional tools that all planned to achieve the goals of sales program (Ratih, 2010). Promotion is one of the success factors of a marketing program. The promotion mix is consists of five elements, it is an advertising, personal selling, publicity, sales promotion and direct marketing. Kotler and Armstrong define a promotional mix as a specific combination of promotional tools that used by the company to communicate the value to the customer persuasively and build relationships with customers (Hedynata & E.D.Radianto, 2016).

Promoting a tourist attraction is an important thing to do so it can be known by public, so they are interested to visit the tourist attractions. Therefore, the tourists of Wonderhill Jojogan tourism spot are doing the promotion with a various media, like in print media or with internet media, with the aim that the Wonderhill Jojogan tourism object is known by the world and many people interested and come to visit the tourism spot.

Wonderhill Jojogan was promoted not only by the tourism activist team itself but also by the tourists who had visited the place, through photos that they uploaded on their social media. Therefore, with social media, Wonderhill Jojogan is easy to be known by people all over the world.

Another way that used by the tourism activist team to promoting Wonderhill Jojogan is by publicity of social media (internet media)<sup>55</sup>. The messages are packed in the promotion description that contains the explanation of WonderhillJojogan tourism spot is an eco-based nature tourism that will spoil the visitors with a variety of exciting rides, like off road by car to a rafting location with full of adventure, enjoy the beauty of nature and ends with rafting on the river. Besides using the message, it is also uses a caption on Wonderhill Jojogan's photo so that the message can instantly accepted and easily to understood by the people all over the world. Because in general, people are reluctant to read a long message, therefore, they use a simple and interesting messages, so people can easily read it and accepted the meaning from the messages.

Why choose social media as a promotion tools? Because, it is certain that almost everyone in the world are using it, so they can see any information from all over the world. Therefore, the tourist attraction will be quickly recognized by everyone all over the world. The social media that is the most widely used by everyone is *Instagram* and *Facebook*. Everyday the tourism activist team of Wonderhill Jojogan will upload an interesting photographs or videos that could captivate the tourist heart.

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<sup>55</sup> Contoh publisitas mengenai Jojogan Hill dapat dilihat di <http://wisata.pangandaran.co/wonder-hill-jojogan-pesona-puncak-wisata-alam-pangandaran/> ; <http://www.wonderhilljojogan.com/>

In managing and designing of a social media, the media is designed in a modern way and always adapting to the era, so that the tourists from any community can accept and be interested in Wonderhill Jojogan tourism spot. From the photos that uploaded, it is making the tourists who likes to take a pictures will be very interested to visit the Wonderhill Jojogan tourism spot, because there provides an unique places with a beautiful background so it is interesting for the tourists to taking a photo.

Another purpose of the promotion that conducted by the *Kompepar* Wonderhill Jojogan tourism spot is informative. Promotional activities that aimed for informing the targeted market share about offering the beauty of Wonderhill Jojogan tourism spot. This informative promotion includes location maps, travel routes, accommodation and others important thing for the visitors because it can assist them in making a decision. The information can be through some writings, pictures, words, and so on, that adjusted to the circumstances. Some aspects of the product may have to be displayed with images (eg designs, models, and so on) (Asri, 1991).

The *Kompepar* Wonderhill Jojogan is developing a promotion to communicate the information about the tourist attractions to be introduced and to aroused curiosity to attract many tourists to visit Wonderhill Jojogan. As with other marketing strategies, promotion is viewed by the tourists as a social and physical aspect of the environment that can influence affective responses and visitor cognition.

The target market from this promotion is for everyone, there is no age limit to be able to enjoy some of the rides that available there. This tourist attraction is a safe place to visit by everyone, although for rafting in some other places is not safe for children to ride it but in this place there is a rafting place that special and safe for children to enjoy it, that special place is called Kedung Cilik. In Kedung Cilik there is a waterfall that safe to be enjoyed by children.

The development of ecology-based tourism is very beneficial for underdeveloped regions as well as rural areas that have a tourism potential, among others it is an opportunity to improve the economics and social levels. This will be impact on the declining gap between rural and urban areas as well as generalize the growth of the region in Indonesia which has been only concentrated in some areas. More than that, eco-based tourism can also introduced a local wisdom in each region that has been received less attention until now.

The local wisdom in Wonderhill Jojogan that became a characteristic of the tourist attractions is the hospitality in serving the tourists. The hospitality in the service is very important because it can be a spice for tourist attractions to make the tourists feel comfortable like in their own home and want to go back to that place. In Wonderhill Jojogan also often performs the activities of the trees that have been cut down, and there is also a sacred tomb that can be used as pilgrimage tour as well as an attraction for tourists who want to calm down and pray in that place.

The tourist activist teams are also very selective in sorting out the incoming cultures, because they do not want Wonderhill Jojogan got contaminated by outside cultures that have a negative impact for the authenticity of the tourism spot, as well as in other matters. However, the local wisdom in Wonderhill Jojogan has no specific name as in other areas, but the habits that are different from other places must exist, such as the application of rules that must be obeyed by the tourists for the sake of nature conservation and the safety for tourists.

The type of local wisdom that is used to developed an ecological-based tourism is the habits that are often done and must be respected and followed by tourists, like they should not shoot a birds, picking up a flowers, polluting water, damaging the trees, destroying the rocks, making a loud noise and interfere the animals. It is applied in order to preserve the nature and maintain the existing local wisdom.

## CONCLUSION

The ecology-based tourism in Wonderhill Jojogan has a different appeal than the other tourist attractions, because it has a distinctive characteristic that could captives the tourists. It has also a natural and ecological fortress that can give a very memorable accent to the beautiful scenery. It has a very intense management of culture and nature that always maintaining its authenticity that will givesan value added to this Wonderhill Jojogan tourism.

The promotion strategies that conducted by the tourism activist teams is to utilize the social media, because doing a promotion through social media is easy to do and have a high impact, do not need a lot of money, the information spread very rapidly, and also could expanding the target market. With the promotional activities, it is expected to make more people have a better known about this tourists spot and the number of tourists that visit Wonderhill Jojogan will increases more and more. The increasing number of tourist will improve the economy of the surroundings citizens and the Wonderhill Jojogan will become more recognized by the public

## SUGGESTION

- 1) Still need to be improved, repairing and widening the access road to the location of WonderhillJojogan tourism spot.
- 2) The signs of tourist area need to be noticed and more noticeable.
- 3) Extending the guardrail for the touristssecurity and area security, because most of the areas are very steep.
- 4) Make a homestay, so the tourists can afford a cheap and near place to stay and also the tourists could easily interact with the nearby citizens.
- 5) A medical team who can be on duty anytime for the first aid treatment.

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# PROMOTE MUSEUM AS CULTURAL TOURISM WITH DIGITAL STORYTELLING

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## ABSTRACT

*Museum is cultural information center which attracts people to come and visit as tourist destination. In fact people desire to visit museum when there are any exhibition. Ironically few visitors are willing to come at museum. Information media takes important part in order to persuade people. This applied research uses compositing method to produce participative media product as a means of tourism promotion through e-WOM in the form of digital storytelling.*

**Keyword:** Museum, Cultural Tourism, Digital Storytelling

## INTRODUCTION

Indonesia has wide variety of culture such as cultural artifacts (traditional clothes, traditional weapons, etc.); Relics of historical places or certain occasions; as well as various other workarts and becomes the characteristic of Indonesia. Various arts owned by Indonesia can be represented in museums which spread over in several cities. Based on data obtained from [www.kemdikbud.go.id](http://www.kemdikbud.go.id), Indonesia has more than 300 museums. Although this number is quite far from other countries, there are some museums are quite interesting to visit. One of them named Ronggowarsito Semarang.

The Ranggawarsita Museum is located at Jalan Abdul Rahman Saleh no.1, Semarang in area of 8,438 m<sup>2</sup>. The name Ranggawarsita is taken from the name of a poet Keraton Surakarta. The museum is divided into pendopo, meeting hall, permanent exhibition building, library, laboratory, office and collection deposit room. Ranggawarsita museum consists of two floors where the first floor contains the Blumbangan Gunung, the natural painting, the meteorite stone, the prehistoric era, the Hindu Buddhist civilization and the relics pertaining to the struggle (a diorama). There are several rooms on the first floor, including: development room, numismatika room, heraldic room, habitat of archipelago room, core and grant room. Besides that on the first floor there is a movie room to see prehistoric films that tell the history of how to make temples, mount eruption, and many others. The second floor is filled with collections and equipment of workarts (art performances, music and performances). On the second floor there is also a collection of technology, including: livelihood technology, industrial technology and transportation, craft technology and residence (Royjavanis, 2016, History Tour Ronggowarsito Museum Semarang, <http://wisata-tanahair.com/2016/08/wisata-the-history-museum-ronggowarsito.html>, accessed on April 26, 2017).

The number of visitors in museum is often become big question. Are there people who would gladly come to the museum? Are there a significant increase in the number of visitors in each year? It can not be denied that the breath of life from the museum is a visitor who happily comes and appreciates the history. So many objects housed in museum having cultural values and our hero's struggle history that is very important to learn. Indeed visitors could culture their sympathy and empathy while seeing at historic objects which holds a lot of meaning.

In 2015 The number of visitors at Ranggawarsito museum was very encouraging. Human Resources Department staff at Ranggawarsita, Atika Kurnia stated that "Ranggawarsita museum Semarang got fantastic number of visits in 2015 achieved 123,924 visitors which exceeding target from 80,000 visitors". Some activities such as story telling, batik and Museum Mart contribute in increasing the number of visitors to the museum. When Museum Mart was held In the period of October to November the number of visitors up to

31,000 people (Tribun Jateng, 2016, Visitors Ranggawarsita Museum Semarang Reach 123.924 During Year 2015, <http://jateng.tribunnews.com/2016/01/02/pengunjung-museum-ranggawarsita-semarang-aiai-123924-during-year-2015>, accessed on 27 April 2017)

Based on the data obtained the number of visitors is quite high. But unfortunately in 2017 the observation denotes that there were few visitors at museum Ranggawarsita. It will be full by visitors when exhibition was held, like mandatory school visits. Otherwise museum looks like empty house, noone is gladly come. This is a very worrying thing when an independent nation should appreciate the history through the various objects that are neatly arranged in the museum.

The government has made hard efforts to standardize, revitalize, campaign and make government regulation so that community has contribution in it. By the Current technological improvement people asked to promote the museum. Communities can maximize e-WOM through storytelling which is the current effective tool and became the most discussion. This research tries to raise a participatory media as a means in promoting museum tourism through e-WOM in the form of digital storytelling.

## RESEARCH METHODOLOGY

The government has made hard efforts to standardize, revitalize, campaign and make government regulation so that society has contribution in it. By the Current technological improvement people asked to promote the museum. Society can maximize e-WOM through storytelling which is the current effective means and becomes the most discussion. This research tries to raise a participatory media as a means in promoting museum tourism through e-WOM in the form of digital storytelling.

## LITERATURE REVIEW

***Museum definition*** : A museum is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment (<http://icom.museum/the-vision/museum-definition/>)

Epistemology, museum mediating between public and private space, between the humanistic notion of collecting as a textual strategy and the social demands of prestige and display fulfilled by a collection, museum was an epistemological structure which encompassed a variety of ideas, images and institutions that were central to late (Fidlen dan Paula, 1989: 59-78).

Museum is part of tourism object in the context of cultural tourism as Spillane explains that cultural tourism is characterized by a series of motivations, such as the desire to study in teaching and research centers to study customs, ways of life, etc. (Spillane 1994: 29).










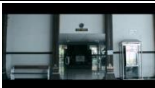
As an object of tourism, museum also needs to be promoted in order to attract public attention. According to Boyd (2000: 65) promotion is defined as an effort to persuade people to accept products, concepts and ideas. While Kusmono (2001: 374), defines promotion as a mean to influence others to exchange activities.

One of participative media that can be used for promotion or e-WOM is digital storytelling. Knut Lundby, 2008 explains that digital storytelling is "small-scale as a media form, short just few minutes long, made with off-the-shelf equipment and technique. The productions are not expensive, for example, be zooming from still picture rather than moving image. The story centred the narrator's own, personal life and experience and usually told in his or her own voice."

## RESULT




This research produces a digital storytelling product as e-WOM which tells about the tourist attraction on museum culture, especially Museum Ranggawarsita Semarang.

The result can be accessed via the link: <https://www.youtube.com/watch?v=elMViGhZF00>

| No  | Printed out picture   | Description   |   |
|-----|---|---|---|
|     |   | Picture   | Script  |
| 1.  |    | Opening Tune  | BUAT SAYA SEMARANG ITU  |
| 2.  |    | Opening Teaser with student of elementary                           | KAYA, TOLERAN, AMAZING  |
| 3.  |    | Opening Teaser with antiques.                                       | BEAUTIFUL DAN...  |
| 4.  |    | Opening Teaser with background gereja blenduk in old city Semarang. | HEBAT.  |
| 5.  |  | Semarang traffic with background lawang sewu Semarang               | BACKSOUND GAMBANG SEMARANG  |
| 6.  |  | Insert sign board   | MENJADI SALAH SATU KOTA BESAR DAN KOTA METROPOLITAN DI INDONESIA SEMARANG, GAK KALAH MENARIK DIBANDING KOTA LAINNYA.                                    |
| 7.  |  | Traffic in semarang   | IBU KOTA JAWA TENGAH INI, BAGI SAYA ADALAH RUMAH. DAN YANG PALING BIKIN SAYA NYAMAN DAN GA BOSAN DI SEMARANG, SAYA BEBAS MAU KE MANAPUN.                |
| 8.  |  | Cheerful situation at Tugu Muda                                     | KARENA SEMARANG ADALAH KOTA HEBAT YANG PUNYA BANYAK TEMPAT WISATA KEREN.  |
| 9.  |  | the warmth family who visit in lawang sewu Semarang                 | DIBALIK BANYAKNYA TEMPAT WISATA KEREN, KALO SEBENARNYA ADA TEMPAT YANG GAK KALAH KEREN. BAHKAN BANYAK ILMU YANG BISA KITA DAPET DARI TEMPAT WISATA ITU. |
| 10. |  | Insert the entrance of the museum                                   | SAYANG LOKASI WISATA INI SEPI BANGET DARI PENGUNJUNG, DIBANDING LOKASI WISATA LAIN DI SEMARANG.   |



|     |   |   |   |
|-----|---|---|---|
|     |   |   |   |
| 11. |    | Insert ticket counter.                                  | BENAR AJA PAS DATENG KE SANA, PENGUNJUNGNYA CUMA KAMI BERDUA, SAYA DAN TEMEN SAYA.  |
| 12. |    | Insert main entrance door.                              | PADAHAL TEMPATNYA GAK KALAH KEREN. TEMPAT ITU, ADALAH TEMPAT PENYIMPANAN BENDA-BENDA MASA LALU...   |
| 13. |    | Insert Replica of an elephant trunk with museum writing | MUSEUM  |
| 14. |    | Insert the location of Museum Ranggawarsita             | MUSEUM RONGGOWARSITO INI, ADA DI JALAN ABDULRACHMAN SALEH ATAU YANG BIASA DIKENAL KALIBANTENG. GAK JAUH DARI BANDARA INTERNASIONAL AHMAD YANI.  |
| 15. |    | Insert displayed ticket price on LCD                    | BIAYA MASUK CUMA 4 RIBU UNTUK DEWASA, DAN 2 RIBU UNTUK ANAK ANAK. BANGUNANANNYA 2 LANTAI DAN LUAS BANGET. BAHKAN ADA PERPUSTAKAAN JUGA.   |
| 16. |   | Insert Fossil skeleton                                  | KOLEKSINYA BANYAK BANGET DAN UNIK, GAK BAKALAN DITEMUIN SELAIN DISINI. ADA FOSIL GAJAH, FOSIL MANUSIA, ARCA, WAYANG, BEBATUAN, DAN LAIN SEBAGAINYA.   |
| 17. |  | Insert sailboat museum collection                       | MUNGKIN, BANYAK DIANTARA PENGUNJUNG DI MUSEUM INI ADALAH ANAK-ANAK SEKOLAH DI MUSIM LIBUR PANJANG. WALAU MUNGKIN, KEHADIRAN MEREKA BERKUNJUNG KE MUSEUM KARENA UNTUK TUGAS SEKOLAH.   |
| 18. |  | Insert painting of R.A Kartini.                         | YA SETIDAKNYA ADA UPAYA DARI SEKOLAH UNTUK MEMBERIKAN KEPERDULIAN BAGI MEREKA, UNTUK MENGENAL SEJARAH DENGAN BERWISATA KE MUSEUM WALAU BISA DIBILANG TERPAKSA.  |
| 19. |  | Insert human activity in the past                       | WALAU MINAT WISATAWAN SEMAKIN MEMUDAR UNTUK DATANG KE MUSEUM, BAGI SAYA MUSEUM ADALAH JENDELA MASA LALU DENGAN FORMAT 3D. BUKAN KARENA BANYAKNYA BENDA KUNO YANG DIPAMERKAN MEMBUAT MALAS UNTUK DATENG KE MUSEUM.   |
| 20. |  | Insert Pottery  | MENURUT SAYA, JUSTRU KARENA BANYAKNYA BENDA KUNO YANG DIPAMERKAN, BISA MEMACU RASA INGIN TAU SAYA. MELIHAT BENDA BERSEJARAH LANGSUNG SECARA VISUAL, MENIMBULKAN PERSPEKTIF WAKTU YANG LEBIH LUAS TENTANG SEBUAH PERISTIWA SEJARAH, SEHINGGA SECARA TIDAK LANGSUNG BISA MEMANCING IMAJINASI. |

|     |   |  |   |
|-----|---|--|---|
| 21. |  | Insert java gamelan (traditional music instrument) | DITENGAH GEMPURAN TEKNOLOGI YANG ADA SAAT INI, MUNGKIN MUSEUM ADALAH SALAH SATU SOLUSI UNTUK MENIMBULKAN SIFAT NASIONALISME YANG BISA DIBILANG MULAI TERKIKIS OLEH KECANGGIHAN TEKNOLOGI.                 |
| 22. |  | Insert arca collections                            | MUSEUM RONGGOWARSITO ADALAH SALAH SATU MUSEUM DI INDONESIA, YANG PUNYA BANYAK INFORMASI BERMANFAAT YANG BISA KITA DAPETIN DISANA.   |
| 23. |  | Insert the statue of an ancient human replica      | DI INDONESIA SELALU ADA ORANG HEBAT YANG MENGHARGAI SEJARAH, SALAH SATUNYA MEMANFAATKAN MUSEUM SEBAGAI GUDANG INFORMASINYA. KALO KAMU GAK NEMUIN PENGUNJUNG DISANA, JADILAH SATU ORANG HEBAT DIANTARANYA. |

Printed out table of digital storytelling "museum tourism"

## CONCLUSION

Digital Storytelling can be used as ideal participative medium for promotional tool and e-WOM is easy to make, It is Accessible to everyone, user-friendly multimedia usage, only camera and computer we need for editing. Digital storytelling is a creative tool which can be created in a relatively short time and the participants are free in their expression. Digital storytelling is Emotional, so it will be able to arouse emotions and awaken audience awareness. Because of its personal (personal story), then digital storytelling can educate and inspire without the impression patronizing. Digital storytelling will be able to persuade others to imitate / do the same thing, so it can be a media campaign for cultural tourism museum.

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- <http://national-geographic.co.id>
- [www.kemdikbud.go.id](http://www.kemdikbud.go.id)

# THE CULTURAL TOURISM DEVELOPMENT STRATEGY IN CENTRAL KALIMANTAN (THE STUDY OF HINDU PHILOSOPHY)

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## ABSTRACT

*The exposure on this paper described the development of cultural tourism which included the Cultural Tourism Development Strategy, encompassed: 1) The development of fashion tourism, 2) The development of culinary tourism, 3) The development of panorama tourism, 4) The development of craft tourism, 5) The development of art percussion tourism, and 6) The development of dance art tourism. Additionally, in the effort to develop cultural tourism as per Hindu philosophy, several things were outlined, namely: 1) The development of dharma yatra (spiritual tourism), 2) The development of adhyapaka-adhyapikai tourism (educational tour), 3) The development of karya-wikarya (economic tourism), 4) The development of krida tourism (sports tourism), 5) The development of sarwasanskriti tourism (multi-cultural tourism), and 6) The development of dharma karya (real work tour). Similarly, the content of the description described in this article entitled "The Cultural Tourism Development Strategy in Central Kalimantan (The Study of Hindu Philosophy)" Hopefully, this paper may provide positive benefits for readers and in an effort to promote cultural tourism in Central Kalimantan region to the wider community whose potential is excellent for tourists to visit.*

**Key words:** strategy, development, cultural tourism

## I. Introduction

The province of Central Kalimantan, with Palangka Raya as its capital, which has thirteen district governments and one municipal government, is a very potential area with the development of cultural tourism. Cultural tourism in Central Kalimantan has a very diverse range of shapes and varieties that are very important to be introduced to wider audience and promoted to both domestic and international visitors. The diversity of types and models of cultural tourism in Central Kalimantan can be said to be very much needed to be socialized to visitors or visitors on various occasions, whether at local events, regional events, national events or international events. Indeed, the opportunity to promote the cultural tourism of Central Kalimantan area is very wide considering the access to Central Kalimantan region is considered good and can be reached from various transportation options, whether by land transportation, sea transportation, air transportation, river transportation, and by using social media in terms of socializing or promoting it widely in low cost and easy.

The development of cultural tourism in the Central Kalimantan region from time to time or from year to year is quite good and should be taken into account by visitors or travelers who want to know or want to have better understanding about the cultural tourism area of Indonesia, which also includes the area of Central Kalimantan. The attention of the government in Central Kalimantan, both at the provincial and district levels and at the municipal level, that the attention and handling of the cultural tourism field have been handled well and sustainably. Various tourist destination areas have been laid out, managed, built, equipped with infrastructure, introduced and developed gradually and lead to professional management. Nevertheless, efforts to structuring and developing regional cultural tourism areas of Central Kalimantan should not stagnate or stop here, because the development effort of cultural tourism should be done continuously and continuously in

accordance with the tenacity for the officers who develop the cultural tourism component of Central Kalimantan.

Noting the potential or the main capital of Central Kalimantan cultural tourism is very rich in variety, the opportunities of performing it is also boundless, the opportunity to develop and enjoy the beauty, enjoyment, satisfaction, and nobility of cultural tourism value of Central Kalimantan really provide endless opportunities. Central Kalimantan cultural tourism practitioners to be more enthusiastic and more focused to work on, develop, and promote the uniqueness, authenticity, nobility, diversity, attractiveness of various types cultural tourism potentials in Central Kalimantan. The potential of cultural tourism in art is very artistic. The potential of cultural tourism in terms of handicraft arrangements are very interesting to serve as a target of cultural tourism development. Then in terms of traditional building structures, it is also amazing to see and be used as a typical traditional building model in Indonesia. In terms of clothing, there is a variety of clothes that is very fitting to be owned by visitors in the area of Central Kalimantan. Then in terms of culinary of typical food of Central Kalimantan, it is also very delicious and they are made with local material which are very important to be tasted by visitors when they are visiting Central Kalimantan. There are many more potential and cultural tourism assets of Central Kalimantan which are very important to be witnessed and viewed directly, such as: dance, percussion, songs, natural landscape, art craft, education, and other potentials that are very unique and interesting.

In relation to the cultural tourism potential of Central Kalimantan, in terms of service facilities, it has provided a full range of facilities such as varied accommodation facilities, affordable transportation facilities, adaptive tourism facilities guided by guides who know about the conditions and insights about the area of Central Kalimantan, so the visitors love their visit. It is expected that tourists can enjoy a tour that is not less interesting compared with other tourism areas in Indonesia. Accommodation facilities are very affordable with an inexpensive cost rate. Transportation facilities are reached by using travel or public transport facilities that can serve up the destination of the tourism area easily and enjoyable. The facilities of traditional markets and accommodative markets have existed according to the expectations and objectives of cultural tourism. The point is that the cultural tourism of the Central Kalimantan region worth to be visited by domestic and foreign tourists. It is realized that the Central Kalimantan region in addition to the facilities and cultural tourism objects that still need better arrangement, then in the current conditions, it is worth to serve as an attractive cultural tourism destination in Indonesia. Moreover, the Central Kalimantan region has a variety of cultural arts from various tribes in Indonesia, such as: art from Java, arts from Sumatra, arts from Sulawesi, art from Maluku, art from Bali, art from Papua, art from Sasak, and so forth received Kinship and full of brotherhood according to the philosophy of *humabetang* as an icon of the Central Kalimantan region that is familiar to the wider community in the beloved Nusantara. So, the cultural tourism of the Central Kalimantan region worth to be visited anytime.

## **II. Cultural Tourism Development Strategy**

Central Kalimantan's cultural tourism development strategy related to this simple exposure, can be described about the efforts of developing local cultural tourism and cultural tourism development efforts in accordance with Hindu philosophy. Central Kalimantan cultural tourism development efforts have now been handled by the government and private parties in accordance with its authority. The government is handled by the Department of Tourism and Culture, while the private sector is the partner of tourism which is the government partnership to jointly strive to develop the cultural tourism area in Central Kalimantan, especially travel agent, the hotel, the restaurant, the guide, A marketing party that provides a variety of souvenirs for visitors, as well as the needs associated with sports activities as a sport tourism in Central Kalimantan. There are many things that can be enjoyed by the visitors, who step by step developed related parties.

## 2.1 Tourism Development in Accordance with Local Culture

Some explanations will be presented on: 1) Development of Clothing Tourism, 2) Development of Culinary Tourism, 3) Development of Panorama tourism, 4) Development of Handicraft Tourism, 5) Development of Art Tourism, and 6) Development of Dance Tourism. The development efforts will be tailored to the needs, expectations, potential, opportunities, and support facilities for the advancement and development of cultural tourism in Central Kalimantan. In relation to the development of cultural tourism of Central Kalimantan, this exposure is expected to provide a picture in accordance with a simple description that can help people to have better understanding and provide insight about cultural tourism in Central Kalimantan as had been observed. The place had been visited by the author as an exposure material which certainly can provide better understanding.

### 2.1.1 Development of Clothing Tourism

Tourism which is related to clothing or traditional clothes of Central Kalimantan is very well visited by tourists. Traditional clothing of Central Kalimantan region is very interesting and gives its own impression when used as a tourist attraction to increase the visit for tourists who come in Central Kalimantan. There is uniqueness of its own possessed by the craftsmen and the actors in the field of fashion crafts or clothing that gives the typical impression of the visitors. The most favorite outfit of Central Kalimantan is authentic batik clothes for men and for women. Central Kalimantan batik clothes really gives a very pleasant feeling for the wearer, because the high quality it has. The development of Central Kalimantan batik clothes is very suitable as an object of fashion tourism. Many locations for the development of fashion excursions in the Central Kalimantan region are specifically found in large market areas in the city of Palangka Raya. In the traditional markets as well as in the modern market there has been a lot of traded for the visitors whose price is very affordable for all circles, both for the public and for the high economy class. The marketing of fabric and clothing of authentic Central Kalimantan batik is very popular for visitors who have felt the benefits; moreover, the price is affordable.

### 2.1.2 Development of Culinary Tourism

The development of culinary tourism really provides a very interesting attraction for visitors who come in the area of Central Kalimantan. The development of culinary tourism has been specially arranged by tourism actors under the guidance of the Palangka Raya municipal government as well as by the local government of Central Kalimantan province. There is a very typical taste related to authentic food of Central Kalimantan such as types of processed catfish, pomfret fish, *saluwang* fish, and river fish species that are caught by local fishermen in Central Kalimantan. In addition, authentic culinary is not only made of freshwater fish, there is also made by using *singkah* and *umbut*.

Authentic Central Kalimantan vegetable is made from young palm oil and young rattan that are skillfully processed into Central Kalimantan food as a dream for visitors who decided to revisit the place to enjoy the delights of vegetables made of oil palm and rattan vegetables. When visiting the Central Kalimantan area, the special atmosphere related to food or culinary is found in the location of food stalls around the city of Palangka Raya and in some cities in Central Kalimantan. In the morning, noon, or night that visitors can enjoy the typical Central Kalimantan cuisine in the form of grilled fish food, fried fish, fish soup, rattan vegetables, palm oil vegetables, and other types of food tastes as per visitor order. Visitors can enjoy delicious or tasty Central Kalimantan food or culinary around the village side, around the night of YosSudarso street, and at some of the food stalls available in the city of Palangka Raya and in some areas of Central Kalimantan. The area of culinary tourism in the village side dish in the city of Palangka Raya very pleasant location on the banks of the river Kahayan which gives the impression of river view with all the activities of the locals to catch fish as a profession of fishermen who also features river tourism facilities and exotic activities that provide the attraction very impressive and very fun for all visitors.



### **2.1.3 The Development of Panorama Tourism**

The efforts to develop panoramic tourism in Central Kalimantan have many opportunities and destinations. Palangkaraya has a panoramic view of the riverside community around Kampong Pahandut, besides the beautiful panorama of the Kahayan River across the long bridge of the Kahayan river, the green panorama of the Kahayan river forest stretches upstream to Central Kalimantan. The hilly area around Tangkiling is very beautiful and refreshing can be climbed by every visitor who come area of Central Kalimantan. There is also a view around Bukit Batu, with meditation stone named CilikRiwut from where travelers can enjoy the beautiful scenery in the area of Palangka Raya and Kasongan, Katingan district and in some other districts in Central Kalimantan. There are also many beautiful panoramas in western, northern and eastern parts of Central Kalimantan, including: the panorama of Kapuas river, the Barito river, the Katingan river, the Mentaya river, the Seruyan river, the Arut river, the Lamandau river, and the Mapam river which are all located in Central Kalimantan, and all these attractions have their own peculiarities.

Visitors who come to the Central Kalimantan region can reach several areas of nature tourism by using public transportation such as with motorcycles, with travel services, by tourism bus, or using a taxi in accordance with the tastes of visitors. Accommodation in the form of lodging is very affordable with a good rate that varies and provides comfort in terms of stay. The beautiful panoramic tourism provides a long life spirited feeling that will bring a sense of peace and happiness to the visitors.

### **2.1.4 The Development of Handicrafts Tourism**

One of the most prominent tourism craft development in Central Kalimantan is woven with rattan as the main material. Rattan is very productive and very easy to get in order to be processed by local craftsmen in the area of Central Kalimantan. As they are found in large number in the Katingan district as well as in other districts in Central Kalimantan, the plants that provide the material of the craft are very productive to be processed into raw materials as a support for the household industry of Central Kalimantan. The municipal government and district government in Central Kalimantan area is very intent to develop handicraft industry as a good potential in the development of superior craft tourism.

Rattan as a basic raw material in the development of handicraft industry is a potential in advancing the economy of Central Kalimantan people on one side and on the other side to make Kalimantan area has big opportunity to be made as tourism object of handicraft society. Many handicrafts are marketed in local markets, in regional markets, in national markets, as well as in the international market. During observation on the area the dominant handicrafts used as the potential for the development of craft tourism are in the form of typical rattan chairs, home furnishings, ornaments typical for rattan for household use or for office purposes, household wall decoration, ornaments in the living room, Decorations on public visits, such as in hotels, in restaurants, as well as special forms that are decorative and beautiful and stunning visitors.

### **2.1.5 The Development of Percussion**

The efforts to develop percussion tourism in Central Kalimantan is also not less interesting for the visitors. A lot of equipment and gamelan of local and regional percussion typical to Central Kalimantan is very interesting for tourist that deserves to be enjoyed. Central Kalimantan percussion tool is a means of percussion art that can be played by some people, at least played by five people up to eight people. It really gives a very sympathetic attraction, even more accompanied by a loud sound of flute and equipped with a unique instrument of the lute, a kind of guitar but small in size, made of local wood, which is only be found in the area of Central Kalimantan. In the event of certain ceremonies and non-formal ceremonies performed in the community and formal events conducted on the part of the government, the art of percussion is always performed and staged to provide a very fascinating attraction for the attendees who follow a particular ceremony. In the context of tourism development of percussion art in Central Kalimantan that the municipal government, district government, and provincial governments seek coaching and development through the



Department of Tourism and Culture. In the future period in order to further strengthen the development of artistic percussion it is required the handling of special tourist attractions by setting stage or stage for regular or routine performances, so that the visitors can watch and enjoy the variety of Central Kalimantan percussion art well, organized, orderly, safe, comfortable, and fun for visitors.

### **2.1.6 The Development of Art Dance**

The dance culture of the people in Central Kalimantan is rich with various dances. In a society that is very fond of dance, dance activity for the community is very productive. Various dances can be staged in every opportunity and in formal, informal, and formal occasion. The potential of dance in Central Kalimantan is in great demand by all walks of life, both by the young generation, the performers of dance, the adult generation, and among the older generation. The art of dance is not a strange thing, but the thing that is needed by the people of Central Kalimantan to be cultivated as an art profession as well as an effort to preserve the art of culture associated with dance whose existence since a long time ago. The art of dance in Central Kalimantan area is considered profane and sacred.

The developmental effort of Central Kalimantan dance accompanied by the striking and delightful art of percussion of Central Kalimantan in Central Kalimantan is an excellent and artistic combination of aesthetic value that is *adiluhung*. The art of dance as found in the field in Central Kalimantan is sacred, because it is only performed in relation of Hindu Kaharingan ritual, such as the Nganjan dance that accompanies when there is a ritual of tiwah or death ceremony for Hindu Kaharingan. While profane dance is to be staged in the context of activities that are not sacred, such as *mandau* dance, *giring-giring* dance, and so on which are generally staged during certain activities in the community or during formal activities in the community.

## **2.2 The Development of Cultural Tourism According to Hindu Philosophy**

In this sub-section described the efforts of tourism development in accordance with Hindu philosophical views, among others: 1) Tourism Development Dharma Yatra (Spiritual Tourism), 2) Tourism Development Adhyapaka-Adhyapikai (Educational Tour), 3) Tourism Development Wikarya (Economic Tourism), 4) Tourism Development of Krida (Sport Tourism), 5) Tourism Development SarwaSanskriti (Aneka Budaya Tour), and 6) Tourism Development Dharma Karya (Real Work Tour). Further exposure can be listened to its meaning as described below may be useful for the reader.

### **2.2.1 The Development of Dharma Yatra (Spiritual Tourism)**

The effort to develop Dharma Yatra tourism according to the concept of Hindu religious teachings in the perspective of Hindu philosophy, that in implementing the teachings of Hinduism not only in the form of theory or rote only, but also the application of the teachings of Hinduism through direct activities in the form of a holy journey of Hinduism named Dharma Yatra. Dharma Yatra as a development of spiritual tourism is very positive and effective developed in the dynamics of Hindu society, which can also be developed through spiritual journey by anyone who wants to carry out refreshing spiritual. Spiritual tourism is really a necessity for any human being who wants to harmonize and placate life and life mentally and spiritually.

The development of spiritual tourism can be done by visitors in accordance with their beliefs and beliefs respectively, ie for Muslims or Moslems can visit the mosque such as to Masjid Raya Darusalam Palangka Raya and so forth. Hindus can take spiritual journey to Pura Sali Paseban Batu Tangkiling, Karamat in Bukit Batu Katingan area, Pura Pitamaha, or Balai Basarah. For visitors who are Christians or Catholics can visit the Church around the city of Palangka Raya and in the area of Central Kalimantan. For devotees from Buddhism aka spiritual visits to the temple or temple in Palangkaraya and surrounding areas can be done. Included also for Konghuchu residents can make a spiritual visit to the holy places according to his beliefs.

### **2.2.2 The Development of Adhyapaka-Adhyapika (Educational Tour)**

In an effort to cultivate the love of knowledge and love of the quality of Indonesian human resources, then a very good strategy is done is a combination of education with the field of tourism. It is in this context that travel is not merely for purposes that are recreative but also have an educational purpose.

It means that there's double way on someone's holiday, such as: the meaning of travel and travel to increase knowledge and broader insight. Adding experience in the field of education and developing the field of science and technology combined with the way of travel activities. On one hand can enjoy the potential of tourism and on the other can add to the learning experience and draw more empirical knowledge of nature. Adhyapaka-adhyapika tourism development model is a method or way of traveling while stuying the visited areas in Central Kalimantan region. In this case is often known as the study tour of travel or sightseeing while learning or draw valuable experience on the area visited. The adhyapaka-adhyapika model is a positive and effective travel model. It can be pursued by seminars, traveling while working practices, traveling while sharing certain knowledge according to travel purposes, could be through dialogues with religious leaders or community leaders, visit schools or college majoring in health, religion, mining, forestry, Socio-politics, agriculture, and so on, so that travel tours eventually get additional knowledge. Adhyapaka-adhyapika tourism model can visit the campus of UPH, IAIN, STAHN, STAKN, UM, UNKRIP, and so on in Central Kalimantan region.

### **2.2.3 The Development of *Karya-Wikarya* (Economic Tourism)**

The economical condition and economical existence of society is important to be a good strategy in tourism development in Central Kalimantan region. Appropriate Hindu philosophy known as Wikarya is a positive strategy and deserve to be a model in the development of tourism in today's business era. Do not be surprised that people who travel have a double purpose that has to do with economic development itself. Many businessmen appear to travel, but on the one hand have a goal to execute business as well, so there is a dual function that is run. Central Kalimantan is highly relevant and highly desirable for business tourism development, because the condition of Central Kalimantan region has the potential to do business, for example: oil palm plantation business, rubber business, coal mining business, gold mining business, mining business C, business Petroleum business, business in the field of timber, business in the field of transportation, the business of electronic marketing, the business of the field of rattan marketing, the business of the typical clothing of Central Kalimantan, groceries, the business of buying and selling cars and so on the form of business which is a necessity for the community, Can run the business well while enjoying the nature of Bumi Tambun Bungai to refreshing and enjoy the natural beauty of Borneo.

### **2.2.4 The Development of *Krida* Tourism (Sport Tourism)**

The development of culture is not dominated by the culture of human works or just human thought, but the various cultures of Central Kalimantan also develops in relation to sports activities such as sports activities. Thus, the development of cultural tourism in the form of tourism or sports culture is an important potential for the Kalimantan region that can be a good target to attract tourism, especially bringing travelers who want to carry out the tour while doing sports activities to ensure the health of the tourists themselves. The potential for tourism development of krida or sporting tourism has very diverse potential, such as: karate, boxing sport, soccer sport, badminton sport, table tennis, tennis sport, golf sport, *sepaktakraw* sport, gymnastics, jogging, volleyball Ball, kempo, sports wrestling, and so forth that provide excellent opportunities for visitors for local travelers or domestic tourists and foreign tourists who come from various countries around the world are expected to have a great opportunity to travel to Central Kalimantan.

### **2.2.5 The Development SarwaSanskriti (Aneka Budaya Tour)**

The Development SarwaSanskriti Tour means an effort to preserve and develop the potential of diverse cultures that exist in the region of Central Kalimantan. Various cultures or different cultures developed in the form of agricultural culture, gardening culture, breeding culture, fishing culture, trade culture, art culture, educational culture, gotong royong culture, living culture harmonious, clean living culture, healthy living culture, mutual forgiving culture, *Huma betang*, *manasai* culture, singing *kandayu* song, singing *karungut*, cultural beat, rubber tapping culture, and so many cultural diversity are developed and preserved by the people of Central Kalimantan. So the variety of culture that became the pride has survived and lived for the people of Central Kalimantan since for centuries, to continue in the present, until developed into the future. Furthermore, various cultures or different cultures developed in Central Kalimantan have uniqueness that is named Dayak culture as the core or origin of all potential culture in Central Kalimantan. Of course, Dayak cultural diversity also coexists with the presence of other culture called *Ikal* from other regions in Indonesia brought by immigrants who live in Central Kalimantan, such as the presence of Javanese culture, the presence of Madurese culture, the presence of Sundanese culture, the presence of Betawi culture, the presence of Batak culture, the presence of Balinese culture, the presence of Bugis culture, the presence of Buddhist Maluku, the presence of Minang culture, and so on that each other complement each other in a way so that the various cultures from various regions which has become the pride of Indonesian people.

### **2.2.6 The Development of Dharma Karya Tourism (Real Work Tour)**

The development of *Dharma Karya* or real work is a tour effort by doing real work done by the immigrants or visitors who visit Central Kalimantan. In this case, visitors actually have real tasks and activities to do reality activities while knowing the area of Central Kalimantan. Real work in this case is to do real activities as workers who have opportunities to enjoy some of the uniqueness and authenticity owned by the Central Kalimantan region. In the proverb, it is often described by phrase "*Sekalimendayungduatigapulauterlampau*." The point is that the work can be done well and successfully, but at the same time enjoy and explore the area in Central Kalimantan by way of cultural tour that is very sublime. Dharma tourism development efforts or real work are mostly done by officers, the management structure, workers who have the opportunity to work in the Central Kalimantan region. For example, an officer from another provincial area in Indonesia, once given the task to conduct activities in Central Kalimantan, the task must be done and completed, but at the same time enjoying the place. Then there is also someone who get the assignment to do evaluation, devotion, assessment, study appeal, work visit, recess, coaching, and so on, hence when the task is done and executed by officer, the task is conducted while travelling; therefore, the work is completed and travel can be done.

## **III. CLOSING**

The effort to develop cultural tourism in the province of Central Kalimantan really provides an excellent hope in an effort to attract the attention of tourists who can visit Central Kalimantan. Central Kalimantan is rich of potential tourist attraction, including the potential of cultural tourism that is about fashion tourism, culinary tourism, panorama tourism, craft tourism, art percussion tourism, and dance tourism. Later also in the view of Hindu philosophy, that cultural tourism in Central Kalimantan blooms some tourism activities worthy of development today and in the future, including: tourism development of dharma yatra (spiritual tourism), adhyapaka-adhyapikai tourism development (tourism tourism), karya-wikarya tourism development (economical tourism), *krida* tourism development (sports tourism), *sarwasanskriti* tourism development (multi-cultural tourism), and development of *dharma karya* tourism (real work tour). In addition, a breakthrough effort is needed to make an approach by the Central Kalimantan government to the airlines in the country, so that the new route will be directly from I Gusti Ngurah Rai Airport to the Cilik Riwut, Palangka Raya airport in a minimum daily two round-trip flights from Denpasar city to Palangka Raya city of

Central Kalimantan. It is intended that tourists who visit the island of Bali or the island of Gods can also enjoy the natural beauty of Central Kalimantan which is the lungs of the world. The comfort, beauty, and charm does not disappoint visitors. Of course, this effort acts as input suggestions for the realization of cultural tourism development in Central Kalimantan region which character is not much different from the nature of Bali and the philosophy of tourism as developed based on Hindu philosophy as described above. Hopefully, this positive feedback suggestion can be responded quickly by competent party in Pemprov Central Kalimantan. The development of cultural tourism in Central Kalimantan will also boost the region's total revenue or PAD of Central Kalimantan province as a whole, which is also sprayed by urban areas as well as all district governments.

## **CHAPTER 3 : CULTURE**

## KECAK DANCE WITH PAPUA "TASTE" AS AN INTERCULTURAL COMMUNICATION MEDIA

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### ABSTRACT

*Papua, known as Land of Cenderawasih (Bumi Cenderawasih) geographically is the easternmost region of Indonesia bordering Papua New Guinea. Papua, which is part of the Republic of Indonesia, is now divided into two provinces namely Papua and West Papua. Papua is divided into seven (7) cultural regions namely: Mamta, Seireri, La Pago, Mi Pago, and Ha Anim cultural area that are located in Papua province, and Bomberei and Domberei cultural area that are located in West Papua province. The population of Papua consists of various ethnic groups, living in small units that have their own customs, cultures, and languages. Tribal diversity, customs, and language are several causes of difficulties in intercultural communication.*

*As one of the solutions, the Indonesian Institute of Art Culture (ISBI) Tanah Papua created a performance entitled Tari Kecak "Rasa" Papua or Kecak Dance with Papua "Taste". This artwork is an intercultural collaboration dance of Nusantara or Indonesia with the main source deriving from Kecak dance (Bali) and various elements of art and local wisdom of Papua. This production is supported by artists who have different ethnic backgrounds, customs, cultures, languages and religions.*

*Kecak Dance with Papua "Taste" is an example of intercultural communication specifically nonverbal and aesthetic communication. Through this aesthetic communication has occurred culture acculturation that can minimize the barriers of communication that aroused. Kecak Dance with Papua "Taste" has been able to build a sense of togetherness, mutual respect and harmony.*

**Keywords:** *Kecak Dance, Papua "Taste", intercultural communication.*

### FOREWORD

Papua, known as Land of Cenderawasih (*Bumi Cenderawasih*) geographically is the easternmost region of Indonesia bordering Papua New Guinea. Papua, which is part of the Republic of Indonesia, is now divided into two provinces namely Papua and West Papua. Papua is divided into seven (7) cultural regions namely: Mamta, Seireri, La Pago, Mi Pago, and Ha Anim cultural area that are located in Papua province, and Bomberei and Domberei cultural area that are located in West Papua province. The population of Papua consists of various ethnic groups, living in small units that have their own customs, cultures, and languages. Tribal diversity, customs, and language are several causes of difficulties in intercultural communication.

As one of the solutions, the Indonesian Institute of Art Culture (ISBI) Tanah Papua created a performance entitled Tari Kecak "Rasa" Papua or Kecak Dance with Papua "Taste". This artwork is an intercultural collaboration dance of Nusantara or Indonesia with the main source deriving from Kecak dance (Bali) and various elements of art and local wisdom of Papua. This production is supported by artists who have different ethnic backgrounds, customs, cultures, languages and religions.



## **THE NAME PAPUA, KECAK DANCE WITH PAPUA TASTE, AND INTERCULTURAL COMMUNICATION**

The name of Papua was given by Portuguese sailors when they first saw the island in 1511, which they then called *Ilhas dos Papuas* which means more or less the island inhabited by the smooth-haired people. Dutch sailors then called Papua as New Guinea because the black Papuan skin reminded them of the Guineans in Africa (Wetipo & Medlama, 2015: 1).

After New Guinea, then during the Dutch colonization, Papua was known as Dutch New Guinea; and when the territory became part of the Unitary State of the Republic of Indonesia, its name was changed to West Irian, and then changed again to Irian Jaya. During the reign of President Abdurrahman Wahid (Gus Dur) the name of this island was returned to Papua.

Papua (the territory of Indonesia and Papua New Guinea) is the second largest island in the world after Greenland of Canada, with populations including Melanesian clusters that have features such as black skin, curly and wavy hair, and having a sturdy and tall body (ibid). Through interaction with the outside world, especially the occurrence of cross-breeding, its descendants have different physical characteristics with the indigenous population. This fact is evident in the people living on coastal areas.

Kecak Dance with Papua "Taste" is a new term, the name of a new art collaboration. The term Kecak Dance with Papua "Taste" is given by Brigadier General TNI I Made Agra Sudiantara (Kasdam XVII Cenderawasih, now Major General Indonesian Army, deceased), when I talked about his art with him at Makodam XVII Cenderawasih, in 2012. Kecak Dance is one of Balinese performing arts which are used as a source of inspiration and foundation in creating art works. In addition, this work also incorporates elements of local art and wisdom of Papua to produce a collaboration in the form of Kecak dance, while the contents (in the Balinese language is called *isen-isen*) is Papua. Because this form of Kecak dance is with the "contents" of Papua, then this work of art is named Kecak Dance with Papua "Taste".

Furthermore, related to intercultural communication, Andrea L. Rich and Dennis M. Ogawa stated that intercultural communication is communication between people of different cultures, for example between ethnicity, race, and social class (further, see Alo Liliweri, 2002: 12).

In accordance with the above explanation, it can be emphasized that Kecak Dance with Papua "Taste" is a new production which is tradition-based with the source of creation from Balinese and Papua dance, and with other elements of Nusantara art. This collaboration dance was created as a medium of intercultural communication to solve the difficulties that occur in communicating.

## **KECAK DANCE WITH PAPUA "TASTE": IDEAS, CONCEPTS, AND CREATION PROCESS**

### **IDEAS**

The idea to work on Kecak Dance with Papua "Taste" is based on my desire to create an intercultural communication media especially in Papua. As the Rector of ISBI Tanah Papua, I am faced with the fact that one of the problems that must be solved is communication. The diversity of tribes, customs, cultures, and languages often causes difficulties in communicating. The difficulty is not only between indigenous people and "migrants" who come from other parts of Indonesia, but also among indigenous Papuan tribes.

As an illustration, there are two examples that I would like to share. The first example is my experience on campus. ISBI Tanah Papua has 18 students from Asmat tribe. One day, I had a chance to chat in front of the Kriya building with them talking about the characteristics of Asmat art. The 18 students from the Asmat tribe were very enthusiastic when I talked with them. In the discussion I felt that the language used by Asmat's children was not the same and seemed not to be understood by other students, even though they were from the same

tribe. At that time I asked "what is the explanation given by your colleague?" I was surprised when the answer was "sorry sir, I do not understand their language". I asked back "Aren't you both from Asmat?" Answered again "yes sir, but I do not understand their language. Although we are both from the Asmat tribe, but our place is very far apart and bordered by dense forest so I do not understand what they say ". I thought in my heart that my guess was wrong. At first I thought that if coming from the same tribe it would be easy for them to communicate.

The second example is my experience in Youtefa Bay, Jayapura. Youtefa Bay is a bay in a bay because Youtefa Bay itself is inside a larger bay called Yos Sudarso Bay. In Youtefa Bay there are three villages: Inggros village with the people living in the house stage; Tobati village, and Nafri village. When ISBI Tanah Papua collaborated with Yayasan Masyarakat Adat or Indigenous Peoples Foundation and other elements to work on an environmental art entitled Green Youtefa Performing Art, I was surprised by the fact that one village with another had different languages. Judging from the location and distance, the three villages were close together. I once asked one of my colleagues from Tobati village who worked as an educator at Cenderawasih University. "Do you understand the language of Inggros and Nafri?" With a smile he replied "I understand very little Nafri village language, while the language of Inggros village I do not understand at all". Finally, I got the answer why when watching the theatrical scene presented by mothers of Inggros village, I see my friend who came from the village Tobati was stunned and his face full of question marks.

## CONCEPT

The idea of creating a work of art as a medium of intercultural communication, I pour it into the concept or design. The concept is intercultural art collaboration based from Bali and Papua. The theme is togetherness and harmony. With this concept, the question will arise: why through art? and why also inspired by Bali and Papua? In this connection I see that the essence of art for the people of Bali and Papua is basically very similar that is the view that art is a medium of communication to the truth.

For Balinese Hindus, art is seen as a religious command. Therefore, it is not surprising that the relationship between art and Hinduism in Bali is very close and inseparable. According to the late Ida Pedanda Made Sidemen, a Hindu priest from Geria Sanur, Denpasar, that the essence of the art, composing literature or other artwork, is actually a worship service. The literary work is seen as an offering. Ida Pedanda Made Sidemen made Sang Hyang Siwa, Sang Hyang Buddha, or Sang Hyang Kawi, as his *Istadewata*. It was to him that he expressed a desire to be united in deliverance. To him he begged the "*lango*". Ida Pedanda Made Sidemen seems to carry out the practice of yoga as the ancient Javanese *kawi*. For a *kawi* "oneness with the God of beauty" is both a path and a goal. Ida Pedanda Made Sidemen argues that the supreme beauty is the attainment of eternal oneness, which is *moksa* or *ananda* (Agastia, in Djelantik, 2008: 163 and 165).

For Papuans, art is an important part of life that has been inherited from their ancestors from generation to generation. In the view and understanding of Papua-Melanesia, "Art is truth, and that truth is moral ethics. Righteousness is thus the word 'yes' in the mind that it is peace, contentment, forgiveness, wisdom performed and other aspects of the heart. Briefly but solidly, ethics is thus love, faithful and honest "(Flassy, 2016: 3). Papuans recognize a tradition that says "Nggo Wor Baido Na Nggo Mar". The phrase in Biak language means "if not singing and dancing, we will die". With the belief that art is the truth then Papuans believe that art is the power and communication medium with God, Gods and Goddesses, Ancestors, and other natural forces.

On the basis of similarity of its philosophy and artistic essence between Bali and Papua that I decided to use Kecak dance as well as elements of art and local wisdom of Papua as a basis in collaborating with additional elements of other Nusantara arts. Of course there will be more questions, "why Kecak?" The answer is the selection of Kecak is based on my consideration that between Kecak and Papuan dances there are some similarities in terms of technique and expression. Kecak has basic elements of motion, rhythm, and melody,

as is the case with Papuan dances. Kecak has an element of freedom of expression; the same in Papuan dances.

## CREATION PROCESS

After establishing the concept of the show then the process to realize it is continued with the *nuasen*, casting the idea, and then performing.

The *nuasen* ceremony is held in Pura Agung Surya Bhuvana, Jayapura through prayer and appealing to Ida Sang Hyang Widi Wasa so that the planned performance can be realized according to the purpose. Pura Agung Surya Bhuvana, Jayapura has been designated as Padma Bhuvana Nusantara, and is one of 31 temples in Papua province.

After the *nuasen* ceremony, the casting of ideas was carried out at the campus of ISBI Tanah Papua, located at Expo Waena, Jayapura. In pouring ideas as well as cultivation, I was assisted by friends of lecturers from ISI Denpasar that were invited to teach in ISBI Tanah Papua. They are: Pande Gde Mustika, I Nyoman Sudiana, I Wayan Bawa, Ni Ketut Suryatini, Komang Sri Wahyuni, and Luh Gde Candra Pratiwi. The lecturers of ISBI Tanah Papua that were involved in this creation process are Septi Rosalina Layan, Rosalina Lefaan, Ilham Murda, and Adjie Sujamto.

The earliest step in casting this idea is an explanation of the concept of the performance to all supporters. After a short discussion, then continue to train the basics of Kecak dance. The beginning of this practice is filled with laughter of the supporters because most of them have difficulties sitting cross-legged and play the rhythm of Kecak. Seeing the practice and laughter of the supporters then those who were shy and just watching, spontaneously participated as supporters. It is since here the beginning of melting the barriers that has existed during this time happened. Those who come from different ethnic groups, different cultural backgrounds, customs, languages, and religions, can finally unite and communicate through the art medium. The phrase that says "***kitorang samua basodara***" (we are all brothers), by a lot of people was considered only a mere slogan, but now it can be implemented through art and culture.

With the emergence of a sense of togetherness since the first practice, it becomes a very important capital in subsequent practices. What is very interesting happens during the practice is that there were always new ideas that arise from the supporters so that there is a positive and constructive cultural dialogue. These ideas may be new interpretations, new movements, including suggestions to include some kind of shouts used by mountain or inland communities. The new interpretation for example is in terms of dialogue using the language of two different tribes, then reproduced in Balinese language so that there is a dialogue scene that is not understood. This problem is solved by using Indonesian language so that each other understand each other's meaning. This example shows how important the Indonesian language as a unifying tool in communication. In terms of dance movements, there has been a variety of movements that come from tradition and improvisation. The diversity of motion is still enriched with a variety of shouts that are varied so as to build an atmosphere that can strengthen the "taste" of Papua from this production.

While being busy training, I was suddenly approached by a senior artist named Adji Sujamto (72 years old). He asked me "can my wife and I join?" I replied "please sir". Adji Sujamto or known as Pak Adji contributes by incorporating Javanese dance movements into the arms so that new colors are added in the performance. Meanwhile, Papuan friends who have great talent in vocal do not want to be left out. They participated by including the song Papua Indah and Aku Papua. When the song Aku Papua was sung by Septina Layan, all supporters responded with various interpretations of movement and expression so as to be able to add to the "feel" of Papua in this production.

Such is the description of the dynamics that occurs in the creation process. After practicing for one week then Kecak Dance with Papua "Taste" can be realized in the form of a new creation based on tradition.

## THE PERFORMANCE

The inaugural performance of Kecak Dance with Papua "Taste" was performed at Pura Agung Surya Bhuvana, Jayapura. The staging is done in order to join "ngayah" in the series of temple ceremonies that falls on October 15, 2014. Before the performance, I emphasize to the students, lecturers, and all supporters that this performance is not merely an ordinary performance, but *ngayah*. *Ngayah* is a genuine offering to Ida Sang Hyang Widi Wasa, God Almighty. I provide an understanding of *ngayah* both in the context of offerings and in relation to community service which is the third dharma of the college Tridharma.

The Kecak Dance with Papua "Taste" performance was held in an opened aired building (*wantilan*) after a series of temple ceremonies and serves as *Balih-Balihan* dance to entertain the pilgrims and the general public in attendance. I noted that some indigenous figures, artists, cultural observers, including Papuan intellectuals, witnessed the performance.

It is interesting to note that the supporting costumes vary greatly according to their respective cultural backgrounds. The costumes from Bali, Papua, Java, as well as modern costumes inspired by tradition have given a very distinctive color and show that tradition and innovation stay side by side in a sustainable way. The bodies of the Kecak dancers are decorated with ornaments of symbols from various tribes in Papua. Body decoration gives an indication of how rich and diverse cultural heritage of the archipelago.

The performance venue has been arranged in such a way that between the dancers and the audience are made close and intimate. The result is, from the beginning to the end, the audience was mesmerized and involved as part of the play itself. The relentless cheers of the audiences even from their seats were heard. The peak is when Septina Layan sang the song *Aku Papua*, the audience joined in singing. The atmosphere was really happy. Many dancers and spectators were really taken in by the song and shed tears because of the joy and pride.

## CONCLUSION

From the description above, it can be drawn several points of conclusion:

1. Kecak Dance with Papua "Taste" emerged from the idea to find solutions in the form of intercultural communication media, especially at *Bumi Cenderawasih*.
2. This dance is a creation of art collaboration based on Kecak dance (Balinese), combined with Papuan and Nusantara cultural arts.
3. Kecak Dance with Papua "Taste" is one example of intercultural communication that is aesthetic and nonverbal.
4. This production has led to the occurrence of dialogue and cultural acculturation that is expected to minimize the barriers of communication that occur.
5. In this context, one of the most important meanings that can be drawn is the art and culture can be used as a medium of communication to build awareness of the importance of togetherness, mutual respect, and respect for cultural diversity for the creation of a cool and peaceful atmosphere.

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# **“MENYAMA BRAYA” STRATEGY LEMBAGA PERKREDITAN DESA IN BUILDING ENTREPRENEURIAL COMMUNITY OF DESA ADAT KUTA**

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## **ABSTRACT**

*To maintain its existence as a financial institution, Village Credit Union “Lembaga Perkreditan Desa” (herein after abbreviated to as LPD) continues to improve itself in improving service to their customers. This paper aims to discuss the strategy of menyamebraya by LPD Desa Adat Kuta in building entrepreneurship and its impact in improving the socio-economic welfare of local communities. This paper is the result of qualitative research. Data were obtained from the observation, study the documentation and in-depth interviews with 12 informants, the staff and customers LPD Desa Adat Kuta. The data were analyzed with descriptive qualitative-interpretative apply critical theories of cultural studies. The results showed that menyamebraya as a human relations practices that promote relations and cooperation on the basis of brotherhood, equality, reciprocity and mutual benefit. Strategy menyamebraya implemented by LPD Desa Adat Kuta able to build an entrepreneurial society local village through: (a) efforts to achieve social relations and cooperation among employees and customers LPD Desa Adat Kuta harmonious, (b) implement product innovation LPD services in accordance with the customer expectation local (c) optimizing the LPD function as an effective intermediary institutions, (d) support the development of an entrepreneurial society, and (e) provide social rock (corporaet soscial responsibeliy) for the people of Desa Adat Kuta. Menyamebraya strategy of LPD Desa Adat Kuta has implications for the strengthening of social life, increase economic prosperity, and strengthen the cultural traditions of the local community.*

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**Keywords:** menyamebraya, LPD, entrepreneurial society.

## **I. INTRODUCTION**

The Government continues to strive to increase the socio-economic welfare of society. Such efforts, among others carried out by developing the Micro Finance Institutions (MFI) since 1990. Its purpose is to provide benefits to low-income communities (Arsyad, 2008: 1). MFI is a unity of governance made in accordance with the local social and economic environment. Rural communities untapped commercial banks can be serviced through a financial institution has no complicated rules as well as the storage mechanism and a simple credit lending.

Based on the level of formality, the MFI can be grouped into three types. First, financial institutions authorized by the government such as Bank Rakyat Indonesia with a system of village units, rural banks and non-bank financial institutions such as rural credit agencies, credit funding institutions such as rural credit institutions in Bali. Second, the informal institution consisting of intermediaries that operate outside the government's control, like-gathering to provide individual loans, and retailer. Third, the semi-formal institutions consist of institutions that are not regulated by banking authorities but registered and obtained permission from the authorities or the government, such as cooperatives, non-governmental organizations and family welfare program (Arsyad, 2008: 84).

One financial institution belongs to the people of Bali is Lembaga Perkreditan Desa (LPD). LPD, which is proposed by the Governor of Bali, Ida Bagus Mantra since the 1980s, has now grown rapidly, from 8 units LPD in 1985, until the end of 2016 has become 1433 units LPD spread suluruh indigenous villages in Bali (LPLPD Bali Province, 2016). Until the end of 2016, the number of asset LPD in Bali has reached Rp 15.5 trillion with the number of officials and employees as many as 7882 people. The total credit extended to



customers as much as Rp 12.1 trillion, with the number of customers as much as 457 thousand people. Total deposits from the public in the form of deposits and savings in LPD reached Rp 12.9 trillion, with the number of savers and depositors as many as 1.9 million people. As the operational support of the power of capital has reached Rp 2.7 trillion, while profits generated reached Rp 388.01 billion (BKS-LPD, 2017).

In generally, the task of the bank is as intermediary: collecting and channeling public funds (Dendawijaya, 2005: 14). LPD also play a role in collecting and distributing public funds in an area of traditional villages. In generally, the purpose of LPD is (1) to encourage the economic development of rural communities through savings and capital distribution are effective, (2) membrantas bonded, pawn dark, and the like, (3) create equity and business opportunities for the villagers and labor in the countryside, (4) increase the purchasing power of people and launched payment traffic and circulation of money in the village. To meet these objectives the LPD should continue to improve its performance in order to remain a reliable main village (Yoni, 2005, the provincial government of Bali, 2010).

One Among LPD in Bali evolving dynamic is LPD Desa Adat Kuta, Kuta District, Badung regency. Since starting founded in 1996, LPD Desa Adat Kuta until the end of 2015 had assets of more than 392 billion. In accordance Bali Provincial Regulation No. 8, 2002, LPD Desa Adat Kuta carry out activities to support local entrepreneurs.

LPD Desa Adat Kuta continues to grow and provide social benefits, economic and cultural rights on its members. LPD Desa Adat Kuta still exist and are able to compete with other commercial banks, the LPD Desa Adat Kuta continue to make innovations to provide a quality service to the people of Desa Adat Kuta. LPD Desa Adat Kuta continue to develop managerial skills, including conducting *menyamebraya* strategy in building entrepreneurial clients. *Menyamebraya* as a human relations practices that promote relations and cooperation on the basis of brotherhood, *keseataaraan*, mutual help and mutual (Sadiartha, 2016). Human Relations is the core of the attitudes and behavior of employees working properly (Rosyad et al., 2012: 2). This paper discusses two things: (1) How is the strategy of '*menyamebraya* by LPD' to build entrepreneurial local community at Desa Adat Kuta?; (2) How does the implications of strategy '*menyamebraya* by LPD in improving socio-economic welfare of the local community?.

This paper is the result of qualitative research. Data were obtained from the observation, study the documentation and in-depth interviews with 12 informants staff and customers LPD Desa Adat Kuta. The data were analyzed with descriptive qualitative-interpretative apply critical theories of cultural studies. Hopefully, *menyamebraya* strategy as a human relations practices that can improve the quality of service LPD, and able to support the development of entrepreneurial people of Bali.

## **2. THE STRATEGY *MENYAMEBRAYA* BY LPD DESA ADAT KUTA IN DEVELOPING ENTREPRENEURIAL LOCAL COMMUNITY**

According to the Bali Provincial Regulation No. 8, 2002, the LPD is a village-owned financial enterprises conducting business in the village and to the people of the village. LPD expected to provide social benefits, economic and cultural rights on its members. In addition, the LPD should be able to support the quality services that provide satisfaction for its customers.

In an effort to provide the best service for its customers, LPD traditional village of Kuta implement the cultural strategy *menyamebraya*, namely the practice of human relations that promote relations and cooperation on the basis of brotherhood, equality, reciprocity and mutual benefit, or the ability to work effectively with others (Siagian 2006: 307). Implementation of the strategy *menyamebraya* Desa Adat Kuta LPD shown in Table 2.1

Table 2.1  
Implementation of "*Menyamebraya*" on LPD Desa Adat Kuta

| No. | Basic Concepts   | Implementation of " <i>Menyamebraya</i> "  |
|-----|--|--|
| 1   | <i>Human Relation:</i><br>Ability to work effectively with others (Siagian, 2006: 307).  | <ul style="list-style-type: none"> <li>– Efforts social relationships between the members of the staff / management of LPD, as well as between staff / management LPD with local indigenous village folk harmony.</li> <li>– Perform the LPD service product innovation according to expectations and requirements of customers</li> </ul> |
| 2   | <i>Menyamebraya:</i><br>Tolong-menolong, Mutual help, relationship / partnership based brotherhood (teaser, love, care)                                    | <ul style="list-style-type: none"> <li>– Making the LPD as an intermediary institution (collecting and distributing public funds) effectively</li> </ul>   |
| 3   | <i>Entrepreneurship:</i><br>Creative and innovative capabilities that form the basis, tips and resources to find opportunities for success (Suryana, 2008) | <ul style="list-style-type: none"> <li>– Motivating and assisting entrepreneurial people</li> <li>– Menagantisipasi bad loans</li> <li>– Provide social rock (Corporaet Sosial Responsibility) to support pendidian activities, sports, art, culture, and religion (Hindu) local village folk.</li> </ul>                                  |

Source: Adapted from various sources (Sadiartha, 2017)

First, *menyamebraya* strategy realized by harmonizing social relations and its cooperation, both amongst the staff / management LPD Desa Adat Kuta, as well as between staff / management LPD Desa Adat Kuta with their customers. By adhering to the principle *menyamebraya*, LPD staff required to provide the best service to its customers, because customers LPD is *Nyame* or his own brother that require attention and quality service. Second, the strategy *menyamebraya* also be implemented with the LPD service product innovation corresponding local customer expectations. Some products and types of Desa LPD Adat Kuta service was developed based on the aspirations and needs of consumers. Desa Adat Kuta LPD product in the form of savings and deposits, services, savings and loan service was developed to meet the needs of the people and to encourage the economic growth of local indigenous villagers (See Table 2.2).

Table 2.2  
Products and Services of LPD Desa Adat Kuta

| Savings and fixed deposits  | Loans   | Other Services  |
|---|---|---|
| <ul style="list-style-type: none"> <li>- Simpanan Desa Adat Kuta (SIDESAKU)</li> <li>- Simpanan Masa Depan (SIMADE)</li> <li>- Simpanan Cerdas Anak Sekolah (SICERDAS)</li> <li>- <i>Taksu Punia</i></li> </ul> | <ul style="list-style-type: none"> <li>- Pinjaman Nyama Braya LPD</li> <li>- Pinjaman Kredit Kepemilikan Rumah (KPR) <i>Krama</i> LPD</li> <li>- Pinjaman Program Community Base Development (CBD)</li> </ul> | <ul style="list-style-type: none"> <li>- Payment of electricity, telephone, and drinking water</li> <li>- renewed registration od vehicles in Badung regency and Denpasar city</li> <li>- photocopy services, etc.</li> </ul> |

Source: LPD Desa Adat Kuta, 2017

Products and services deliberate LPD packaged and developed in accordance with the expectations and needs of the local community. With quality products and friendly service, open, and full of family makes LPD Desa Adat Kuta loved by the local community.

Third, the practice of human relations "*menyamebraya*" able to anticipate their bad loans. Menyamebraya approach has strengthen the relationship between the manager of the LPD with its customers. LPD Customers feel that the LPD staff that serve them are Nyame or brother. Customers have the awareness that he felt obliged to deposit the LPD loan installments on time, so the approach *menyamebraya* by LPD Desa Adat Kuta be an effective human relations practices in anticipation of bad credit problems

Fourth, the strategy of "*menyamebraya*" LPD Desa Adat Kuta is also manifested in the form of social rock (corporate social responsibility) for pendidian activities, sports, art, culture, and religion (Hindu) local village folk. In accordance with the Bali Provincial Peda 8 of 2002, as many as 20% of profits LPD allocated as local village development funds. Punia taksu program for example is a special savings program Desa Adat Kuta community that serves as a social and non-profit fund. Participants deposit only Rp 100,000.00 further benefit to be derived in the event of death the world will receive compensation from the LPD Desa Adat Kuta Rp 2.500.000,00. The concept of this product in accordance with the philosophy of the Balinese that *menyamebraya* or mutual help (Sadiartha, 2011).

Fifth, the practice of human relations "*menyamebraya*" is also able to stabilize the positive image of LPD Desa Adat Kuta intermediary, namely gathering and channeling of funds (credit) community. The chairmant of LPD Desa Adat Kuta, I Wayan Gede Buddhist Artha explained that lending LPD to the public is done by applying the precautionary principle and strategy *menyamebraya*, which serves customers LPD on the basis of solidarity, fraternity, mutual help, each having (*pangpadangelahan*) mutual support and mutual benefit (*pangpadepayu*).



Figure 2.1: Ni Nyoman Ariani's store  
Resource: Personal documentation



Figure 2.2: Made Surami's store

*Menyamebraya* strategy Desa Adat Kuta LPD has been satisfying customers. Customer credit recipient of entrepreneurship in the LPD could Kuta Kuta Art Market. In this regard, two customers LPD Kuta give their testimony as follows.

"I have 10 years as a customer LPD Desa Adat Kuta. Me and friends who sell clothing at the Kuta Art Market obtain credit from traditional village LPD Kuta. LPD officer came every morning to afternoon to pick up the funds in savings and savings. On average I save Rp 50.000,00 and Rp 100,000.00 day. Most of the savings that I have deposited, used to pay for the credit at the end of the month (Ni Nyoman Ariani, 42 interviews, 15 April 2016).

"The process of credit disbursement LPD Kuta I received quickly. Kuta LPD officer served us with friendly, like a brother. With the credit of LPD Kuta, I managed to open a kiosk that sells accessories, slippers, bags and souvenirs at Kuta Art Market. Many domestic and foreign guests who shop here (Made Surami, 39 years old, interview, 15 April 2016).

That's both of informant's statement as customers of LPD Kuta that were successful entrepreneurship in the Kuta Art Market. Kuta Art Market is the center of souvenirs for domestic and foreign guests in the Kuta area. Both informants were satisfied that served well, and amicably by the LPD Desa Adat Kuta. Apparently the credit disbursement strategy relatively quickly becoming positive image for LPD Desa Adat Kuta. Credit protection strategies done by collecting savings every day so that customers do not feel have had the funds to pay for the credit. Quick loan process made the LPD is very loved by the public, so the need for urgent local community can be resolved.

### **3. IMPLICATIONS STRATEGIES "MENYAMEBRAYA" LPD IN IMPROVING SOCIO-ECONOMIC WELFARE OF LOCAL COMMUNITIES**

Strategy *menyamebraya* as a human relations practices have positive implications for people's lives Desa Adat Kuta, namely the social implications, the economic implications and cultural implications. The first social implications *menyamebraya* is interwoven social relations and cooperation between LPD's staff, between LPD's staff and their customers was getting stronger. Credit services and services provided by LPD Kuta has helped social life needs of local community. Various social activities of local community, including youth activities (*sekaa teruna-teruni*), sports and culture and art can be excited thanks to the help and support of the LPD Desa Adat Kuta. *Menyamebraya* approach has been able to strengthen the sense of solidarity (social cohesion) community Desa Adat Kuta. Moreover, the enforcement of the relationship between the principle *menyamebraya* between LPD officers and its customers have been able to raise awareness of the customer to perform its obligations in paying credit corresponding predetermined time.

Second, the strategy *menyamebraya* LPD Desa Adat Kuta has economic implications. Economic implications associated with the loan portfolio LPD to support entrepreneurial indigenous villagers Kuta. Products LPD Desa Adat Kuta has been cultivating a diverse entrepreneurial local community. Entrepreneurial economy developed by the indigenous people of the village of Kuta, among others, be realized by opening an art store, a grocery shop, store accessories, souvenirs etc. In addition, the entrepreneurial community also shaped street vendors and stalls selling at Kuta art market. Total assets and loans disbursed by LPD Desa Adat Kuta continues to increase. Asset LPD Kuta traditional village of more than Rp. 345 billion in 2013 up to Rp. 392 billion in 2015. Furthermore LPD loans disbursed to the Desa Adat Kuta community of more than Rp. 272 billion in 2013 up to Rp. 299 billion in 2015 (LPD Desa Adat Kuta, 2015). LPD Desa Adat Kuta credit meant to support entrepreneurship and improve the socio-economic wellbeing of local communities.

Third, *menyamebraya* strategy reinforced by the provision of development aid and social funds LPD Kuta to the local community. LPD development funds (20%) and social fund (5%) of the Desa Adat Kuta LPD profits they have felt for the empowerment of social life, economy, and culture and Hinduism local indigenous villagers (Sadiartha, 2016). From year to year, the amount of development funds and social funds LPD Kuta donated to the local community continues to miningkat. The amount of funding the construction of LPD Kuta for Rp.1,8 billion in 2010 to Rp. 2.7 billion in 2014. Furthermore LPD Kuta social fund of more than Rp. 400 million in 2010 to more than Rp. 600 million in 2014 (LPD Desa Adat Kuta, 2015).

*Menyamebraya* strategy has strengthened the social life, culture and religion of the local Hindu community. With the financial support of LPD Desa Adat Kuta, sport activities, art and folk culture can be carried out, Pura Desa heaven could be renovated and activities of religious ceremonies in the traditional village of Kuta can be excited.

As the practice of human relations, the strategy of "*menyamebraya*" in LPD Kuta can strengthen the economic, social and cultural rights of indigenous peoples Kuta is just one example of the existence and functions of the LPD in Bali. LPD existence in other indigenous village also has a similar function, that improve the lives of indigenous peoples, in accordance with the local situation. Human relations strategy "*menyamebraya*" by LPD managed to build entrepreneurial people of Bali need to be developed.

## 4. CONCLUSIONS AND RECOMMENDATIONS

### 4.1 CONCLUSIONS

*Menyamebraya* as a human relations practices that promote relations and cooperation on the basis of brotherhood, equality, reciprocity and mutual benefit. Strategy *menyamebraya* implemented by LPD Desa Adat Kuta able to build an entrepreneurial society local village through: (a) efforts to achieve social relations and cooperation among employees and customers LPD Desa Adat Kuta harmonious, (b) implement product innovation LPD services in accordance with the customer expectation local (c) optimizing the LPD function as an effective intermediary institutions, (d) support the development of an entrepreneurial society, and (e) provide social rock (corporaet soscial responsibility) for the people of Desa Adat Kuta. *Menyamebraya* strategy of LPD Desa Adat Kuta has implications for the strengthening of social life, increase economic prosperity, and strengthen the cultural traditions of the local community.

### 4.2 RECOMMENDATIONS

Strategy *menyamebraya* as a human relations practices LPD managed to build entrepreneurial people of Bali need to be developed.

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# THE IMPLEMENTATION OF *TRI HITA KARANA* IN *GEGURITAN CENGCENG BENGES* LITERATURE ANTHROPOLOGY STUDY

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## ABSTRACT

*Geguritan Cengceng Benges* is a traditional Balinese literature which is interesting to be analyzed because it contains social and cultural values. Those values are able to be used as a way of life in a society, especially in Bali. This study aimed to determine the implementation of the *Tri Hita Karana* in *Geguritan Cengceng Benges*. The object of this research was analyzed using anthropological literature theory emphasis on the text of literary works. Based on the analysis of literary anthropology in *Geguritan Cengceng Benges* contained the implementations *Tri Hita Karana*, namely (1) the relationship of human being to God, (2) the relationship of human being to human being, and (3) the relationship of human being to the nature in Bali society. The concept of *Tri Hita Karana* is still applied by Balinese people by this time. This is to maintain the balance and harmony of the universe and its contents.

**Keywords:** *Geguritan, Tri Hita Karana, and Anthropological Literature*

## I. INTRODUCTION

Anthropology is defined as a study of human behavior. Anthropology covers all aspects of human cultures and its activities when interacting; meanwhile literature is a reflection of people's life. Literary anthropology consists of two words, anthropology and literature. Etymologically, anthropology consists of two syllables, namely *Anthropos* and *logos* which mean study of human being, while the literature consists of two syllables, namely *sa* and *tra*, which means tools for teaching. The words group has not show yet the meaning of the real meaning. With other words, anthropology, literature is an interdisciplinary analysis of the literary works contains elements of anthropology (Kutha Ratna, 2012).

Learning cultures in a society must not go directly into the society, however by digging a literary work; we can learn cultures in society. Literary works lives in the society, absorbing aspects of life in society, which in turn then is also used in a society. The writer is quite interested in *Geguritan Cengceng Benges* because the story is very interesting reflects the culture values of the on Balinese society. Therefore, it can be said that the literary work is a product of society life contains social and cultural values of a phenomenon of human life activity. Based on explanation above, whether *Geguritan Cengceng Benges* can be analyzed in terms of anthropological literature to examine more deeply the cultural values?

Based on the above issues, anthropological theory is needed to be able to analyze and answer the addressed problems. Basically anthropological literature already contained in researches conducted by Levi-Strauss related to the myth. Literary of anthropology is questioning literary works in the relation of humans as a of culture product.

According Kutha Ratna, one of the factors encourage the expansion of literary anthropology is human nature as expressed by Ernest Cassirer (1956) that, human is as *animal symbolicum* who rejects human nature as *animal rationale*. Literary anthropology is the study of literature related to in human being. Therefore, the anthropological literature is discussed in the relation to cultural anthropology, with works produced by humans.

## II. DISCUSSION

### 2.1 Implementation *Tri Hita Karana* in Bali Society

The book *Upadeça*, *Tri Hita Karana* is derived from the word "*Tri*" means three, "*Hita*" means happiness and "*Karana*" means the cause. Thus the *Tri Hita Karana* means three causes for creating happiness (2009). *Tri Hita Karana* is composed of three



elements: (1) the relationship of human to God, (2) the relationship of human to human, and (3) the relationship of human to the nature. These concepts become the philosophy of life of the Balinese people to maintain the balance of the universe and its contents in order to create a prosperous and harmonious life. The concept of *Tri Hita Karana* will be discussed in this study.

### 2.1.1 Relationship between Human and God in *Geguritan Cengceng Benges*

Religion is derived from the Latin *religio* and rooted in verb *re-ligare* which means "tie back". Religion is meant that someone will tie his/herself to God. According Mangunwijaya (1988) that, all literatures in the beginning are religious. Therefore, the discussion of this research of literary works will be associated with the religious system. In accordance with the Hindu religious system, every adherents from conception until death will conduct a religious ceremony. Based on the cultural background of people of Bali, which is predominantly Hindu, *Geguritan Cengceng Benges* will be reflected the Balinese religious life, as in the following quotation:

*Cagcag-cigcig busan-busan cara lindung rikala ipun kauyahin/ ngaat apang enggal rauh/ pajalan ipun sang magpag/ mapan pasti disubane neked ditu/ natab banten pasakapan/ mabeya gede keadanin// (Pupuh Pangkur, bait ke-3).*

*Sakeng mula/ titah Ida Hyang Widhi/ apang mangelah somah/ belog lekig tidong gigis/ tur cara sandeng-sandengan// (Pupuh Maskumambang, bait ke-5).*

Translation:

Keep pacing / like an eel when it was given salt / her intention in order to come quickly / their trip is picked up / for sure until I got there / following the offerings wedding event / with a lot of expenses //(Pupuh Pangkur, bait ke-3 ).

Because it / revelation of God, Ida Hyang Widhi / in order to have a husband / outrageous stupid and lazy / anyway like a lunatic //(Pupuh Maskumambang, bait ke-5).

The above quotation proves that the existence of the religious system of Balinese society embraces the knowledge of Hinduism. It can be seen from one of a literary work in *Geguritan Cengceng Benges*, when the main character, Ni Wayan Cengceng Benges's wedding ceremony toward Nengah Rumrum. They prayed for the wedding's offerings (Banten is Balinese offerings). *Banten* is made by young coconut leaf carved and sewn and completed with kinds of flowers, fruits and snack as offerings addressed to Almighty God, Sang Hyang Widhi Wasa (Warna, 1978). The offerings are used for ceremonial only for Hinduism in Bali. Even though there are Hinduism originated from India, but the Indian society do not know the offerings as means of ceremony.

In addition, *Banten* is also as offerings devoted to God Almighty, *Ida Hyang Widhi*. In *Geguritan Cengceng Benges* is seen that Balinese people really have a good relationship to God. Therefore, it is clear that the writer describes *Geguritan Cengceng Benges* is the life reality of Balinese people, which is still maintained by the customs that exist in the respective regions or society of Bali.

### 2.1.2 Relationship between Human and Humans in *Geguritan Cengceng Benges*

Harmonious relationship is also described between human and human in *Geguritan Cengceng Benges*. This is because human nature is as social beings live alongside and help to each other. Humans cannot live alone without assistance from others. Hard works if they are done together will look easier. This principle is used as a manual and guide to life by the people of Bali from the beginning until now. Harmonious relationship is described in

*Geguritan Cengceng Benges* tells people that they always work together that can be shown in the following excerpt:

*Manglantur kang kacerita/ kacerita subake jani/ tuun ngayah menaang celabah/ gayahe lakar mapunduh/ subak kangin lan dauhan/ lakar ngawit/ uli clabahe kanginan// (Pupuh Ginada, bait ke-3).*

Translation:

Continue the story / told Subak (members or group of people who are registered for Balinese traditional irrigation system) now / go down to repair the drains / the members will come togetherbeforehand/ the member (Subak) in the east and in the west / will begin to / from the most eastern drains //(Pupuh Ginada, bait ke-3).

The above quotation describes that the society works in the fields are always together. It can be seen from the word *Subak*. *Subak* is a group of people in charge for organizing and taking care of the flow of water (irrigation) in the field (Warna, 1978). Usually the people who participated in Subak, willdo mutual help regulate the distribution of water tofields. By the time being, Subak is rarely encountered in Bali by this time. Only certain areas still preserve Subak and fields. Besides doing the work in the fields, the same was done in religious ceremonies. When performing the ceremony, they do not only work alone, but it will be done together with family and the surrounding society.

In addition to agriculture, a good relationship is also shown together in weaving fabrics. It is implied in the following passage:

*Uli cenik nganti truni/ ento selah dewek mlajah/ murukin asing gegaen/ ngringgiti busung mejejahitan/ ngliying ngantih ngarap benang/ nganyinin muah manunun/ nunun songket papatrayan// (Pupuh Semarandana, bait ke-20).*

Translation:

From childhood to adulthood / that is the time for us to learn / learnany kinds of jobs / carving young coconut leaf to be sewn/ spinning cotton yarn / spinning and weave / weaving songketcloth motifs carved //(Pupuh Semarandana, bait ke-20).

The above quotation clearly describes the work of weaving the fabric intended for women in a society in Bali in *Geguritan Cengceng Benges*. This work is done together and it requires precision and patience. Until now weaving work is still done by women in Bali, but only a few are still acted by women residing in rural areas only. The work of weaving from day to day is getting abandoned by women, both in urban and rural areas. This is because the raw materials are very hard to find and the price is too expensive. By the presence of government program by Bali governor who wants to wear the local production, as well as woven fabrics to be used for office uniform in Bali. This spurred the society of Bali to return to do the work ofweaving; therefore it is increasingly become popular in societies, both domestically and abroad.

Both of types of work mentioned above, namely farming and weaving werejobs that is done together. Both of these livelihoods still underway on the people of Bali, but the number of those workers are getting less and less. This is because of the changing times and evolving technologies rapidly so that the traditional work that is being abandoned because the incomeis less and it will be definitely difficult to maintain today's life with family.

### **2.1.3 Relationship between Human with the Nature in *Geguritan Cengceng Benges***

According to Koentjaraningrat (1989), he divides livelihood system into limited livelihood systems traditionally which include: hunting and gathering, herding, farming in the fields, fishing and sedentary farming and irrigation. The livelihood of human hunting and

gathering are the most elderly than others. However, the increasing development of this age, livelihood hunting and gathering are getting less done by society of Bali and they proffered switch into farming. This is done because man has chosen to settle in the area of life and create a place of their own. To support their selves, and then they try to grow crops. In order to survive, people must be able to adapt to their surroundings. If people cannot adapt to the environment, then they will become extinct. Therefore, humans must build harmonious relationship to the environment in order to support their selves and their family. The following is more details about the farming in society in Bali in *Geguritan Cengceng Benges*:

*Kagelisan mungguing daging cerita/ kocap I Nengah ne jani/ usan ipun madaar/ tumuli malih ngenggalang/ kagenah tanduran malih/ negen tambah/ menadtad caluk tan mari// (Pupuh Durma, bait ke-3).*

*Tunden icang apang iya ngae pelas/ lebengan abungkul pasti/ bahane manggutan/ kaden icang suba bisa/ ditu icang laut ngalain/ luas kuma/ nugtugang mangulah kedis// (Pupuh Durma, bait ke-26).*

Translation:

Quickly told / purportedly I Nengah now / has just finished having lunch / in hurry goes / to a place where she cultivate crop / hoe in shoulder / carrying a large sickle again //(Pupuh Durma, bait ke-3).

I told him to make Pepes (roasted or steamed meat wrapped by banana leaf) / finalized once only one pack / she nods / that she thinks he can / then I leave / go to the field / continue to expect birds //(Pupuh Durma, bait ke-26).

The above quotation clearly described and illustrates the agriculture (farming) subsistence system of Balinese people in *Geguritan Cengceng Benges*. It is clearly harmonious relationship between humans and the nature from Subak system created. Seeing the expansion nowadays is so rapidly, Subak (Balinese traditional irrigation system) is rarely found in the society of Bali. In fact that Subak has been known to foreign tourists and has become a world cultural heritage site, and has been recognized by the *United Nations Educational, Scientific and Cultural Organization* (UNESCO). UNESCO is an institution / organization acting as role / first institution or organization in preserving the cultural heritage owned by the societies or countries in the world. At the 36<sup>th</sup> session of<sup>56</sup> UNESCO which is held in St. Peterburg Rusia on Friday, June 29th, 2012 at 17:30 local time, the agency's organization and certify gavel and legalize that Subak in Bali as a legacy world culture heritage in the area of *Cultural Landscape*. It certainly gives a good effect for the local surrounding environment, especially the stakeholders or the parties concerned in it in order to be more serious in managing the venue field. Serious means in the term of preservation the conditions of the fields/farms in order they remain as cultural world heritage until a very long time, and can be enjoyed by our children and grandchildren.

As Subak has been admittedly as a world cultural heritage by UNESCO, it is definitely made all the people in Indonesia, especially Bali be proud of that. Moreover recognized and included in two categories that carried Subak as a world cultural heritage, namely (1) As part of the cultural heritage objects with *Pura Subak* (Subak Temple), rice paddies and irrigation systems, (2) as part of the cultural heritage objects with social values and mutual assistance contained in *Subak* system.

In a society of Bali, men are dominantly having the work for farming other than woman because they are considered having more power than women, however sometimes women also help for farming. In this modern era, the work of agricultural is getting

<sup>56</sup> <http://masbowo.com/bangga-dengan-indonesia-subak-bali-jadi-warisan-budaya-unesco/>

diminishing. This is because the land for farming is getting less. Many people change their rice fields into residential land, because the income is so more profitable than farming.

### III. CONCLUSION

Based on the analysis of *Geguritan Cengceng Benges*, it can be drawn some conclusions, as follows:

1. *Geguritan Cengceng Benges* is a traditional Balinese literary work expresses the reality of people of Bali and it can be learnt by the theory of anthropological literature.
2. *Geguritan Cengceng Benges* implements *Tri Hita Karana* as a way of life where it can be applied by people of Bali. Those three parts are intertwined very harmonious relationship between human being and God, human being and human being and human being and the nature.

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**LOCAL WISDOM AKIT TRIBAL ON RUPAT ISLAND  
IN THE BENGKALIS REGENCY OF RIAU PROVINCE  
(Modern Medicine VS Traditional Medicine Practice)**

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**ABSTRACT**

*The Akit use a system of knowledge, belief and perception as a part of their culture and traditions, and this system allows them to distinguish the concept of healthy and sick as well as the cause of the pain. The Akit community have localized knowledge and accumulated wisdom that is brought to bear in addressing health problems.*

*Akit tribal life includes a range of practices that blend with nature. Tribal ancestors have passed this knowledge down from generation to generation. In the era of modernization, the rapid development and advancement of science and technology, either directly or indirectly, will result in shifts in traditions and values that exist in society.*

**Keywords:** *local wisdom, bomoh, Akit tribe, globalization*

**INTRODUCTION**

All diseases according to the Akit are caused by the interference of supernatural spirits or *antu* (ghosts), a disorder of the ancestral Akit, ill-treatment of others, and a curse. "The perception of pain of past experience in addition to the cultural and social elements are subjective". (Sarwono,1993) Foster and Anderson (1986:82-83) have also undertaken earlier research on the place of the other states of suffering: pain caused by the presence of agents (middlemen), both in the form of supernatural creatures (supernatural beings or gods), non-human beings (ghosts, ancestral spirits or demons), as well as humans (witches or sorcery).

The influence of globalization has affected the rituals and traditions practiced by the Akit communities. Modern medicine with modern (Western) epistemology equates treatment via the health service program of the Department of Health as equitable development. This then implicates and ultimately affects traditional community life and traditional community values. Globalization brings the principles of cultural modernity that give rise to various social problems in human civilization. This threatens the existence of local culture, and in the worse instances leads to the extinction of local culture.

**RESEARCH METHODS**

This research is qualitative research using participation, observation and in-depth interview. Next, *snowballing* technique as discovered and applied by Spradley (1997:61) and Benard (1994:61) is applied. In this technique research can be terminated if the data has been repeated and the data is sufficient or if perceived saturation values have been reached (where there is no new information available).

**RESULTS AND DISCUSSION**

*Bedekeh, bedikie or berdeker* is one of the treatments used by the Akit tribe. *Bedekeh* is known as a great treatment, or ritual treatment of the sacred. There are two types of *bedekeh*: the ceremonial treatment (*bedekeh* = *bedekie, beobat*) and ritual sacrifice of health recovery or of prevention of illness (*bedekehbebedak*). The ritual *bedekeh* used by then Akit tribe is estimated to have been in use in the community that inhabits the Rupert Akit territories for many years. *Bedekeh* treatment is a tradition that stems from the teachings of the ancestors and it is implemented when the community was in need of treatment services. This ritual contains various elements of mystical, and the Akit are convinced of the existence

of a healing connection with satyrs or certain ancestral spirits. With this belief widely held by community members, it is no wonder that this tradition is still preserved.

Globalization is by virtue of the economic forces that drive it, and the power of the dominant country or countries leads to the ideology associated with the dominant country or countries being disseminated either through the media and information technology and through education. To be able to survive in this era of globalization, any given individual, group, or nation needs to have its own identity (Tilaar, 2007:1-2).

The influx of modern medicine to Indonesia along with the expansion of the West to the East, has impacted countries including Indonesia in general and the Akit in particular. The world of modern medicine rationally reduces the need for and the presence of the non-rational shaman or bomoh. Modern health institutions and treatments such as doctors, hospitals, health centers, clinics, modern medicine and others slowly diminish the impact of traditional medicine. Modern education also teaches that modern medicine is best. Rules and policies of the government legitimize modern medicine as a recognized treatment method. As a result, the existence of the *bomoh/shaman* and traditional healing practices will be increasingly marginalized.

### **The Ritual Treatment of the Akit Tribe**

The *bedekkeh* ritual of the Akit tribe has four important components: (1) *merancang* is the design of the ritual, the key element of which is the determination of a suitable place in which to hold the ritual; (2) ensuring that the confidence of spirits and of the ancestors is gained with the assistance of drugs; (3) selection of the *bomoh* as master of ceremonies and rituals; and (4) the ceremony of *bedekkeh* by the *bomoh* in the treatment of patients.

The *bedekkeh* ritual is an activity that is full of meaning, has a certain power, involves religion, and reflects the identity of the Akit tribe. It is, in every sense, a very complex ritual. Hamidy (2009:21-22) says that in every tradition rites and other rituals are often encountered develop area. Each ceremony will include space, time, and place of execution, texts (messages of the ceremony), and participants of the ceremony.

### **Akit Tribal Local Wisdom**

The concept of globalization was explained by anthropologist Arjun Appadurai (Ardika, 2007:14; Barker, 2004: 117) by referring to the global exchange of ideas and information. Appadurai proposed that global culture can be identified by observing the relationship among five components: ethnoscape (human movement), (meier, 2012 : 1001), diascape (movement of the media), technoscape (movement technology), finanscape (movement of money), and ideoscape (movement ideology).

The *batin* and the *bomoh* both play an integral role in the Akit tribal life cycle. Both are associated with agricultural activities, with indigenous rites and rituals, and with other activities related to the customs and traditions of the tribe. This authority is vested in the village head in accordance with the laws of the villages; and as such his role is considerable because in addition to preserving the traditions and customs, he is also charged with promoting the *bedekkeh* ritual.

The tradition of healing and protecting the Akit people through local wisdom takes into account the reality of cultural values in global life, firstly in the cost of treatment. In traditional medicine system the cost is determined according to the sick family's ability and usually the bomoh does not ask for reward, unlike modern medicine. This acts to make the patient seek out good treatment from doctors, midwives and puskesmas (government-mandated community health clinics located across Indonesia) in the region of Akit tribe. Secondly, the method of treatment. The traditional medical system uses the ingredients that still exist around us while modern medicine must undergo facing sharp objects and the presence of other objects that will be used by medical personnel in treating or checking the patient. Third, the social interaction between the patient and the healer is different. In traditional medicine the bomoh involves themselves with the patient by routinely checking them trying to find the right time when the rituals and what mantras will be read and when the family is willing to do rituals, whereas modern medicine a doctor only see and check the condition of the patient



when the patient presents themselves and often by way of a forward appointment. Amongst the Akit, patients feel a closeness with the healer. The importance of the bomoh in Akit society is due in part to the fact that they have a certain social role in the cultural system of society, a role that is in accordance with the needs and thoughts of the community. The bomoh base the cure of disease on a number of factors including the time of occurrence, the time based on the count of windu, the creature is called (disambat), mantra, even semedi (tapa). In addition, there are also treatments based on the sex, date, and birth day of the person affected by the disease.

Traditional treatment through bedekkeh rituals of the Akit tribe should receive attention from the health service as an alternative treatment. This is confirmed by the Law of the Republic of Indonesia Number 36, Year 2009 on Health which covers alternative medicine. In Article 1 point 16 it is stated that traditional health care is a treatment and or treatment by means and drugs referring to the experience and skills of a person from generation to generation which can be accounted for and applied in accordance with the norms prevailing in society. Traditional medicine and alternative medicine are two of the same terminology to mention a system of treatment outside modern western medicine. The World Health Organization (WHO) calls it traditional medicine. There is also a mention with folk medicine, ethno medicine, indigenous medicine, and alternative medicine. (Agoes, 1996:59).

Local wisdom associated with bedekkeh ritual has a role to play in maintaining the sustainability of culture in the midst of modernization which is now better known globalization. Globalization impacts the values of local culture by foreign cultural values that develop so rapidly in the life of people in Indonesia, both living in urban as well as rural and the tribe Akit in Riau Province. The values contained in the local wisdom, as an explicit and implicit conception typical of a person, a group or society, can influence the available choices of the forms, the means, and the goals of a society on an ongoing basis. These are values that can only be inferred and interpreted from human speech, deeds and matter derived through a bedekkeh ritual activity.

The day before the start of the treatment ritual, several people volunteering to gather at the patient's home, and they began to prepare the necessary materials and equipment in the ritual. Some people make homes with the title *humah antu* (haunted house) and *lancang* (small boat). Each medication ritual will vary depending on the type of treatment ritual and the type of illness suffered by the patient. During the preparation of equipment for rituals mostly done by men, some women or groups of women are assigned to provide food for men performing the task of making the ritual gear. This shows how the attachment between citizens with each other and how they mutually cooperate. It is very important in the patient's treatment ritual that the Bomoh functioning in the treatment is not allowed to request donations or payment in material form. This is solely done by Bomoh to be able to protect and help its citizens who have health problems.

## CONCLUSION

The tradition of the ancestors is difficult to abandon. Remnants of the old beliefs and cultures still exist in the life of the people even with the event of modern treatment practice. Until now Akit people still use the ceremonies of a disease treatment by using bomohs carrying out the ceremony of bedekkeh treatment to cure disease. Many bedekkeh rituals contain local wisdom, symbols, values, and impacts on the lives of their supporters. The practices of Akit tribe life that blend with nature and which are passed down to following generations.

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**TRADITION, COMMUNICATION, AND CULTURAL HERITAGE**  
**Dance As a Cultural Expression and Communication Media**  
**Between Nations: Selat Segara Dance Case Study**

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**ABSTRACT**

*Dance is one form of performing arts, which is a form of expressive culture. Dance is created according to a specific purpose and cannot be separated from the cultural background of the choreographer. This has led to the emergence of different types of dance in a world that has uniqueness, diversity of form, and different functions. Given that dance is an important part and cannot be separated from human life, the study of dance that has the identity and uniqueness of each is very necessary.*

*In this paper will be discussed a dance called Selat Segara, with a performing art approach. The focus of the discussion are emphasized on two things, namely: (1) its form as a cultural expression, and (2) its function as a medium of communication among nations.*

*The results of this study show that as a form of cultural expression, the idea of Selat Segara Dance creation is to realize world peace. The form is a new dance creation, derived from the Balinese tradition based on Hindu. Its function is as a medium of communication between nations, directly or indirectly, in an effort to create a peaceful world. Direct communication is done through dancers and musicians, where as indirect communication is done with the audience.*

**Keywords:** *dance, SelatSegara, culture, communication*

## **1. INTRODUCTION**

Dance is one form of performing arts, which is a form of expressive culture. Dance is created according to a specific purpose and cannot be separated from the cultural background of the choreographer. The extraordinary cultural diversity leads to the emergence of different types of dance in a world that has different identities, diverse forms, uniqueness, and function.

Dance has emerged since the past and continues to grow to date. The development of a dance cannot be separated with the development of the era and the development of its supporting community. The development occurs not only limited to the idea or idea of creation, but about other aspects such as the process of creation, form, and function.

Given that dance is an important part and cannot be separated from human life, the study of dance that has the identity and uniqueness is necessary. As a case study, this paper will discuss Selat Segara Dance by focusing on two aspects: (1) Selat Segara Dance as cultural expression, and (2) Selat Segara Dance as a medium of communication between nations.

## **2. BACKGROUND: THE CREATION OF SELAT SEGARA DANCE**

In celebrating the 20<sup>th</sup> anniversary of Gamelan Sekar Jaya based in El Cerito, California, USA, various important events such as performances, workshops and lectures were held. To support these activities, Sekar Jaya has invited several artists from both Bali and other countries. I Gusti Ayu Srinatih and I Wayan Rai S. were invited as guest artist in residence from June to September 1999. In the celebration of this 20th anniversary, one of the most important performance is the participation of Gamelan Sekar Jaya in Sacred Music Festival which was attended by representatives from various countries in the world, with the venue is Hollywood Bowl, California. In a performance attended by the Tibetan spiritual leader, the Dalai Lama, Sekar Jaya was asked to perform a dance as a representative of

Indonesia. The main idea is through art, can create communication between nations for the realization of world peace. In accordance with that idea, Gamelan Sekar Jaya asked I Gusti Ayu Srinatih with I Wayan Rai S. to create a dance which will be presented at the international event.

After having a deep discussion and reflection on the ideas, the dance will be derived from the Balinese tradition based on Hindu. The basic consideration is that both persons was born in Bali and live in the Balinese tradition. Another important consideration is how to make the artwork, that is the expression of Balinese culture based on Hindu, can be used as communication media among nations so that in the end it can be realized a peaceful world (*shanti*) according to the expectation of the committee of Sacred Music Festival. In this context, art can serve as a means of bonding between nations.

### 3. LITERARY REVIEW

To realize this idea, the first step is to do literary review. Some of the literature reviewed are: *Landasan Kebudayaan Bali* (I.B. Mantra, 1966), *Kebudayaan Mentalitet dan Pembangunan* (Koentjaraningrat, 1974), *Dance and Drama in Bali* (Walter Spies and Beryl de Zoete, 1973), *Music in Bali: A Study in Form and Instrumental Organisation in Balinese Orchestral Music* (Collin McPhee, 1964), *Learning Across Culture* (Gary Althen, ed., 1994), *Beyond Culture* (Edward T. Hall, 1977), and *Understanding Cultural Differences* (Edward T. Hall and Mildred Reed Hall, 1990).

The literature above does not discuss specifically about dance as a cultural expression and as a medium of communication among nations. However, the literature is very useful in order to add insight and understanding of religion, tradition, culture, and cross-cultural communication. In addition, the literature is a source of inspiration in Selat Segara Dance creation.

### 4. SELAT SEGARA DANCE AS BALINESE CULTURAL EXPRESSION

Dance is one branch of performing arts that is an important part of culture. Dance is created by the choreographer either by a particular individual or collectively as an aesthetic expression and contains cultural symbols of its supporting society. As one example, the decision on the sacred and profane art of Balinese dance (1971) has classified the dance into three, namely: *wali*, *bebali*, and *balih-balihan* dance. In accordance with the grouping, *wali* is a dance for ceremonial purposes, such as Rejang Dance and Baris Dance, which is performed in the temple innards; *bebali* is a dance that is presented in the context of the ceremony but also functions as entertainment, for example Gambuh and Wayang Wong, performed in the middle section of the temple; and *balih-balihan* is a dance that is solely perceived as a means of public entertainment such as *kekebyaran* dance and performs in the outer section of the temple.

The three Balinese dance groups above, *wali*, *bebali*, and *balih-balihan*, are the aesthetic expressions of Balinese society embodied in a particular dance form in accordance with the purpose of its creation. The creation of the dance cannot be separated from the cultural background of its creator and the cultural background of its supporting community.

Selat Segara Dance was created by I Gusti Ayu Srinatih and I Wayan Rai S. The creator has a very strong Balinese cultural background so that the form and content of the value of this dance clearly reflects Balinese culture. If seen in terms of its form, Selat Segara Dance is a new Balinese dance creation, while the content in the form of concepts and values are also originated from Balinese culture. Therefore, it is clear that Selat Segara Dance is a cultural expression, in this case is the expression of Balinese culture.

### 5. THE CREATION PROCESS OF SELAT SEGARA DANCE

The creation of Selat Segara Dance begins with a study so that its own creation is research-based creativity (Rai, 2015). The creation process of Selat Segara Dance consists of four stages: ideas, *nuasen*, implementing the ideas, and performances (see Srinatih, 2014).

#### **a. IDEA**

The foundation of the idea is dance as a medium of communication between nations in an effort to realize world peace. The utilization of dance as a medium of communication is based on the ideas that dance is a nonverbal communication tool that can penetrate barriers of difference and can be universal. Thus, the communication made through the dance medium is intercultural communication, cross-cultural, and cultural diplomacy. The meaning of intercultural communication and cross-cultural is that through the creation of dance, which is an expression of Balinese culture, can be performed by those who have different cultural backgrounds. Communication through this aesthetic media is also diplomacy through culture, often referred to as "soft-diplomacy".

Gamelan Sekar Jaya has members consisting of dancers and musicians who have very diverse cultural backgrounds such as American, European, Japanese, Chinese and Indonesian cultures. The diversity of the cultural background of the Sekar Jaya members is sealed and "blend in with taste" in performing the Selat Segara Dance (Bali).

#### **b. NUASEN**

*Nuasen* is one of the traditions in Balinese culture in the context of art creation. The *nuasen* of Selat Segara Dance is conducted at the Gamelan Sekar Jaya studio at El Cerito, California, by choosing a good day to start the practice. The *upakara* or offering used is *banten pejati*. At this *nuasen* ceremony, all members of the group, dancers and musicians, are invited to pray together to *Ida Sang Hyang Widi Wasa* or the Almighty God to ask for a smooth and successful practice, outcome and performance. After the *nuasen* ceremony is done, then it is proceed to implementing the ideas.

#### **c. IMPLEMENTING THE IDEAS**

The first step in implementing the ideas is to give explanations to the supporters, dancers and musicians, about the concepts of the new dance. This is followed by the distribution of roles for the dancers and musicians. Based on the condition of Sekar Jaya dancers at that time, the dancers chosen were I Gusti Ayu Srinatih, Ni Made Wiratini, Emiko Saraswati Susilo, Rotrice, and Rose (female dancer), and I Nyoman Wenten and I Wayan Dibia (male dancer). Initially, the rehearsal between dancers and musicians were conducted separately. After several separate rehearsals, it is followed by a combined rehearsal between the dance and the music accompaniment. As usual in a the creation of a new dance, in this joint rehearsals often occurs adjustments and changes until finally the dance and music accompaniment is considered to be fitting.

After going through the rehearsal process for approximately one month then this new dance creation can be realized and named Selat Segara Dance (beyond the ocean). The name Selat Segara was given by the creator based on the consideration that this dance was created across the ocean; the distance is very far from their hometown, Bali. As a new dance creation, Selat Segara was inspired by traditional Balinese dances such as Pendet, Rejang and Legong dance; while the music accompaniment comes from Gilak, Selonding, Gong Luang, and Palegongan musical pieces. In the music accompaniment, it was also added Kawitan Wargasari songs sung by Ni Ketut Suryatini with the intention to bring the ritual and sacred atmosphere.

The choreography of the Selat Segara Dance refers to the Tri Angga concept that consists of three parts: head, body, and feet. By the analogy of the human body, the head is expressed through the *Papeson*, the body through the *Pangawak*, and the feet through *Pangecet* and *Pakaad*. *Papeson* is the earliest part of the dance where the dancer enters the stage with *mapeed* position with simple and gentle motion, the right hand of the female dancer holding the *cane*, the left hand holding the scarf. The source of the movement is Pendet dance. Meanwhile male dancers perform an improvisation movement with the source of movement from the Baris dance. Overall, this *Papeson* section describes the process of picking up the Gods.

Then it is proceed with the *Pangawak* that is the main part of the dance where the dance movements are inspired by Rejang and Legong dance. The musical accompaniment



in the *Pangawak* is a musical transformation of Selonding musical piece named Sekar Gadung and combined with the musical style of *palegongan*. With reference to the *palegongan* musical pieces, on the *Pangawak* is obtained very close ties between the *pupuh kendangan* with the dance movements. In this part of the *Pangawak*, it is added vocals taken from the Kawitan Wargasari song. With the combination of dance, musical accompaniment and Kawitan Wargasari song then the atmosphere to be built is a religious atmosphere.

The third part or the end is the feet, which is illustrated with *pangecet* and *pakaad*. The source of this dance comes from the Pendet Dance movement with the musical accompaniment called *ecet-ecetan*. Selat Segara Dance ends with *pekaad*, accompanied by Gilak musical motives.

#### **d. PERFORMANCE**

Inaugural performance in the context of Sacred Music Festival at the Hollywood Bowl, California in August 1999 was smooth. It is noteworthy that during this initial performance, the supporters of the SelatSegara Dance came from various countries. Likewise, the audiences who watched this inaugural performance have multicultural backgrounds, including the Tibetan spiritual leader, the Dalai Lama. Selat Segara Dance has become the medium of communication between nations either directly or indirectly. Direct communication has occurred through supporters of dance, while indirect communication occurred with the audience. In this connection, the synopsis of the dance, which was read out prior to the performance, is a means of opening the communication.

After the premiere at Hollywood Bowl, the Selat Segara Dance has grown rapidly both in Indonesia and in the world thus this dance can become a wider communication medium. Selat Segara Dance has been performed by ISI Denpasar and other groups in various international events in Bali and also in Dharma Santi New Year Celebration year Caka 1933 event at national level at Tentara Nasional Indonesia (Indonesian Army) Headquarters, Cilangkap, Jakarta, on March 21, 2011. Selat Segara Dance has also been used as one of the main repertoire performances in Japan, Malaysia, Thailand, Australia, Chile, and Peru in the framework of ISI Denpasar art grant. Selat Segara Dance has also been studied specifically at the Embassy of the Republic of Indonesia in Paris; studied and performed by several art groups in the United States, and it can also be enjoyed through Youtube.

### **6. SELAT SEGARA DANCE AS MEDIA COMMUNICATIONS BETWEEN NATIONS**

Selat Segara Dance as a media communication between nations means that through dance, it can establish relationships and good communication between nations. With good communication will certainly produce a harmonious relationship so that in the end can create a peaceful (*shanti*) world. SelatSegara Dance is a nonverbal and verbal communication medium. Nonverbal communication is done through the dance itself, whereas verbal communication is done through direct explanation (verbal), especially to the supporters of the dance (dancers and musicians).

Since the rehearsal, in Sekar Jaya has occurred nonverbal and verbal communication. In general, the artists who are members of the Gamelan Sekar Jaya are very critical and always ask about the dance movements and the meaning contained therein. Of course, the question about the movements and its meaning must be explained verbally and logically. In other words, nonverbal aspects should be added with verbal explanations. A similar situation occurs in the musical accompaniment section as well. Some types of questions such as what is *angsel bawak* and *angsel lantang*, what is the code from the *kendang* player, also what and where is the relationship between the dance movements with the musical accompaniment; those are the questions that comes from nonverbal communication that must be explained verbally. Verbal explanations are communicated through English and Indonesian language because many members of Sekar Jaya already speak Indonesian language fluently. With the nonverbal and verbal discussion, I feel that the planting and understanding of Balinese cultural expression is successful.



From this phase then continued by providing an understanding of the character and the inspiration of Selat Segara Dance. Since the rehearsal up until the performance, the dancers and musicians must be able to maintain concentration, and imagine and express a religious atmosphere. Through the dance, we ask them to appeal to God (*Ida Sang Hyang Widi Wasa*) so that His people are always guided to maintain a harmonious relationship in accordance with the concept of *Tri Hita Karana*, which is the harmonious relationship between Man and God, Man and Nature, and Man with his fellow man.

## 7. SUMMARY AND SUGGESTION

From the above description, it can be concluded as follows. The idea of creating Selat Segara Dance is a noble idea that is for the realization of world peace. This dance was inspired from Balinese tradition and culture, which is based on Hindu. The form is a new dance creation with a structure consisting of three parts: *Pangawit*, *Pangawak*, and *Pangecet*, referring to the concept of *Tri Angga*. Thus, it is clear that Selat Segara Dance is an expression of Balinese culture.

The dance was created in 1999 in the United States and is supported by dancers and musicians with different cultural backgrounds. Since the process of creation until its performance in Hollywood Bowl, California, there has been a very intensive nonverbal and verbal communication between the creator and the supporters. The communication has had a positive impact on understanding and cross-cultural appreciation. A good understanding and appreciation will create a harmonious relationship. From the example above, it can be concluded that Selat Segara Dance is one of the communication media between nations. In the future, it is expected that dance or other arts can be used as communication media among nations for the realization of world peace.

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**AWIG AWIG ROLE IN ENVIRONMENTAL MANAGEMENT  
TO SUPPORT SUSTAINABLE TOURISM  
(Case In Tenganan Pengringsingan Village)**

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**ABSTRACT**

*In anticipation of environmental damage as a result of tourism, it appears the global policy to develop sustainable tourism. In the lives of indigenous peoples in Tenganan Pegringsingan, environmental protection is supported by the application of common law (Awi-awig) local indigenous villages. This paper discusses the application awig awig in Tenganan Pegringsingan in preserving the environment and its implications in supporting the development of sustainable tourism. This paper is the result of a qualitative study whose data was obtained from literature review, observation and in-depth interviews with 8 informants, the community leaders and observers of society Tenganan Pegringsingan. The data were analyzed with descriptive qualitative-interpretative apply critical theories of cultural studies. The results showed that awig awig customary law has set Tenganan Pegringsingan public life, including managing the interaction between them and the environment. Awig awig of Tenganan Pegringsingan Village implemented consistently and fell down, because local people are aware that their presence is part of nature. They attempt to apply awig awig which includes three things: (1) a ban on use forest resources, (2) limit the utilization of forest resources, and (3) protect forest resources. The implications of the adoption awig awig of Tenganan Pegringsingan that protects the environment are: (a) the behavior of the local community are adaptive to the environment, (b) forest resources Tenganan Pegringsingan maintained continuity, and (c) support the development of sustainable tourism. As a form of local wisdom, awig awig application that supports the preservation of the environment and sustainable tourism need to be maintained and developed.*

**Keywords:** *application awig-awig, living environments, sustainable tourism*

**I.BACK GROUND**

Almost all countries put the tourism sector as a potential source of foreign exchange. Tourism has become the largest industry today, in terms of the number of workers absorbed well from the resulting dollar amount. Tourism growth will continue to increase from year to year. In 2020, the number of international tourists will reach 1.6 billion. Development of tourism bring enormous economic impact for the government, the private sector, and the public at tourist destinations (Pitana, 2011: 1).

Bali tourism has developed since the 1920s has attracted local and foreign tourists. The number of foreign tourists who come to Bali since 1994 has reached one million tourists and more than 4 million tourists in 2016 (the Bali Tourism Office, 2016). Generally, there are eight factors of attraction for foreign tourists to visit Bali, namely: (1) the prices of tourism products fair, (2) culture in a variety of manifestations, (3) the beach with all the charm, (4) comfort traveled, (5) extensive opportunities for relaxation, (6) image (image) or a big name Bali, (7) the beauty of nature, (8) the friendliness of the locals (Suradnya, 2006).

With the social potential of the culture, society and the Bali Provincial Government deliberately developed a model of cultural tourism, ie tourism that puts user elements of Hindu culture of Bali (Bali Provincial Regulation No. 2/2012). Various objects, tourist attractions developed. Accommodation facilities (hotels, lodging) were established in all corners of the island.

Development of cultural tourism of Bali in recent decades to have an impact, either positive or negative impact. The positive impact of tourism, among others: the preservation of local culture such as religious activities, customs, and traditions, the emergence of creativity and innovation culture, acculturation and cultural revitalization. Furthermore, the negative impacts of tourism are: (a) the process of commodification, impersonation, and profanisasi (sacred commercialized), (b) the additional pressure due to the population of newcomers from outside the region, (c) the emergence of commercialization; (D) development of consumptive life pattern; (E) the disruption of the environment; (F) the limited agricultural land; (G) the cultural pollution; and (i) the local community terdesaknya (Spillane, 1989: 47).

Tourism development can lower the quality, and even can damage the environment. Environmental pollution, damage to coral reefs, soil degradation of water quality and shrinkage of agricultural land is happening in Bali as a result of tourism. According to Indonesian Farmers Association (HKTI) of Bali, conversion of agricultural land to non-agricultural in Bali reached 800 hectares up to a thousand hectares per year (<http://kbr.id/berita/03-2017>). In addition, the development of tourism in Bali also threatens the existence of forest resources, as a result of the establishment of accommodation facilities (villas, hotels) in the area of the green line and the local forest.

To reduce or anticipate the environmental damage caused by the development of tourism, the world perdagangan organization (WTO) issued a Code of Ethics for Tourism, 1999. Within this tourism ethics code states that: "Tourism, a factor of sustainable development" (Article 3; General Assembly of WTO, 1999) , Strategic planning tourism development today must be guided by the principles of sustainable development, ie development that ensures: (1) ecological sustainability, (2) socio-cultural continuity, and (3) the economic viability (Anom, 2010: 5).

Besides, based on the global policy, to anticipate and prevent environmental damage in Indonesia is also supported by a wide range of positive law and custom law. Among the positive law which is oriented to environmental protection were; (a) of Law Decree No. 32 of 2009 on the Protection and Environmental Management; (b) Act No. 5 of 1990 about Conservation of Natural Resources and Ecosystem (c) of Law No. 9 of 1990 on tourism. Furthermore, among the customary law in Bali orientations preserve the environment is *awig-awig* applicable in public life of Tenganan Pegriingsingan Village. Indigenous villagers Tenganan is part of the original Bali manners are also referred to as Bali aga.

As a form of local wisdom, *awig awig* Tenganan Village People Pegriingsingan applied to maintain the local forest resources. Customary law is about the rules of conduct with sanctions expressly written in it. *Awig awig* existence of the traditional village of Tenganan Pegriingsingan developed since the 11th century was able to govern human relations and sustainability of resource utilization local environment. This paper discusses two things: (1) Why *awig-awig* of Tenganan Pegriingsingan Village can be applied to preserve the environment?? (2) What is the implication in supporting sustainable tourism development ? . This paper is the result of a qualitative study whose data was obtained from literature review, observation and in-depth interviews with 8 informants, the community leaders and observers of society Tenganan Pegriingsingan. The data were analyzed with descriptive qualitative-interpretative apply critical theories of cultural studies.

## **II. IMPLEMENTATION AWIG-AWIG IN ENVIRONMENTAL MANAGEMENT IN INDIGENOUS VILLAGE OF TENGANAN PEGRIINGSINGAN**

Traditional Village Tenganan Pegriingsingan has an area of 255.840 hectares of forest. The local village forest condition is still relatively unexploited because life flora (plants, trees, fruits) and fauna (animals) that there is still awake. Management of Forest Tenganan Pegriingsingan done by applying *awig awig* consistently since the 11th century. Until now *awig awig* is still maintained. *Awig-awig* ties with rural communities still strong. *Awig awig* contains various rules related to forest management Pegriingsingan Tenganan traditional village, the rules of use of forest resources for the common good, as well as the relevant provisions of sanctions for violators *awig awig* (Administration Tenganan, 2015). Any form of violation of *awig awig* sanctioned by the Village People Tenganan. These

penalties such as fines (property / money), social exclusion until the relevant withdrawal from membership manners Tenganan Village People.

The implementation of *awig-awig* Tenganan Pegringsingan traditional village generally includes three things: a ban on use forest resources, limits the utilization of forest resources, and protect forest resources. First, the ban on use forest resources Pegringsingan Tenganan Village. It is written in *awig awig* the traditional village of Tenganan Article 55 as follows.

"And if there are any items in Tenganan villagers steal Pegringsingan ban plucking fruits villages such as: *durian, tehep, pangi, pecan*, prohibited altogether. If anyone violated, then it should be fined 2,000 coins, the fines go into the village all. If there are immigrants and / or looking for a job to stay in the neighborhood region Tenganan Pegringsingan steal plucking fruits and / or stealing and picking up a ban on villages such as: *durian, tehep, pangi, pecan*, prohibited altogether. If there is abuse, it should be fined 4,000 coins, the fines go into the village all. If he does not pay the fine, it is worth expelled, should not stay in the region Tenganan Pegringsingan "

In chapter 55 is confirmed that the sanctions against theft is not merely sanctions such as fines material both in form and in its development *kepeng kepeng* can be replaced with 10 supply of rice (25 kg rice), but also in the form of sanctions immaterial or moral sanctions. The moral sanction would be a heavy social burden for the culprit. He would feel shame in the community custom.

Tenganan Pegringsingan traditional village communities *awig awig* obey and live in harmony with nature. This can happen because they realize that humans are part of nature. This is consistent with the views of the Hindu Balinese philosophy *Tri Hita Karana*, that man should be in harmony with the natural world (*palemahan*), in addition to harmony with human beings (*pawongan*) and Lord (*parahyangan*). Tenganan Pegringsingan community embraced Hinduism, looked at the principle of balance in environmental management involves three things: balance between man and God, man and man, man and the environment.

From the anthropologists study, of *Tri Hita Karana* was indigenous (local genius), in the *Tri Hita Karana* there is an element in the *universe* (macrocosm) include: the natural environment / physical; man as a natural mover; and the God that animates the universe. In man (the microcosm) elements include antlers *Tri Hita Karana sarira* (human gross body); *prana* (energy or energy) that enable human beings; and *atman*, the soul or human Starters substance (Ashrama, 2005: 27).

Tenganan Village Community can adhere *awig awig* to preserve forests because they thought highly of the local forest. This is reflected in some rituals conducted by resident Pegringsingan Tenganan Village People. This is seen in *tumpek uduh* ceremony was held on the day *Saniscara wuku Wariga* every 210 days. *Uduh Tumpek* ceremony is a ritual form of offering offerings presented to the Lord Almighty as thanks to the Creator of Nature has given man a useful resource for human survival.

Secondly, the rules concerning restrictions on the use of forest resources. Restricted use of forest products, including the use of crops for traditional ceremonial purposes. It is set in *awig awig* Traditional Village Tenganan Pegringsingan Article 38: the community Tenganan do not collect forest products in the region Tenganan exceed provisions, including: picking bananas fruitful first, picking se-stalk (cluster) of coconut in Sepohon, picking betel more than one handheld, take two bamboo stems in a clump. Utilitation of forest products is necessary in order to create a human relationship with the environment that is harmonious, balanced. *Awig awig* can change human behavior of which tend to be a builder who destroy nature preserve environmental balance.

Third, *awig awig* of Tenganan Pegringsingan Village applied to protect the forest resources and the local environment. Several chapters of *awig awig* Tenganan this regard are: (a) Article 3: people are not allowed to steal the crop in Tenganan Pegringsingan Village People; (B) Article 10: refugees (people outside the village) are prohibited from collecting ruins any fruits produced in the orchards or forests Indigenous Village Tenganan Pegringsingan, (c) Article 51: banned from releasing the animals (pigs, buffalo, bison, goats, horses, sheep) in the fields or rice paddies in the village of Tenganan Pegringsingan; and (d)

of Article 37: the settlers in the region Tenganan Pegringsingan, totally prohibited from buying land and mortgaged paddy / upland area / region Tenganan Pegringsingan. By applying some *awig-awig* this article, then the local forest resources are protected.

## **II. IMPLIKASI AWIG-AWIG APPLICATION IN ENVIRONMENTAL CONSERVATION TO SUPPORT SUSTAINABLE TOURISM**

Implementation of *awig-awig* in Pegringsingan Tenganan Village has several implications. First, the behavior of the local community that are adaptive to the environment. Traditional Village Tenganan behavior Pegringsingan society in harmony with nature is very supportive of environmental preservation. This is in accordance with the Decree of the Regent of Karangasem No. 395 of 1999 on Determination of places and attractions, Tenganan Pegringsingan Village People as one of the villages that are objects and tourist attraction. Traditional Tenganan Village Pegringsingan has become one of the tourist destinations in Bali visited by domestic and foreign tourists. Traditional Tenganan Village appeal Pegringsingan not only on attractions such as its natural beauty, but also the cultural traditions of a unique local community. Among the cultural traditions of Indigenous Village Tenganan Pegringsingan community is (a) gringsing fabric crafts, (b) the tradition of the pandanus, (c) nyoman mataruna ceremony.

Secondly, the application *awig-awig* of Tenganan Pegringsingan able to protect the natural resources (flora and fauna) local forests, as well as maintaining the continuity of cultural traditions of local communities. Forest resources maintained continuity and cultural traditions of local communities held steady. Various terms of socio-economic life of local community can be maintained and developed. Tourism can provide socio-economic benefits for society Tenganan Pegringsingan Village People. Utilization of local homes for example, as well as a residence is also used as an art shop that sells a variety of crafts local penduduk: 'gringsing fabric, crafts such as baskets, bags, mats, etc. (Senasri, 2010). In this regard, efforts to conserve forest resources Tenganan Pegringsingan Village is part of the implementation of Law No. 9 of 1990 on tourism. In part of the article mentioned that the state of nature, flora and fauna, ancient relics and art culture of the people is a resource and capital are of great significance for the business development and increased tourism.

Third, the implementation *awig-awig* Tenganan Pegringsingan capable of supporting the development of sustainable tourism. Forest management efforts in Indigenous Village Tenganan Pegringsingan in accordance with the principles of sustainable tourism development, namely the construction of objects and tourist attraction is done by taking into account: (a) The ability to boost the development of economic and social life of the nation; (b) religious values, customs, and the views and values of community life; (c) Preservation of cultural and environmental quality; (d) The viability of tourism businesses themselves (Law No. 9/1990, Article 6).

Indigenous forest management in the village of Tenganan Pegringsingan not only as an environmental protection, but also as part of efforts to develop a sustainable tourism-oriented economy. Sustainable development has meaning as development that meets the needs of the present without compromising the ability of future generations meet their own needs (Hardjasoemantri, 2002: 117).

According Soemarwoto (1991: 69), structuring in every human relationship with the environment cause every human action on the environment based on the rule of law which binds to a sustainable basis will be optimized results. This is because the environmental risks do not occur naturally, but also through social and technological factors other cultures, either intentionally or by not intentionally. Among the benefits and environmental risks close relationship exists, one can be a benefit and risk as well, so that the attachment between the benefits and environmental risks seems also of things that benefit the environment is always going to pose an environmental risk.

Implementation *awig-awig* Tenganan Pegringsingan Village has supported efforts to conserve forests and the local environment. Community management of forest resources adaptively, in accordance with the principles of sustainable tourism development. This is in accordance with the principle of *Tri Hita Karana*, the concept associated with the inner and



outer happiness Balinese Hindu community. According Mantra (1996), *Tri Hita Karana* is the balance between man and his neighbor (*Pawongan*), man and his environment (*palemahan*) and man's relationship with God (*Parahyangan*). Enforcement of the principle of *Tri Hita Karana* (THK) will mean for Bali tourism sustainable development. The paradigm of sustainable cultural tourism include: maintaining the quality of the natural and cultural resources, the growing prosperity of local communities, and the creation of tourist satisfaction (Ardika, 2006).

#### IV. CONCLUSIONS AND RECOMMENDATION

##### 4.1 Conclusions

*Awig-awig* customary law has set Tenganan Pegringsingan public life, including managing the interaction between them and their environment. *Awig-awig* of Tenganan Pegringsingan implemented consistently and fell down, because local people are aware that their presence is part of nature. They has felt become an integral part of the environment. If the environment was damaged, then they too become compromised life. To that end, mereja attempt to apply awig and melestraikan awig to protect the forests and the local environment. Implementation awig awig generally includes three things: (1) a ban on use forest resources, (2) limit the utilization of forest resources, and (3) protect forest resources. Secondly, the implications of applying awig awig Tenganan Pegringsingan that protects the environment are: (a) the behavior of the local community are adaptive to the environment, (b) forest resources Tenganan Pegringsingan maintained continuity, and (c) support the development of sustainable tourism.

##### 4.2 Recommendation

As a form of local wisdom, *awig-awig* application that supports the preservation of the environment and sustainable tourism need to be maintained and developed.

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# THE EXCLUSION OF SUNDANESE WOMEN IN THE EARLY TWENTIETH CENTURY

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## ABSTRACT

*This paper aimed to look at the women representation in Sundanese newspapers by the early of 20th-century during the colonial period. In contrast to the existing argument posed by Sundanese historian who argued that the discourse of progress helped Sundanese women liberated from traditional patriarchy, I argued that the progress, only formed the new form of exclusion to the women as emerged in the newspaper discourse. There are three forms exclusion in Papaes Nonoman Newspaper; exclusion in women by media practice; exclusion in the discourse of progress; exclusion in the function of liberating women. Media in colonial era was gaining a little attention from Indonesian scholar of media/communication studies. This paper was a little attempt to fill the gap.*

**Keyword:** women, sundanese, colonial, media, discourse

## I. BACKGROUND

The relationship of colonialism and modern communication of technology in postcolonial countries is a dark side of media history. In Indonesia, this relation can be seen through the modern communication technology which was brought by colonial government changed the Dutch Indies conditions in the early of 20th century (Mrázek, R., & Hermojo 2005).

An important era in Dutch Indies began in the early of 20th century. Ricklefs refers this period as the era where the Dutch dominates almost the whole of Indies territory (Ricklefs, MC, 2001, p. 193). Furnivall calls this era as 'the era of expansion, efficiency, and prosperity', when 'rust en orde' is established from Sabang to Merauke. (Shiraishi 2005, p. 36). Unfortunately, communication/media scholars give a little attention to media of this era where colonialism through the modern of media technology (e.g. newspapers, books) massively construct the Dutch Indies' colonized society. Especially the significance of media or communication in term of the Dutch Indies women's construction.

In Dutch Indies, colonialism and its media technology had a great effect to the women. We can find this phenomenon in Indonesia today through the discourse of Raden Ajeng Kartini. With her capability in literacy (a new mode of communication in that era), Kartini became a heroine for Indonesian women's emancipation. In short, colonialism has role in producing a Kartini's agency to liberate the colonized women against patriarchal ideology.

Sundanese is an ethnic group in western part of Java Island. The early twentieth century was the period of development of collective identity of the group (Dhona, 2016; Moriyama, 2003), so the Sundanese eventually used the discourse of progress to differentiate themselves from the Javanese (Dhona, 2015).

In Sundanese context, Edi S Ekdjati (2004), a historian who analyzed the Papaes Nonoman newspaper that published in 1914, argued that the discourse of progress helped Sundanese women liberated from the domination traditional patriarchy. Building his argument on the appearance text of the newspaper, Ekdjati argued that the whole Sundanese society were obliged to improve the dignity of women. He even found some writer wrote that it is necessary to equate the rights and position of women and men.

This research doubt in the appearance of text as a 'real meaning'. This research follow Hall suggestion that media representation was constructed or regulated by certain ideology or knowledge (Hall 2005, see also Hall. 1997). The media, in Foucault's term, is a place for practice that means; "Places where is said, the rules and arrangements are given, the planned and the taken-for-granted meet and interconnect" (Foucault in Flynn. 2005, p 34). Hence, this research is interested in the regulation of statement rather than the meaning of

the statement itself. By analyzing the same newspaper, I argue that the colonial progress was only a new battlefield in which patriarchal ideology expanded their exclusion to the Dutch Indies colonized women as like as noted by some scholars in this field (see Gouda, Soegiarto, J., & Rusdiarti, S. R. 2007; Locher-Scholten. 2000; Brenner, S.1998).

## II. METHODS

In the early decades of twentieth century, there were four newspapers, namely *PapaesNonoman*, *Tjahaja Pasoendan*, *Panoengtoen Kamadjoean* and *Piwoelang Kagoeroean* (Dhona, 2015, 172). From those four newspapers, I choose *PapaesNonoman*. First, the purpose of this study is to examine *Ekadjati*'s interpretation in the same newspaper. Second, this newspaper was published by *Paguyuban Pasundan*, a Sundanese organization that established in response to the founding of several ethnonational organization at the time.

The method used in this study is Michel Foucault's discourse analysis. According to Foucault, the discourse means 'a regulated practice/statement' (Foucault & Sheridan, 1972: 80). The text about Sundanese women in *PapaesNonoman* is not independent or natural but arises as a practice of rule, domination, and power. Therefore Mills (2007) wrote that Foucauldian discourse analysis considered how the relation of truth, power, and knowledge and text as a practice of power.

The data used in this research came from the Indonesian National Library archive. There was a collection of *PapaesNonoman* which published in 1914-1919. This study analyzed the all statements of Sundanese women written by Sundanese authors. Based on the analysis of Foucault's discourse written by Kendall and Wickham (2001), we look at the similarity and repeatability of the utterance to obtain the rules underlying the practice/text. The articles which are presented in the analysis are only selected articles considered to represent a statement/rule statement

## III. RESULT

### III.1 Exclusion in Media Practice

The women theme discussed much in *PapaesNonoman*. The problem of women's walking procedures, marriage (polygamy, forced marriage, etc.) and also women's access to school. From that considerable discussion, *Ekadjati* wrote how the *PapaesNonoman* positioned women in a positive tone. *Ekadjati* also interpreted the existence section of *Aoseun Istri* (Women's reading) which distinguished by *AoseunPameget* (Men's reading) is a symbol of; "...the classification of the contents of *PapaesNonoman*, i.e. there was a composition intended for men and there was an article devoted to women ... The classifications of the essay gave equal opportunity to men and women write, read and express their views" (*Ekadjati*,2004,p. 65)

The findings of this study are exactly opposite the *Ekadjati*'s idea. In the context of media practice, the classification of women and men section was precisely exclusion of women as apolitical subjects.

Based on my thematic reading on all section of the newspaper, 'serious' themes such as politics as well as organizations/movements, policies/laws are usually labeled by '*Aoesoen Pameget*' (Men's reading). While the section of *Aoesoen Istri* (Women's reading) was usually contained with household issues, child care, and food recipes. A serious theme in *Aoesoen Istri* section was certainly very rare. In my note, there were only one article that contained about women movement such as article entitled "*Aoseun Istri: Kaajaan Istri di Tanah Eropa*" (Nata Atmadja, A. Soeria.1915) which told story of Jean d'Arc, Queen Victoria in England, and Maria Theresia and their role in the social movement.

This classification of the section came from the practice of media organizations at that time and it was commonly in Dutch Indies newspapers. However, such practice was produced by system of knowledge in which the women seen as 'apolitical subject' as found by Locher-Scholten (2000). Although the discourse of progress (*kemadjoean*) made the colonized position better, the newspaper, an instrument of progress at that time, still regarded women as a subject who dealing with domestic matters.

### III.2.Exclusion in the discourse of progress (Kemadjoean)

In Dutch East Indies, the main characteristic in the early of 20th century was the overwhelming of the progress ('kemadjoean') discourse. According to Takashi Shiraishi (2005, p. 35), 'progress' words like 'vooritgang', 'opheffing', 'ontwikkeling' and opveiding (education) also bervoedering van welvaart (advancing prosperity), widely used in daily life at that time.

The discourse of 'kemadjoean' also developed in Sunda. In my previous research, I argued that the discourse of 'kemadjoean' in Sunda commonly translated as 'school', 'books', or modern education (Dhona. 2015). Hence, the progress means imitating of the Dutch/Europe as the center of progress or introducing an entirely new Dutch / European way of life for the Sundanese people. The old way of life of Sundanese was identified as 'an unprogressive'.

Unfortunately, it did not happen when the Sundanese considered the women life. There was a long story written by Djaga Bahja that told about his daughter. This story was interesting due to the discourse of progress defined as a dangerous thing for women.

Djaga Bahja wrote that he glad to have a daughter who attended school and could speak Dutch. After years, Bahja began to feel that her daughter has changed. Bahja eventually argued with her daughter. Once his daughter said that unlike the Dutch who respecting the women, the Sundanese are too insulting the women. Bahja replied that it was different between Sundanese and the Dutch, and his daughter said "Well maybe (because) father is a man and does not feel how women are. I cannot be treated in that way, now is the age of the youth, the era of progress! (*Wah meureun bae abah mah da pameget, moalngaraos ka teuraosanawewe Abdi mah moalkengingdikitoekun, ajeunamah ... kaoemmoeda, alamkemadjoan!*) (Bahja, D. 1917a)

One day, Bahja's daughter left home without his permission to become a chef to a Dutchman. Being 'a chef' in those days means 'a concubine' (gundik) for the Dutch (Reggie Baay& Adiwoso, 2010; 46-47). Accordingly, Bahja called her daughter as 'one who sell herself to other'. Three years later, the daughter of Bahja returned home because her Dutch master wanted to have a wife (Bahja, D. 1917b)

This story is a discourse practice on how women and the progress discourse's related. The progress in Sundanese has its own meaning when it comes to women. The progress may be liberated men, but it dangerous thing for women. In short, the discourse of progress only extended the meaning and practice of patriarchal tradition for women. This is probably same as that found by Suzanne Brenner (1998) in which women in Java became a particular signifier to the progress discourse. In term of women, the progress was experienced and translated differently by Javanese than Europe.

### III.3 Exclusion in function of enlightening women

Many of the women discourses in Papaes Nonomantold about the importance of education for women, however, the women always positioned related to the men. Salsiah, a female writer from Pandeglang once wrote;

*It would be good for women to be given more intelligence than men in order to live the same way. The author of this article never has the intention that the women should be schooled higher than men. O that can not be.* (Salsiah, Salsiah. 1914)

The text above encouraged the teaching of women, but that should be considered to the relation between men and women. The problem of that statement did not about how it exalts the women or, at the contrary, demeans the men, but how it is positioning women as a subject that defined by her relation to the men.

Another interesting article about Sundanese women was written by Nana from Tasikmalaya. This article is an open letter to someone named Oewen in Manonjaya. The statement on it, once again, subjected women by her relation to men in a household context.

In his writings, Nana recounted that there is no other way except school for women to enlighten other. He wrote that many intellectual have explained it, including Raden Ajeng Kartini. However, Nana, as Sundanese traditional perspectives look at a household, argued

that the main goal of women education is raising the children as the women's main function in a household:

*Of course, there are many benefits of educating women in school. In addition to the benefits for themselves, there are benefits for their children. None who responsible caring for children except the mothers. The purpose of all human beings is to have a good child. Where the good child would come from? None other than his mother who must have a lot of understanding, who can do many things, and who have a lot of experience. All of that requires the school education (Nana. 1914).*

Another article was written by Roehaeni in Buitenzorg (Bogor). It looks radically demanding the freedom of female interaction with men. According to Roehaeni, the women participation in the meeting (vergadering) among the men could make the women express their opinions. It also could be the women practice to developed their Dutch language skill as the language of progress. But those all considered as an act to pursue the men's step:

*The situation of the Sundanese, male and female, is mostly imperfect because the female is undervalued. The proof is that woman is rarely asked for opinions or help when her husband is exposed to distress. Since men are now beginning to be enlightened, women should not be silent, women should seek the knowledge to be enlightened (Redaktur PN 1914)*

The three articles above were written by different authors, but all statements pointed the same regulation that women are defined in its relation to men. This rule of statement, I argued, was produced by patriarchal ideology. Hence, this study confirms Gouda's finding that colonial progress played a very different role in colonized women's construction than it men. Women were always positioned as a symbol of tradition.

*For women the situation was fundamentally different. An unspoken consensus among members of the Dutch colonial community prevailed that women, above all, represented and emblemized 'tradition', because they 'naturally' lived it in their daily rituals of family, work, and religion (Gouda, 1995).*

#### IV. DISCUSSION

Ekadjati argued that the discourse of progress helped Sundanese women liberated from traditional patriarchy. Based on findings of this research, I argued that the colonial progress was being a place of traditional patriarchy expanded the exclusion to the Sundanese women. Foucault (1970) wrote "That in every society the production of discourse is at once controlled, selected, organised and redistributed by a certain number of procedures whose role is to ward off its power and danger, to gain mastery over its chance events, to evade its ponderous, formidable materiality". Foucault called this procedures by exclusion. For Foucault, there are three procedures of exclusion, by prohibition, division and the construction of 'the regime of truth'.

There are three forms of exclusion in Papaes Nonoman that define the obligation of women in being 'the true women'. First the exclusion formed by media practice, the exclusion in discourse of progress and the exclusion by function of enlightening women. These exclusion were a mechanism in which Sundanese women were defined, classified, and regulated. Media, as discursive practice, then become an instrument both of patriarchal power and colonial discourse of progress to exclude Sundanese women.

This research confirmed some previous research on Dutch Indies colonized women that looked at the progress with negative way. Frans Gouda saw Javanese and Balinese women tended to be positioned in between the progress and patriarchal tradition. (Gouda, Soegiarto, J., & Rusdiarti, S. R. 2007, p. 141). Locher-Scholten wrote that the Indies Woman-or Javanese, in the colonial period was seen as an apolitical subject (Locher-Scholten 2000, p, 155). Furthermore, in the context of progress in colonial discourse, this study was stand

along with the idea of Suzanne Brenner (1998) that women in Java became the particular signifier for the discourse of the progress that is different with Europe experience.

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# THE INFLUENCE OF RAMAYANA IN BALINESE SOCIAL LIFE AND CULTURE

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## ABSTRACT

*This paper is based on my presentation at the International Ramayana Festival 2013, which was held in Yogyakarta. The festival was participated by 10 delegates from nine countries, including two delegates from Indonesia, and one delegate from India, Cambodia, Laos, Malaysia, Myanmar, Singapore, Phillipines, and Thailand. Indonesia was represented by Yogyakarta and the Sanggar Paripurna from Bali.*

*Ramayana is one of the old Indian literatures. There are two versions of Ramayana, the Valmiki version and Ravana Wada version. Since its emergence until the present day, the Ramayana epic has spread throughout the world especially in Southeast Asia, including Indonesia, Thailand, Laos, Vietnam, Cambodia, etc. This epic has become one of the similarities among those countries.*

*In this article, I will discuss the influence of Ramayana in Indonesia, especially in the Balinese social and cultural life. In addition, I will specifically discuss the production of the dance drama depicting the episode called Love Meeting Rama and Sita.*

*Indonesia is one of the countries in South East Asia whose diverse cultures have been influenced by Ramayana. Java and Bali are two islands that have Ramayana influence in their life. Especially in Bali, Ramayana is very influential in social contexts as well as in art. In the social context, streets, buildings and offices have been named after characters from Ramayana, and they are referenced in spoken language.*

*Ramayana also has had an effect on the world of arts. In fine arts, there are many sculptures and painters that are inspired by the characters of Ramayana. In addition, a famous style of painting called Kamasan uses the Ramayana as one of the central ideas in its artwork.*

*In Bali, there are performing arts that have been influenced by Ramayana, such as Wayang Kulit Ramayana, Wayang Wong Ramayana, Kecak, dance drama, and new dance creations. At the International Ramayana Festival 2013, Bali as a representative of Indonesia performed a new dance drama based on Ramayana, specifically the chapter about The Love Meeting Rama and Sita. During the process of production, some steps have been taken, such as: nuasan, casting, making the plot, practice and exploration, and forming. In this dance drama, the central idea is based on the Ramayana epic, while the art production will be based on Balinese culture in the form of dance and gamelan, and there will be other additions to make a stronger visual effect based on the needs of the dance drama.*

**Keywords:** *Ramayana, Balinese culture, dance drama*

## INTRODUCTION

### RAMAYANA IN INDONESIA

Ramayana is one of the biggest and most influential stories in the world. The name Ramayana is compound of Rama and ayana (going, advancing), translating to "Rama's Journey" (Richman, 2008: 100). The Ramayana consists of 24,000 verses in seven books (kandas) and 500 cantos (sarga). Indian tradition hails it as the adikavya, the first poem, and attributes it to the adikavi Valmiki (Rao, 2000: 1).

Even though the story is based in India, it has spread overseas. This can be seen especially in South East Asian Countries, such as Indonesia, Thailand, Vietnam, Malaysia, Laos, Phillipines, Cambodia, and Myanmar, where the story lives until the present day. It is evident that the similarity we have among those countries is the Ramayana epic, and the diversity is how Ramayana lives and is interpreted by each culture in each different country. Diversity should not be seen as something dangerous, but actually as strengthening the Ramayana itself by interpreting it in different ways.

There are two versions of Ramayana, the Valmiki version and the Ravana Vada version. The origin date of Ramayana will always be debatable, as every person has an opinion based on their analysis of history, literature, and archaeological findings. Quoting Malini Saran and Vinod Khanna's (2004: 1) opinion:

"we surmise that the Valmiki Ramayana is post-Vedic but pre-Buddhist. It is likely that the epic was originally composed around the seventh century BC. This would also harmonize with archaeological findings about the earliest settlements in the concerned area, although these dates might well be challenged by those who feel that the epic is much older and those who believe that it is much more recent."

The Ramayana will always keep changing, because it keeps growing in every country from oral tradition. There will always be a different way of telling or interpreting this epic.

There is no certain date when Ramayana came to Indonesia. The earliest evidence of Indian culture was the inscription in Kutai, Kalimantan, around the fourth century. The first evidence of the Ramayana's presence in Indonesia was in the ninth and tenth centuries. It is depicted in wall reliefs in Prambanan Temple and the old Javanese text *Kekawin Ramayana* by Empu Yogiswara. Ramayana kept growing until the 15th century in East Java with literature and sculpture based on the epic.

Ramayana has spread widely in Indonesia, but the remaining places that still preserve Ramayana in their culture are Java and Bali. We can't precisely know when it entered Bali. There is a historical connection between Java and Bali. There were political marriages between the two big kingdoms in East Java and Bali. During the golden age of the Majapahit Kingdom in Java, the Prime Minister Gajah Mada was able to conquer the Nusantara (Indonesia as we know now, and several neighboring countries), and the Balinese Kingdom was among them. When Java was converted to Islam in the 15th century, most of the Majapahit people ran to Bali. That is one of the reasons why the majority religion in Bali is Hindu until now. The Majapahit also brought their culture such as gamelan, literature, and crafts. In Balinese traditional dance drama, performers still use old Javanese language called *Kawi* in the dialogue.

## **RAMAYANA IN THE BALINESE SOCIAL LIFE**

The Ramayana epic has become a part of life in Indonesia, especially Bali. It can be seen in the people's daily activities. Balinese people often reference the Ramayana in oral communication. For example, main characters will be used to describe a person's behavior. In Balinese society, if there is a person who has a big, scary face, and is badly behaved or criminal, he will be said to look like Rahwana. On the contrary, if he is handsome, polite, and does good deeds, he will be said to look like Rama. A woman is said to look like Sita, if she is beautiful, refined, and loyal to her husband. Sometimes there is a joke if a person has a lot of hair on their body, they are said to look like Hanoman or a monkey, or if he sleeps all the time is compared to Kumbakarna.

Ramayana also inspires names for building, hotels, or even malls. In Indonesia, there is a big mall called 'Ramayana'. There are hotels and shops with names like Hotel Rama, Hotel Rama Sinta, Hanoman Shop, Cafe Rama, etc. In Bali, there is even a village in Ubud, Gianyar called Padang Tegal, in which most of the street names are based on the Ramayana story, such as Hanoman St, Dewi Sita St, Jembawan St, Jatayu St, and Sugriwa St. At the Indonesian Institute Of The Arts (ISI) Denpasar, there is a building called Lata Mahosadhi. In the Ramayana epic, Lata Mahosadhi is a magical herb to heal Laksmana when he was poisoned. This building is a museum of Balinese arts, and its name means that people will be cured from their illness by doing, listening, watching, and hearing arts. The value of arts is essential for human life.

Ramayana has also become a means of communicating in the Balinese culture, especially through the works of the Balinese artists. Since a long time ago, works of arts has been inspired from the Ramayana epics. Further, I will discuss works of fine arts and performing arts that is inspired by Ramayana.

## RAMAYANA IN BALINESE FINE ARTS

Ramayana has a major influence in Balinese art and culture, we can witness that in Balinese fine arts. Lots of artworks both traditional and contemporary use Ramayana as an inspiration. Traditional painting in Bali is confined to religious activities that serve the community. The most commonly illustrated themes are narratives like Ramayana that are painted on cloth used in temples or family shrines called *ider-ider* or decorations on the *parba* (part of the *bale* Balinese house).

One of the old painting styles called Kamasan comes from the village Kamsan in the regency of Klungkung, it is located near the Klungkung palace and a famous historical object, Kerta Gosha. Of the centuries-old collection of Kamasan paintings that are collected in museums, palaces, and galleries, many use Ramayana as the main topic of the painting. The style has not changed, even though lots of art styles have been known in Bali. Ramayana will always be one of the favorite subjects, alongside Mahabharata. The Late I Gusti Nyoman Lempad, a famous painter from Ubud, had listened to *Kekawin Ramayana* in his childhood. This experience also affected his paintings, and lots of his artworks were related to the Ramayana epic.

The artworks that are influenced by the Ramayana epic include not only paintings, but also sculpture. In Bali, we can see wood carvings in the shape of Hanoman, Rahwana, Rama, Sita, etc. Even some tourist sites have Ramayana sculpture, such as in the Art Centre in Denpasar and the National Garden in Bedugul. Both of those places have a sculpture of *Kumbakarna Karebut* (or the fight between Kumbakarna and a monkey army). There are also carvings found on the temple parts of houses, generally in the form of a relief, with Ramayana characters. Bali is well known for the ability of their carvers. They can carve any kind of material, from wood, bamboo, stones, bones, horns, ivory, etc. From a huge size until a really small size. For example, carvers from Tampaksiring are well known for the details of their carvings, specializing in horn, bones, and ivory. They even adjust a dentist's drill to make small carvings.

## RAMAYANA IN BALINESE PERFORMING ARTS

Besides fine arts, Ramayana has also become an influence in Balinese performing arts. The Ramayana that grows in Bali originates from the *Kekawin*<sup>57</sup> *Ramayana*. It is then passed down by the *lontar*<sup>58</sup> and oral tradition. The *kekawin* is read in a unique way, because when we read the manuscript we also have to sing with certain rules. This way of reading while singing is now known as *pesantian*. Usually in one group of *pesantian* there are two or more people. One person will read the manuscript while another person will translate it into normal Balinese language. Nowadays, *pesantian* is more dynamic with the presence of gamelan *geguntangan*<sup>59</sup> to accompany it.

From that literature, Balinese make other forms of performing arts to preserve the story of Ramayana. One of the oldest is Wayang Kulit Ramayana. There is no certain date about who invented or where it was first performed. Traditionally there are two types of Wayang Kulit, which are Wayang Kulit Ramayana and Wayang Kulit Parwa. The main difference is the story that is used. Wayang Kulit Parwa will only tell the story of Mahabharata. Wayang means *bayang* (reflection) and Kulit means skin, so wayang kulit is a form of performance using cowskin that is carved to form reflections or shadows. The Wayang Kulit is performed by one *dalang* (wayang player) who sings and tells about the story of Ramayana. Each character has a different voice, the female and refined male characters will have high intonation, while the evil and demon characters will have a low and heavy voice. In Wayang Kulit Ramayana, there is also an interesting voice that is made by the *dalang* to give sound to the monkey characters, called *ngore*. The *dalang* can use this voice to create punctuation during serious, funny, and war situations.

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<sup>57</sup> *Kekawin* is one form of literature that is read by singing with *guru-laghu* rules.

<sup>58</sup> *Lontar* is a manuscript written on palm leave using Balinese letters called *Aksara*.

<sup>59</sup> *Geguntangan* is one type of Balinese ensemble, also called *Pengarjan*.

Another form of wayang which is famous in Bali is Wayang Wong. Wong means person. In Wayang Wong there is no puppets used, but every character is played by a person. Each person wears costumes and a mask. Like the Wayang Kulit, Wayang Wong usually performs only one part of the Ramayana, like the death of Kumbakarna. Though they perform the same part of story, the dialogue will never be the same. For main characters such as Rama, Laksmana, Rahwana, Kumbakarna, they will speak in old Javanese language, which will be translated by the *punakawans*<sup>60</sup> to Balinese language. There are four *punakawans*, Malen and Merdah who are on the good side, and Sangut and Delem representing the evil side.

Kecak is also a form of Balinese performing arts. The name Kecak is derived from the rhythmic chanting and singing done by men, with vocal patterns mostly from the words *cak cak cak*. It was originally for accompanying the Sang Hyang Dance. During the late 1920s and early 1930s with suggestions from Walter Spies (a German artist), I Wayan Limbak of Bedahulu village in Gianyar increased the number of performers, added coordinated arms and body movements, and used a part of the Ramayana epic for dramatic purposes. In the past, players were dressed in simple clothes, only used a *kamen*<sup>61</sup> and *saput poleng*<sup>62</sup>. Nowadays, the Kecak costumes are still the same, only the dancers use a more colorful costume and put on makeup.

In 1965, a well-known composer, I Wayan Berata created a dance drama or *sendratari* entitled Sendratari Ramayana. From the title, we can see that the main story is taken from the Ramayana Epic. The story starts from the marriage of Rama until the death of Rahwana. It became a starting point in the world of Sendratari. With the growth of tourism, this kind of performance was not considered sacred, because there were not special rituals, place, or time required to perform. It has become one of the most famous tourist performances. In this sendratari, there is also a dalang which tells the audience about the story. If the dalang has ability in English, he will make some conversations especially jokes in English. That way, the show will be more communicative.

There are also some dances that are created based on Ramayana. There is Legong Jobog, which tells of the fight between Sugriwa and Subali. The Palawakya dance is one type of dance that requires the dancer able to dance, play gamelan, and sing. Usually the singing part is taken from the *Kekawin Ramayana*. Many final exams at ISI Denpasar were influenced by Ramayana, such as Anggada Duta, Watugangga, etc. One of the Balinese choreographers, I Gde Oka Surya Negara, choreographed a dance drama entitled Anggada Mada. He was influenced by the Ramayana story especially the Wayang Wong style in North Bali.

## THE PROCESS MAKING OF “THE MEETING OF RAMA AND SITA”

In 2013, the Ministry of Education and Culture through the Directorate of Art and Film is organizing an International Ramayana Festival. This festival was one means of promoting Indonesian culture and tourism in the global world. In this festival there are 10 delegates from nine countries, including two delegates from Indonesia, and one delegate from India, Cambodia, Laos, Malaysia, Myanmar, Singapore, Philippines, and Thailand. Indonesia was represented by Yogyakarta and the Sanggar Paripurna from Bali. As a representative from Indonesia, Sanggar Paripurna from Bali was given an opportunity to take part in the International Ramayana Festival.

In this festival, every delegates was given a certain storyboard from the Ramayana epic to perform. Every country will perform their way of interpreting the story. Like every other group, Sanggar Paripurna (SP) was given a story board to interpret based on the last epic of

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<sup>60</sup> *Punakawans* are servants of the main characters, which also translates the dialogue of the main character that is in Kawi language into Balinese Language.

<sup>61</sup> Kamen is a traditional cloth worn by Balinese people.

<sup>62</sup> Saput is a cloth outside the *kamen* only worn by men. *Poleng* means a black and white checkered color.

Ramayana, entitled The Love Meeting of Rama and Sita. I would like to discuss the production process of this new dance drama that is inspired by Ramayana.

Based on the local Balinese tradition, the first step in making any kind of new project is *nuasen*. The word *nuasen* originates from *dewasa*, meaning time. *Dewasa* is often combined with the word *ayu*, therefore *dewasa ayu* means a good time to start an activity, in this case starting the production of the dance drama. The chosen time to begin the *nuasen* ceremony is usually based on the Balinese concept *desa, kala, patra* and concept *desa mawa cara*. The concept *desa, kala, patra* means place, time, and situation, while the concept *desa mawa cara* means local traditions in a certain community. Sanggar Paripurna chose the *Pagerwesi* day, on 14 August 2013. This was based on the tradition in Bona village, and the suggestion from an elder artist, I Made Sija (known also as Dalang Bona)<sup>63</sup>.

After the date was chosen, all of the staff involved in the production prayed together in the local temple in Bona, as well as in the Sanggar Paripurna. Offerings that were made for this ceremony is called *pejati*. This offering consists of coconut, *pangi* and *tingkih*, as the symbol of God Siwa, a *tridatu* bracelet made of thread as symbol of Tri Murti, *porosan* as symbol of God Brahma, God Wisnu, and God Iswara, *pipis bolong* (coins with hole in the middle) as symbol of Windu (emptiness), rice as symbol of wealth, and *sampian daksina* as the beauty of *daksina*. The function of this offering is to pray to Ida Sang Hyang Widhi Wasa for permission to produce a new dance drama, and to pray that the performers will have *taksu*<sup>64</sup> while they are performing.

Once the *nuasen* ceremony was finished, the art director led by I Made Sidia talked about the purpose of the project and the story that was used. The final episode of the Ramayana story is not a common story to perform in Bali, usually it will end in the death of Rahwana. Because this story was a brand new idea in producing a dance drama, the directors needed to discuss at length about the plot and characters that will be used. The next step is casting. Casting the characters is based on the ability in Balinese dancing techniques, height, body shape, and facial expressions.

After all the cast members were chosen, the process continued with scene by scene practice, trying to build up the perfect plot. The music which will be used is a Balinese gamelan called Gamelan Semarandana.<sup>65</sup> This type of gamelan has a seven tone tuning system. It was invented by I Wayan Berata, by combining the idea between Gamelan Gong Kebyar and Gamelan Semar Pagulingan Saih Pitu. Using this type of gamelan enables the musician to make more music modulations between scales, which in Bali we call *patet*. The gamelan will also be joined by an electronic keyboard to make stronger accents in some scenes. The exploring and forming process was done during rehearsals that took around two months.

To support the dance drama to be more attractive visually, there are some stage props that are used. The props used are made of cloth, bamboo, wood, fireworks, and styrofoam. Sidia invented a big *ogoh-ogoh* (giant puppet) which takes the character of Rahwana, he also made a big chariot for Rama and Sita. The dancers will also wear costumes based on their characters. Rama's costume will have green color domination, Laksmana and Sita with yellow color, Hanoman with white hair covering the body, Sugriwa with red hair, and Rahwana with red color dominating the costume. There were two *dalangs* in this production. One was narrating in *kawi* and Bahasa Indonesia, while the other was communicating in English. This breakthrough in a Balinese performance, is a way to make the audiences to understand more about how we interpret the Ramayana. The use of sound system and stage lighting was also really prepared to support this show. The way of Sidia producing this

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<sup>63</sup> *Dalang* is considered as a holy man in Bali. Before he becomes a *dalang*, he has to purify his body and mind with certain rituals. Besides knowing how to perform wayang, they also must have knowledge about Balinese ritual and offerings.

<sup>64</sup> *Taksu* is believed as an inner power that the performers have in their selves, making them perform amazingly on stage. This can only happen if the performers have good techniques, practice, and pray to God.

<sup>65</sup> In Bali, there are more than 30 gamelan ensembles.



performance gives a new touch in interpreting the Ramayana. I would have to say “a new innovative performance but still based on Balinese traditional culture”.

Bali had the opportunity to become the last delegate to perform. It became a dramatic grand finale. Clapping, whooping, and cheers echoed throughout the Candi Prambanan venue. It was a great success not only for Bali, but also in promoting Indonesia. The performance was talked about throughout the other delegates and has also been written in international papers.

## CONCLUSION

Ramayana has become an epic story that lives in the lives of many countries, among them is Indonesia. The story of Ramayana blends in the community through many ways, one of them is through culture. In the Balinese society, Ramayana has a big influence especially in arts.

Many art forms has been inspired from the Ramayana stories. In fine arts, paintings, sculptures in many styles and shapes has been created from that story. In performing arts, it evident that Ramayana has become one of the major stories used in performances, such as in wayang, sendratari, dances, and kecak. In contemporary Bali, Ramayana is still used as source of inspiration. In the 2013 Ramayana International Festival, the Indonesian Delegate represented by Sanggar Paripurna, Bona, Bali has created a new form of performance based on Ramayana. Despite being created in contemporary Bali, the local and traditional aspects of Balinese arts and culture is not abandoned.

It is clear that the story of Ramayana can be transformed into many art forms with different styles throughout the world. The different interpretations enrich the story itself with hope that the values in Ramayana will stay immortal in human life. Ramayana will be a never-ending source of inspiration in Balinese social and cultural life.

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# THE ROLE OF BALI BOTANIC GARDEN IN THE CONSERVATION OF PLANTS USED IN HINDU RELIGIOUS CEREMONIES

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## ABSTRACT

*Bali Botanic Garden is one of four Botanic Gardens operated by the Indonesian Institute of Sciences (LIPI). In accordance with its duties and functions since its establishment on July 15, 1959, the Bali Botanic Garden has been instrumental in conserving various species of plants that are used in traditional Hindu rituals. With the collection of living specimens, Bali Botanic Garden also serves to provide services in the areas of plant identification and recognition, information on the potential use of plants, promote community appreciation and conservation of these plants. LIPI mandates that the collection of Hindu traditional ceremonial plants by Bali Botanic Garden is strengthened so that the collection is not only used as a knowledge-base but more as a tool for ongoing conservation and education.*

**Keywords:** *Bali Botanic Garden, conservation, highland, eastern Indonesia.*

## INTRODUCTION

Bali Botanic Garden is one of four Botanic Gardens under the Deputy of Life Sciences at the Indonesian Institute of Sciences (LIPI), (Darnaedi, 2002). The location is easy to reach, located between the city of Denpasar-Singaraja near Candikuning Village in the District of Baturiti, Tabanan regency, Bali. The distance is about 50km north of Denpasar and 30km south of Singaraja. Bali Botanic Garden is 157.2 ha in area at an altitude of 1250-1450 m above sea level with flat to undulating topography. According to I W.S Adnyana (2005), Bali Botanic Garden is part of the district of Bedugul, based on the Agroclimate zone map belonging to zone C2 and C3 with between five and six wet months (200 mm / month) and two to six dry months (100 mm / month). Annual rainfall averages 2,477 mm / year. The average air temperature varies from 17.6°C in August to 19.6°C in April and November. In October, relative humidity averages 84.8% and in June 90.5%. Maximum relative humidity is 93.6% in October (dry month) to 95.5% in May and June, percentage of irradiation varies between 57.1% in October and 28.1% in January.

The main tasks and functions of the Bali Botanic Garden are: (1) to conduct plant exploration, inventory and research of eastern Indonesia, especially those plants that have scientific value and economic potential, with a focus on moist, highland habitat. (2) conservation, (3) tourism, and (4) education. (Darnaedi, D. et al., 2002).

According to Prize, et al, 1998, an institution is regarded as a botanic garden if it meets the following criteria; (1) part or all of it is permanent, (2) it possesses a collection of scientific value, (3) The existence of good collection documentation, (4) good monitoring of the plant collection, (5) Labeling of plants, (6) Open to the public, (7) Having links to other botanic gardens, institutions and the general public, (8) Having exchange activities of seeds or other materials with other botanic gardens, arboreta and research institutions, (9) conducting research on the plant collection, both technical and scientific, (10) The existence of research programs in the field of taxonomy. The above criteria are not a complete summary of the activities conducted by botanic gardens, but these criteria can be used as a reference when the Local Government or LIPI are building a new botanic garden.

## DISCUSSION

### ROLE IN THE CONSERVATION OF HINDU CEREMONIAL PLANTS

Indonesia is known as a country rich in plant species diversity. Its endemism ranking is the fifth richest in the world. An estimated 38,000 species of plants are spread in the archipelago of which 55% of them are endemic species (Risna, R.A.dkk., 2010). BAPPENAS (2003), in the Indonesian Biodiversity Strategy and Action Plan (IBSAP) 2003-2010, wrote that the number of Indonesian palm species is the largest in the world reaching 477 species, of which 255 are endemic to Indonesia. Commercial timber trees have reached 350 species, 155 of which are endemic to Kalimantan. The usefulness of medicinal plants has totalled 1300 species spread in the forests of Indonesia. With such a large number of species, Indonesia is called a "megadiversity country". On the other hand, Indonesia also ranks fourth in the world in the list of countries with plants most threatened with extinction after Ecuador, Malaysia and China with Brazil fifth (IUCN, 2009). Some of the factors are caused by the diversion of land, massive forest clearing, forest timber theft, fires and other natural disasters. It is predicted that Indonesia loses 1 to 50 plant species annually (BAPPENAS, 2003). Therefore, plant conservation efforts in their natural habitat (in-situ) as well as outside their original habitat (ex-situ) such as in Botanic Gardens needs to be maintained and improved. Indeed conservation efforts in Indonesia have existed for a long time. Bogor Botanic Garden, Cibodas and Purwodadi were founded by the Dutch before Indonesian independence with the intention of conserving plants ex-situ.

Today the issue of plant conservation is becoming very important. Habitat destruction is occurring in almost all of Indonesia's land, waters and seas. Natural disasters are constantly occurring, forest fires often occur as a result of long droughts and land clearing for plantations destroys biodiversity. Global warming and climate change, environmental degradation, pollution and recent natural disasters are largely caused by human behavior that is less considerate to environmental sustainability. Humans throughout their life are dependent on products derived from plants either directly or indirectly. Technology to-date still can't replace the function of plants as a source of food such as rice, vegetables and fruits. The Republic of Indonesia Law No. 5 from 1990 states that the conservation of natural resources and ecosystems is the responsibility of government and society (Anonimus, 1999). A growing species will have specific ecological, aesthetic, cultural, economic and intrinsic values, extinct species can not be completely replaced by other species and the extinction of one species will have an impact on other species of extinction because they interact with each other (WRI, IUCN, UNEP, 1995).

According to Risma, R.A. Et al. 2010, not all species face the same type of threat and cause of extinction. Extinctions can be caused by environmental factors such as habitat destruction due to natural disasters and human intervention, extinction of host plants, and loss of pollinators as well as biological factors of the species itself. For example, the long reproductive cycle and the absence of a male individual for species that have male and female plants. Differences in the type and degree of threat faced produce different conservation statuses for each species.

The collection of plants at the Bali Botanic Garden is a manifestation of the conservation of plants that has been undertaken from 1959 until today. The collections of plants gathered in the botanic garden are utilised as well as possible for the development of science and education. The collection of plants, the botanic garden also serves as a source of information in the areas of plant recognition, field work, internships, field observations and research for students, government employees and the general public.

Based on data of the collection in February 2017, the total collection of Hindu religious ceremonial plants at Bali Botanic Garden is 1295 specimens made up of 213 species in 143 genera and 66 families.

The collections of plants grouped by themes are contained in list 1.

List 1. Collection of plants at Bali Botanic Garden

| No. | Species collection             |                          | Total     |            |            |             |
|-----|--------------------------------|--------------------------|-----------|------------|------------|-------------|
|     |                                |                          | Family    | Genus      | Species    | Specimen    |
| 1   | <b>Non-thematic collection</b> |                          | 160       | 566        | 1194       | 9076        |
| 2   | <b>Thematic collection</b>     |                          |           |            |            |             |
|     | a                              | Orchids                  | 1         | 80         | 302        | 2733        |
|     | b                              | Aquatic                  | 12        | 16         | 21         | 65          |
|     | c                              | Bamboo                   | 1         | 42         | 82         | 714         |
|     | d                              | Cactus and succulents    | 7         | 53         | 100        | 779         |
|     | e                              | Medicinal plants         | 85        | 218        | 329        | 2217        |
|     | f                              | Ferns                    | 42        | 97         | 188        | 1616        |
|     | g                              | Palm                     | 1         | 33         | 48         | 425         |
|     | h                              | <b>Ceremonial plants</b> | <b>66</b> | <b>143</b> | <b>213</b> | <b>1295</b> |
|     | i                              | Nursery                  | 19        | 27         | 51         | 250         |
|     | j                              | Begonia                  | 1         | 1          | 98         | 945         |
|     | k                              | Labirin                  | 38        | 77         | 99         | 601         |
|     | l                              | Genus dubious            | 0         | 0          | 0          | 31          |
|     | m                              | Indetermined             | 46        | 0          | 0          | 320         |

## DEVELOPMENT OF THE COLLECTION OF HINDU CEREMONIAL PLANTS

Plants at the Bali Botanic Garden are grown in collections based on their similarity to other plants or in themed collections. One of thematic collections that is only found in the Bali Botanic Garden is a collection of plants used for Hindu religious ceremonies. They are located in a special area adjacent to the Batu Meringgit Temple. This collection consists of plants used by Balinese Hindus in performing religious ceremonies, whether they are used as offerings (banten), to make equipment that supports ceremonies or even in the building of temples themselves.

The collection of Hindu ceremonial plants was initiated in 1992, by exploring plants from several forest areas in Bali. Research of Hindu religious ceremonies was only done in 2001 in line with the outflow of development budget through the Conservation, Research and Development Project of Flora Indonesia, with one of the benchmarks being the Research and Development of Hindu Ceremonial Plants. The research was done in several areas of Bali including the regencies of Tabanan, Bangli, Karangasem and Buleleng. The research was successful in collecting information on the species of plants used in Hindu religious ceremonies.

In 2002 the exploration continued to the Gianyar, Badung and Denpasar districts, in 2003 to Jembrana and Karangasem districts and in 2004 to the Gianyar Regency. Of course, during this research activity, not all areas within one district were successfully explored. Not all information on the plant species used in ceremonies was collected. Only a small portion has been collected, especially those expected to grow in the Bali Botanic Garden, which lies at an altitude of 1,250 m above sea level. Many of them are species that live in lowland habitats, and when they were planted in the Garden, they eventually died.

## POTENTIAL OF HINDU RELIGIOUS CEREMONIAL PLANT DIVERSITY

Hindu ceremonial plants used in this paper are all used by Hindu communities in Bali in religious ceremonies, ranging from offerings, used as containers and other equipment. The results of inventory discovered during research expeditions and literature shows that no less than 462 species of plants have been used in Hindu religious ceremonies in Bali. Only 46% of this number (213 species) have been collected in the Botanic Garden. The problem is that not all species that are on the list can grow in Bali Botanic Garden which is mountainous habitat. In fact most of the species that have not been collected are plants that prefer lowland habitats. In addition to collecting plants, the Botanic Garden prioritises plants species that are rare or not commonly cultivated in the community.

## CONSERVATION EFFORTS

To cope with the diversity of plants used in Hindu religious rituals, conservation efforts need to be done carefully and efficiently so that limited resources can be conserved. Plant conservation is ideally done in its natural habitat or in-situ, however there are very high threats posed by the displacement of land, massive forest clearance, theft of forest timber and forest fires which are all a major cause of forest destruction and degradation of natural habitats in Indonesia.

Gifts, et al. 1998 recommended that plant conservation activities with wild species take precedence using the following criteria (1) Rare and threatened status at local, national, regional and global levels, (2) economic value, (3) necessary for ecosystem restoration and rehabilitation, (4) Keystone species, ie species that are the backbone of an ecosystem, (5) Taxonomically isolated species whose extinction will have serious scientific consequences. Types of cultivation with the following criteria (a) Primitive cultivars, (b) Semi-domestic species, while priority as an economic crop other than for Hindu rituals are: 1. medicinal and aromatic plants, 2. fruit producers, 3. producer of fibre, 4. producer of oil, tannin and candle, 5. producer of vegetables, 6. tubers, 7. ornamental plants, 8. soft drinks, 9. liquor, 10. wood, 11. firewood, 12. animal feed, 13. wild relatives of food crops and 14. spices.

According to the collection data for Bali Botanical Garden in February 2017, 213 species of plants are in the Hindu religious ceremonial plant collection. Of these, some are rare or endangered, including *Gigantochloa atrovioleaceae* (Java Black bamboo) and *Gigantochloa manggong*. Besides the rare species, several are included in the conservation priority Category A discussed at a workshop in Bogor Botanic Garden on 2 - 3 June 2009 (Risna, et al. 2010). In addition to endangered species, some endemic bamboo species of Bali have been added to the Bali Garden collection such as: *Bambusa ooh* (tiing ooh), *Gigantochloa aya*, *G. baliana* (tiing bali), *Schizostachyum castaneum* (buluh kedampal) and *G. Taluh* (tiing jajang taluh) (Arinasa and Peneng, 2013).

## CONCLUSION

The success of plant conservation efforts that has been underway since 1959 needs to be maintained and improved and not only done ex-situ. Reintroduction activities to their natural habitat (in situ) are also important. Several other ways can also be pursued such as donating seeds for reforestation on customary land, schools, and land owned by the community. Provision of incentives to communities living in the vicinity of conservation areas that participate in maintaining and not damage the existing conservation areas could also be worthwhile.

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# TUMPEK WARIGA CEREMONY AS A FORM OF HUMAN COMMUNICATION

## WITH PLANS

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### ABSTRACT

*Yadnya ceremony is one form of communication between man and God. Through his Yadnya ceremony men trying to convey a hope to God. Tumpek bubuk ceremony or also known as Tumpek wariga is one of Yadnya ceremony that routinely performed by Hindu people in Bali. That plants have an important role to the lives of living things, where plants serve as providers or producers of food. It is therefore very important for humans to thank the plants. Gratitude to the plants as food providers for living creatures is expressed in the Tumpek wariga ceremony. Implementation ceremony Tumpek wariga is a form of communication between humans and plants where the message to be conveyed by humans to the plant is to say thank you and inform that the feast Galungan is near.*

**Keywords:** Human, Tumpek wariga, communication

## I. INTRODUCTION

In every activity undertaken by humans, there must be a message that wants to be transformed in order to be well received by others or the environment. *Yadnya* ceremony is one form of human activity in the realm of religion that is believed by Hindus can give positive results for life. In the Atharvaveda it is stated that yad is part of the dharma, so it is an essential element of faith doctrine. It is also that causes *Yadnya* teaching is not just a doctrine of formality, but a matter of worship that the law is mandatory. (Donder I Ketut and I Ketut Wisarja, 2009: 64).

*Yadnya* ceremony is said to be one form of human communication with God. Donder, I Ketut (2007: 362) mentions that humans communicate with God through many ways or paths. Spiritually communication can be called sandhya, and communications using the usual means of ritual are called ceremonies and upakara. Based on the explanation we can know that *Yadnya* ceremony is one form of communication between man and God. Through his *Yadnya* ceremony men trying to convey a hope to God. *Tumpek bubuk* ceremony or also known as *Tumpek wariga* is one of the *Yadnya* ceremony routine performed by Hindu people in Bali.

Understanding of *Tumpek bubuk* or *Tumpek wariga* is important. Like other ceremonies, the *Tumpek wariga* ceremony is also a form of human communication with nature. There are things that humans want to convey to plants because on that day it is a plant *otonan*.

## II. DISCUSSION

### A. Implementation Ceremony *Tumpek wariga*

*Tumpek wariga* falls every 6 (six) months or 210 days. *Tumpek wariga* is also known as *Tumpek bubuk* (bubuh = porridge) and is also commonly referred to as Tumpek Pengatag (tumpek ngatag). *Tumpek wariga* / *Tumpek bubuk* / Tumpek Pengatag always fall on Saturday Kliwon Wuku Wariga (Paduarsana, 2012: 1). Tumpek pengatag or wariga is one of the Hindu festivals in Bali which is commemorated 25 days before the galungan day. On that day the Balinese Hindu community commemorated the plant's *otonan* by giving offerings Rice porridge.

According to I Ketut Wiana, a Hindu lecturer, porridge is a symbol of fertility. Celebration *Tumpek wariga* is intended as an expression of gratitude for the grace of fertility given Ida Sang Hyang Widhi Wasa so that all kinds of plants can grow well. The vegetation is then the main source of life for mankind (input bali, 2016: 1). The Hindu community believes



that on the day *Tumpek wariga* is a plant otonan therefore at that time should not cut down trees or do anything that can hurt plants. The ceremony is also believed to be a form of thanks to the plant for providing food for humans.

Wayan Tarne (2015: 1) Explain that the *banten* or the means required and placed during the *Tumpek wariga* are as follows

1. *Banten Prass.*
2. *Banten Nasi Tulung Sesayut.*
3. *Banten Tumpeng.*
4. *Bubur Sumsum* (made Flour)
5. *Banten Tumpeng Agung*
6. *Ulam itik* (rolled), *banten penyeneng.*
7. *Tetebusan* and *canang sari*

*Banten* is presented to Kaja-Kauh and presented to Bhatara Sangkara as the Plant God. Then, all the plants that are around the house or yard are given a hanger holder and tied at the trunk. After that, give the marrow porridge. Then, "atag", tap three times with a dull knife (blunt blob) by reciting the mantra as follows:

*"Kaki-kaki, dadong dija? Dadong jumlah gelem kebus dingin ngetor. Ngetor ngeed-ngeed-ngeed-ngeed, ngeed kaja, ngeed kelod, ngeed kangin, ngeed kauh, buin selae lemeng galungan mebuah pang ngeed"*

Which mean:

"grandfather, Where's the grandmother? Grandma at home, pain shivering hot, shivering dense, dense north, south bushy, east bushy, western dense, again twenty-five days of galungan feast may be fruitful"

The same thing is also conveyed by I Ketut Donder (2007: 392) take it when *Tumpek wariga* the Hindus men sesajen offerings near the tree or plant to pray the prayer with the local language (Bali).

## **B. *Tumpek wariga* as a form of gratitude to the plant**

*Annaad bhavanti bhuutaani.*

*Prajnyaad annasambhavad.*

*Yadnyad bhavati parjanya*

*Yadnyah karma samudbhavad.*

*(Bhagavad Gita.III.14)*

Meaning:

Living things come from food.

Food comes from plants.

The vegetation comes from rain. The rain comes from *Yadnya*.

*Yadnya* it is karma.

Based on the above sloka, we can understand that plants have an important role in life. In the biological sciences known as the food chain, the food chain is the transfer of food energy from plant resources through series of organisms or through feeding. The food chain is part of the food web, where the food chain moves linearly from producer to consumer (Wikipedia, 2017: 1). In the food chain, creatures and ecosystems are aggregated into groups that each have a certain food transfer distance from energy sources entering the ecosystem. Plants that can form organic matter from minerals and solar energy by photosynthesis are the components of producers in the ecosystem (Jasin, Maskoeri, 2012: 171). Manufacturers are living things that can make their own food. Producers can also be said as a living thing that is able to convert inorganic substances into organic substances. All

green plants are producers because the process of changing inorganic substances into organic substances due to the presence of chlorophyll in green plants through the process of photosynthesis. Examples of producers are rice plants, banana plants, green algae and cassava plants. Manufacturers are producers. In life on earth that acts as a producer is a green plant because green plants can make their own food (Wikipedia, 2017: 1).

From this definition it can be understood that plants have an important role to the lives of living things, where plants serve as providers or producers of food. Not only food, plants also provide oxygen for human survival, because it is very important for humans to thank the plants. Gratitude to the plants as food providers for living creatures is expressed in the *Tumpek wariga* ceremony.

### **C. Ceremony *Tumpek wariga* as a form of human communication with nature**

As social beings, humans always want to connect with other humans. He wants to know the surroundings, even want to know what's going on inside him. This curiosity forces people to communicate. Many experts judge that communication is a very fundamental need for someone in social life (Kompasiana, 2014: 1). Artikelsiana (2017: 1) states that communication is the process of sending and receiving messages or information between two or more individuals effectively so that it can be understood easily. The term communication in English called communication, which comes from the word communication or communis that have the same meaning or the same that has the meaning of mutual understanding. In Big Indonesian Dictionary, the meaning of communication is the sending and receiving of messages or news from two or more people so that the intended message can be understood.

Based on this understanding it can be understood that communication as a form of sending messages both verbally and non verbally. In the implementation of the *Tumpek wariga* ceremony there is a message from humans to the plants. The form of communication in the *Tumpek wariga* ceremony can be seen in the utter reciting spell as follows:

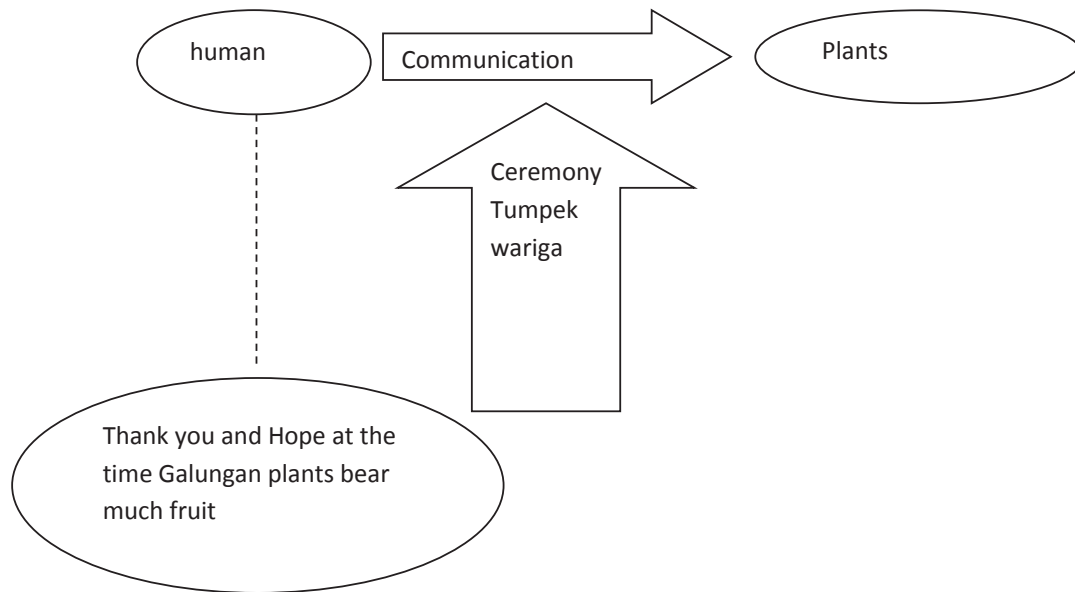
*"Kaki-kaki, dadong dija? Dadong jumlah gelem kebus dingin ngetor. Ngetor ngeed-ngeed-ngeeed-ngeeed, ngeed kaja, ngeed kelod, ngeed kangin, ngeed kauh, buin selae lemeng galungan mebuah pang ngeeed"*

Which mean:

"grandfather, Where's the grandmother? Grandma at home, pain shivering hot, shivering dense, dense north, south bushy, east bushy, western dense, again twenty-five days of galungan feast may be fruitful"

Prayer pronunciation can be understood as a form of giving information from humans to plants that the feast of Galungan is near (25 days) therefore plants are expected to bear a bushy fruit, so that later the fruit can be picked and used as *Yadnya* offerings. *Tumpek wariga* is also known as a steering pilot, perhaps because on that day Hindus try to tell the plants that the feast of Galungan is near, therefore it bears a bushy fruit.

As previously stated that the purpose of communication is to convey the message and of course the expectation to be achieved is the message can be received clearly. At the time *Tumpek wariga* communication is done between humans with plants, could plants can understand and understand the message to be conveyed by humans. Donder (2007: 392) states that humans are created as the most noble beings, it would be very good if the thought and gratitude to God is delivered near the tree or plant, so that vibration or vibration of gratitude can also creep up and be felt by plants or Trees. Plants can not be said to be merely creatures that have no feelings; on the contrary, plants have feelings of human joy and humor (Bose in Jendra, 1999: 102). Based on these thoughts we can conclude that plants can also feel what is to be conveyed by humans, if it is positive it will be accepted positively also by plants. The flow of human aquatic communication with plants can be seen in the scheme below:



From the chart above, it can be seen that the communication made by humans with plants one of them is through the implementation of ceremony *Tumpek wariga*. The dashed line denotes the expectation or desire to be communicated.

### III. CONCLUSION

Plants have an important role for the life of living things, where plants serve as providers or producers of food. It is therefore very important for humans to thank the plants. Gratitude to the plants as food providers for living creatures is expressed in the *Tumpek wariga* ceremony.

Implementation ceremony *Tumpek wariga* is a form of communication between humans with plants where the message to be conveyed by humans to the plant is to say thank you and inform that the feast Galungan is close by therefore the plant is expected to bear a dense fruit, so that later can be used as an offering.

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# HISTORY AND DEVELOPMENT OF HINDU COMMUNICATION IN BALI

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## ABSTRACT

*Communication is a process in which a person or person, group, organization, and society creates, and uses information to connect with the environment and others. In general, communication is done orally or verbally which can be understood by both parties. There is a verbal language that can be understood by both, communication can still be done by using body movements, showing certain attitudes, such as smiling, shaking his head, shrugging. This way is called communication with nonverbal language. In the beginning, communication was used to express one's needs to others.*

*The development of communication Bali can be sorted as follows; 1) ancient communications prior to writing in Bali, 2) communication of ancient Balinese kingdom. 3) Communication after Bali recognize the writings proved known in the inscriptions, 4) communication of palm era in Bali, 5) communication when the entry of Islam to Bali, 6) communication of the era of independence and the Reformation era until now*

**Key Words:** History, Communication, Development

## INTRODUCTION

Bali is a small island, seen from the total area; Bali Province is the smallest among the Provinces in Indonesia. Uniquely in this province has one language, and knowing one letter of Bali, and language. Bali has its own local wisdom, custom, culture, and religion apart. Bali has a different tradition but is essentially one, which unifies are a communication system, the same language and the same letter.

If further explored the communication began to be used since the community there. Communities communicate according to their day-to-day needs, meaning that communication exists simultaneously with the community. The development of communication in Bali can be sorted as follows; 1) ancient communications prior to writing in Bali, 2) communication of ancient Balinese kingdom. 3) Communication after Bali recognize the writings proved to be known the existence of inscriptions, 4) communication of the era of palm in Bali, 5) communication when the entry of Islam to Bali 6) communication era of independence and the Reform era until now.

The development of communication in Bali can be viewed from all aspects; aspects of sociology, archeology, and historical. Of course, based on people's own point of view, people have different studies, just as the blind fingers elephants from different angles, the results will be different. Similarly, Communication, when examined its development from a different point of view, the result will be different too. Therefore, this paper will review from historical point of view, it is believed that this paper is not perfect, the perfect readers, critics and suggestions are always expected.

In prehistoric period, humans documented information in the form of drawings as well as engravings in both symbols and pictures on the walls of the cave. The next development, namely by making and using tools that produce sounds and cues, such as drums, trumpets made of animal horns, and smoke cues as a means of warning against danger. In the beginning the Balinese must use communication to relate to each other, understand what is desired, the person to whom the conversation understands what is meant.

The term communication is a new term, but the intention like it has existed since ancient times. It may be said that the communication occurred simultaneously with the community in Bali. Therefore whenever there is communication in Bali the year number is definitely no one knows. But it may be assumed that communication exists after the human being exists. Communication that occurs at that time merely communication to meet the

needs of everyday life, and then proceeds to survive the attacks of others. To meet the needs of everyday life, and survive from the attacks of others formed organization. Organization that is formed is in the form of local wisdom. Each of these organizations requires good communication, although not yet familiar with writing. The communication process must be running smoothly, although at that time the process has not been called by communication.

Communication is "a process of a person or persons, groups, organizations, and society creating information exchange, and using information to connect with the environment and others. In general, communication is done orally or verbally which can be understood by both parties. There is no verbal language that can be understood by both, communication can still be done by using body movements, showing certain attitudes, such as smiling, shaking his head, shrugging. This way is called communication with nonverbal language. Initially, communication is used to express One's needs to others. Along with the evolution of life, the primitive signals used in communicating also evolved and opened up the possibility of more complex behavior as in the organization.

Humans communicate to share knowledge and experience. The general forms of human communication include signal language, speech, and movement. Through communication, the attitude and feelings of a person or group of people can be understood by others. However, communication will only be effective if the message conveyed can be interpreted the same by the recipient of the message. Components of communication are the things that must exist for communication can take place properly. The communication components are:

- 1) The sender or communicator is the party that sends the message to the other party.
- 2) A message is the content or intention to be delivered by one party to another.
- 3) Channels are media in which messages are communicated to the communicant. In interpersonal communication (face-to-face) the channel can be air that transmits vibration of tone / sound.
- 4) The recipient or communicator is the party receiving the message from the other party
- 5) Feedback is a response from the receipt of a message to the content of the message it conveys.
- 6) The rules agreed upon by the communicators on how the communication will be carried out.

Those are the process and development of communication in prehistoric era.

## **RESEARCH QUESTION**

The research question of communication development problems in Bali can be sorted as follows;

- 1) Ancient communications before the writing in Bali,
- 2) Communication of ancient Balinese kingdom.
- 3) Communication after Bali knows the writing; it is proved by inscriptions
- 4) Communication of the palm era in Bali,
- 5) Communication when the entry of Islam to Bali,
- 6) Communications of the era of independence and the Reformation era until now.

## **ANCIENT COMMUNICATIONS BEFORE THE WRITING IN BALI**

Actually information and communication have been known by human since centuries ago, only difference now more cool and efficient. The first view assumes that since humans were created on this earth, humans have begun to try to communicate with symbols and gestures. They are only able to communicate with the sound of grunts and hand gestures as the initial form of communication. Newborns communicate with crying, smiling and certain gestures. In this case, the language as communication is considered new emerging. First communication is newly known, the development of the science of communication is very fast, the second view affirms, oral language evolved through natural selection of various

abilities of the predecessors to communicate. The essence of this second view is that the development of early human anatomy is very influential on the ability of spoken language; despite, the fact of the conflict about the ongoing evolution of the language.

Richard Leakey in his book "*AsalUsulManusia*" argues that: language aptitude does not arise at once so we wonder what advantage is given that has not been developed to our ancestors? The definite answer is that such language provides an efficient way of communicating. This ability will certainly benefit our ancestors, as they embark on a life of hunting and gathering that is still early, which is a challenging subsystem way compared to that done with other civilizations. As the needs of ancestral living were increasingly complicated, the need for social and economic coordination increased. Effective communication will get more and more valuable in such circumstances. That is why natural selection over time will increase language skills to communicate. As a result the communication treasury began to develop.

In those days the primordial way of life was to know the very limited way of communicating. Humans began to make tools by making from very simple stone, and then evolved with the development of the times. Similarly, communication in ancient times, they just communicated as necessary with sign language and possibly using spoken language. In prehistoric times humans communicate with some symbols inscribed in cave caves as a sign for other communities. , Then begin a series of technological activities that mark the prehistory of man. The first tool is a small flake, made by crushing two blocks of stone, usually stone. Its length is about one inch (2.5 cm) and very sharp. Analysis of the development of communication technology before writing on depends on the socio-historical conditions. As in cave painting, many prehistoric scientists interpret the pictures and symbols on the cave wall. The interpretation is intended to read, know, and study the direction of the development of culture and communications technology at that time. But along with the noble purpose, there are differences of opinion about the interpretation of the symbols.

The Paleolithic Age in interpreting a unity of life for example, cannot be judged or interpreted only from one cultural product. For example, assess the culture at the stage of Early Paleolithic only from the cave or the pictures contained on the cave wall as found in the temple of *GunungKawi*. Then the language and its evolution communicate initially only with verbal and non-verbal communication. Despite the debate over the continuity of language evolution for communication, however, there is a common thread that language is a decisive point in human prehistory. With language, humans can create new kinds of worlds in nature, the introspective consciousness world and the world we create and enjoy with others, what we call culture. The development of language for communication always begins with the development of anatomy of the body (brain size) of early humans.

The tools created by early humans were the result of culture before writing. From the type of tooling created can be learned the level of complexity of life at the time. The more refined the tools are created then the ancient human intellect is also higher. More complex the lifestyle then the language is needed as the most efficient communication tool. The ability to make tools is an indication that language skills are beginning to develop to communicate. After the early humans were able to make tools, it was believed that a division of labor among those who automatically showed that they communicated through language to organize the division of labor. It takes a long time (evolution) for the development of an ancient human lifestyle with one another. Only after the birth of culture, in this case the ability to communicate and record spoken language, the development of human history goes more progressive than pre-history.

At this time information technology developed humans as a system of recognition of forms by describing the information that they can get on the walls of the cave, such as hunting animals or game animals. The next technological development was to make and use tools that produce sounds or gestures such as drums, trumpets of animal horns, and smoke cues for warning alerts.



## COMMUNICATION IN THE BALI ROYAL ERA

Communication of the ancient Balinese kingdom have been known for writing, as evidenced by the discovery of the inscriptions of royal heritage such as inscriptions of the relics of King Jaya Pangus and his successor kings in Bali. It is not certain when the people of Bali began to know writing. Just an estimate only at the beginning of the 7th century has been found evidence of writing in the form of papyrus in Bali. Papyrus provides clues that communication has evolved not only verbal and non-verbal communication, but has begun with writing. After the founding of the article, Bali experienced a very rapid communication.

Bali recognizes the character of each letter that represents a syllable with the vowel / a / or / ə / at the end of a word that can be changed with the use of punctuation. The script is written without spaces (*scriptio continua*). Balinese script has 47 letters. Pure Balinese language can be written with 18 consonant letters and 7 vowels only, while Sanskrit translations or Sanskrit and *Kawi* language absorption words use the whole set of letters. The letters for writing Sanskrit and *Kawi* are commonly pronounced equivalent to their Balinese equivalents, although in Sanskrit they represent different sounds. Such long vowel pronunciations are often read short, because the language of Bali does not distinguish the meaning of words from the length of the vocal.

A number of punctuation change vowels (like alphabets in the Arabic alphabet), add a final consonant, and denote the foreign spelling. Some punctuations can be used together, but not all combinations are allowed. Text punctuation includes commas, periods, colons, and alerts to start and end parts of the text. The music notation is written with a letter-like symbol with punctuation for metric information. There are also a number of sacred letters called *modre*. Most of them are formed by adding pairs of lenses to certain letters. Some unique modes are still being studied and possibly proposed as additional Balinese script in the future.

Balinese letters are generally used in the form of papyrus. Papyrus is written on the palm leaf, palm leaf in Bali contain *pecraken* not know specialist, it means everything is there; therefore, papyrus can be classified as follows;

- 1) Papyrus contains the type of offerings used, both in the provisions day - to - day or offerings on certain days and offerings related to certain ceremonies (*Pancayadnya*);
- 2) Papyrus containing *Wariga* (Good day bad time / maturity);
- 3) Papyrus which describes heaven and hell;
- 4) Papyrus that describes moral order, *subhaasubha karma*;
- 5) Papyrus containing about *tattwa / kedyatmikan*;
- 6) Papyrus about agriculture, livestock related to daily life day;
- 7) Papyrus related to *Pengeliyakan* and *pengiwa*;
- 8) and so forth.

Communication in the days of the ancient Kingdom concluded there was no communication in the form of writing, as mentioned earlier. But the inscription generally contains about; 1) memorial of milestones, 2) The boundaries of the kingdom. 3) Warning of the ruling King 4) Directions / *bhisama* issued at that time.

## COMMUNICATION WHEN THE ENTRY OF ISLAM TO BALI.

Communication when the entry of Islam to Bali was accompanied by the entry of Malay to Bali. Indonesia language originally was Malay, then after the oath of Youth, newly recognized Malay as a national language that much affected from Arabic. Malay language is so united in the tongue of Indonesia. Not only in the language of everyday communication, even used also in the language of newspapers, and so forth.

The influence of Islam in the field of communication is very much. Many figures and not public figures use names based on Arabic, which is a symbolic language of unifying Islam. All that evidence of the influence of Islam in the life of the people and the nation of Indonesia, including communication in Bali underwent a fundamental change.

The era of print communications began since the invention of the band-press printing press by Guttenberg and John Coster in Germany in 1456, and roughly lasted for 5000 years, including its development affecting communication in Bali. The era of communication in 1844,

Samuel Morse invented the first telegraph device and started this telecommunication era. The era of interactive communication began to occur in the mid-19th century, with the discovery of the Mainframe Computer Eniac with 18000 Vacuum Tubes by experts from the universities of Pennsylvania in the United States, in 1946. But along the arrival of Islam stood the Islamic kingdoms in the archipelago, Majapahit collapse. Many of the nobles, priests, artists and other Hindu community who were then moved from Java to Bali.

## **HISTORY OF THE DEVELOPMENT OF COMMUNICATION SCIENCE IN THE ERA OF INDEPENDENCE.**

The development of Communications in Bali is strongly influenced by the entry of Europeans to Bali. In the days of colonial Bali popularized conditions of Culture and Religion to foreign countries. Bali is better known than Indonesia. There is a saying that next to where Bali lies from Indonesia. Bali is a prima donna of Indonesian tourism that has been famous all over the world. Bali is known for the rapid development of communication, with various languages live and grow in Bali especially English. Besides famous for its natural beauty, especially its beaches, Bali is also famous for its unique and interesting arts and culture. The tourism industry is centered in South Bali and in some other areas. The main tourist sites are Kuta and its surrounding areas such as Legian and Seminyak, the eastern areas of the city such as Sanur, downtown such as Ubud, and in the southern regions such as Jimbaran, Nusa Dua and Pecatu. Bali as a complete and integrated tourist destination has many interesting sights, such as: Kuta Beach, Tanah Lot Temple, Padang – Padang Beach, Beratan Bedugul Lake, Garuda Wisnu Kencana (GWK), Lovina Beach with its Dolphin, Pura Besakih, Uluwatu, Ubud, Munduk, Kintamani, Amed, Tulamben, Menjangan Island and many others. Nowadays, Bali also has several educational centers that are full of education for children such as zoos, three-dimensional museums, water playgrounds, and turtle breeding grounds, resulting in growing communication progress. The communication style of Balinese society then gained strong influence from the culture of India and from foreign countries including the development of its communication became very fast.

## **CONCLUSION**

Based on these descriptions of the History and Development of Communication in Bali, it can be concluded as follows; initially only with verbal and non-verbal communication. Despite the debate over the continuity of language evolution for communication, however, there is a common thread that language is a decisive point in human prehistory.

Bali after knowing the writings can be found in inscriptions and papyrus. Balinese letters are generally used in the form of papyrus. Papyrus is a writing that is published on the leaves of palm, papyrus in Bali contains *pecraken* which is not familiar with specialization, it means everything is there; therefore, papyrus content can be classified depending on the interest of papyrus writer.

Communication when the entry of Islam to Bali was accompanied by the entry of Malay to Bali. Indonesian originally was Malay, then after the oath of Youth, newly recognized Malay as a national language much affected from the Arabic language. Malay language is so united in the tongue of Indonesia. Not only in the language of everyday communication, even used also in the language of newspapers, and so forth.

Bali is a prima donna of Indonesian tourism that is already famous all over the world. Bali is known for the rapid development of communication, with various languages live and grow in Bali especially English.

Thus a brief description of the History and Development of Communication in Bali, it is realized this paper is not perfect, so it is expected that the readers who can provide insight for the sake of perfection of this paper.

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# TRI DHARMA OF A LEADER TO ACHIEVE SUCCESS

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## ABSTRACT

*Leaders are people who have gained confidence in performing organizational tasks and make decisions to make the organization work properly. In addition, leaders in communicating should approach the members of the organization. To implement this approach is based on a tri dharma of a leader.*

*Tri dharma a leader is an ability to approach or relationship to subordinates by way of attitude and action that do not force subordinate or member organization to achieve common goal. The Tri dharma namely; (1) truth is a state of relative nature. In general, truth is a situation and circumstance that does not harm any party and can please all parties. (2) The sanctity of the heart is a quiet inner attitude in carrying out the task of leadership that is difficult to be influenced by the negative elements as in selfishness, always acting on the rules and laws that apply. (3) Virtue / beauty is something visible to the visible. In this study virtue / beauty is not only an object can be seen but also something that can be heard and felt.*

**Keywords:** *tri dharma, a leader*

## I. INTRODUCTION

Various regions in Indonesia have leaders from the lowest level to high levels of leadership i.e. from hamlet, village, sub-district, district and provincial levels. The head of the Unitary State of the Republic of Indonesia (NKRI) is led by the president and assisted by ministers. Besides, to take a policy conducted cooperation with Parliament which is representative of the people of Indonesia from all regions in NKRI.

Based on the above, the State of Indonesia is a sovereign state to implement the institutions. The sovereignty embraced by the Indonesian Institute is the sovereignty of the people, therefore Indonesian institutions are the institutions of guided democracy. To realize the unity of the people can determine the leaders and representatives of the people then held elections (direct election) that are directly free and secret so that the birth of the desired leader.

Leadership and power have spawned a lively interest, discussion, and sometimes a blurring throughout the development of management thinking of the concept of power is closely linked with the concept of leadership. A leader can only exercise his leadership if he has power. If leadership is any effort made to influence then power is more appropriate as a potential leader to influence. Power is a resource that allows leaders to gain compliance from their subordinates (Usman, 2008: 344).

From the description above then the success of a leader not solely because of power, in addition it must have a harmonious relationship, especially with subordinates. Therefore the author tries to reveal "*Tri dharma* of a leader to achieve success".

## II. DISCUSSION

### 2.1 Definition of *Tri Dharma*

The *tri dharma* etymology is derived from the word *tri* and *dharma*. *Tri* in Dictionary Bali-Indonesia which means three (Panitia, 1978: 602). In Ancient Java - Indonesia Dictionary it is said *tri* also means three (Mardiarsito, 1981: 610). And *dharma* in Ancient Javanese - Indonesia Dictionary has a very broad meaning that is: the principal teachings; (1) doctrine; law; Constitution; (2) order (state, world, nature); (3) justice; truth; (4) virtue; Use; Services; Good deeds / holy (Mardiarsito, 1981: 172).

The leader or leadership is the focus of the group process, the acceptance of one's personality, the art of affecting the behavior, the means to influence behavior, a behavioral

act, the form of an invitation (persuasion), the form of a strong relation, the means to achieve the goal, the result of interaction, the differential, and the structural builder (Stodil in Usman, 2008: 273).

Leadership according to the Decree of the State Administration of Personnel No.27 / KEP / 1972 is an activity to convince others so that they can take part in a job. Leadership according to the Circular Letter of the Head of the State Personnel Administration Agency. 02 / SE / 1980 is the ability of a civil servant to convince others that they can be deployed optimally (in Usman, 2008: 273)

From the above description, the meaning of *tri dharma* of a leader is an ability to approach or relationship to subordinates by way of attitudes and actions that do not force subordinates or members of the organization to achieve common goals. Besides, a leader has sympathy for subordinates or members of the organization to achieve success with emphasis on actions and attitudes of truth, justice and virtue/beauty.

### **2.1.1 Truth.**

Truth is a relative state. In general, truth is a situation and circumstance that does not harm any party and can be fun and happy all parties. In the book of *Prajaniti Widya Sasana*, there are five foundations of the truth work of a leader and is an obligation in the Hindu leadership namely:

#### **a. Striving for prosperity or happiness for all.**

The main leader is the leader who works for the benefit of the people. This teaching can be seen as an example in its implementation to *Prabhu Dasaratha* described by the following sentence.

*Inakakenang bhuwana kabeh ya ta donira manganjama, Praratha cumawe sukhanikang rat, Sukhanikang rat yateka ginawenya*

Meaning:

Achieving the happiness of society is the goal of the foundation of the *Dasaratha*,

Priority to work for the happiness of society, towards happiness society is always done

It is clear here that every leader must work for the benefit of society, not that the leader is appointed only to fulfill a self-interest or a particular group. The above gives an idea that a leader must really work hard for the welfare of the world without showing off. Because work is for the welfare of society. Likewise, people do not for their own benefit but for the common good. In this togetherness can be to achieve goals desired by a leader. Achieving this organizational goal means that leaders are able to carry out their obligations properly. Truth in this case does not mean absolute that the wisdom is right, but has a different view. This difference makes the leader to work hard, especially in taking a decision to be submitted to his subordinates. For the subordinate's view is not a dead object but a living being with feelings and thoughts to judge the policy. A leader is an obligation to have a friendly and humble nature to lead an organization and always to prioritize the public interest. If the above phenomenon is implemented in modern leadership, then a leader must have a character that always prioritizes the interests of the people, especially in providing opportunities to subordinates to improve the quality of human resources (HR) by providing for learning both formally and short education such as seminars, training and so on that is to support the implementation process of the tasks that are charged.

#### **b. Leaders Should Work On the basis of Law or Literature.**

*Nitisastra* said that the leader is *Chakrawartin*. Even if the leader is sovereign, it is not sovereignty solely for sovereignty, but that sovereignty to uphold truth and justice. The so-called *Dharma Prawartaka*. It means not to work or to act arbitrarily, but to act upon a specified literature or law. The provisions of the law that must be implemented by a community leader or a social institution are listed in *Ksatrya Sasana* (the order of a *ksatrya*). In this regard, in the Bhagavadgita XVIII, 43 which explains the obligations of a community leader or leader of a community institution (*Ksatrya Warna*) as follows.

*Úaryaý tojo dhrtirdaksyaý, Yuddhe cāpya phalāyanam, Dānam iúavara-bhāvaúca, Kúātryaý karma swabhāvajam*

Meaning

Courageous, agile, steadfast, capable, abstinent in generous war and authoritative lead, is the duty of *ksatrya* born of his own nature (Pudja, 2004: 426).

The above expression is expected that a leader must dare to uphold justice according to the law and the rules that apply to protect the community and should not act arbitrarily. Even if the leader holds the most absolute wisdom but must place that wisdom as a decision that provides an education to his subordinates or to society, so that the policy reflects an impartial justice.

#### **c. Making Public Employment Work.**

To achieve prosperity or happiness together, the leader should seek to open employment opportunities to accommodate the people's energy. That is, how a leader can distribute tasks to each of his subordinates in an organization or an institute or institution to other social institutions, so that the institution can run well for the welfare of the community or the crowd.

In the book of *Manawa Dharmaśāstra* IV.12 which says how to achieve full happiness. This should lead the leader to provide direction or guidance in accordance with his expertise or skill areas, so that his work can be done with full sense of responsibility. The assigned task is acknowledged with great relief, on the basis of relief in completing the responsibility then the result it achieves will be a very meaningful happiness. If the duties and responsibilities are not based on relief, the results will be unsatisfactory or unacceptable (Pudja, and Tjokorda, 2002: 215).

#### **d. Giving Award**

Giving an appreciation to the person who contributes to the state or an institution by a leader in generating morale. It also has good psychological value to build or motivate others to work better. The mark of this award is not solely material, but with the phrasing of sweet words and compliments is also a tribute.

#### **e. Providing Protection to Those Who Suffer.**

A leader should always pay attention, give a sense of security to the life of the smallest society, given the leader is the protector of the people. This is where leaders must show their leadership to find a way out in order to save the community or members of the organization.

So are the five obligations in Hindu Leadership. If this is concluded then there will be three important aspects namely.

A. Peace (unity)

B. Protection (maintenance)

C. Justice.

A community leader should be able to create peace, provide protection, and community justice. These three things are characteristic of the teachings of society.

The phenomenon above Poloma (2003: 256) in the Symbolic Interactionist theory says that humans are not seen as products determined by objective structures or situations, but at least in part are free actors (symbolic interactions) Mead (in Ritzer and Goodman, 2003 : 291). Meaning does not come from a solitary mental process, but derives from interaction. He focused on human actions and interactions, not on isolated mental processes (Poloma, 2003: 258-259).

*Manawa Dharmasastra* I.89 mentions the obligation of a leader that must be done by a *Ksatrya* or leader, namely:

*"Prajanam raksanam danam, Ijyadhyayanamewa ca, Wisayeswaprasaktatiṣṭha Ksatryasya samasatah".*

Meaning:

Obligations such as protecting people, financing, conducting *yajnya* ceremonies, studying the Vedas and controlling themselves from the attachment to bodily objects are declared as *kstarya* (Pudja, Rai Sudharta, 2002: 50)

Thus the duty of a king must always be able to prosper prosperity for his people and in every his actions can bring coolness and full of authority, as well as to uphold justice according to the laws and regulations that apply to protect the society, able to give spirit and



strength to life full of dynamics and as energy source , Able to provide illumination for the people who are in, darkness / stupidity by displaying a face full of coolness and sympathy so that people feel peaceful and peaceful, give freshness and always come down to know the pulse of life of the community he leads, has a firm feeling, that is Be the foundation and give all that belongs to the welfare of its people, have wide insight, able to overcome every fluctuation (ripple) well, full of wisdom and wisdom, encourage society to participate in development, remain firm and upright Am principle and crack down and sick the guilty without choosing love.

### 2.1.2 Sanctity

The sanctity or the sanctity of the heart is a quiet inner attitude in carrying out the task of leadership that is difficult to be influenced by negative elements such as selfishness, always acting on the rules and applicable laws.

### 2.1.3 Virtue/Beauty

Virtue / beauty is something that is relative, not everyone can enjoy the virtue / beauty in one object. In general, virtue / beauty is something that can be seen by the visible. In this paper virtue is not only an object to be seen but also something that can be heard. Meaning that the words that come out of a source object sound, maybe the sound is loud, melodious, and so on.

Associated with this paper are the words spoken by a leader. The point is that the leader in telling something to subordinates should be using words that do not cause the offense of others. Means that a leader should use a language that is easily understood and understood by the people or his own subordinates, as mentioned in *dasa yama brata* (madurya), i.e. a leader must be able to speak a gentle and sympathetic word that does not cause others offense and hurt, also in giving duties to subordinates should pay attention to the situation and conditions for all elements to run smoothly.

So is the virtue / beauty in tri dharma a leader especially in beauty that must be paid attention so that wheel of institution (organization) can run smoothly.

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# THE ROLE OF CYBER MEDIA IN CONTEMPORARY IDENTITY CONSTRUCTION WITHIN GLOBAL SAIISM

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## ABSTRACT

*This paper is a new ethnographic study of the role of cyber media in contemporary identity construction within Saiism (a global neo-spiritual) movement and its various centres in Bali, Indonesia. Saiism could be interpreted as the ideology of Sathya Sai on His Organization. The focus of this article firstly to explore the role of cyber media and addresses the question of why people of different structure, ethnicities and religious orientations join the movement and the various processes of establishing a collective identity in harmony with spirit of multiculturalism. Secondly, particular attention is devoted to the movement with all of the programs and their participation in charitable activities. Specifically, what are the socio-religious inclinations in the promotion of charity in the movement? The internet or on the cyber culture has become a domain of engagement for purposes of experimentation and experiencing. Cyber-space as a transnational socially constructed nexus for a Sai virtual community and how the local movement (especially Sai-Balinese people) approaches and rationalizes devotion over the web is explored last. These questions have been analyzed with a new ethnographic gaze, supported by some identity construction theory and cyberculture theory.*

*Key Word: Role, cyber media, contemporary identity construction, global Saiism*

## INTRODUCTION

This paper is about new ethnography on cyberspace and cyberculture in the spirituality life; its aim to introduce a small handfull of key thinkers and ideas about ethnography on cyberspace and cyberculture in a new global spiritual movement. It took the case study about Sathya Sai Organization movement in Bali. Castell & Haraway (2006:1) have argued about all kinds of things together in cyberspace; not only computers and software, but also digital devices such as MP3 players, or BlackBerrys or new medical imaging technologies, cyberpets, all kinds of digitals animation and simulations, and so on. Bell (2001) has argued that cyberspace also exists in the imagination, in fiction, in the stories we tell ourselves about the world.

Today in the digital era, we often find that in spirituality or religious field many of spiritual aspirant or devotees use the internet to explore their desire or need for achievement on spiritual fulfillment. Sai Devotees from Bali which is far from the source communities in the Sai Baba Ashram at Prashanti Nilayam, it is usually search the detail information on cyberspace. It produces the new cultural as the result the interaction between human and digital technologies. This reality makes the thinking about the cyberculture phenomenon. Castell & Haraway (2006:5) have argued that cyberculture is a way of thinking about how people and digital technologies interact, how we live together –so the suffix ‘culture’ is used in that elastic way that one of the founding fathers of British cultural studies Raymond Williams (1976), uses it, to talk of ways of life. In this article also talk about culture as cultural studies used its. Frow and Morris (2000:316) have argued, the culture is a network of embedded practices and representation (texts, images, talk, codes of behavior, and the narrative structures organizing these) that shapes every aspect of social life’. Cyberculture therefore refers here to ways of life in cyberspace, or ways of life shaped by cyberspace, where cyberspace is a matrix of embedded practices and representations. While cybercultural is certainly a ‘contested and evolving discourse’ (Bell et al.2004:xiii in Castell & Haraway,2006:5).

Bali is a province of Indonesia which is located between the island of Java and Lombok. Bali island is also commonly referred to as the island of thousands temples, the island of

Gods, and Bali Dwipa. Bali also commonly with the unic traditions and religions. Also in Balinese culture there are many of new spiritual movement with the social religious and rich of spirit of multiculturalism. This article focuses on Sathya Sai ideological movement in Bali. The special focus observation is about the devotees of Sai on Balinese virtual community. What is the Sai virtual community? We can see in the digital era today, that everything can gather from the cyberspace. Many of Sai devotees, have been looking the knowledge or information about Sai movement or Sai philosophy in Cyberspace. This article focuses about three domain that is (1) why people of different structure, ethnicities and religious orientations join the movement and the various processes of establishing a collective identity in harmony with spirit of multiculturalism, (2) particular attention is devoted to the movement with all of the programs and their participation in charitable activities. Specifically, what are the socio-religious inclinations in the promotion of charity in the movement, and (3) how the local movement (especially Sai-Balinese people) approaches and rationalizes devotion over the web is explored last. Rheinggold (1993:5 in Nasrullah, 2016:148) has argued that virtual communities are social aggregations that emerge from the Net when enough people carry on those public discussion long enough, with sufficient human feeling to form webs of personal relationships in cyberspace.

### **NEW ETHNOGRAPHY FOR THE VIRTUAL COMMUNITIES ON SAIISM**

New ethnography and virtual ethnography are the part of the evolution of ethnographic research. Atkinson & Hammersly, 1994 have argued that ethnography had its beginning in the comparative cultural anthropology conducted by early 20<sup>th</sup>-century anthropologist, such as Boas, Malinowski, Radcliffe-Brown, and Mead. Although these researchers initially took the natural sciences as a model for research, they differed from those using traditional scientific approaches through the firsthand collection of data concerning existing 'primitive' cultures (Creswell, 2007:69).

Ethnography is frequently defined as a 'thick description of a culture' also one of the foremost styles of social research apprehended by social scientists. It is commonly referred to by other terms such as fieldwork, qualitative analysis and interpretive research. According to Spradley (1979) fieldwork involves a disciplined approach to the study of what the world is like to people who have learnt to see, hear, speak, think and act in ways that are different from the norms and social customs of life established often in the researcher's society. Rather than studying people, ethnography entails learning from people. I understood at the onset that a successful research is made possible in the ethnographic genre only through learning the language of the 'natives' and shelving of any native realism on my part (Ramasamy, 2007:19).

There are many forms of ethnography, such as a confessional ethnography, life history, autoethnography feminist ethnography, ethnographic novels, and the visual ethnography found in photography and video, and electronic media (Denzin, 1989a; LeCompte, Millroy, & Preissle, 1992; Pink 2001; Van Maanam, 1988). Two popular forms of ethnography will be emphasized here: the realist ethnography and the critical ethnography (Cress wellm 2007:69).

"The realist ethnography is a traditional approach used by cultural anthropologists. Characterized by Van Maanam (1988), it reflects a particular stance taken by the researcher toward the individuals being studied. Realist ethnography is an objective account of the situation, typically written in the third person-point of view and reporting objectively on the information learned from participants at a site. In this ethnographic approach, the realist ethnographer narrates the study in a third-person dispassionate voice and reports on what is observed or heard from participants. The ethnographer remains in the background as an omniscient reporter of the 'facts'. The realist also report the objective data is measured style uncontaminated by personal bias, political goals and judgement. The researcher may provide mundane details of everyday life among the people studied. The ethnographic also uses standard categories for cultural categories (e.g.. family life, communication networks, work life, social networks, status

system). The ethnographer produces the participants' views through closely edited quotations and has the final word on how the culture is to be interpreted and presented. For many researchers, ethnography today employs a 'critical' approach (Carspecken & Apple, 1992, Madison, 2005; Thomas, 1993) by including in the research an advocacy perspective. This approach is in response to the current society, in which the system of power, prestige, privilege, and authority serve to marginalize individuals who are from different classes, races, and genders. The critical ethnography is the type of ethnographic research in which the author advocates for the emancipation of groups marginalized in society (Thomas, 1993). Critical researchers typically are politically minded individuals who seek, through their research, to speak out against inequality and domination (Carspecken & Apple). For example, critical ethnographers might study schools that provide privileges to certain types of students, or counseling practices that serve to overlook the needs of underrepresented groups. The major components of a critical ethnography include a value-laden orientation, empowering people by giving them more authority, challenging the status quo, and addressing concerns about power and control. A critical ethnographer will study issues of power, empowerment, inequality, dominance, repression, hegemony, and victimization (Cresswell, 2007:70).

The reality in the cyberculture and the cyberspace can be researched by both of forms of ethnography (realist ethnography and critical ethnography). In other kinds of ethnography is the new ethnography that has first been argued by James Spradley. The Sai Virtual community with their identity construction process also could be examined as the social situation. What is the social situation. James Spradley has argued that "every social situation can be identified by three primary elements: a place, actors, and activities. In doing participant observation you will locate yourself in some place; you will watch actors of one sort or another and become involved with them; you will observe and participate in activities..." (1980: 39). The result of research or a cultural theme can be found by participant observation. Spradley has argued that "any survey of participant observers would reveal great differences in the style of their research. One important contrast is the degree of their involvement, both with people and the activities they observe (1980:58).

There are some of participant observation from the passive participation until the complete participation. Nelson (on Spradley 1980: 60) has argued that the primary method of data collection throughout this study is based on observation, but observation has a special nature. This is not "participant observation" in the sense that most anthropologists have used the term. It involves much more than living in a community and participating in its daily life only to the extent that one is always there to watch what is going on. This kind of observation without actually becoming involved as a part of activity or interaction might be termed passive participation.

The highest level of participant observation is complete participation. Becker had been doing the research about the Jazz Music and wrote "I gathered the material for this study by participant observation, by participating with musicians in the variety of situations that make up their work and leisure lives. At the same time I made study I had played the piano professionally for several years and was active in musical circles in Chicago" (1963: 83-84, on Spradley, 1980:61). The best research to the virtual communities on the spiritual field is done by complete participation. The researcher becomes the insider or the actor for the complete research. The researcher also comes on the cyberspace of Sathya Sai Organization and does complete participation as the devotees of Sathya Sai Baba. The cultural theme of the role of cybermedia on contemporary identity within global Saiism could be ideal to be analyzed.

## **PROFILE AND CYBER MEDIA ON SAIISM IN BALI**

Today, there are more than 38 Sai Centres in Bali. Jendra has argued that the first movement or Saiism activities formed in August 4<sup>th</sup>, 1983 (2013:15) in Denpasar City. Today in Sathya Sai Centre or Sai Organization which are affiliated in Sai Council of Indonesian (SSGI) which is addressed at Denpasar City are Sai Centre Denpasar and Sai Centre

Mahendradatta. Sai Centre Denpasar or Sai Study Group Denpasar is located in Kemuda Street, Denpasar. Sai Centre Mahendradatta or usually call as Sai Study Group Mahendradatta is located in by pass Mahendradatta, Labak IV-Harmony Street Number 1, Tegal Harum, Denpasar. The Ideological of Sai in Bali or Saiism in Bali is the representation of the source in Sathya Sai International Organization at Prashanti Nilayam, India. The process of acculturation, assimilation or cultural hybrid had happened on the geneologis of Saiism in Bali.

Sathya Sai Baba (1926) extolled as one of the most popular saints in India and globally (also known as Guru, the teacher) bears a small physique and dons a prominent Afro-hairstyle. He exudes a strong charismatic radiance. Known for his appealing and sense-making spiritual discourses, he is made famous by his miracle- performing actions (Ramasamy, 2007:43). The source of ideological Saiism on the global world, have based on the chart organization that had written by Bhagavan Sri Sathya Sai Sai Baba (usually call as Swami or Sath Guru). Today all teaching of Sath Guru have been shared by digital technologies. The Anjaniah has written that the members of Sathya Sai Organization must follows: (1) show respect to all Names and Form (of God), (2) do not encourage differences of caste, religion, language, etc., (3) avoid collection of funds, (4) avoid huge expenditure, (5) attempts should be made to spread spiritual knowledge in villages, by sending experts to give spiritual discourses and to promote service activities (2014:vii). This advised from the Sath Guru shows the representation of global saiism and the principle of multiculturalism.

Under the Sath Guru guidance, the organization would forge its activities operating in three major divisions as Anjaniah on the book "We and Our Organization" (2014), that is (1) the Service Wings of organization was formed to serve the weaker sections of the society and redress the miseries of the present; (2) The Educational Wings of the organization was formed to supplement the the existing Educational System with the much needed values-orientation, so that, the makers of the future, the children and the youth, will usher in the era of peace and joy, (3) The Spiritual Wings of the organization was formed with the aim of guiding the aspirant to achieve the ultimate goal of human life. By creating an awareness of the divine nature of all beings, by enabling us to purify ourselves of the negative impressions of the past lives and by engaging in good activities in the present. It paves the way to realizing our divine heritage of unalloyed bliss for all times to come.

All of the teaching of Sath Guru have been shared on the cyber media by organization. There are some of website such as: <http://www.sathyasai.org/>; <http://saiuniverse.sathyasai.org/>; and <http://sathyasaihumanitarianrelief.org> is the formal official website of Sathya Sai International Organization. In Indonesia the formal official website is <http://www.saicouncil.or.id/about-sai-study-group-indonesia>. This website consists some of the teachings and all program practices on the Saiism at all Sai Centres on Indonesian. Especially in Bali there are many of website for example the official website of SSG Denpasar is <http://ssgdenpasar.org> and the official website Sai Center Mahendradatta is <http://saicentremahendradatta.org>, and many of others website which made the report of Sai Centre or the Sathya Sai Speaks or the others teaching and inspiring Sath Guru. The cybermedia that use to share the information Saiism is not only with website or blog but also on Social Media such as facebook, istagram, line, WhatsApp, youtube, etc.

### **CYBERMEDIA IN IDENTITY CONSTRUCTION WITHIN SAIISM**

Addresses the question of why people of different structure, ethnicities and religious orientations join the movement and the various processes of establishing a collective Sai identity in harmony with spirit of multiculturalism. It can answer in scope of the construction of identity with some of role. In this case we have focused on the role of cyber media and to analyze the role of cyber media on contemporary identity construction within global Saiism. Barker has argued that the heterogeneous pleasures and representations of contemporary urban life are increasingly derived from a growing electronic culture, which includes film, television, virtual reality 'mediatized' (Thompson,1995) culture in which the spaces of social and cultural interaction are separated from specific social and geographical places. While the potential exists for electronic culture to offer more flexibility and scope in the construction of



Identity projects, electronic technologies are also the mean for increased surveillance and control (2000:311). What is the identity? Berger has argued on the theories about Identity that identity is, of course, a key element of subjective reality and, like all subjective reality, stands in a dialectical relationship with society. Identity is formed by social processes. Once crystalized, it is maintained, modified, or even reshaped by social relations. The social processes involved in both the formation and the maintenance of identity are determined by social structure. Conversely, the identities produced by the interplay of organism, individual consciousness and social structure react upon the given social structure, maintaining it, modifying it, or even reshaping it. Societies have histories in the course of which specific identities emerge; these histories are however, made by men with specific identities (Berger & Thomas 1967:194).

The most devotees in Sai Centre in Bali have come from Hindus religion. But some of Sai Centre such as Sai Centre Mahendradatta, they have come from Muslim, Buddha, and Christian. This reality representation of spirit of multiculturalism. For example at Sai Centre Mahendradatta many of devotees from Hindu, Muslim, Cristian, Buddha have been coming to Sai Centre, because have got the information from cybermedia. All of the activities or programs Sai Centre and teaching of Sath guru, shared on cybermedia. In this case the cyber media has been a role to inform the programs. On the others site, almost all of devotees whose active would been joined to Sai virtual communities on the name of Sai Centre account. Cyber media in this domain has became the role as medium to unified the Sai devotees or organization. In the other domain, usually almost all of Sai programs and practices such as social services, spirituals, and educations with all of values, inspirations and quote and teaching on Sathya Sai Speaks had been shared in cybermedia. The role of cyber media in this case have to gave effectiveness on communication.

Recording to informan, Sai devotees believed that their could came to the centre because the spiritual calling by Sath Guru. Bowen has argued these include the spontaneous creation of vibuthi; accessories- watches, chains, rings, books and photographs; consumptive items- sweets, flowers, food and fruits; and religious objects- talismans, crucifixes and phallic lingam icons, with the casual wave of the hand. He has established for himself a superlative reputation as a renowned miracle worker. He is also famed for miraculous cures and accomplishment of surgeries from a distance with help from his materialized ashes, at times even extending to cases of resurrection of the dead. He said to have left 'ash footprints in his devotees' houses without ever having entered the premises" (1997: 175).

The socio-religious inclination in the promotion of charity in the movement Saiism has been happened because the spirit of Sai Organization based on love and selfless services, and the expression of Sai Centre in Cyber Media. The local movement in Bali is different from what has been established in its parent form in India. The movement clarifies, re-defines and introduces novelties and variations in its endeavours to reach and connect to the public. There are innovations made in the realm of bhajans for instance- i.e. the use of Tirtha (holy water), sometimes with Homa Yajna on Parhyangan Sai Centre.

The local movement approaches and rationalizes devotion over the web is explored last. Ramasamy (2007:53-54) has argued that all centres are expected to follow the rules and regulations under the Charter. The Charter of the Sathya Sai Organizations is a permanent charter granted by Sri SSB to the Sri Sathya Sai Organizations worldwide. The charter is understood as governing the Sai Organizations all over the world and all office bearers and members of this Organization at present and all those who join this Organization in future shall be in deed and in name entitled to carry on the activities in the name of the Organization. For every individual to achieve that goal, the members have to follow a strict Code of Conduct of Sadhana (summarized from Charter of The Sathya Sai Organizations and Rules & Regulations).

## **CONCLUSION**

This article has endeavoured to make sense of the Saiism religious- spiritual climate in Bali. Specifically I have focused on the role of cybermedia on the contemporary identity



contractions within global Saiism. The article sought answers to these queries: the question of why people of different structure, ethnicities and religious orientations join the movement and the various processes of establishing a collective identity in harmony with spirit of multiculturalism. Secondly, particular attention is devoted to the movement with all of the programs and their participation in charitable activities. Specifically, what are the socio-religious inclinations in the promotion of charity in the movement?

The cybermedia affords opportunities for both positive and negative effect growth on social and cultural capital and also on spirituality. The Sai Devotees in Bali whose using the cyberspace or as the Sai virtual community have gathered more information from the Sathya Sai International Organization. In this case usually the Sai virtual community have been more active and tend to start early to follow the newest regulation from organization. In addition, in the arena of religion or spiritual field, religious websites have become sacralized. The Internet can be considered a sphere for engagement in both the experiential and experimental realms. The Saiism movement has occupied this space. The local centres on Bali' engagement with technology is somewhat varied media such as website or blog or other social media is like facebook, funs page, line, WhatsApp, instagram, youtube or emails and discussion forums at least for now. The cybermedia acts a socially constructed nexus for devotees to mingle in as a virtual community where they are entitled to construct their own symbolic universe. The fact is there are many of the role of cyber media in contemporary identity within global Saiism. The habitual to interact between devotees and cyber media technologies to get the divine discourse from Sath Guru more intensively has constructed global Saiism with the perfect process of internalization, enculturation, hybridization, acculturation or assimilation.

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# THE RETENTION OF HINDU IN KUTA CULTURAL VILLAGE AS THE REPRESENTATION OF GLOBAL VILLAGE

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## ABSTRACT

*Due to the enormous influence of the global impact of Bali especially Kuta Village, especially Kuta Cultural Village makes krama (society) of Kuta Cultural Village always try to anticipate and adapt themselves to reality that happened. The greater the "onslaught" of globalization on the life of krama (society) of Kuta Cultural Village the "onslaught" of globalization towards the life of krama of Kuta Cultural Village makes the higher their spirit and their efforts to be able to be adaptive and superior. The stronger the onslaught of globalization in its various forms, especially the socio-culture, the more cultural practices and endeavors carried out by Kuta Cultural Village along with their society include socio-cultural institutions. The more narrow time owned by krama of Kuta Cultural Village in the competition to seize job opportunities and business competition due to religious defense, hence more efficient and effective krama of Kuta Cultural Village use time and potency of self in social activity of religious and social society in cultural village. In the effort of religious defense and local wisdom including the culture in it is no authority of custom village to arrange or control so that every big building like hotel and restaurant show characteristic or style of building of Balinese architecture. Villager desperately needs religious guidance so that the application of yajnya in the size canista (core), madya and main and yajnya the satwik can be understood clearly and firmly so that the villager can be more true religion, whole, balanced and effective. The leaders of the people and religious leaders in the cultural village of Kuta feel very need to create programs - policies and strategies to anticipate the threat of globalization in the future which is certain the influence will be more powerful.*

## PRELIMINARY

Talking about Kuta cultural village as Global Village , cannot be separated with the discourse of Bali as a Global Island, because, the island of Bali has long been a global discourse that became an interesting place to be visited by tourists from all corners of the world. Even since Indonesia is still called the Archipelago, Bali has shown the global traits that have the attraction to be visited by both researchers and ordinary people. This is particularly relevant to Parimartha's (2012) description in his book entitled *Silang Pandang Desa Adat dan Desa Dinas di Bali*, especially in Chapter 7 with the title of Chapter is *Bali Dalam Globalisasi Abad XVI-XX*.

The island of Bali is a small island located on the trough of Sunda and is one of 17,000 more (17,511 islands) of the Indonesian archipelago. The Unitary State of the Republic of Indonesia is a large country and various cultural elements of which have 74 tribes, and more than 1,100 local languages (Kompas harian Sunday, March 26, 2017, page 15). Bali has a Balinese language and Balinese script that is still alive in Balinese society as well as being the vein of Balinese culture. The majority of the population is known as ethnic Balinese who are generally Hindus, some are Buddhists, Christians, and Muslims. According to Ardika (in Parimartha, 2012: 97) an archaeologist of Udayana University stated that the condition of seawater around Bali Island located in Sunda trough area is relatively shallower compared to Sahul trough, making Bali more accessible than mainland Southeast Asia and islands Others in the prehistoric West.

Ardana (1983: 9-10) states that many foreigners are attracted to the archeology of Bali to conduct research on Bali, as did by G. E Rumphius whose results were written in a book entitled "Amboinsche" written in 1690. The results Contains about Pejeng nekara; Then F.C. Valok in 1875 also conducted research on the Pejeng nekara which was then followed by a Dutch civil servant named F. A. Lieftrinck.

Based on the above description shows that Bali has been a global issue since prehistoric times or at least since the beginning of the century, so the global discourse is not as a new discourse for the people of Bali. The most important thing of the global issue is how the Balinese people are able to defend themselves from the scourge of foreign culture and civilization.

Behind concerns about the extinction of cultural tourism capital (Hinduism and its religious traditions) there is an assumption that Kuta Cultural Village is able to counteract the changes that lead to negative changes. *Krama* of Kuta Cultural Village is also able to selectively and adaptively accept the progress of science, technology and foreign culture, and able to maintain the Hindu religion with its religious tradition. Persistence and capability of defense is allegedly caused by several factors. The desire to prove the truth of the assumption is what lies behind this research. Based on the background description of the problem mentioned above, the focus of the issues to be studied in this text is what factors caused the *Krama* of Kuta Cultural Village to defend the Hindu Religion in the flow of globalization?

## DISCUSSION

In general, this study aims to determine the strategy of the Hindu religion that was developed by Kuta Cultural Village as an effort to be a representation of the global village. Furthermore, this research aims to give an overview to the Government and the people of Bali, especially the whole of cultural village or other *Pakraman* villages in Bali, even villages outside Bali about the effort to manage the community and all its potential to remain exist and sustainable even though the village becomes a tourist village which is very heterogeneous in many aspects and leads to a global village.

Rawat (2010) in his dissertation entitled "Bali Arts Festival as a Tourist Attracion: Retrospect and Prospect", Department of Philosophy, Burdwan University, West Bengal, India, he concluded there are eleven point conclusions related to Bali Arts Festival in relation to Bali Island as a the main tourist destination of the region in Indonesia. Among the eleven conclusions, there are three important points of Rawat conclusion related to this research, namely point 3, 4, and 5, as follows:

The Bali Arts Festival offers all sorts of products (e.g. arts parades and customs, arts performances, arts competitions, arts exhibitions and cultural discussions), respectively to a particular regencies and municipality in Bali. This diversity in unity provides the necessary ingredients to spice the uniqueness of the Bali Arts Festival locally, both national and international.

Bali Arts Festival is a unique element of Indonesia especially the Island of Bali tourism product, the originality and the variety of different arts form a promotional tool for both national and international marketing.

Since the photos and films presenting Bali Arts Festival, the objects of Bali's tourism scene are important. Therefore, the animated and inanimate forms of Bali Arts Festival remain tourist attractions because of Bali develops cultural tourism (Rawat, 2010: 322).

Harshananda (2008: 45,503) states that religion is a holy book that teaches truth from various aspects. Religion is said to be a practical Hindu religious specialty literature that forms the basis of Hindu practice. The word religion means that teaches the truth of all aspects referring to the Vedas, and in this case all the sacred libraries. It is also stated that the word religion is identical to the word "dharma" although dharma means wider, because dharma can mean; Religion, law, duty, ritual / ceremony of religion or regulation of noble behavior. In detail mentioned as follows:

Agamas (sacred books which teach the truth from all aspects). Agamas are a certain class of Hindu religious literature practically from the basis of Hindu religious practices of the post wedic era. Literally, the word means "that which teaches Truth from all aspects", a samantat gamayati, and hence can denote the Vedas, or of that

matter, any sacred book. But in practice it is used in a more restricted sense to indicate the above-mentioned class of literature.

Harshananda explains further: As is the case with many other Sanskrit words, it is rather difficult to give an exact translation of the word dharma. It has been variously translated as "religion", "law", and "duty" religious ordinance or rite", "code of conduct and so on.

In this study, researchers used several theories as a scalpel to research problems that have been formulated in the formulation of this research problem. The theories used in this study as the following descriptions below.

### **1. Identity Theory**

This Identity Theory is used to dissect the formulation of problem number 1, which is to dissect research problem related to factors that cause krama of Kuta Cultural Village to defend Hindu Religion (identity) in globalization stream. The theory of Identity proposed by Sheldon Stryker (1980), this theory focuses on the relationship of influence between individuals with greater social structure (society). Individuals and communities are viewed as two sides of a single currency. Someone is formed by interaction, but the social structure forms interaction. In this case Stryker seems to agree with a structural perspective, especially role theory. Stryker also gave little criticism of the role theory that he thought was too insensitive to individual creativity.

Stryker's theory combines role concepts (from role theory) and self-concept (from the theory of symbolic interaction). For every role that someone performs in interacting with others, there is a definition of self that is different from that of others, which Stryker calls the "identity". If a person has multiple roles, then people have multiple identities. The behavior of people in a form of interaction, influenced by the expectation of role and identity, as well as the behavior of parties who interact with other parties. Therefore, the role of every citizen (*krama*) of Kuta Cultural Village becomes factors that can strengthen or weaken the identity of the people of Kuta and at the same time also affect the defense of Hinduism in Kuta. In essence, the theory of symbolic interaction and identity occupies the individual as an active party in determining his behavior and building social expectations. The interactionist perspective does not deny the influence of social structures, but if only social structures are seen to explain social behavior, then it is inadequate.

This Social Identity Theory was pioneered by Henri Tajfel (1957) in an attempt to explain prejudice, discrimination, inter-group conflict, and social change. The hallmark of Tajfel is non-reductionist, that is, distinguish between the processes of group from process within the individual. Thus it must be distinguished between the intra-individual process (which distinguishes one from others) and the social identity process (which determines whether a person with certain characteristics includes or does not belong to a particular group).

Group behavior differs from individual behavior. Included in group behavior include ethnocentrism, biased in-group, competition and intergroup discrimination, stereotypes, prejudices, uniformity, conformity, and cohesiveness of groups. According to this theory, one's social identity shapes the self-concept and allows the person to place himself in a certain position in a complex social network of relationships. This theory is used to dissect problems relating to the defense of self-identity or groups or institutions in this case cultural villages.

### **2. Social Construction Theory**

Social construction theory proposed by Peter Ludwig Berger, which in this study used to dissect the first problem and also the second problem. Endang Sriningsih (in Ramlan Surbakti, dkk., 2010: 149) mentions;

"Peter Ludwig Berger was born March 17, 1929 in Triesre, Italian and grew up in Vienna, then immigrated to America shortly after World War 2. In 1949 he graduated from Wagner College with a Bachelor of Arts degree. He continued his studies at New School University for Social Research in New York, and graduated in 1952. In 1955

and in 1956 he worked at Evangelische Academy in Bad Boll Germany. From 1956 to 1958 Berger became Young Professor at the University of North California, from 1958 to 1963 Berger became Associate Professor at the Harrford Seminary Foundation. His subsequent career was a Professor at New School for Social Research at Rutgers University and Boston College. Since 1981 Berger has been Professor of Sociology and Theology at Boston University, and since 1985 has also been a Director of the Institute of Cultural Economic Studies which later turned into the Institute of Culture, Religion and World Problems. "

Furthermore, Endang Sriningsih (in Ramlan Surbakti, 2010: 150) states that Berger produces many writings both independently and in cooperation with his two famous and self-written master books *The Precarius* (1961) and *The Noise of Solemn Assemblies* (1961). The book reviews the function or critical position of the sociology of religion in the face of the development of theological reflection of Western Christians.

Social phenomena are inter-subjective so the proper methodology is to give a reasonable place to the subjective element, given the so-called social reality, in addition to displaying the objective dimension as well as having a subjective dimension. It happens because the so-called society is a cultural made from a certain society, and man is also the creator of his own world (physical environment, social organization, and value system). Daily social life has objective and subjective dimensions, and man is the objective creator of social facts through the process of externalization (which reflects subjective reality). Through the ability of dialectic thinking, where thesis, antithesis and synthesis, Berger views society as a human and human product as a product of society. Berger examines the various dimensional implications of objective and subjective reality, as well as the dialectical process of objectivities, internalization and externalization.

The dialectic takes place in a process with three simultaneous "moments" of externalization (self-adaptation to humanity as human product), objectivities (social interaction in an inter-subjective world institutionalized through institutionalization) and internalization (individuals identify with social or social organizations Where individuals become members). Social changes in society will occur if the process of individual externalization is able to influence the existing social order and is replaced by a new order to realize new balances. In societies that favor the stability of social life, individuals in their externalization process identify themselves with institutionalized social roles in existing institutions.

Berger's theory of social construction from the author uses to dissect the formulation of the first and second problems of the factors that cause *krama* of Kuta Cultural Village to defend the Hindu religion in the flow of globalization, and how the form of Hindu religious defense developed by *krama* of Kuta Cultural Village by using the cultural base is in Kuta. This theory emphasizes the relationship of social life in which there is a very strong bond and antagonistic interplay and alignment between individuals (*krama*) with social groups as well as with the cultural village itself.

### 3. Deconstruction Theory

This Deconstruction Theory is used to dissect the formulation of problem number two (2) which is about the form of the Hindu religion that was developed by *krama* of Kuta Cultural Village using cultural base. The Deconstruction Theory is part of Poststructuralism theory. Piliang, (2003: 125) states that one of the famous figures associated with this Deconstruction theory is Jacques Derrida. This Deconstruction theory was popularized by Jacques Derrida, a Jewish descendant born in Algeria in 1930 and then moved to France in 1959. His thoughts were influenced by the thinking that developed in the 1950s and 1970s mainly from the thought of Jean Paul Sartre, Maurice Blanchot and Georges Bataille . The Western philosophers from Socrates, Plato, Descartes, Hegel, Husserl or Heidegger also cannot be ignored in connection with Derrida's thinking development. The term "Deconstruction" was actually introduced by Heidegger by declaring "..... the reconstruction of modern concept-concept by way of return to tradition" (Lubis, 2004: 92).



Derrida's deconstruction is a term used to describe new chapters in philosophy, intellectual strategy. Deconstruction is also intended as a denial of the opposition of speech-writing, nothing-nothing, pure-contaminated, and a rejection of truth and logos itself. In contrast, Derrida demonstrates that writing, judged correctly, is a precondition of the language, and even before the oral speech. If writing is seen more than graphics or inscriptions in its normal sense, it is not true that writing is a false representation or a mask of speech.

According to Derrida in fact break away from the utterance with all the assumptions of its natural truth (logos), and from the predicate as the mask of logos. Writing is an element-free play in language and communication. Writing is a process of continuous change of meaning, and this change places it in a position beyond the reach of absolute truth (logos). In this case Derrida saw the writing as a trace of footprints that require people to search for the owner of the foot.

#### 4. Semiotic Theory

To discuss about the impact and significance of something on cultural village, it must first be known, understood, and appreciated by the meaning of something. Only when a person is able to know, understand, and appreciate something meaningful, that person can interpret something that can then be used or made something as a vehicle to achieve more advanced conditions. Similarly, *krama* of Kuta Cultural Village should be able to understand the impact and meaning of the defense of Hinduism. Understanding is related to the meaning and meaning associated with semiotics, then the semiotic theory is often called "theory of meaning" which the author uses to discuss the third problem in this study.

Hoed (2008: 3) describes that; Semiotics is the study of signs. In the life of a society seen as a sign, something is given meaning. It is also stated that the structuralists refer to the view of Ferdinand de Saussure (1916), who sees the sign as a meeting between the forms (which is embedded in a person's cognition) with meaning or content, which is understood by the sign wearer. It further states that De Saussure uses the term significant /signifier for the form aspect of a sign, *signified* 'marker' for its meaning aspect. Thus, De Saussure sees the sign as something that structuring (the process of meaning in the form of a link between markers) and structured (the result of the process) in human cognition. Saussure holds that what is in the life of society is seen as a "form" that has a certain "meaning". The relationship between form and meaning is not personal, but social, based on social "agreement" (convention) so that De Saussure also states that language is a system of signs.

This theory of meaning is also relevant to the theory of symbolic interactionism, because in the theory of symbolic interactionism rests on three premises (the basis of decision-making), namely; (1) Man acts on something based on the meanings that exist on something that is useful to them, (2) The meaning is derived from social interaction between a person with others, (3) These meanings are perfected during the social interaction process takes place (Blumer in Poloma, 2003: 25). Semiotic theory or theory of meaning is used to discuss the formulation of the third problem (3) about the impact and meaning of the defense of Hinduism against the building and development of Kuta cultural village.

#### CONCLUSION

Based on the explanation in the chapters in the future it can be concluded the results of this study as follows:

1. The factors causing *krama* of Kuta cultural village to perform religious defense consists of internal factors that include; 1) beliefs of *krama* of Kuta cultural village to the teachings of Hinduism as the breath of Bali, 2) the existence of the intention and efforts to fortify the younger generation of Hindu citizen or *krama* of Kuta cultural village, 3) the faith of *krama* of Kuta cultural village to the truth of the teachings of *tattwa* religion, 4) the practice of the Hindu religion Flexible, and 5) the implementation of bhakti of *krama* of Kuta cultural village to their respective ancestors. External factors include; 1) Bali becomes one of the targets of terrorist



- issues, 2) Bali as the target of drug trade, and 3) the heterogeneity of Kuta urban residents who are *krama*, *krama tamiu* and *tamiu* for Kuta cultural village.
2. The form of Hindu religious upholding by indigenous villages of Kuta-based culture consists of internal defense forms which include; 1) deepening understanding of Hindu religious teachings by *krama* through various activities, 2) the implementation of ceremony of *Panca Yadnya* by villager either in family, *banjar* scope or at cultural village level, 3) to enforce *awig awig* (rules) in village life, 4) (5) carry out *ogoh-ogoh* competition by the young generation (the Yowana), 6) improve the implementation of *Swallarma Pecalang* and Coastal Security Task Force, 7) conduct *Jegeg Bungan Desa* election, coaching on *sekaa Pura Dadia*, coaching *Penyungsung Pura Panti*, *Pura Presanak* and Coaching Art Studio, village service activities conducted by *Himpunan Tenaga Kesehatan Desa Adat Kuta*, activities by Kuta TV.Com and also by *Ikatan Kuta* Photographer. The form of external defense is carried out by the government at the sub-district, regency and provincial levels in cooperation with related institutions and Parisada and the Pakraman Village Assembly conducts the guidance of cultural village through competition or *utsawa dharmagita*, art festival and *Porsenicam*. Besides, religious defense also occurs on the participation of private parties such as activities *perjor* and *banten gebogan* executed by hotel association in Kuta area, the activities of the Foundation of the Village Development of Kuta and Siwa Padma Bhuwana Foundation
  3. The impact of religious upholding by Kuta cultural village covers the positive impact consisting of; 1) *sraddha bhakti* of *krama* of Kuta cultural village remains strong, 2) the behavior of *krama* of Kuta cultural village is controlled, 3) the existence of cultural arts become sustainable, 4) the level of economy and prosperity of the customary village, the more adaptable, 5) *krama* of Kuta cultural village is increasingly critical in religion, 6) the heterogeneity of the villager becomes more effective, and the cultural village of Kuta served as a global market. Behind the positive impact of the Hindu religious establishment also has a negative impact consisting of; 1) life becomes more extravagant, because much energy, thought, time and money are used to care for culture; 2) the limited time and the limited potential of manners for work and business; 3) urbanization is increasingly and uncontrollably; 4) incapable of *krama* of *desa* using the power and mind in full to do business and compete with the labor from the outside. Regarding the meaning of religious defense by *krama* of Kuta cultural village can be mentioned include; 1) the meaning of education, 2) the meaning of living harmony, and 3) the meaning of cultural preservation.

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# THE SINCERITY OF *PUNIA* IN ACCORDANCE TO *DHARMA YAJNA SATWIKA* TOWARDS *JAGADHITA* LIFE

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## I. INTRODUCTION

Balinese society is known by outsiders as a religious and devout society to practice the teachings of religion. Running the teachings of religion by dedicating the *punia* (alms) with the way of dharma is *yadnya* towards the purpose of *jagadhita* life. The purpose of human life is for happiness in this world and life in nature there with the belief in the teachings of dharma. This objective is mentioned in detail of *catur purusa artha*, the four purposes of human life, namely *dharma*, *artha*, *kama* and *moksa*.

In seeking *artha* and *kama* should always be based on dharma do not ever contradict *dharma*. If *artha* and *kama* are prosecuted, then dharma should be done first, no doubt that *artha* and *kama* will be obtained, it is unlikely that *artha* and *kama* are derived from the *dharma* (Kajeng, 1999: 15).

*Artha* in the form of got given to the needy in accordance with the needs, giving with a sweet sweaty hearty and happy joy, pleasant words of heart, greeting a friendly, to make people satisfied to receive it that alms with sincerity. Alms with sincerity is *yadnya satwika* that is given to people who are in need. Wealth will be beneficial, if someone always donate it for the sake of humanity. It is also dedicated to religion as to make temples. Wealth which is more than the necessities and the advantages it is donated is called *dana* (fund) (Somvir, 2011: 53).

## II. DISCUSSION

### 2.1 Alms (*Punia*) of Sincerity

Alms contains a sincere sense of offerings, associated with the implementation of *yadnya* addressed to Sang Hyang Widhi. Realization in society. Public awareness puts aside some of its income for the benefit of the community. The greater the form of funds have to Sang Hyang Widi, the greater the sustenance will be received from Sanghyang Widi. The public belief that God never owes his people. Giving something sincere to others, *bhakti* is the manifestation of conscience addressed to parents, teachers, and nation and country and most important is to Ida Sang Hyang Widhi. Charity is obligatory for Hindus. We are all obliged to make alms according to our own *swadharma* as Hindus. A charity is organized to manage the financials that need to be planned in the family. Net income every month, should be planned for use in the family.

The necessities of life related to property in the view of Hinduism, there are four; A. The need to survive; Food, clothing, housing and others, b. The need for working capital, household saving, c. The need for satisfaction of having fun, d. The need to be dedicated for the sake of dharma / religion. Treasure is God's gift obtained by the way of dharma and is used with the purpose of dharma as well. Achieving the purpose of life *dharma*, *artha*, *kama* and *moksa* among the purpose of life *arta* is an important goal for a *grihastin*, because *artha* is as a tool to achieve other life goals, that is as a means to implement and achieve dharma, and the means to enjoy *kama* to achieve The highest of life goal, *moksa* (Bontot, 2011: 69).

Quality with alms (*punia*) in the current era of globalization, is not in harmony with the teachings of our Hindu Religion, especially for teenagers today and some people do not understand about having. They prefer to waste their money instead of having one. Just like buying gas for the streets and buying bold pulses for sending sms with his friends. In addition, the community is also misunderstanding about the meaning and quality of the funds have its own. Similarly, member societies have money that is inconsistent with the dharma of the proceeds of gambling, corruption, or other negative things. Actually the quality of the funds have the right is not determined by the large or small funds in pawns but very dependent on

the sincerity of a person who gives money and the money is in accordance with the teachings of dharma.

The result of giving alms is abundant is the acquisition of various pleasures of another world (after death), will reward the devotion to the parents is gained wisdom of wisdom that is awareness and awareness, while the reward and ahimsa karma is the long age. For in this three worlds nothing is more difficult to do than charity, it is generally very big to be attached to the treasure, because of the painful effort the treasure is obtained. So the action of a man of high knowledge, does not love to give up wealth, his life though, if for general welfare; He will know death will come and the absence of something eternal, therefore it is better to sacrifice for the sake of general welfare.

The value of alms varies in value depending on the attitudes of those given by their innate traits, which is the nature of *Tri Guna* that can affect the human *Budhi*, reflecting the nature or deeds of *subhaasubhakarma*. *Subha karma* is a good deed of a human whose buddy is influenced by the *budhi satwa*. *Budhi satwa* have good qualities, which correspond to the actions of dharma.

*Punia* called as alms by a sage is a trait without envy and envy, and obedience to virtue and righteousness, that noble behavior will be rewarded abundantly. The main purpose of God's treasures and riches is to be given away, but when the alms are heralded, the meaning of charity is lost. Those who are knowledgeable, will give up their wealth for the common good and welfare, even if their lives are to be sacrificed.

## 2.2 Alms (*Punia*) Based on *Dharma*

The purpose of the Hindu religion formulated since the Vedic begins to be revealed is "*Moksartham Jagadhitaya ca iti Dharma*", meaning that religion (dharma) aims to achieve spiritual happiness and well-being of physical life or happiness in the birth and soul. This purpose is mentioned in detail in the *catur purusa artha*, the four purposes of Hindu life, namely: *dharma*, *artha*, *kama* and *moksa*. Dharma is the sacred teachings that govern, nourish or guide humanity to achieve physical wellbeing and peace of inner. Dharma also means religion and duty, glory, virtue and truth. Dharma is a grip of Hindu life that is carried out in aspects of everyday life both in speech, thought and in daily conduct in the home as well as in society and environment. Dharma is done first, no doubt, will be obtained *artha* and *kama* it later, it would be meaningless if *artha* and *kama* was obtained deviate from dharma. So in the passage of the book without *artha* / *money* / material adequate life will be difficult. The difficulty of life tends to make people act *adharma* like pickpocketing, stealing, robbing, cheating, robbing, lying to people and so on. So having a proper *artha* / material is one of the supports to do dharma.

*Dharma* means truth and virtue, which leads humanity to achieve happiness and salvation. *Artha* are objects or materials that can meet or satisfy the needs of human life. *Kama* means lust, desire, also means pleasure. *Moksa* means the highest happiness or release.

The teachings of Hinduism are very concerned about the position and function of *artha* in this life. Finding and possessing *artha* is not something that is forbidden even a thing that is recommended. As long as they are obtained on the basis of dharma, and are used for the dharma as well. The teachings of Hinduism assert that *artha* is not really a goal, but merely a means to an end.

*Artha* is obtained based on the dharma causing happiness of inner and outer life. Hinduism teaches to always hold fast to the *dharma* in making a living to support life, by running a business that is beyond reproach. Do not seek *artha* by the way of *adharma*, do not seek forbidden business and do not accept the gift of a disgraceful person, which is inconsistent with religious norms.

Fulfilling all desires and desires must be based on virtues and truths that can guide every human being in achieving happiness. Because often humans become wretched or miserable in fulfilling lust or *kama* if not based on dharma. Therefore dharma must be the controller in fulfilling the guidance of *kama* on *artha*, as required in the Vedas (Sarasamuscaya.12) as follows:

*Kamarthau lipsmanastu, dharmam eweditaccaret, na hi dhammadapetyarthah, kamo vapi kadacana.*

Meaning:

In essence, if *artha* and *kama* are demanded, then dharma should be done first. Undoubtedly, *artha* and *kama* will be obtained later. It would be meaningless, if *artha* and *kama* were derived deviate from dharma.

Dharma has the most important position in *catur purusa artha*, because dharma that guides humans to obtain true happiness. By the way of the dharma man can attain Heaven as well as confirmed in the Vedas (Sarasamuscaya.14), as follows:

*Dharma ewa plawo nanyah, swargam samabhiwanchatam, sa ca naurpwani jastatam jala dhen paramicchatah*

Meaning:

The so-called dharma is the way to go to heaven, as a boat that is a tool for merchants to wade through the oceans.

Thus dharma is the foundation and guide of man in to the perfection of life, tranquility and harmony of life was born inner. The person who does not want to make the dharma as his way of life will not get happiness but sadness will be experienced. Only on the basis of dharma human will be able to achieve happiness and deliverance, escape from this earthly bond and reach *moksa* which is the highest goal.

Giving alms by giving something we have to others according to their own capacity. For those who still have the status of students, can give knowledge to our friends, for those who have worked can set aside money to be donated to the poor and abandoned children. Remember, a small gift can have a major impact on others. Try to do at least one fund every day and make it as a habit, then look at the miracles that occur in each other's lives, do not use charity as a way to show off.

### **2.3 Punia Yadnya Satwika**

*Yadnya* means sincere sacrifice. *Yadnya* with sincerity without expecting its content, with the holy mind feel *yadnya* that should be implemented in worship Hyang Widhi Wasa. Once the pure mind is accomplished how to apply it to improve ourselves, the basis is used to serve others, and the highest is the basis to serve Hyang Widhi Wasa. So, the principle of devotion to God is not only directly addressed to God or Hyang Widhi. Devotion to all of God's creation also means service to God. Everything positive that can be achieved is not really for ourselves, but must be developed to all. *Yadnya* is a sacrifice mentioned in Bhgawad Gita XVIII-5 sacrifice activities, charity and tapa, janga is neglected but must be done because *yadnya*, for *yadnya*, alms and tapa brata is a wash for the wise (Pudja, G, 2004: 405)

The maintenance of life in this world can go on as long as *yadnya* constantly done by mankind. Similarly *yadnya* is the center of the creation of the universe or the great *bhuana* (world) mentioned in the book of *yayur weda*. In addition to being the center of the creation of the universe, *yadnya* is also the source of the ongoing cycle of life in the *bhagawad gita*, mentioned chakra *yadnya*. If this does not spin, then this world will suffer destruction.

In everyday life Hindus in Bali practice religion with weight on religious ceremonies. This is understandable because *yadnya* is a religious activity that can reach all levels of ability of the people in understanding the spiritual values. Religious ceremonies also provide guidance to every profession that is owned by the people to be directed towards dedication to the sanctity of life and worship of God. *Yadnya* ritual is a vehicle to move all the contents of nature, including human beings, to rise to a life that increases, both in physical life, material, and mental spiritual.

*Yadnya* quality is determined by the ability of the people to put their *yadnya* activities in accordance with the Vedic scriptures. *Yadnya* always go along and in line with the growth of the times, but but not drifted by the time itself. Rituals can also mobilize local cultural arts to glorify God's greatness so that the art of culture is also enhanced by the quality of the ritual. The ritual of the *yadnya* can lead Hindus to practice the *Weda* scripts completely.

The implementation of the ritual is symbolic of the spark of human gratitude in the presence of Hyang Widhi Wasa and his manifestations. Yadnya is basically the buffer of the universe, because the universe was created by Hyang Widhi Wasa through yadnya. It is done because everything that exists on this earth arises from Hyang Widhi Wasa ritual also as stated in Bhagawad Gita III sacred literature about the importance of yadnya, in sloka 10 as follows.

“sahayajñāh prajāh srishtvā, puro vācha prājāpati, anena prasavishya dhvam, esha vo stv ishta kāmādhu”

Translation:

Once upon a time Prajapati created man with his devotional offerings and said 'with this you will breed and let this be your cow-milk'

Based on appreciation and listening to the meaning of the sloka, then humans as creatures created Hyang Widhi Wasa the highest level and the main existence is created through yadnya. Human must sacrifice to achieve his goals and desires. Perfection and happiness are unlikely to be achieved without sacrifice. In this regard, it is fitting for human beings to train themselves to sacrifice based on the heart of love in the life together and interdependence in this world to jointly trying to realize harmony or mutual help between who asks with the giving. Giving in this case not only in the material only. All that possessed can be sacrificed in the form of yadnya. Such a gift of knowledge to people requires guidance and knowledge. Yadnya done by humankind sincerely accompanied by worship Hyang Widhi Wasa will achieve happiness *sekala* or *niskala*.

### III. CONCLUSION

From the above description can be concluded that the sincerity of having that based on the Dharma is the main foundation to obtain *jagadhita*. *Artha*, *kama* and *moksa*, always based on dharma, therefore no one is justified to deviate and contrary to the Dharma.

*Artha*, *kama* based on dharma is an important goal for one, to achieve the highest purpose of human life is "*Moksartham Jagadhitaya ca iti Dharma*", which means that religion (dharma) aims to achieve happiness of physical and spiritual life or happiness in the birth and soul.

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# PANCA PANDAWA IN MAHABHARATA STORIES AS A REFLECTION OF HINDUS CHARACTER EDUCATION

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## ABSTRACT

*Compliments and review about Itihasa, especially the book of Mahabharata which is also called Bharatakathaby MaharsiVyasa is continually done, especially by Itihasa scholars and orientalists who study both through the Sanskrit and Ancient Javanese literature media. The study is expected to benefit the development of national culture, in particular the development of national education in order to strengthen the identity (identity), image of the nation and cultivate and also increase patriotism and nationalism to prevent national disintegration whose symptoms began to appear in Indonesia, as well as to erect and actualize the teachings of Hindusmorality for the sake of the constancy of the Indonesian nation in the midst of the world association of nations in this era of globalization. Mahabharata is a literary work that combines both historical events and mythology as the basis for realizing Dharma. Mahabharata is full of undoubtfull and interesting explanations because it is told by a famous storyteller, therefore writer would describe the Hindus character education that is reflected by the figures in Mahabharata story, especially PancaPandawa. PancaPandavas figures in Mahabharata reflect various character educations, such as: Tattwa / truthvalue, the value of transparency, the value of strength, the value of honesty, the values of loyalty / love, and the value of Obedience.*

**Keywords:** PancaPandawa, Mahabharata, Hindus Character Education

## I. Introduction

Itihasa, both Ramayana and Mahabharata is constantly praised and got a very respectable place in the repertoire of Hindu literature. Compliments about Itihasa, especially the book of Mahabharata which is also called Bharatakathaby VyasaMaharsiare given endlessly, especially by scholars and orientalists who studied Itihasa both through the Sanskrit and Ancient Javanese literature media. Titib (2011: 47) asserts that this is an interesting story, a combination between historical events and mythology as the basis for realizing Dharma. The story is full of undoubtfulland interesting explanations because it is told by a very famous interpreter/story teller. This story contains various meanings of logic that is intended to broaden the understanding of the Vedas as the main scripture of Hindus. The content of Mahabharata is the extraordinary magnitude wisdom of teachings.

On the other hand, Mahabharata is also said to be beneficial for the development of national culture, in particular the development of national education in order to strengthen the national identity, image of the nation and cultivate and increase patriotism and nationalism to prevent national disintegration whose symptoms began to appear in Indonesia, as well as to erect and actualize the teachings of Hindus morality for the sake of the constancy of the Indonesian nation in the midst of world association of nations in the era of globalization (Titib, 2011: 1-3).

Based on the view above, then we study the story of Five Pandavas in Mahabharata very feasible to be studied more deeply, especially about character education Hindu implicit in the story, which is expected to be used as a mirror in this life, especially for the younger generation Hindu, in preservation of the teachings of Hinduism, as well as for the nation and state.

Menyimak pandangan di atas, maka kajian terhadap cerita Panca Pandawa dalam Mahabharata sangat layak dilakukan untuk dikaji lebih dalam, khususnya tentang pendidikan karakter Hindu yang tersirat dalam cerita tersebut, yang nantinya diharapkan dapat digunakan sebagai cermin dalam kehidupan ini, khususnya bagi generasi muda Hindu, dalam pelestarian ajaran agama Hindu, maupun untuk berbangsa maupun bernegara.

If we look at Panca Pandavas in Mahabharata story as a Mirror of Hindus Character Education, it is necessary to understand the concepts of Panca Pandavas, Mahabharata Story and Hindus Character Education first.

Panca Pandavas are the five sons of Kings Pandhu from both of his wife namely Kunti and Madri. Kuntigave birth to three sons namely: Yudhistira from the grace of *Dewa Dharma*, Bhima from the grace of *Dewa Vayu*, Arjuna from the grace of *Dewa Indra*. Madrigave birth to twin sons namely Nakula and Sahadeva from the grace of *Dewa Asvini Kumara* (Twins God). So, King Pandu had five sons called Panca Pandavas who are five sons of Pandava king.

Mahabharata Story is composed of three words, namely story, *maha* which means great, and *bharata* which is a great battle between the Bharata family (Kaurava and Pandava) (Titib, 2011: 47). Sudjiman (1992: 16) says that a story is about someone or about some people. If people find a story, people always ask, "Who is this story about?", "Who is the figures/actor of this story?" These figures are commonly called character. So, Mahabharata story is a story of a Great War between the family of King Bharata (Kaurava and Pandava).

Hindus Character Education that is stated by Titib (2011: 5) emphasizes that, Hindu Education is aimed at accompanying the students to achieve *Catur Purusa Artha* (*dharma, arta, kama, and moksha*), as well as to improve the divine character of a human, namely physical, intelektual, emotional, social, and spiritual maturity. Sudjiman (1990: 79) states that figures/character is a fictional individual who experienced the events or acts on the events in the story. Nurgiyantoro (1995: 165-166) confirms that the character refers to the nature of the attitude of the figures, as interpreted by the reader and refers to the personal quality of a character. Figure setting and characterization is often equated with character and personality disposition that refers to the placement of certain figures with a particular character in a story. Characters, as confirmed by Sinamo (2010: xxix) "*mental and moral character is distinctive qualities of an individual, group, or institution*", which means; characters are mental qualities and specialized morality of an individual, group, or institution. Meanwhile, according to Thomas Lickona (in Munir, 2010: 4) Character Education is an education to shape one's personality, the results are seen in a person's action, namely; good behavior, honest, responsible, respecting the rights of others, hard work, and others. Sudirman (1992: 4) describes that, the characters are the values of human behavior associated with the Almighty God, ourselves, others human, environmental and nationalities which is embodied in mind, attitudes, feelings, words, and actions based on religion, law, manners, culture, and customs norms. Sumani (2012: 45) is emphasizing more on the process of giving guidance for learners to become fully human, where character can be defined as the value of education, character education, moral education. Character Education is aimed at developing the ability of learners to provide good - bad decision, preserve what is good and realize the goodness in daily life wholeheartedly. So, the Hindus character education means that students are expected to imitate the behavior of Panca Pandavas, to achieve *Catur Purusa Artha*.

## **II. Discussion**

### **2.1 The Synopsis of Panca Pandava in Mahabharata Story**

Pandu sad because of his desire to have children was not met yet. In order fulfilled the desire of the King, Kunti promised to give him child. She remembered the grace granted by Durvasa. In a beautiful garden called *Satasrnga*, Kunti called *Dewa Dharma* on that holy day when all of the stars and planets were very beautiful. Kunti gave birth to a Dharmason. A whisper said, this child is a symbol of perfect truth, and because of his nature, he would be famous all over the world. The boy was called Yudhistira. Pandu was very happy.

A year later Pandu asked Kunti to give him another child. This time he wants a child from *Dewa Vayu*, the most powerful god of all gods "*When the truth is supported by power, there is nothing to prevent its unity*" said the King. "*All right*" said Kunti. *Vayu* was then called and a handsome and strong child was born. The voice from the heaven said "*this will become the most powerful and the most amazing man*" this boy is called Bhimasena.

Pandu was then a father of two sons but he was not satisfied, he asked Kunti to give more children. "*Call Indra*" said Pandu. "*A child born from the king of heaven is a dream*"

comes true. He will become a warrior, can not be seen. You will be a mother of great warriors". Again she said: "All right." Kunti worshipped Indra and then the baby was born. A voice from heaven now said: "This child will defeat Pandu's fame". He will be a conqueror over the world. Indra came at Pandu and said "My son will be the conqueror of the whole world". Your son, Yudhistira, will do Rajasuya and Aswamedha yoga with my son beside him. My son is half Vishnu. He is Nara Krishna, son of Devaki and Vasudewa is Narayana. Because of these two people, the earth will be cleansed of all toxins that had hurt him". The boy is named Arjuna.

There is a greed that is greater than the love of money. It is the desire to have children. Pandu was the father of three sons, but he was still not satisfied. He asked Kunti to give him another child. He did not agree and said: "I'd love to have another child, but now we have already 3 children, if you want to have another child, Dharma will be destroyed. It is only permitted three times. I'm not going to try again". Pandu said: "You're right, but think about Madri, she did not have any children yet. Can you taught her the spell and helped her to get a child?" Kunti agreed to do so. She taught the spell to Madri. Madri then called Asvini Kumara: Twins Gods. They gave her two children. Madri's children are more handsome than Kunti's children. A voice from heaven said again: "These boys will be the most handsome young man in the world. They will be famous because of its good devotion, courage and wisdom". Sons of Madri are named Nakula and Sahadeva.

The Rsi who lived in the Satasrngavalley is renowned for naming ceremony, and then he was responsible for the early education of the young princes. They are also the children of all the Rsi in this valley. Many years ago, when the curse was imposed on Pandu and he took a rest in the forest, the Vrsni, cousin and Kunti's sister was very sorry. Now, when the news had reached them that Pandu has become the father of five children, they were very happy. Vasudewa ask Rsi Kasyapa to send valuable gifts and clothing to Kunti. This Rsi was asked to perform a ritual that is needed by these young warriors. He settled there and did the ritual.

In the middle of the forest, Suka, son of Satyawati lived. No archer as he was. He did a penance in the Satasrngavalley. He volunteered to train the young prince to exercise. Due to a very good exercise that has been given by the Rsi, the young prince, the young prince became adept at using weapons. Bhima was very adept at using bludgeon, Yudhistira with his spear, the twins with their sword. Arjuna became a good archer. He can use both hands equally well. Pleased with their skills, Suka said that Arjuna have had the same ability with him. In this happiness he gave his bow to Arjuna as a reward (Kamala Subramaniam, 2007: 29-31)

## 2.2. The Values of Hindu Character Education of Panca Pandavas

Based on the description of the character above, it is clearly described that Hindu Character Education is "The process of giving guidance for learners to become fully human that has a character, which can also be defined as the education of value or moral education which is aimed at developing the ability of learners to provide good - bad decision, practice and maintain the goodness in everyday life with a vengeance.

The values of character education which is reflected in the life of Panca Pandavas based on the synopsis above are listed as follows:

### 1. The Value of *Tattwa*/Truth

This value is reflected by Yudhistira. Yudhistira as the King Pandu's son, the grace given by Deva Dharma always think, speak, and do what is right in his daily life, this is in accordance with a voice from heaven when Yudhistira was born, namely, "the child is the symbol of perfect truth, therefore, he will be famous all over the world". Yudhistira is called Sang Hyang Aji Dharma because of his divine behavior, which means that Yudhistira is the source of truth and the only one in the entire universe.

According to Wibawa (in Linggih, 2010: 272) Pandavas are named as *Pandita*, *Giri*, *Jaya*, *Nangga*, and *Aji*. Pandita is Yudhistira. The nickname was given because Yudhistira has Pandita's character those are love, compassion, forgiving enemies and wise.

Nardayanastated that *Pandita* is the designation of the Dharmawangsa because Dharmawangsa is a religious symbol with a mission of truth. Based on the explanation above, in Bali especially in the world of puppetry, Yudhistira is also called Dharmawangsa then. This designation has been entrenched among Balinese people, because the Dharmawangsa's behavior always upholds the teachings of Hinduism that enforce the real truth (Dharma), with the title of Sang Hyang Aji Dharma.

Dharmawangsa character is also implied when his spirit had a journey to Heaven where it is described that the spirit had a journey with a dog with rotting wounds (pungent smell), in these conditions, Dharmawangsa remain faithful to his dog. It is so amazing and strange, and had never happened to the others.

## 2. The Value of Transparency

In Balinese puppetry, Dharmawangsa is also described as a king who does not dress like kings in general, i.e.; Dharmawangsa wears very simple clothes, his hair is neatly combed and tied, sometimes he only wears a cloth to cover the lower body with one end of the fabric tipped backward and does not wear any jewelries. Based on that dressing condition, it reflects that Dharmawangsa is a transparent king where nothing is covered both for people and for their families; it also makes him admired by other kings who generally dressed with many jewelries to add the dignity of a king.

This transparent character is also reflected by Bhima, who is also not fully dressed, the upper body is not covered by a cloth, topless, wearing only a cloth to cover the lower body with folds backward and end of the fabric taper down. This type of clothing in Bali is called *mabuletnyelit*. Similarly, Arjuna, Nakula & Sahadeva never wear a complete king's dress, they just wearing a cloth to cover their lower body.

## 3. The Value of Strength

This value is implied in the second Panca Pandavas, son Pandu, namely; Bhima. When Bhima was born, a voice from heaven said, "*He will become the most powerful and the most amazing child*" this boy is named Bhimasena. According to Wibawa (in Linggih, 2010: 272) a nickname, *Giri* is given to Bhimasena. This nickname can be interpreted that *Giri* is a Mount which reflects that Bhimasena is physically strong, brave, and steadfast. Besides, Bhimasena is physically strong only, but also mentally strong as steel, he has a strong determination (*teguh pikayun*) like a mount, strong character is also reflected in Bhimasena's journey to seek Tirta Amerta.

In his journey he experienced the great trials and challenges, but he continued to face the incoming trials and challenges with his both physically and non-physically or mental strength, so the challenges are always able to be passed and eventually Bhimasena can achieve the ultimate goal, namely, to get *Tirta Amerta* as asked by his teacher, Drona. Character strength was also when he was born. At that time, Kunti suddenly shocked, therefore Bhima fell and hit a rock, when the rock is hit by Bhima, the rock was broken into powder, which is the reflection of Bhima in terms of his strength.

Bhima had also been killing a lot of enemies, such as; *Jarasandha*, *Khimira*, *Hidhimba*, a wrestler, and *Dhuryodana*. In addition to his main weapon, mace, he also used the strength of his nails which is strong like steel; none of his enemy was able to escape from the grip of Bhima's nails, such as when Durasana is killed by Bhima only with his nails. Bhima tore out Durasana's stomach to and drink his blood, and bring it to Draupadi as a water to wash her hair, as he promised when Draupadi was stripped by Durasana.

Strong character is also owned by other Panca Pandavas, such as; Dharmawangsa, Arjuna and Nakula, Sahadeva. In every battle, Panca Pandavas always win which proves that the Panca Pandavas had a better strength compared to the enemies they face. Besides, Panca Pandavas have also the willpower or a strong determination to remain united with their fellow five siblings, as like eggs in a brood, where if one is born, so every egg is born, but if one egg is rotten, then all eggs are rotten. Likewise, according to Nardayana (in Linggih,

2010: 272) ... Jaya means victory, is the designation of Arjuna, because Arjuna was victorious, which means win, it is unlikely that Arjuna could be defeated by anyone and he always wins in all respects.

#### 4. The Value of Honesty

This character is strongly reflected on the behavior of Bhima, when he was sent by Drona, he did his task wholeheartedly, and what he experienced in his journey in seeking Tirta Amrita was reported honestly. When he fought with a large snakes/dragon (Naga), red blood came out of the dragon's body, then the blood is taken and reported by Bhima to his teacher that he was carrying a Tirta Amrita, but Drona refused and said that the red water was not Tirta Amrita, because Tirta Amrita is exist only in the middle of the Southern Ocean.

Likewise, the value of honesty that is reflected in Dharmawangsa attitude, when the great war occurred where a horse named Aswatama die, Bhima loudly saying that Aswatama die, die Aswatama, Aswatama was dead, ... .. these words was heard by the Kaurawa, then Drona asked the Dharmawangsa about it and responded by saying Aswatama was dead. The honesty that was shown by Dharmawangsa here is only by saying the name of Aswatama and not the name of the horse Aswatama, especially Aswatama the son of Drona, however it was misunderstood by Drona, and he thought that his child, Aswatama, was dead, killed in the war.

#### 5. The Value of Loyalty and Love

This value is reflected by the PancaPandavas, where the PancaPandavas give their love to their beloved wife, the goddess Draupadi, although they have only one woman as a wife. It is very strange and it was never done by anyone in the world. This kind of love can be seen from the results of their bonding, where each husband of Draupadi has a child called *Panca Kumara* (five children from PancaPandavas).

It is so remarkable, where among the five husbands Draupadi has a sense of equal love and fidelity, in the bond of husband and wife, they never experience jealousy among them, they always pour sense of belonging, mutual respect, mutual responsibility, and and never care about the ravings of others for the sake of loyalty and their love to their wife, Draupadi, as the only wife of the five brothers, namely; *Yudhistira, Bhima, Arjuna, Nakula, and Sahadeva*. And if there is anyone who dare to disturb their wife, Bhima is ready to defend her, as it had been done by a *Kichaka*, the sister of a queen. *Kichaka* liked to disturb Draupadi. He named himself *Sairandhi*, he became a dancer in Pandava's palace. Due to his love and loyalty to his wife, then Bhima did not hesitate to kill *Kichaka* even after a fierce battle.

#### 6. The Value of Obedience

These characters are not only reflected in Bhima, but also reflected in every Pandava, where the five sons of Pandu was very obedient to the command of his mother, Kunti. When PancaPandavas went to do Swayambara/Competition to the kingdom of Draupada, the results of Swayambara was won by the PancaPandavas. After PancaPandavas returned to his mother, then Kunti said to his sons "what did you get from the Swayambara should be owned and divided among you all for the fairest" then PancaPandavas had their gift together, however after Kunti know that the gift was a beautiful woman named Goddess Draupadi, then Kunti was shocked, however, the words have been spoken.

For PancaPandavas, this issue is not a problem; they obey and execute the command of his mother together sincerely. Similarly, the obedient value is also reflected when Bhima was sent by his teachers to seek *Tirta Amrita* by Drona. Bhima execute the command obediently and sincerely.

#### III. Conclusion

Based on the discussion above, it can be concluded that Mahabharata is a literary work that combines both historical events and mythology as the basis for realizing Dharma.



Mahabharatha is full of undoubtfull and interesting explanations because it is told by a storyteller, who is well known of its existence which contains various meanings of logic, intended to broaden understanding of the Veda as the main scripture. The content of Mahabharata is the extraordinary magnitude teachings of wisdom.

PancaPandavas figures in Mahabharata reflect various character educations, such as: Tattwa / Truth Value, in which the five Pandavas highly upholds the values of truth, as the truth for him is on top of everything. The value of transparency; PancaPandavas are very transparent in every aspect both to its people and to others. The value of strength; the strength of the PancaPandavas is not only physical strength but also mental strength and even spiritual, therefore they were able to overcome all obstacles and barriers that occur. The value of honesty; PancaPandavas always upholds honesty, because honesty is the main capital for sustainability. The values of Loyalty / Love; PancaPandavas also uphold loyalty and love especially love to their wife the goddess Draupadi, and Love to their family. The value of Obedience; PancaPandavas always obeyed, both their mother Kunti, their Master and the others, such as grandfather Bhishma.

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# **TREND OF WHITE SKIN AND INDO IN BALI (REPRESENTATION OF GLOBAL CULTURE IN BALI)**

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## **PRELIMINARY**

### **1. Background**

Today's society more active in finding information-date information is happening around them through the mass media there, so already a task mass media to be able to deliver the information is varied and a variety of customized with segmentation, consumers and purpose internal of the media. First will be discussed about bleach ads along with empirical data from field research. The second case of indo, the general discussion of the problem of Western charm in Indonesia will be supported by empirical data, ie data obtained from research authors on 67 informants. Along with the emergence of various private TV stations in Indonesia in the early 1990s, the number of skin whitening products that advertise in television also increased significantly. Currently, more than 57 kinds of whitening products circulating in the market such as Ponds White Beauty are the most products, Velvetone White, Sari Ayu White. Emeron White, Nivea White, Citra White :: on. Biore White, White Marina, Mustika Ratu White, Purbasari White, Viva rite Lotion, and many more, are vying to bombard an audience "to use these whitening products. Each product offers more than one kind of skin whitening product. Ponds, for example, has more than 10 kinds of whitening products.

According to data from AC Nielsen, for the period of January - December 2002-2003, the improvement of Ponds Beauty-Skin Lightening In Indonesia increased dramatically to 110%, from a count of 46 billion to 97 billion. At the Asian level, the increase in bleaching production was 20% in the period 1997-2002. In addition to the indicator, increasing products bleach other brands, reach 47 product type, is also a map of its own that can be read as potential consumptive society in Indonesia. question now is why use indicator bleach skin as a representation of the charm of Western in Indonesia? Are not there many other indicators? The Indonesian crazy about to have a White not later leg skin only, But also with the package attached to the white man. Discussion based on the data below may give little idea why people are so happy and obsessed with white skin color.

Audience is quite diverse in using the media in everyday life, Some are using for the purpose of obtaining information, Some are using the media for the purpose of getting entertainment to fill the spare time, Print media is one form of mass media printed into newspapers, Magazines as well as books. The advantage of print media is its ability to master the time, In terms of termassa is greater than the audio visual media means we can read the message in print media how many times we want. (Vardiansyah, 2004: 104) Theoretically, Mass media aims to convey information correctly effectively and efficiently.

## **DISCUSSION**

### **2.1 Factors Issue**

Actually there is nothing new with the word white. As is common in Asia, White color in Indonesia has a positive meaning. Goon and Craven say that outline in Asia, White is the symbol of purity, Kindness, and purity. Either coincidence or not, significance or meaning of white color is also the same in Indonesia. The black color is identical to dirty, ugly, sin, dark night, And sad. This data is derived from the five most dominant words emerging from 67 informants by the free association method of a study, Which the author did to a group of Anti-Aging students at Udayana University. 67 these young informants they are students of the

third semester are selected upon consideration; first, They are the young generation of the nation's future. second, The authors assume they have educational background and experts in the field of beauty in the sense of educated as a profession of beauty so it has enough capital to address modernity. The third factor is the heterogeneity of ethnic origin of these informants. In this heterogeneity, the writer assumes Bali as a small Indonesia that can be used as a description of the state of society at large.

The selection of Bali Province itself is based on the consideration of the heterogeneity of its population up to this level, Their behavior is understandable, A / B as young people who according to their time are still under pressure and conditions that require recognition of their identity so that many of them are consumed by the idealism of ad visibility. At the marketing strategy level, Manufacturers do appear to be sensitive to consumer desires as a market destination. This is where the ads are packaged in a package that offers fantasy. According to Good and Craven, At the level of beauty practice (as beauty fashion), About this skin whitener can not be equated with Naomi Wolf's opinion of Beauty. This can not be understood as the old feminine ideology (the ideology of old feminine) aimed at controlling women alone. Representation of skin whitening is defined, Localized, And generalized to deepen or expand women's passions and desires with men, In Asia some of these bleach ads use male approval, and emphasizes white skin as a necessity for femininity. Broadly speaking, white is the symbol of cleanliness, beauty, sanctity, kindness, And high degree as shown in the table.

**Tabel. Meaning of white and black / dark**

| White          | Black / Dark |
|----------------|--------------|
| 1 . Clean      | Dirty / Vile |
| 2. Beautiful   | Ugly / Bad   |
| 3. Holy        | Sin / Spite  |
| 4. Good        | Dark / Night |
| 5. High degree | Sad          |

Ads specifically revive visible contrast and comparison based on the binary opposition of patriarchal and colonial hierarchies. As with everyday processes, This whitening plague is smooth, not felt, Does not look pushy, But it is fascinating, Give dreams, Make fantasy, And seemed to give a solution. Another evidence that shows that in reality that happening now is the number of job vacancy both in newspaper and internet that include criteria look "interesting" in terms of work. However, opinion and other versions that appears is about the representation of beauty formed by ad Elle shocking "yvessaintlaurent" the portrait of women stylish hams has the skin White, high-bodied thin as model catwalk, nose sharp, eye color (Blue, Green, purple), with accents assecoris (bracelet, earrings) luxury, with the outfit minimal or open shown by opening Blazer without wear a bra (clothing in women is used as a cover chest or breast) to be able to attract the attention of the male.

In other words mdoktrinasi and persuasion ad bleach is not easily identified by the audience. Everything looks natural and should be. White Is Beautiful Skin whitening ads addressed to female consumers. But the beauty of women's skin, which used to be only smooth and clean, turns to be white. to discuss, author of will illustrate this to discuss the use of emeron White, and will also discuss ad caring colors with resepsinya community in the event the contest in Bali.

#### 1. Emeron White

This bleach ad features a village girl Who is dark-skinned or precisely a sweet black who suffers and is not confident (minder) in the association, Solely because he was dark skinned. Captions visualized by movie star and singer Titiek Puspa in the ad are as follows: Bimbim black but sweet ..... diligently care for the skin, diligent care for the face,, Emeron White is definitely his secret. This ad obviously dare to contrast black with white, In fact sweet black is one of the beauty idealism in Java.

The visualization or caption of the ad accompanies an ad model that finds and uses Emeron White. Village girl misery The sweet black ended when he wore Emeron White. Six weeks after the use of, skin turned into the light or White. then, ad it shows that girl first black sweet stepped confidently. all the people saw being interested because the girl looks interesting, modern, and beautiful thanks to the skin White it. He is accepted, acknowledged, and revered in his social community.

Everyone seemed to praise and adore him let alone men because of his white skin. Simply put, these ads want to say that the No longer black sweet, be white then you will be confident in appearance or when appearing and being praised, So white is a must.

## 2. Caring Colors Ads

Ad Caring Colors, one of the brand of Biokos product, Sari Ayu Martha Tilaar is very interesting to note. Ads that advertise in leading women's magazines are different rationality. Broadly speaking, advertising says that to survive and excel in the global era, one has to leave the old to the new.

Results or packages that can be accepted by a person after having white skin as intended by this ad is infinity. The package includes the author of the interpretation consists of the package to be a star sinetron or model, rich, can go abroad, can wear expensive clothes, and others. What is clear, this ad limits or even has set the only one for white women to the audience. And 'kampanve' skin whitening ads are so straightforward If so, it can be understood that this condition terderivasikan in the cognitive and normative areas in society. cognitively, the ad tends affirmed and impressed memaksak what's than actually give you the freedom to consumers on options. Normatively, there is a tendency to justify what people can trust. there is the form of a more apparent, ads pemutih skin clear limit alternatives choice be consumer rights. From this understanding of reality, it immediately appears that advertising as a capitalist agent is something that has power over the consumer.

If the 67 student informants who the author ifikan Educated so that decision level is taken Based on the comprehensive considerations of controlling the official skin whitening on the market, the following examples are slightly different. Small people consume semi-legal whitening products, they buy skin whitening products from agents or distributors. One example occurred in the Bangli area, I very often see people in traditional markets face very white skin, compared with other body skin color.

Automatically, I think they must wear skin bleach. Of the eleven informants that the authors interviewed, obtained information that they use Extraderm facial whitening products or Kelly products. Of the eleven informants, there are 4 people whose face is damaged and must undergo treatment from the hospital.

## 2.2 Stimulation Which Arise

This phenomenon is not only happening in Bangli area. The author also often see similar white faces owned by the booths at supermarket supermarkets in Ubud as in Peliatan, Sayan even in Pasar Desa Adat Mas. Similar scenes I also met at the Sukawati Art market in beauty salons, and elsewhere. Society seems to be indifferent or unconcerned about the mercury effect present in the bleach product. In the historical record, Ancient Egyptians have used mercury as well as new in the eighteenth century the world of medicine to use mercury as a syphilis. Now, however, all the ingredients of mercury-containing medicines have been abandoned, the one that remains and in spite of violating the rules and is liberated is as a nutritious ingredient in these bleach products. According to doctors, the skin can turn white just by doing the hardness of the skin, for example by using very hard materials, this mercury, which in the long term will cause skin cancer. They affirm that no whitening products in circulation can now turn brown or dark skin to white. Keep in mind, medical people advise consumers to be very careful about using skin whitening products. However, it seems consumers do not realize or even they do not care about this danger. These results at least show a passion that is so great in the complexity of women following chocolate. This sore skin fever was also experienced by some people from eastern Indonesia. This is evident

from the description of a beautician to the author who said that one day he came a clear customer and immediately asked his skin changed in white.

### **2.3 Beautiful as Indo**

To avoid mistakes, the author needs to explain that what is meant by indo is the offspring of the marriage between the Indonesian nation with the white people / brang West in general. West seems to be a commodity that has a high selling power. We see the fact that is often the case in Indonesia when Indonesia joined the world contest, Like when there is a contest Mis World in Nusa Dua Bali, obviously we know the representative of Indonesia at that time who named; Vania Larissa has genetic factors of West and Indonesia. Media digging past information to be a means of knowing and manipulating market aspirations. Producers have a sentiment towards the complexity of superiority-minority, traditional-modern, east-west, rich-poor, and so on.

Prabasmoro also said in his research. The Indo with its whiteness is optimally exploited and perfected to represent modern Western white women. Here are some cases that occur in the beauty industry, especially about Sariayu dan Mustika Ratu products.

### **2.4 CONCLUSIONS**

As an element of a global industry whose target is women. The local media in the global industry scene serves as a mediator between local perceptions of femininity and social or patriarchal ideals and all the things launched by global markets. In another case, this may not necessarily be seen as a cause as a consumer in the postmodern era in the global marketplace. The actions of women can be the actors of change to locality that are considered irrelevant.

The above description at least shows two things. First, that in Indonesia there is a relationship of blood relation between white and indo concept. Second, that the beauty of Indonesian women is not only in Java. Considering Indonesia consists of various ethnic, ethnic, and skin color terepresentasikan dalam model indo ini. In other words, Indo is a model or beauty of Pan-Indonesia, although it is clear that Indonesia is centered in Jakarta as a center of politics, culture, and social power. If Indonesia is an Asian miniature with ethnic diversity and skin color it is the result of its ingredients, although not specific to modern elite production is not in Jakarta alone. Indo is Pan-Indonesia, in other words, there is only one standard of skin color for women's beauty, which is white.

### **2.5 CLOSING**

So this material I submit so that we are able to understand the form of social changes that occur in society, through the rise of Fashion and beauty products.

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**A CORRELATION BETWEEN ACCOUNTABILITY ORGANIZATIONAL CULTURE WITH  
EMPLOYEE COMPREHENSION TOWARDS THE  
“BANDUNG JUARA” PROGRAM  
(A Correlational Study in Secretariat Government of Bandung City)**

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**ABSTRACT**

*“A correlation between The Implementation of Organizational Culture with Employee Comprehension towards the’s “Bandung Juara” Program. This research uses a quantitative research methods and a correlational study analysis. There are four different data collection techniques that used in this research, questionnaires, interviews, observation and literature study. The population of this research are the employees that works in the Secretariat Government of Bandung City. The sampling techniques that used in this research is using the opinion from Taro Yamanne, through that calculation the sample that are obtained for this research are 90 respondents. The theory that authors used in this research is Organizational Culture Theory. The results of this research indicate that The Implementation of Accountability Organizational Culture can make an impact to the Government of Bandung City Employee Comprehension towards “Bandung Juara” Program. The suggestions from the authors are that The Government of Bandung City can implement a continuous evaluation of The Implementation of Accountability Organizational Culture that has been done all this time. Other than that, the Government of Bandung City should improve the quality of communication with employees. This is very required so that there is no misunderstanding about works for the realization of “Bandung Juara” Program.*

**Key Words:** Culture, Accountability, Bandung Juara Program, Employee Comprehension, Organizational Communication

**PRELIMINARY**

Referring to Bandung Regional Regulation on Management and Management Control of Bandung City Government No.08/2008, Long Term Development Plan of Bandung City 2005-2025, mentioned that Long Term Development Plan of Bandung City 2013-2018 is the third stage of long term development area.

The Medium Term Development Plan, in 2005-2025 mandated the vision of the region, that namely “*Kota Bandung Bermartabat*” (The Dignity of Bandung City). At this time, the development of Bandung with considering the direction of long-term development areas, conditions, problems and development of challenges that faced a strategic issues, So the vision of Bandung City in 2013-2018, that is:” The implementation of Bandung City that is Excellent, Comfortable, and Prosperous”. Referring to Bandung Regional Regulation that the Government of Bandung City are initiated the Program of “*Bandung Juara*” accordance with its vision and mission to actualize the Bandung City that is a superior, a comfortable and a prosperous city.

The Government of Bandung City are in an effort to actualize the “*Bandung Juara*” Program by applying the Organizational Culture, it is a Culture of *Good Corporate Governance* (GCG). The Group from developed countries are defines the GCG as a way of a corporate management to be responsible to its stakeholders. The decision makers in the company must be accountable, and the decision that has been made is able to add an added value to other shareholders. Where the arrangement of this correlation pattern will create a company that is principled and cultured by *Good Corporate Governance* that contains the values of transparency, accountability, responsibility and justice.

The implementation of *Good Corporate Governance* Culture in the Secretariat Government of Bandung City in an effort to actualize the “*Bandung Juara*” Program was not



without a problems, employee comprehension of the program is still minimal. Many employees are still undisciplined while working, that resulting in a sluggish on work productivity. Employees do not understand the condition of institutions that are trying to improve the quality of service in public to get a positive image from citizens. If the employee comprehension is still low, especially the comprehension about the “Bandung Juara” Program, this will affect the performance of employees and it will make the organizational climate in the company will be not conducive, especially for a new employees who have a high spirit. When the Secretariat Government of Bandung City implements an accountability organizational culture that is not so good, then the employees will be less comprehend of their job and this will make the “Bandung Juara” Program more difficult to be actualized. This is in line with the opinions of Pacanowsky and O'Donnel Trujillo who feel that the organization would be better understood by using a cultural lens (West & Turner, 2007: 316).

Based on the description of this background, the authors are interested to know more by conducting a research that entitled “The Correlation Between Implementation of Accountability Organizational Culture with Employee Comprehension Towards “Bandung Juara” Program.

## **FRAMEWORK**

### **Theoretical Framework**

This research uses an Organizational Culture Theory that proposed by Clifford Geertz, Michael Pacanowsky, and Nick O'Donnel-Trujillo. There are three assumptions that lead to the theory of Organizational Culture:

1. The members of organization create and maintain the same shared feelings about organizational reality, that resulting in a better comprehension of the values of organization.
2. The use and interpretation of symbols is very important in the Organizational Culture.
3. Culures are vary in different organizations, and the interpretation of actions within this cultures also varies.

(In West and Turner, 2009: 319)

It is clear that the core of the organizational life is found in the culture. In this case, culture does not refers to racial, ethnic, and individual background and perspectives. Rather, according to Pacanowsky and O'Donnel Trujillo (1983), culture is a way of life within an organization. The organizational culture includes an emotional and psychological climate or atmosphere. This may include an employee work spirit, attitudes, and productivity levels (Schrodt, 2002). The organizational cultures also includes all symbols (actions, routines, conversations, and so on) and the meanings that attached by people to these symbols. The meaning and understanding of culture is achieved through interaction between employees and managements.

### **Accountability Organizational Culture**

The accountability organizational culture is the norm and habit that accepted as a truth by everyone in the organization. Organizational cultures become a shared foundation within organizations. According to the existing values and how they should act or behave, Robbins (1998: 248) defines that the organizational culture as a system of shared meanings that shared within the members who differentiate the organization from other organizations. Furthermore, Robbin (1998: 248) states that a shared meaning system is formed by its citizens who are at the same time become a differentiator with the organizations.

Organizational culture is basically represents the norms of behavior that are followed by members of the organization. The culture of good corporate governance as a form of corporate culture that is a part of the organizational communication study. Pace and Faules suggest that the role of communication in organizational culture can be seen differently depending on how the culture is conceived (Pace and Faules, 2005:32).

There are a principles of Good Corporate Governancethat implemented in “Bandung Juara” Program, it is Accountability. Accountability is the clarity of function, structure, system, and a responsibility of organizational elements. If this principle is applied effectively, there will



be a clarity on functions, rights, obligations, authorities, and responsibilities (Pace and Faules, 2005: 32).

### **Employee Comprehension Towards “Bandung Juara” Program**

In this research the second variable is the employee comprehension towards “Bandung Juara” Program. Comprehension itself according to Bloom is the ability to absorb the meaning of matter, from to another, to interpret matter and predict future tendencies by predicting the consequences of something (Amir, 1980: 1). Bloom (Sudjana, 2002) divides the comprehension into some sections:

1. Translation is translating in the real sense. But, it is not just the redirects from one language to another language. It is can also from the abstract conception to become a model that is a symbolic model to facilitate people to learn it.
2. The interpretation is connecting the former with the next known or connecting parts of the graph and events, distinguishes the principal and the unimportant. This ability is boarder than translation, it is required to recognize and understand the main idea of a communication.
3. Extrapolation is able to see what is behind the written, it can make a predictions about consumption or can expand the perception in terms of time, dimensions, cases or problems. The ability to forecast extensions of directors or trends in the data determines the implications, consequences of appropriate results or reasonable sequence in accordance with conditions (Bloom in Sudjana, 2002).

### **RESEARCH METHODS**

This research uses a quantitative research methods and a correlational study analysis. There are four different data collection techniques that used in this research, questionnaires, interviews, observation and literature study. The measurement scale that used in this research is Likert Scale. The data analysis techniques is a descriptive analysis and inferential analysis. The statistical test that has been used is Rank Spearman Correlation Test (Ordinal Scale Research Data).

Validity that has been used is product moment correlation technique. After the validity test is done, then the reliability test of the questionnaire is done. The technique of calculating the realibility coefficients that used in here is referring to the Cronbach Alpha Formula (In Azwar, 2003: 78).

The population in this research are 392 employees that works in the Secretariat Government of Bandung City (<https://portal.bandung.go.id>). The determination of the sample size of this research is accordance with the developed opinion from Taro Yamane, then it obtained 90 people as the samples.

### **RESULTS AND DISCUSSIONS**

The result of data processing and analysis that are going to be discussed in this research for the first stage is to use the analysis that arranged into a single table that has been categorized by using the frequency distribution approach and percentage calculation.

#### **Descriptive Analysis of Data Respondent**

Based on the results of questionnaires that distributed to 90 respondents, the employees in Secretariat Government of Bandung City, obtained the following results:

That the most respondents are 64,96% are male employees, while the remaining 35,04% of respondents are female employees. The majority of respondents aged are over 40 years old, they are classified in productive age. The majority of employee last education is S1 as much as 40,17%. The results of this research also showed that the majority of respondents worked more than 10 years amounted to 64,1%. Indirectly, this research has shown that the Secretariat Government of Bandung City including organization that has a long existence. This can be the foundation that many employees who have survived long enough to feel that the basic needs of these employees have been fulfilled by corporate.

### **Descriptive Analysis of Research Data**

Analysis of research data is a research data that obtained through the questionnaire distribution that will be displayed based on two variables that is implementation accountability organizational culture with employee comprehension towards “Bandung Juara” Program.

From this research the authors can obtained the information that the tendency of respondents to assess the principle of accountability in the “Bandung Juara” Program including the medium category as much as 59,83%, in high category as much as 28,21% and in low category as much as 11,97%. This indicates that the most respondents assessed the implementation of accountability organizational principles in Secretariat Government of Bandung City included in medium category.

### **Employee Knowledge About The “Bandung Juara” Program Executor**

The authors discovered that from 90 respondents that have been studied, it was found that respondents tend to assess employees who know the “Bandung Juara” program including in high category is 52,14% and in medium category is 44,44% and also in low category is 3,42%. Based on the data, almost all of the respondents agreed to the statement about the interaction of employees with their leader, psychological conditions, sociological conditions and organizational activities. This indicates that more than a half of respondents know about the “Bandung Juara” Program.

### **Employee Interpretation Regarding “Bandung Juara” Program**

From the result of this research, it was found that from 90 respondents the tendency of respondents to assess the interpretation of the “Bandung Juara” program are include in medium category that have 67,52%, in high category is 22,22% and also in low category is 10,3%. This indicates that the most of the respondents have a sufficient interpretation of the “Bandung Juara” Program.

### **Employee Interpretation Regarding Vision and Mission of “Bandung Juara” Program**

This research shows that from 90 respondents, it is obtained an information that the tendency of respondents to assess employees to interpret the goals, vision and mission of “Bandung Juara” program are include in medium category that have 62,39%, in high category as much as 26,50% and for the low category is 11,1%. Based on the data, more than a half of the respondents agreed to the statement that said “Employees Can Interpret The Goals, Vision and Mission Organization”. This indicates that the most respondents have a high interpretation of the “Bandung Juara” Program.

### **Employee Extrapolation Towards “Bandung Juara” Program**

The result from this research shows that from 90 respondents, they found that the respondents tendency to assess employee extrapolation to “Bandung Juara” Program are include in high category that have 75,21% respondents, in medium category is 19,66% respondents and in low category is 5,13% respondent. This indicates that the most respondents can extrapolate the “Bandung Juara” Program very well and also can predict the future.

### **Employee Conclusion about Vision and Mission of “Bandung Juara” Program**

The result of this research shows that 90 respondents, it was found that respondents tend to evaluate the vision and mission of “Bandung Juara” program that is include in high category with 77,78%, in medium categories 17,95% respondents, and for low category it is 4,27% of respondents. This indicates that almost all respondents can conclude the vision and mission of the “Bandung Juara” Program.

### **Employee Ability to Estimates The Actualization of “Bandung Juara” Program**

From the result of this research, it was found that from 90 respondents it is obtained the information that employees are able to estimate the realization of “Bandung Juara”

Program that it is include in high category with 81,20%, in medium category it is 16,25% and in low category is 2,56%. Based on the data, almost all respondents agree to the statement that said “Employees Can Estimate the Actualization of “Bandung Juara” Program”. This indicates that the respondents has been able to predict well or extrapolate the actualization of “Bandung Juara” Program.

#### **Employee Comprehension Towards “Bandung Juara” Program**

Based on all of the respondents answers for translation, interpretation and extrapolation, it can be calculated to make a categorization for employee comprehension of “Bandung Juara” Program:

The result from this research shows that from 90 respondents, the authors can obtained information that the employee comprehension towards “Bandung Juara” Program is include in medium category with 61,54% of respondents, in high category is 34,19% of respondents and in low category is 4,27% of respondents. This indicates that more than a half of the respondents have a sufficient understanding of the “Bandung Juara” Program.

**Table. Recapitulation of The Results of a Correlational Analysis**

| No. | Variabel | Hipotesis Examination  | Rs    | t_count | t_table | Degree of closeness                    |
|-----|----------|--|-------|---------|---------|--|
| 1   | X-Y      | There is a significant correlation between implementation of Accountability Organizational Culture with Employee Comprehension Towards “Bandung Juara” Program | 0,559 | 7,239   | 1,658   | Correlations that are quite meaningful |
| 2   | X1-Y1    | There is a significant correlation between the implementation of Accountability Organizational Culture with Translation  | 0,477 | 5,826   | 1,658   | Correlations that are quite meaningful |
| 3   | X1-Y2    | There is a significant correlation between the implementation of Accountability Organizational Culture with Interpretation                                     | 0,381 | 4,415   | 1,658   | Low Correlations                       |
| 4   | X1-Y3    | There is a significant correlation between the implementation of Accountability Organizational Culture with Extrapolation                                      | 0,416 | 4,901   | 1,658   | Correlations that are quite meaningful |

#### **DISCUSSIONS**

From the four correlations that shown in this research, it turns out that all aspects have a significant correlation values with different values. The highest correlation value is obtained from the correlation between the implementation of Accountability Organizational Culture with the comprehension, it is also shown the level of correlations between the two sub-variabel that it is quite meaningful.

Culture is a set of values, guiding in belief, understanding the way of thinking that meet with members of the organization and accepted by the new member completely (Turner in Kasali, 2005). If associated with the employee comprehension to “Bandung Juara” Program, culture is required to create a standards of an employee criteria for organizations that can generate a sense of belonging to the organization, thus making an employee more comprehension of the organization and lead to loyalty. This is important because if the organizational culture has been internalized, then the existing employees within the

organization have the same frame with the organization, so that the organization will be more easily to achieve success in achieving organizational goals.

Based on the results of the data on the recapitulation table results of correlational analysis, the correlations that occurs between variables implementation of organizational culture (X) with the variable understanding of employees (Y) have a significant correlation. This implies that the better implementation accountability organizational culture will be the better comprehension of employees to the "Bandung Juara" Program.

## CONCLUSIONS

Based on the results of research data and discussion by the authors about "A Correlation Between The Implementation of Accountability Organizational Culture With Employee Comprehension Towards "Bandung Juara" Program", the authors make a conclusion, that there is a significant correlation, medium correlation and a meaningful correlation between the Implementation of Accountability Organizational Culture towards the "Bandung Juara" Program. Organizational culture in the "Bandung Juara" Program is formed through *Good Corporate Governance* which is create a feeling and mutual understanding among employees about the important values of accountability organizational. From the results of this research, it is known that this culture is considered as a quite successful to inculcate and generate a shared understanding of organizational values and it has become the philosophy for the employees so that the employees comprehension towards the "Bandung Juara program" will increase more and more. Based on the conclusions and the results that are found when this research is done, the authors want to convey a suggestions: To The Government of Bandung, it is necessary to evaluate the application of *Good Corporate Governance* Culture that has been done so far. One of the reason that the evaluation is necessary is to find out whether there are any obstacles during the application of organizational culture or not. The evaluation is about the implementation of Accountability Organizational Culture. If there are any obstacles, The Government of Bandung can fix it immediately.

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## VALUES OF LOCAL CULTURAL INHERITANCE AT THE VILLAGE LIBRARY

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### ABSTRACT

*Lots of works of the nation's cultural products are scattered in various regions in Indonesia. The works can be sources of information that contain historical and cultural value of a region in the past that is stored in various forms of printed and recorded works. Forms of work may be books, magazines, newspapers, maps, brochures, and the like, both in print and digital format. The contents of these works contain many values of knowledge, education, and culture. A small portion of the works, stored and managed by the village library for wider use, both by present and future generations. This study examines the existence of village libraries in West Java related to their role in the storage and utilization of cultural results in the past for the present community. The method used is direct observation on ten village libraries in West Java. The results of this study illustrate that the presence of village libraries has value and role of benefits in the form of inheritance of cultural knowledge in the past to the present and future society. The present and future communities can learn past events through reading books and other sources of information provided by village libraries.*

**Keywords:** village library, cultural inheritance, local culture, Printed works. Recorded works.

### INTRODUCTION

No matter how small, every nation has information about the journey of his life, from his birth to the present. Some of the information is stored in various works of the nation in the form of books and other information storage media managed by the library. Village libraries also contribute to the storage and dissemination of such works for wider use. Books, manuscripts, research reports, historical archives, newspapers, and other media stories of past cultures are examples of sources of historical and cultural information of a nation valued by knowledge and education. The Indonesian nation has various ethnic and cultural. Indonesia also has extensive information on the lives of its people, its social life, its culture, its governance processes, and other important aspects on that time. Such information has now been widely converted into printed and recorded works.

Information about cultures in the past, now widely available in the form of books and other media. One example is the Book of Pararaton and Negarakretagama. The book contains historical and cultural values of the Indonesian nation in the past, especially in Java. The book of Pararaton is not known who the author is. This book tells a lot about King Ken Arok and his pedigree. Meanwhile, Negarakretagama, MpuPrapanca composition, or KakawinNegarakretagama describes the situation in the palace of Majapahit during the reign of King HayamWuruk. He reigned from 1350 to 1389 AD. At that time is considered to be the peak time of the Majapahit empire. This kingdom is one of the largest kingdom that ever existed in the archipelago (Source: <http://nationalgeographic.co.id/berita/2013/06/nagarakreta-gama-karya-indonesia-yang-diingat-world>) is also in [https://id.wikipedia.org/wiki/Kakawin\\_Nagarakreta-gama](https://id.wikipedia.org/wiki/Kakawin_Nagarakreta-gama) Accessed September 23, 2016).

Actually, many sources of information about history and culture in the past in the form of a site about the journey of the Indonesian Nation. From prehistoric times up to today's digital age, many historical and cultural events illustrate its civilization. However, only a small portion of those past events were recorded or recorded in the various recording devices that can be seen by present society. Some of the cultural information is in various forms of



printed and recording works spread in the community. The document or printed and recorded work is a source of knowledge and education for present and future society.

The printed and recorded works mentioned above, contain information that is very useful for knowledge and education for people living in the present and future. The reason is that the works have varied themes, not only on literature, but also cover various areas such as religion, history, law, customs, medicine, technology, philosophy and so on that describes the culture in the last time. Through these works, present and future society can know the noble values of the nation's own culture.

Meanwhile, in the Law of the Republic of Indonesia Number 4 of 1990, article 1, reinforced by Government Regulation (PP) 70, 1991 on the Implementation of the obligation to save the printed works and the record works, article 1, it is stated that the printed works are all types Publication of any intellectual and / or artistic works that are printed and duplicated in the form of books, magazines, newspapers, maps, brochures and the like intended for the public. While the record works is a type of recording of any intellectual and / or artistic works recorded and duplicated in the form of ribbons, disks, and other forms in accordance with technological developments intended for the public. In article 2, it is argued more specifically that for the benefit of education, the development of science and technology, research, and dissemination of information and the preservation of the nation's cultural products, every publisher, record entrepreneur, Indonesian citizen whose work is published or recorded abroad, Individuals or business entities that include printed and / or record works concerning Indonesia, shall be obliged to submit their printed or recording works to the National Library and / or the Regional Library.

According to the law, it is only the national library and the libraries of the area that are responsible for keeping this print and record work, but functionally, because the library's general task is to provide information resources in the form of printed and recorded works, including printed works and recording work on local culture in an area in Indonesia, then also function that the library have carry out these duties well. With such functions, the noble values embodied in the various works of print and record work in Indonesia, including those in the regions, need to be managed, stored, preserved and served to the public at large. More explicitly, Undang-undang RI 43 of 2007 states in article 1, paragraph 1, that "Library is a professional institution thatmanage collection of papers, prints, and / or record work with a standard system to meet the needs of education, research, conservation , Information, and recreation of the users ". Meanwhile, in paragraph 2 it is stated that "library collections are all information in the form of paper, print, and / or record work in various media which have educational value, collected, processed and served", to the community without distinction of their social status, for present and future generations.

In relation to the above explanation, as an institution specifically assigned to manage information and information sources, including information and information sources in the form of printed and recorded works, libraries should take a more proactive role in collecting, processing, and serving to the wider community. The problem is, how that role has been carried out by the library, especially the village library, and how the library is able to provide value to the inheritance of the nation's cultural results from previous generations to present and future generations. The answer to that problem is the focus and also the goal to be achieved in this research. The place of this research is West Java, with the village library locus and community library in the village in West Java.

## **METHOD**

The method used is direct observation to the field. Researchers make direct observations to the village libraries and community libraries in West Java. There are ten observed village libraries, namely 1) Lelea Village Library, Indramayu District; 2) Village Library Curug Klariat District Karawang regency; 3) Library of Binangun Village at Banjar District; 4) Library of Kabandangan Village at Sukabumi Regency; 5) Jayaraksa Library at subdistrict of Kecamatan Baros, Sukabumi City; 6) Library of Barengkok Village, Bogor City; 7) Sindangsari Village Library of Sukabumi City; 8) Village Library of Pasawahan at Sukabumi



Regency; 9) Cisontrol Village Library at District of Rancah, Ciamis Regency; and 10) Margamukti Village Library at Pangalengan District, Bandung Regency.

The steps taken in this research is to record the things that are considered necessary, namely: 1) describing things or events that are in progress; 2) describe and record the events that have taken place; 3) analyze emerging and enriching ideas with inference; 4) noting the individual's impressions and feelings; And make information for more information. At each of these steps, the researcher also conducts interviews and confirmation of ongoing aspects (Source: Lofland, in Bailey, 1987). The next step is to arrange the results of research from direct observation to the field. Based on the perspective of this field observation outcomes, the formulated knowledge is hypothetical based on the pattern of certain relationships between aspects of the situation and social reality. The form of the result is in the form of a proposition used to understand the context and time, which is in a certain context known as the construct of the second degree in the view of Schutz (1967) and Mulyana (2002: 172). This conception is more as a kind of theoretical framework the researchers built based on field research data. The result is not merely a narrative of observations of subjects and objects in the field, but has led to propositional forms of research findings that illustrate the facts behind reality, or illustrate the facts behind phenomena. These propositions are then used as materials to develop a categorization of field research results, which include the values of knowledge and cultural heritage from past generations to present generations and are expected to be of benefit to future generations.

## HISTORICAL VALUE

The jargon of *jasmerah*, the acronym of never forget history, is a fragment of President Soekarno's speech, on the anniversary of the 21st anniversary of Indonesia, 1966. "Do not look to the future with blind eyes! The past is very useful to be the glazed glass of the future". Another source says, "Never Leave History, Never Forget History". That is one of the core messages conveyed by Bung Karno in a speech before the MPRS, August 17, 1966, which came to be known as *Jasmerah's* speech. This phrase is very well known today. (Source: <https://nasional.sindonews.com/read/1024946/149/jasmerah-bung-karno-di-alquransuci-1437447469>). Documents or information about this service are also widely available in various history books and other documents, both print and digital.

In addition, information and sources of information about the picture of the period is also much stored in various history books, historical information, and even now have been very much found on the internet sites. The original information or manuscript of the above statement, including into the type of printed and recording works in the form of a source of information concerning the past, as intended in the Undang-undang RI Number 43 Year 2007 on the Library in Article 1 Paragraph 4. Source of information concerning the period then all written documents that are not printed or not reproduced by other means, whether residing in the country or abroad are at least 50 (fifty) years old and which have important value for national culture, history and science.

In many places in Indonesia, there are plenty of manuscripts, information, recordings, and other media describing historical and cultural events in the past, and they are valuable sources of information for knowledge and education. However, only a small proportion of such information or manuscripts are well-managed for wider usefulness. Library institutions, archives, and museums have not been fully able to manage them all. Some of the information and cultural work is now still there are stored in various forms of printed and recording works spread in the community. The document is an important source of data for present and future society. By knowing and understanding the contents of information sources about the past that contain the noble values of the nation's own culture in the past, people can now appreciate the values of the nation's struggle like the message of Soekarno with his *jasmerah*. Never forget history.

In the context as mentioned above, the state is obliged to take care of all cultural works of the nation, including printed and recorded works. Through institutional tools, the state conducts the collection, processing, preservation and utilization of print and record documents including information about the past as part of its efforts to educate the nation in

accordance with the mandate of the 1945 Constitution. More specifically, the law number 43 2007 states that Article 1 (1) states that "Library is a professional institution of collection of written works, printed works and / or professional record work to meet the educational, research, conservation, information, and recreation needs of the users". Meanwhile, in paragraph 2 it is argued that "library collections are all information in the form of papers, prints, and / or record works in various media that have educational value, collected, processed and served", to the community without distinction -with their social status, both in present and future generations.

### **INHERITANCE VALUE**

West Java has a lot of local cultural works in print and recording works that are very valuable to be preserved, both visible in the physical evidence of history and still in their original place as in ancient historical sites, as well as those already recorded or recorded and managed by the agency having authority for it. Some of the printed and recorded works on West Java culture are stored in Sribaduga Museum, Asian-African Museum, GeusanUlum Museum, and several other museums in West Java such as Bandung, Sumedang, Cirebon, Cianjur, Ciamis, and Bogor. Public libraries, village libraries, and community libraries in the village also have many sources of information in the form of printed and recorded works, as part of their library collections. All these types of collections contain the noble values of the nation's culture in education, knowledge, religion, and others that can be passed on to the next generation.

West Java also includes a very rich area with historical sites and various sources of information about the past that could be information and sources of information about the history and culture of West Java, from time to time. The existence of sites and information sources about the past can also serve as an object of the preservation of manuscripts whose benefits may be related to the values of education, culture, research, recreation, and other aspects of community life. Some of the information about the past culture, now many are recorded and written in a variety of new media. Digital sources about past cultures have been widely written in a variety of printed and recorded works stored in libraries for wider use.

Sources of information about the past and other documents in the form of printed and recorded works that contain local historical and cultural values that are very distinctive in an area. Some examples that exist in the Kampung Pulo Village, subdistrict of Cangkuang, Garut Regency. For its management and its utilization more broadly, synergy of functional relationship among related institutions consisting of library institutions, museums, archives, and other institutions responsible for saving manuscripts and documents as the nation's cultural heritage. In relation to this context, village libraries have the potential to contribute to the storage of these sources of information, especially those already recorded in various forms of printed and recorded works.

In accordance with the Undang-Undang Republik Indonesia Nomor 4 Tahun 1990 about the printed and recorded works, expressly mandated to the National Library and Regional Library to manage it. The complete sound of article 10 of this law is "The management of printed and recorded works submitted for safekeeping pursuant to this Law shall be carried out by the National Library and Regional Library which receives it, or any other entity established by the Government in the case of record work in the form of a film of narrators Or documentary ". There is no reason for national libraries and especially regional libraries to proactively visit sources or places that have owned or stored manuscripts and / or documents containing national cultural results in their respective territories. Meanwhile, for the village library, more search for sources of information about the past culture that has been stored in various prints and recording works as one of the top collection.

Some examples of documents or sources of information in other information sources about the past are as written in Jabar.com FOCUS Jabar.com (January 24, 2016) in Cirebon. Presented at least there are more than 100 manuscripts aged hundreds of years stored neatly in the House of Budaya Nusantara Pesambangan Jati, Cirebon City. In addition, there are also heirlooms that are located in Jalan Gerilyawan No 4 Cirebon City, and it is the assistance of the Ministry of Education and Culture in the year 2013. According to the House

Culture Manager of Nusantara Teak Mining, RH BambangIrianto, said first House culture has been known as an art studio that has stood since 1991.

In Sumedang region, the source of PRLM (Pikiran rakyat online, Monday, January 25, 2016), suggests that there is Museum of GeusanUlun (MPGU) that will be arranged with the concept of digitalization and multimedia. This arrangement is planned for next year, at a cost of Rp1.5 billion from the Ministry of Education and Culture (Kemendikbud). Arrangement includes two parts, namely arranging dozens of sources of information about the past and the collections of historical items of the era of the Kingdom of SumedangLarang, said Chairman MGPU Sumedang, Rd. AchmadWiriaatmadja when found in his office in the building SrimangantiSumedang, Sunday (22/12/2013). According to him, the arrangement of information resources about the past will be done by applying digital technology. Any information source about the past will be photographed or scanned and then inserted into the computer for VCD, DVD, or other digital media.

All images and contents of translated past resources along with historical stories and creators can be viewed and viewed directly on the large monitor screen provided by the Museum. In the future, village libraries and community libraries in the villages can provide this type of collection to serve the community.

In the Law of the Republic of Indonesia Number 43 Year 2007 regarding the Library, in Article 1 Paragraph 4, it is stated that the source of information about the past is all written documents that are not printed or not reproduced by other means, both inside and outside the country Aged at least 50 (fifty) years old and which has important value for national culture, history and science. Sources of information about the past are usually information or handwriting from writers in the past, whose contents contain the values of knowledge, education, history, and about the culture of an area in its day. These manuscripts in the world of libraries are included as one type of special collection that is handled differently from the type of paper and record work. In today's digital age, information sources in the form of information sources about the past can be duplicated through the process of digitalization, so that further management and processing is easier. If these texts have been changed in digital format, then the library can be more easily served to the wider community.

Public libraries, village libraries, community libraries, school libraries, and other libraries in the community, in practice are the place of data, information and information sources, and where the knowledge of creations and culture of the nation's children has been stored in various forms of printed works And recording works. These works contain the cultural values of the nation in the past and present which are very useful for education and knowledge. In the past, these works were read by the people of his day. As the generations change, the same works that exist in the library are read by the people of the present generation. This pattern of utilization of inheritance also continues into future generations. That is, the same works will also be read by those (people) who are not yet born.

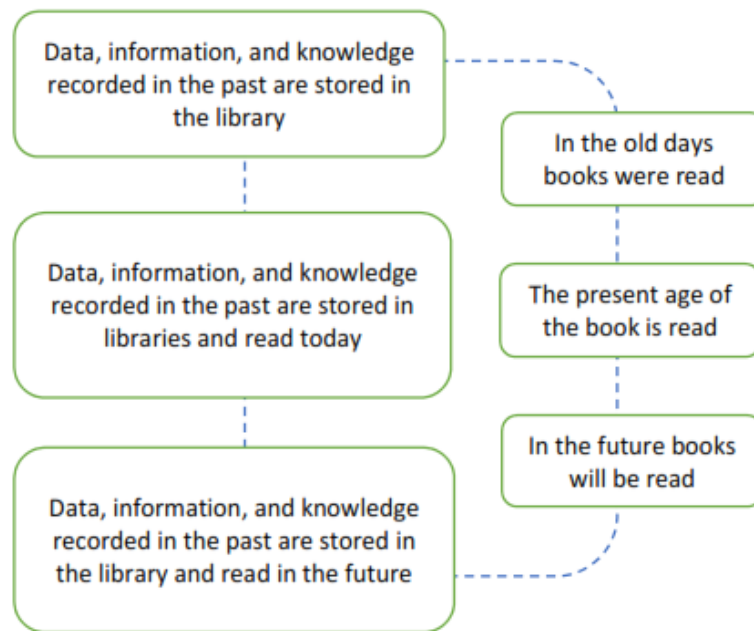


Figure 1. Inheritance of the nation's cultural products through the library

With the flow of library utilization by previous generations and then passed on to the current generation and will be forwarded to the next generation that is forced that the library has the values of the nation's cultural inheritance. Generation after turn, the society also alternates, but the library functional values that include the value of education, information value, social value, historical value, and cultural values, remain sustainable. (See Figure 1).

## CONCLUSION

From direct observation to the village library and after categorizing the aspects related to the values of the library, it was found that the presence of libraries in the villages have a positive response from the community at large. Village libraries and other libraries in the village have many benefits for many aspects of village life. Some of them are historical values, cultural values, and the value of the nation's cultural heritage. The printed and recorded works on past cultures that have been converted into various media, managed and served to the public

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# **ECONOMIC, SOCIAL, CULTURAL, AND POLITICAL STRUGGLES IN BALINESE POP MUSIC INDUSTRIALIZATION**

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## **INTRODUCTION**

The history of Balinese pop music had been noted down since the first recording of Putra Dewata Band led by Anak Agung Made Cakra in 1970 with the album/song "Kusir Dokar" (The Horsecart Coachman) which in 1976 reached the peak of its popularity throughout Bali. In the 1980s such a music was modernized by Yong Sagita and several other musicians whose musical style was transformed into diatonic scales and themes of social criticism. Because of the technological change, economic system, and new music culture in society as alluded by Frith (1988; 2006), the Balinese pop music had been industrialized since 1990s through the increasing number of recording studios and musicians as well as the massive circulation of related products. This era was marked by the beginning of digital products, such as CD (compact disc), together with cassette-tapes, in which the most popular singer Widi Widiana with his themes of love and Chinese musical nuance came up as the Balinese pop music icon.

In the reform era (since 1998), the Balinese pop music politically had more space by the decentralization system through regional autonomy (in the 2000s) that supported the existence of the local art and culture, including the Balinese pop music itself. Even the music gained a better opportunity with the declaration of 2009 as Year of Creative Indonesia and even the creative economy/industry was legitimized by the presence of the Ministry of Tourism and Creative Economy in the United Indonesia Cabinet (KIB) II (SBY-Boediono). The Balinese pop music does not only contain social, and art and cultural aspects but also political. According to Street (1986: 23), politics of music is a combination among state policy, business practice, artistic choice, and response of the audience.

As a matter of an economic sphere, the Balinese pop music industrialization in a common sense is without any problem because in the surface structure it is taken for granted by the people. As if the industrialization only involves a simple relation between the musician (singer/song writer/musical player) and his/her consumer/audience. Both musician who works for the capital owner and the people who become the object of consumption of the musical products do not realize that they are under the control of the capital. Therefore, the Balinese pop music industrialization is deemed only as a matter of preserving and developing of Balinese culture.

Cultural, economic, and political blend (people, related industries, and government) in the field of the Balinese pop music where the cooperation of cultural (aesthetic-musical) power, capital power, and media power takes place, proves the importance of this research using a critical paradigm in the theme of the Balinese pop music industrialization. Due to the spread of the globalization in all aspects of life, through the targeted subject and the complex object of research by exploring ideologies, interests, and practices of meaning struggle of the industrialization, this study uses qualitative method by eclectically implementing critical theories characterizing cultural studies.

This research is significant to be done in the context of emancipation of the industrial and/or cultural actors in the Balinese pop music industrialization since, as intended by a prominent expert of cultural studies Stuart Hall, cultural studies emphasizes the importance of change and representation of and for marginalized social groups (Barker 2005: 6). One of the characteristics of cultural studies in treasuring the concept of culture is its stressing on the crossing and intersection between power and meaning with a far ahead vision in promoting social change as well as improving "the human condition" (Barker, 2014: 64). Cultural studies requires a social change for the sake of a better life through emancipation. In



this case, such an emancipation is regarded an attempt to empower the marginalized social groups in the Balinese pop music industrialization, both the emancipation done by themselves as the effect of the researcher's action and that directly done by the researcher toward them.

### **PROBLEM OF THE STUDY**

Based on the background above, the research problem is formulated into the question below: how were the practices of struggle to get meaning of the Balinese pop music industrialization in Bali Province economically, socially, culturally, and politically, among the involved parties?

### **OBJECTIVE AND SIGNIFICANCE OF THE STUDY**

This research is conducted to comprehend analytically pop culture issues in the Balinese pop music industrialization in Bali Province. Such issues are critically analyzed so that it can be described the practices of the meaning struggle regarding the complexity of problem that exists since many parties involves in it. As a cultural studies, the goal is an emancipation effort for the marginalized groups in it. To gain it, the specific purpose of this study is to comprehend the practices of the economic, social, cultural, political meaning struggle among the parties involved.

It is expected that the result of the present study will be used to develop theoretically a vision of knowledge of cultural studies regarding the pop culture industrialization in a provincial/local area, in this case the Balinese pop music. This study is also expected to provide scientific contribution to the development of cultural studies and other related disciplines.

In practice, this study is expected to give beneficial for the government, private sector, and society. For the government/state, its results can be used as meaningful input in making decision (policy) on culture, especially the art of Balinese folk music, in this case the Balinese pop music. For the entrepreneur/private sector (Balinese pop music industries), both capital owner and musician, this study is useful to keep the continuity of the Balinese pop music industrialization which gives economic benefit while developing the local culture, that is the content of the music. Especially for the Balinese pop musician, this study is useful as a process of empowering them in the context of industrialization so that they can play a more significant role in it, including in the system of profit share with the capital owner. For the society, this study is useful to provide a comprehension that the local culture should be preserved and developed in the process of globalization today as well as a critical consciousness that they are not merely the object of consumption in the process of the music industrialization.

### **CONCEPTS AND THEORIES USED**

The term *music industrialization* or *industrialization of music* (*industrialisasi musik*) is derived from Simon Frith's "The Industrialization of Music" (1988) and "The Industrialization of Popular Music" (2006). According to Frith (1988; 2006), music is a product of historical processes determined by the influence of technological change, system of economy, and new musical culture.

Pop culture (*budaya pop*) is very much liked by and originally comes from people but exploited by capitalism. Pop music (*musik pop*) is a kind of music belonging to pop culture which is massively produced because of the technological change, economic power, and new musical culture. Balinese pop music (*musik pop Bali*) is sourced from Balinese culture, especially its lyrics which use Balinese language.

Balinese pop music industrialization (*industrialisasi musik pop Bali*) is the development of a relatively large scale business (e.g. music industries) of Balinese pop music since the 1990s through its production, distribution, and consumption. Production (*produksi*) is constructing, planning, and creating product. Distribution (*distribusi*) includes promoting, selling, and distributing product. Consumption (*konsumsi*) includes the way how the consumer uses and enjoys products after the process of buying.

Cultural power (*kekuasaan budaya*) is composed of artistic-musical resources (musician). Capital power (*kekuasaan kapital*) is the capital owners who make the process of production into real product. Media power (*kekuasaan media*) supports the product distribution which would be sent to the market or potential market.

Ideology (*ideologi*) is an attempt to determine meaning and worldview, so the meaning and the worldview look like true/original but is actually a false consciousness. Every ideology has its own interest (*kepentingan*).

Practice (*praktik*) refers to a signifying practice or a practice to signify (e.g. articulate) in order to struggle, compete, and create the maps of meaning. The struggle of meaning occurs because many parties involve with their own interests.

Some critical theories are eclectically used. Theory of Pop Culture (John Storey) notes that pop culture is liked by a lot of people; type of low work; makes people have fun; and to be made for the people themselves; rest culture (residue); a "mass culture"; to be sourced from "the people"; contains hegemony; and categorized as a postmodernist thought which oppose to the differentiation between high culture and pop culture (Storey, 2004: 10-25).

Theory of Power/Knowledge Relation (Michel Foucault) shows that power and its interest create knowledge and ideology (Foucault, 1977: 27-28). Behind the knowledge and ideology, there is always a power.

Theory of Practice (Pierre Bourdieu) believes that subject/society (as an agency) is actively engaged in negotiation with the objective structure in constructing culture. A practice (e.g. the culture) is processed through *habitus* because it is a field for power struggle (Harker, *et al*, 2005: 130) based on the existing (economic, cultural, symbolic) capital (Harker, *et al*, 2005: 276).

## RESULT AND DISCUSSION

Since the 1990s, the Balinese pop music industrialization, as part of the pop culture business, could be seen in the form of production, distribution, and consumption in Bali Province. There are three different powers working together in it. The cultural power in the form of aesthetic-musical talent/expertise in the Balinese pop musician as part of the Balinese people. The capital power is in the form of economic resource, namely the capital owner who processes the production of the Balinese pop music. The media power, which is the mass media, especially audio and audio-visual (television), serves to support the distribution.

The Balinese pop music industrialization, as stated by Frith (1988; 2006), is created through the development of technology, economic system, and new music culture in society. Production of the Balinese pop music is related to the use of digital technology which slowly replaces the analog one. Distribution is linked with the economic strategy of the capital owner, especially the use of television media. Consumption is concerned with the existence of a new musical culture in society.

Trends in the globalization/modernization lead into certain problems in the entity of the Balinese pop music that have been considered part of the Balinese art and culture. Ideally, there is a proportionate blend in creating the Balinese pop music between globality/modernity and locality/tradition but it turns out that there is a change in which the music tends to lose its local/traditional (Balinese) aspects. The globality/modernity here includes aspects of technologization and economization of the Balinese pop music while the locality is the existence of the Balinese culture and tradition, including the Balinese people. This change can be seen in the system of tone scale, musical instrument, lyric, and the way of packaging the products.

The Balinese pop music industrialization, as part of a pop culture industrialization, in its theoretical context, has its inherent problems in terms of the origin and marketing to the local people who are really the source of the culture. A pop culture expert John Fiske (2011: 25) in his *Understanding Popular Culture* states that popular culture in industrial societies is contradicted with its source. On the one hand, the culture is industrialized; its commodities are produced and distributed by industry motivated by profit due to economic interests, but

on the other hand, the culture itself belongs to the people. In order to be categorized into a popular culture, a commodity should also bring the interests of the society.

The Balinese pop music industrialization is a blend between the objective culture (from “the top”: government, cultural systems, and economic systems/related industries) and subjective culture (“the bottom”: musician and consumers as part of the society, and the society themselves). The Balinese pop music industrialization, according to the Theory of Practice, becomes *habitus* of their struggle, with their capital (economic, cultural, symbolic) they have, through a field of struggle to get their own meaning. Construction of the thinking is in line with the view of Bourdieu’s Theory of Practice (Harker, *et al*, 2005).

The Balinese pop music is mostly a business practice and that is why an economic meaning is struggled for the sake of profit (“the exchange value”). The struggle to get the economic meaning of the Balinese pop music industrialization is more about a struggle of economic capital. It is not a typical symptom in the Balinese pop music because the same thing also happens in Indonesian as well as Western pop music and even beyond the music business. This struggle involves the producer/recording studio owner, including all musicians who work for them, in interaction with various other parties. Unfortunately, the musicians who are all Balinese obtain an inequality in the profit sharing system.

Social meaning is struggled to get certain values, especially an aesthetic satisfaction (“the use value”). Consumer/listener, either directly or indirectly and either consciously or unconsciously, attempts to do so in his/her interaction with all the doers in the Balinese pop music industrialization. In the hands of consumer (the people), the Balinese pop music gives them meaning and aesthetic satisfaction. Meaning and aesthetic satisfaction occurs from a partial equivalence structure through the process of giving and receiving. Capital owner and musician obtain economic satisfaction from the products they create and sell while, in turns, consumers obtain meaning and aesthetic satisfaction from their consumption.

The Balinese pop music is one of the balineses (*kebalian*) identities, so that a cultural meaning is struggled to get an identity/authenticity value. The music belongs to the Balinese people/society although not all members of the people/society are its consumers. The Balinese people/society and their culture are the source (origin) of the music, while the dominant party in the industrialization is the capital power (the capital owner). Both the Balinese who are classified consumers and non-consumers get the cultural meaning, including a sense of pride. Although the non-consumers do not purchase and/or consume the products, the Balinese pop music is part of the art and culture they belong to.

A political meaning is struggled to get a developmentalism value. In this case, generally, the state (government) is related to these objectives through their policies. Governments in Bali have less effort in the Balinese pop music industrialization. The Government of Bali Province only support giving sponsorship of show events and the district/city governments only focus on supporting “the Balinese pop songs which is a high culture (and not the Balinese pop music which is commercial and a low culture), such as The Balinese Pop Songs Parade (Parade Lagu Pop Bali) following the yearly Bali Arts Festival (Pesta Kesenian Bali/PKB). However, governments’ involvement is needed as they collect revenue (taxes/levies) from every single product. They do not have enough political will to empower industrial players, including musician that is cracking down the hijacking/piracy although The Act No. 28 Year 2014 on Copyrights (Undang-undang No. 28 Tahun 2014 tentang Hak Cipta) supports it positively. Governments in Bali do not construct discourses on the Balinese pop music although the business generally gives positive impacts for the Balinese people themselves. As if the music is a field for private sectors and some individuals only.

When politics is narrowly interpreted, the political meaning of the Balinese pop music is associated with the political leadership and democracy. In practical politics, the music and its musician are used as a commodity to attract people to choose certain leaders and parties in public elections (*Pemilihan Umum* or *Pemilu*). Even a top Balinese pop musician becomes a senate candidate in the *Pemilu*.

## CONCLUSION

The Balinese pop music, in the context of its industrialization, has started since the 1990s when it got massive production, distribution, and consumption in Bali due to the development of technology, economy, and a new musical culture in the society. Inevitably, with its interests in gaining the economic profit, capitalism, is the dominant ideology of the Balinese pop music. There are some other ideologies working in it, they are popism, politics of the local culture, and culturalism. The greatness of the capitalism is its ability to build awareness (knowledge) that the Balinese pop music is not for the sake of gaining the capital interest, instead for developing and preserving the Balinese art and culture.

The Balinese pop music industrialization demonstrates a practice of struggle to get a certain meaning among all actors/players with their power they have. As a result, the meaning that comes up is not a single one but diverse and even changed, liquid, and in process. The Balinese pop music industrialization is variously articulated, among them, due to their own interest. The economic meaning is a struggle to get the interest of exchange value (money); the social meaning to get the interest of use value (satisfaction, meaning); the cultural meaning to get the interest of cultural identity/authenticity value in terms of the Balinese ethnicity and locality (the Balinese pop music as the music of the Balinese), called a politics of identity and politics of ethnicity; political meaning to get developmentalism (*pembangunanisme*) value. Relationship among interests (and their actors/players) can be changed according to the situation.

Above all, the goodness of the Balinese pop music industrialization is its position as postmodern capitalism which relies on the existence of the Balinese society and their culture.

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# GOSSIP : CASE STUDY OF PEOPLE LANE VIOLIN PERUMNAS ANTANG MAKASAR

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## ABSTRACT

*This research was conducted in Lorong Biola Antang Housing Block 10 Housing Antang Makassar, with the aim to illustrate the public's understanding of the meaning of gossip and how the distortion of information can occur through gossip. Qualitative methods with participatory observation techniques and in-depth interviews show society's understanding of the influence of gossip and rumors on the emergence of distortion of information as they interact. Gossip is considered as a medium of communication that has positive elements such as to strengthen community relations through the arena to vent, to distribute information quickly such as social assistance from local authorities and can be social control in society and negative elements like Loosening the relationship between individuals. Through gossip intertwined social relations that are less good, embodying the intimacy between people but also can create a distortion of information.*

**Keywords:** *Gossip, Social Relations and Information Distortion*

## PRELIMINARY

### A. Background

Communication takes place when the people involved in it have the same meaning about something that is communicated. Communication studies can't be separated with culture because all forms of communication behavior is part of the culture. The occurrence of communication is a consequence of social relationships and interactions. According to Hall (in Andriani 2002:1) the whole culture is a form of communication. Individual ways of communicating the meanings of each individual to another individual, according to Adeney (2002:22) vary widely from one culture to another. When a person has difficulty in communicating, then it makes it alienated.

Culture is created and maintained through the communication activities of the individuals involved. Together in collective behavior creates a binding reality and must be obeyed by each individual in order to be part of the group unit (Andriani 2002:9). This suggests a significant relationship between communication and culture characterized by mutual interaction called gossip is the interaction that is adhered to by each individual as part of the group. Gossip is defined as a potential phenomenon in analyzing how culture and society work (Adasta et al 2014: 54). Gossip should be able to provide clues about organized and segmented dimensions in a group (Troike 2003:27).

There are several opinions on gossip based on predetermined status on the basis of individual job and educational differences. This distinction creates certain social classes in society. This difference is like a difference in terms of way of looking at things, customs and so forth. Even in certain social classes, these have the same aspects of basic culture in a society. Each community has a shared dimension of experience, related to how individuals interpret and assess the meaning of a language.

People who communicate are influenced by their culture, culture has a responsibility for all communicative behaviors and meanings that everyone has and produces. Consequently, if two different cultures meet and communicate it will have different meanings it has, and it will obviously cause certain difficulties. Where the process of a communication can be said as a form of ritual that not only serves as the delivery of messages alone but rather the existence of a symbolic experience to produce, perpetuate and change reality. Reality that gives birth to symbols when communicating. My research is more emphasis on community efforts in maintaining and perpetuating the representation of beliefs together



through gossip. Research that seeks to understand group values through Gossip during interaction.

Gossip is not always negative but also positively assessed. Gossip or talk about others when they are not there will increase social attachment according to the various studies that have been done. Here I quote some findings about gossip. According to Dr. Robin Dunbar, professor of Psychology at the University of Liverpool, gossip is a human version of social grooming that is a common behavior among other social primates. Dunbar depicts a monkey stroking feathers and picks up fleas from other ape feathers, to strengthen the bonds of the group. In humans, Dunbar considers gossip to help us develop credible relationships and lift social bonds (cited in Prawitasari, 2006:17). Psychologist Dr. Sarah Wert explains that gossip is a source that will not run out in conversation with others (cited in Prawitasari 2006:17). Wert's review of the gossip published in the Review of General Psychology describes that gossip includes some form of social comparison. In his article Wert noted that comparing oneself with less skilled people or people with more lace social status can increase self-esteem. Besides, making gossip about people who have high status, whether it is leader or celebrity, can help us obtain information that will help us compete with them from higher status and also lower them (in Prawitasari, 2006: 17).

The process of interaction they do is closely related to one individual to another and how the relationship is intertwined with the group. Where social interaction is a relationship that has a dynamic influence between individuals and individuals, between individuals with a group in social situations (Sutherland cited in Santoso, 2010:164). On the other hand, in interacting with socio cultural circles sometimes cause problems that come from cultural diversity. Sometimes different cultures can cause distortion of information in interacting. Example: in certain social situations let's say there are three mothers who are chatting in a patrol post in a housing complex. All three are very cool to tell someone who is not in the circle of interaction is just that the person is say Z. Not long afterwards came a mother say the A to the post that was occupied by the three mothers, the mother of the A was also tells the story of the figure of the Z. He added the information that the three mothers had not discussed first. Then came two other mothers just call the mother B and C, they also share the story of Z. Both add and even reduce the information about the figure Z which is the topic in the conversation. From this event it can be concluded that in certain social situations, when we interact, it means that more than two individuals about something may allow for the distortion of information or changes in information that have been reduced or added. As a result, the information becomes incomplete and inaccurate because it is different from The original story.

Intensive community meetings are vulnerable to creating gossip because of a patterned, repeated interaction. Interactions that occur vary from meetings in stalls or substations, at the post where the gathering spots and on the porch of the house. This interaction occurs repeatedly through small talks at length. The interaction can be either true or false. The error in discussing about a particular topic during interaction is defined as part of cultural distortion. Where in a broader sense, cultural distortions are defined as public deception, data falsification and truth, distorting values with things that can damage some or all of the value system.

It is important that this paper examines the verification of the truth and the errors in the topic of interaction as the subject of gossip develops. Generally the development of topics creates errors that are deliberately formed by widening the content of the topic. The fallacy of the content of this topic is a threat in the cultural process that is important to be studied. A process of decaying values that ultimately undermines the system and culture itself is an understanding of distortions in culture. Coming from culture always moves forward and the acceleration of its development depends on the extent to which it interacts within the scope of life and with other diverse and wide-ranging cultures. Distortion will occur when intercultural interaction is not working properly or there are attempts to slow the pace of cultural development, or the existence of planned efforts to kill or spy other cultures.

Moreover, culture is not a finished item and obtained just like that. Culture is a process of improvement for the social life of its supporters. Because the culture is gained by



learning and not once so, then in the development of culture needed a clear direction. Distortion will occur when cultural education is stopped or not used as a top priority in the character building of the nation. This is important to study by looking at patterns of interaction in gossiping the community.

This paper is important to examine to avoid the division of culture that can undermine the system of a culture through interaction in gossip. Intercultural encounters and encounters when gossiping can be material in specific studies that inevitably have to be examined and observed wisely, based also on the local wisdom of each ethnic or ethnic group. The distortion in this issue will be seen in the attempts to make the cultural boxes into something exclusive or otherwise just let the value that has been embraced into the month-to-month outer influences that can erode the cultural system.

The people there are people who play different roles in a social arena. As social beings, their relationship is closely intertwined like other societies in order to perpetuate the group. They strive to create a safe and peaceful atmosphere through intensive interaction. The cultural diversity of each individual there allows a variety of interesting behaviors to be studied. Diversity is also made into the content of the topic when interacting that allows cultural distortions occur. This means that there is distortion of facts, blurring of rules, laws and values in society. So this paper is important to examine to know the interaction in gossip that can lead to cultural distortions such as the benefit of certain groups or personal. Cultural distortions can also mean changes in shape due to some unwanted external factors. In a broader sense, cultural distortions are defined as public deception, data falsification and truth, distorting values with things that can damage some or all of the value system.

## **B. PROBLEM FORMULATION**

This research has illustrated the meaning of gossip and describes the relation of the behavior among society. How did the gossip happen in the Lorong Biola Perumnas Antang community? And how does the impact of gossip on social dynamics in a social group?

## **C. OBJECTIVES AND BENEFITS**

- a. Purpose: This paper aims to find out how the gossip happened in the society Lorong Biola Perumnas Antang and describes the impact of gossip on social dynamics in a social group.
- b. Benefits: This study is expected to be a solution of cultural studies in terms of linguistic studies as an analysis.

## **D. METHOD**

This research has been conducted in society Lorong Biola Perumnas Antang Makassar City, Block 10. The people there come from various tribes such as Bugis tribe, Makassar and Tator (Tana Toraja). Have diverse livelihoods such as civil servants, teachers, lecturers, pete-pete drivers (public transport).

Using a qualitative approach, data were collected by combining participatory observation and in-depth interviews. Observing the course of intensive interaction can know their interaction patterns when gossiping. In-depth interviews are meant to understand the meaning of gossip for them, describing the content of gossip topics for a deeper understanding of the causes of distorting information as they gossip.

Informants in this study are married women who do not work. I deliberately choose married women who do not work outside the home or do not have a home business like small businesses like home-made crafts etc. on the grounds of having enough time at home. The time spent in the house allows intensive interaction with the neighbors when gathered. Allowing them also to gather as I have observed beforehand as their homework is finished they spend time together to release boredom by gathering which enables the behavior of gossip.

## **F. DATA ANALYSIS**

After the data collected, data analysis with the following procedures and technical processing are carried out: (1) Sorting and arranging data classification such as cases of gossip occurring in their (2) Conducting data editors and coding data to build data analysis performance (3) Confirm data requiring data verification and deepening of data such as trying to create new questions that I will ask back to informants during subsequent interviews and (4) Analyze data accordingly With construction of discussion of research results.

Deeper data processing by processing the results of interviews and gathering various information such as exploring their perceptions about gossiping, the meaning of gossip to the issue or topic when gossiping. After that examination of the validity of data interviews with a number of informants who made the informants of the study and compare the data with various related information such as observations and previous information. At this stage, data processing is considered optimal if the data obtained is considered feasible and can be complete represent the problem as the object of research.

## **G. RESEARCH ETHICS**

Ethics in research is very important considering to dig information through gossip behavior will be directly related to human, it must be considered because humans have human rights in this research. Before I go to the prospective informant to ask for willingness to be a participant. Previously I had a good relationship like society in general by sitting together, telling stories and various things. Only after a few months, when they knew me, knew my family and where I lived then I asked permission to interview them.

The prospective informant's approval to be my informant is very important, especially since I consider the issue of "gossiping" is quite sensitive for most people because it contains a person's disgrace behavior. I ask permission to record and record some things on the answers to my questions. I also did not include the original name of the informant in this report, but wrote the initials of the names of each informant to respect their rights. And I am trying to guarantee the confidentiality of the results of this research because in this report I mentioned several cases that occurred there. Some real cases that occur are related to the dampat of gossip behavior.

## **DISCUSSION**

### **A. Literature Review**

#### **a. Gossip Behavior**

One of the activities undertaken by the community in communicating that is considered a negative behavior is gossip. Even Islam itself prohibits its people to gossip or gossip. The reality of society in Indonesia is also very anti when hearing the word gossip. People's minds say gossip leads to things that smell negative. No wonder many scientists have done research on gossip, both from social scientists and psychologists.

If we examine the general definition used for the term gossip, especially psychologically, it can be explained by the behavior of talking about a third party without him present in the conversation (Stirling, 1956 in Foster, 2004:12). Gossip can be interpreted as an exchange of information, positive or negative, to third parties who did not attend the exchange of information events earlier (Foster, 2004:12). The point here is that the party discussed is not present in the ongoing conversation, then the issue or topic of the communication is primarily an assessment of the person or party being discussed, be it negative or positive and the importance of situational factors in a conversation (Foster, 2004:13).

Furthermore Hannerz in Foster (2004:12) mentions there is a function of gossip that serves as a source of information. As an information exchange mechanism, gossip is often regarded as an effective tool in gathering or disseminating information. Through gossip, someone will get an overview of the environment. Gossip can also serve as entertainment, I

often see and hear people around me who feel comforted if they tell others who are not with us. Even many scholars have revealed that gossiping societies aim to gain mere pleasure, not for any other purpose. This is what makes people feel very comfortable involved in conversations that contain elements of gossip.

In his research on rural Spain, Gilmore is quoted as A. Meinarno et al (2011:16) found the rural people enjoy gossip because gossip is the main source of entertainment they can get. This entertainment function is then encouraging various mass media to raise the theme of gossip as the main portion of their impressions or articles.

The existence of cultural influences that are encompassed in the background of individual experiences form a pattern of thought perception. The use of verbal/nonverbal messages and the relationships between them. Thus contextual variation is an additional dimension affecting intercultural communication processes. In this research I relate between communication through language implementation with Gossip in their community. The study describes the meaning of gossip using the study of Carey's communication functional approach (2009:32) and the application of gossip proceed from Saville-Troike's defense (2003:27).

Referring to Carey, the process of communication that occurs in ritual communication is not centered on transfer (transfer) of information, but rather prioritizes sharing (shared) about shared culture. According Carey (2009:32) communication is always understood as a process of transmitting messages from communicators to communicants. Hi this happens because people regard communication as a movement of messages from communicators to communicant. In addition here I also identify an information by using language variations that maintain the communication process in a Saville-Troike event (2003:27).

#### **b. Social dynamics of society**

Social dynamics of society is a community life consisting of two or more individuals in an area that has a clear psychological relationship between one society to another and takes place in the situation experienced. Social dynamics means that people and society are constantly evolving and undergoing change. Change will always be present in every social group. Some are experiencing changes slowly, as well as experiencing rapid changes (SoerjonoSoekanto, 2003: 146).

According to Soekanto (2003:147), social dynamics is the progress or retreat of community life in relation to the ongoing development process. In the theory of social change there are various dynamics that influence it, among others, change is as a fact, change of society can mean regress and change of society into progress (Susanto, 1992:25). Social change as a fact can be seen and felt everywhere a change of society is a fact evidenced by symptoms such as de-personalization, frustration and apathy (mental paralysis), disagreements and dissent.

#### **c. Community Perception About Gossip**

Perception is a process preceded by sensing. Where sensing is a process of receiving the stimulus by the individual through the receiver of the sense device. In general, the stimulus is passed by the nerve to the brain through the central nervous system and then becomes the process of perception. The stimulus is then received by the sense device through the process of perception. Through perceptions individuals can realize, can understand about the individual's individual circumstances concerned

Public perception is the response or knowledge of the environment of a group of individuals who interact and interact because they have the values, norms, ways and procedures of the same needs, in the form of a system of customs that are continuous and bound by an identity Together obtained through interpretation of sensory data.

People's perception over the behavior of gossip has a positive element in the process of interaction. Excess gossip can benefit each other, through a variety of information from the interaction between them. If they do not get along then they get social sanction from the public in the form of divider or distance obtained from neighbors. One of the informants said "...if not gossip, not koulko" (Isa, 28 years) means "if you do not gossip then you people who do not slang" (interview November 8, 2016). Although they believe that any information that

is scattered is not necessarily true, not necessarily true all but this event became the pleasure of the culprit.

As with society in general, people there establish an informal relationship in everyday life. They are aware or not have formed the group on the basis of custom, tend to be the same age and have the same joy. Gossip habits occur within their network of groups based on the similarity of issues that become a topic in the conversation. The more often they discuss it the more experience they get. For example about taking care of the household, managing finances, making certain dishes and so forth.

In the social world, non-social people are often targeted in gossiping topics. Although there are no written rules in interacting but they have agreed on unwritten behavior that tends to tell people who do not participate in their group socially. The importance of gossip participation and being a member of the gossip (speaking the same language) is quite functional to some extent in the level of participation because as social beings in the membership of a group are not sufficiently based on the ability and knowledge of social conditions but the individual must be involved (Saville-Troike 2003: 27).

The results of my interviews with some informants indicate the perception of people who do gossip in certain groups tend to tell people who are not in the group, the person does not join or rarely interact in their association. There are many assumptions about people who are reluctant to mingle or join with them. One of them is that the person does not like to gather, they are separated for not being the same level with the group. Not at this level, it could be for social status reasons in society.

The selection of unique or distinct communication symbols is one of the prominent features in ritual communication (Carey, 2009: 33). The various behaviors that stand out in society are the same as the people in general. Often sitting in a circle on the terrace of the house or in the post patrol even the roadside into a habit that symbolizes the turinitascenderugn regarded as gossip. Not just chatting, they are also usually waiting for sellers who will pass like a seller of vegetables and fish, there are also looking for head lice on each other and so on.

Gossip is defined as something that is not only negative but also has a positive element. One of the informants said "... not always bad to be told, there is a barrel also bae-bae 'we tell ...' (Rahmatia: 45 years), (interview, November 15, 2016). The conversation can be about personal issues that can increase the intimacy of each other. Moreover, a communication is not directly directed to disseminate the message in a space, but rather the maintenance of a community at a time.

Another positive element that they feel is this event can make the perpetrator feel relieved because it has anxiety in him to others, it concerns personal personality, both personal problems of the family as well as a latent conflict with others such as conflict against other neighbors. A sense of affection for the realization of the event of the outpouring of the heart (vent) make this gossip as a favorite behavior.

When people gossip there does not justify the division of groups, either according to differences in social status and ethnic and religious differences. They tend to talk to people who are comfortable and connected. This differs greatly with the group in an institution / company whose relations are formal. In the organization of work such as the company, the mapping of groups in accordance with organizational structures such as career has a separate group, managers are also so, there are also groups from the cleaning service that mengkotak-box themselves in interacting intensively.

For them, people who are comfortable and cool to talk to is a good friend to be gossiped. An informant said "...which is important he connect and comfortable with us talk ...". (Wati: 29 years) which means "...the most important they can connect and comfortable chatting with us all ...". (interview November 8, 2016). But not a few I find people who are comfortable but still reluctant to gossip with a certain person because it faces busy outside the home so that the intensity of the meeting is very rare. Even so, there are also people who tell all the personal issues about themselves and their families to others. On the other hand, there are some who still choose which issues to share with others (albeit with the same

character and feel comfortable) by limiting the topic of conversation, it is still a matter of personal concern.

Through the gossip of the people there can easily spread a variety of information that is public/public, which can benefit the community. Profits gossiped when the election chairman of the RT and RW was set in February 2017 for example. Regarding the personality and credibility of these potential servants can be obtained through gossip. When I interviewed after a informant Ija (34 years old) felt benefited through the gossip chat about the RT and RW head candidate to be elected in February 2017. Previously it was a new resident who occupied the residence there so he did not know much about the people there. As a citizen who already has a residence permit I also have the right to vote later. Ija need to know about the prospective chairman of RT and RW who volunteered.

In addition, various social assistance from local government can be easily spread through gossip behavior. Like the help of a number of public facilities they had just received from a member of the Manggala District People's Legislative Assembly in January 2017. Help information to the children to play in the shopping center for free, in the form of playing cards obtained from the local government . Information about the lifetime identity cards they get through gossip. There is also information on some jobs for the unemployed there. They easily find out the work info from the neighbors while gossiping.

Gossiping can be a social control of society there, in the form of social supervision is a system that educates, teaches and even forces citizens to behave in accordance with social norms. As I participated in gossiping with some women in front of a small-size stall that afternoon, we told her about many things. One of them is about the likes and dislikes. From these discussions, we know a lot of information about the preferences of others to the normal behavior that occurs or done in the community there, such as greeting each other when met (at least smiling), participate in the activities of majelistaklim (and activities in other mosques), join the activities in the post Ronda (new year events etc.), join the work of devotion and help each other when one of the neighbors is holding at his house such as marriage, circumcision and marriage rights.

These activities are the preferred social activities then agreed (unwritten) as a routine and positive activity for them. If one of the people there does not participate in the activity I mentioned, then he will get social sanction from the community. The sanctity of being ostracized in association and neighbors is reluctant to help our difficulties. Instead these activities can create cooperation among them. If cooperation is established, it is possible to realize security because strong unity is intertwined in everyday interactions. So that we can keep ourselves in behaving in order not to deviate from the norms prevailing in the community.

## **CONCLUSION AND SOLUTION**

Gossip can make people there more adaptive as an individual who acts as a social being. They can face life's challenges through communication with the nearest individual. The various social aids they get from neighbors as part of the social structure. Social assistance is in the form of manpower, home improvement and loan-borrow when difficulties. The assistance is provided in times and situations that can not be determined. However, through gossip can solve personal relationships between individuals.

Given the potential power of information through profitable gossip, a number of parties vying to produce it. Unfortunately some of the information manufacturers are pursuing unethical ways. They manipulate facts, reconstruct them fictively, they exaggerate trivial matters, in short they distort information.

Media gossip is useful for disseminating information to the public at large. Gossip is a socialization of a program that is very relaxed and informal but very effective in conveying a message. It is expected to conduct a more in-depth study of the prevailing gossip in society in the hope of making gossip one of the most effective models of information dissemination in the community.

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**THE SOCIAL MOVEMENT OF LOCAL COMMUNITY IN  
“GERAKAN CIKAPUNDUNG BERSIH” IN BANDUNG CITY, WEST JAVA  
(A CASE STUDY ON KUYA GAYA 15 COMMUNITY)**

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**ABSTRACT**

*The condition of Cikapundung River has been the attention of many stakeholders, particularly the Government of Bandung. The position of the river that divides Bandung has made it provide aesthetics function as well as maintain city's stability. This supposedly clean and well-kept river is in fact very dirty and filled with various waste. So the government developed a program called Gerakan Cikapundung Bersih (Clean Cikapundung River Movement/GCB). Along with the journey of the program, social movements came up from the society in Cikapundung riverbanks. One of them is Kuya Gaya 15 community, and they have a very big concern on the cleanliness of the river. Considering this, by using case study descriptive approach, this research sought to reveal the form of social movement conducted by Kuya Gaya 15 in successing GCB. Data were collected from interviews, observations and literature study. Interviews were made to 12 informants consisting of the chairman and several members of Kuya Gaya 15, the head of the neighborhood association, and the society who live in Cikapundung riverbanks. Observations were made on various events of Kuya Gaya 15. In addition, literature study on various sources relevant to this research was also conducted. The result showed that various events of Kuya Gaya 15, particularly “kukayaan,” strengthen the campaign messages carried by the government of Bandung through GCB. The community is the drive of the success of the campaign.*

**BACKGROUND**

The Cikapundung River divides the city of Bandung from north to south. Its headwaters is in Lembang on the northern edge of the city and it empties into Citarum River on the south. More than 75,000 people live in more than 1,100 buildings scattered along its 11 km riverbanks. According to data, 90% of their domestic waste are directly thrown away to the river. This cause the river to take up more than 5.5 millions liters of waste per day<sup>66</sup>.

During the leadership of Mayor Dada Rosada, the Government of Bandung realized that the apprehensive environmental condition must be addressed right away. The accumulation of waste in Cikapundung River resulting siltation threaten the balance of ecosystems. Flood and waste will be the main problem of the city if this poor situation cannot be overcome. Therefore, the Government has included the river in their priority program of the development plan, both medium-term (2009-2013) and long-term (2005-2025). The rehabilitation of the river was proclaimed through Gerakan Cikapundung Bersih (Clean Cikapundung River Movement) and supported by the Provincial Government of West Java and the Central Government.

This Government's salvation effort cannot work well if there is no support from many stakeholders, particularly from the society who live along the riverbanks. They are the ones who interact with the river and have a great concern from the existence of Cikapundung River. They are both the object and subject of Gerakan Cikapundung Bersih (GCB).

A previous research entitled “Apresiasi masyarakat di Bantaran Sungai Cikapundung terhadap **Gerakan Cikapundung Bersih** (GCB) (The Appreciation of Cikapundung

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<sup>66</sup>Angel. 2011. Gerakan Cikapundung Bersih di Hari jadi Kota Bandung ke-201. In <http://www.rakyatdemokrasi.com/2011/gerakan-cikapundung-bersih-di-hari-jadi-bandung-ke-201.html> accessed on Juni 13, 2012, at 11.15 pm.

Riverbanks Community on Clean Cikapundung River Movement)" showed that the appreciation was moderate. This was due to the evaluative aspect of the society on Gerakan Cikapundung Bersih (GCB) had not reach maximum potential. The society obviously know and realize the importance of the movement in keeping the environment clean, but they still hardly manifest it because their habit of disposing waste into the river has been a "culture" they could not leave behind. The lack of janitors and garbage dumps makes this bad habit stays in the community.

Looking at this condition, a small part of high-environmental-awareness community came together to resolve it. They formed Kuya Gaya 15 community and a social movement to improve the awareness of Cikapundung riverbanks society to keep the river clean, particularly by not disposing waste into it. Social movement is a collective action that is organized loosely, without institutionalized ways to produce change in a society. The social movement of Kuya Gaya 15 in Cikapundung river banks has been an interesting object to study.

## LITERATURE REVIEW

Gerakan Cikapundung Bersih (GCB) is a social movement to improve the community awareness about their environmental cleanliness, in this case Cikapundung riverbanks. According to Wood and Jackson (in Sztompka, 1994: 326), social movement is closely related to social change. It has various causal status related to change, but the most reasonable approach is to see it as a mediator in a series of social change causes. It is seen as a product of prior social change and a producer of the following social transformation. At this point it is seen as a vessel, carrier or transmitter of continuous change rather than a main cause of social change. This is evident from the chart of social change below.

Social movement should be understood as (1) the collectivity of mutual action; (2) the purpose of mutual action is particular changes in the community in the same ways; (3) the collectivity is relatively dispersed but lower in degree than formal organization; (4) the action has a relatively high degree of spontaneity but are not institutionalized and unconventional. So social movement is a collective action that are organized loosely, without institutionalized ways to make change in a society.

Most of the changes triggered by a social movement are changes within the movement itself (its members, its ideology, its law, its pranapan, its organizational form, etc.) as well as external changes in wider society (their law, their political regime, their culture) which are promoted by the feedback of the movement towards its members and its own structure. Social movement is a unique movement in a close mutual relationship between internal and external changes. What unique is that it changes community while changes itself as well as mobilizes and organizes to change them more effectively.

To better understand social change, we have to understand the typology of social movement as follows: (1) social movement according to the desired field of change, (2) social movement according to the underlying orientation, (3) social movement according to the desired quality of change, (4) social movement according to "the desired direction of change."

According to the desired field of change, there are two types of social movement: (1) reformation and (2) radical movement. **Reformation** is a movement that aims to only change certain aspects of the community's life without reaching the core of its institutional structure—a movement that merely desires an "internal" change rather than a change of society as a whole. **Radical movement** is a movement that seeks to make a deeper change that reach the foundation of social organization. Considering it attacks the central (strategic) foundation of the institution, then, if effective, the change will expand beyond its original target and will result in a transformation of society rather than a change "within" the society solely.

Based on the underlying orientation, social movement consists of (1) norm-oriented and (2) value-oriented movements. **Norm-oriented movement** is an act of mobilization on behalf mutual faith (mutual ideology) in which envision there arrangement of norm. Norm is a measuring tool for choosing the right way to pursue the ultimate goal, such as discipline, modesty, learning, establishing certain necessary principles to realize certain values. **Value-**

**oriented movement** is a collective act of mobilization on behalf mutual faith in which envision there arrangement of value. According to Smelser, value provides fundamental guidelines for action. Value determines and sets the goals of human endeavors, such as justice, knowledge, democracy, and independence.

According to the desired quality of change, there are two types of social movement: (1) progressive and (2) conservative movements. **Progressive movement** is a movement that emphasizes innovation, struggles to introduce new institution, new law, new life, and new faith. In short, this movement aims to shape society into a pattern that has never been found before. Change is directed to the future and emphasizes something new, such as socialist movement, women movement, etc. **Conservative movement** is a movement which leads to the past and emphasizes tradition by working to improve the institutions, laws, ways of life, and the established beliefs of the past but eroded and discarded in the course of history. For example, the ecological movement and the Moral Majority in US which called for a return to family value.

Most movements have a positive direction. Typical cases occur when movements are mobilized to respond negatively-deemed changes arising after general social tendencies have unintended side effects. For example, a movement to retain indigenous cultures, revive national or ethnic peculiarities. The ecological movement is also included here because it is caused by a reaction to environmental destruction and pollution by industrialism.

## RESEARCH METHODS

The writers used qualitative method to describe social movement conducted by the community of Cikapundung riverbanks in improving their awareness on clean river. They chose it because the problem to explore thoroughly is a social problem and the research was conducted in natural setting. As stated by Cresswell (2010: 15), a qualitative research is a process to explore social and human problems. In this research, the writers sought to build a complex and thorough description, analyze words, report respondents' detailed viewpoint and did all of these in a natural setting.

The research used case study approach. This made the research be able to provide a comprehensive description and explanation about every action of the community who realize the importance of clean environment, particularly of Cikapundung River. This is in accordance with Mulyana (2002:201) that states that case study is a comprehensive description and explanation about various aspects of an individual, a group, an organization (community), a program, or a social situation. By fully studying an individual, a group, or an event, the writers would like to provide a comprehensive and in-depth viewpoint about the object studied.

Case study approach looks at a case as a full entity and not a collection of parts or score of variables (Ragin in Mulyana, 2002: 203). Thus, case study is holistic and multisources. Therefore, the writers sought to collect data from various resources related to the topic of the research.

As stated by Yin (2010), a case study research can use six different evidence: documents, archives, interviews, direct observations, participant's observations, and physical devices. In this research, data are collected from direct observations, interviews, and literature study. Direct observations were made on a number of activities conducted by the Kuya Gaya 15 community in an effort to raise awareness of clean environment among the people in Cikapundung riverbanks. In-depth interviews were conducted to the chairman and members of Kuya Gaya 15 community, the head of RT, and several people of Cikapundung riverbanks. The observations and interviews were made to collect primary data, while secondary data were collected from literature study on various documents and archives related to the topic.

The analysis of research data used interactive model stated by Matthew B. Miles & Michael A. Huberman (1992, in Salim: 2001). They state that data analysis consists of three stages: (1) *data reduction*, focusing attention on simplification, abstraction, and the transformation of rough data acquired from the field (2) *data display*, describing the collection of organized information for (3) *conclusion drawing and verification*. The researcher sought to

find the meaning of every symptom acquired from the field, recorded the regularity or the possible explanation and configuration, the flow of causality, and proposition. As long as the research continued, any established conclusions would be continuously verified until a valid and solid conclusion obtained.

In-depth interviews with the officials of Kuya Gaya 15, several representative people of Cikapundung riverbanks, and the head of RT 10 as a government apparatus were made to collect research data.

## FINDINGS AND DISCUSSIONS

Gerakan Cikapundung Bersih (GCB) is a program that aims to improve environmental awareness among community who live in Cikapundung riverbanks. According to Wood and Jackson (in Sztompka, 1994:326), social movement is closely related to social change. It has various causal status related to change. **Gerakan Cikapundung Bersih** (GCB) can be seen as a mediator for a positive social change.

The current Cikapundung River looks very different from the past. As stated by Pak Herman S., the head of RT 10 RW 15, Kelurahan Taman sari Kecamatan Bandung Wetan, Pulosari region was a bamboo plantation. The Cikapundung river banks was full of bamboos. At the beginning, before 1950s, Pulosari region was not flanked by two rivers—just traversed by the stream of Cikapundung River on the eastern of the region. However, after the dam on the north had broken-down, the region was hit by a flash flood. Much, much soil was carried away by the flood, and in the end it formed a new watershed on the western of the region<sup>67</sup>.

Based on the information about past condition from the informants who have lived in the region for more than 20 years, the community experienced the past condition and the benefits of Cikapundung River. As a social movement, **Gerakan Cikapundung Bersih** is considered conservative.

Conservative movement is a movement which leads to the past and emphasizes tradition by working to improve the institutions, laws, ways of life, and the established beliefs of the past but eroded and discarded in the course of history. That's precisely what happened to the awareness of clean environment of the community who live in Cikapundung riverbanks.

The current condition of Cikapundung is the conclusive evidence that the community's environmental awareness has been eroded. The dirty river and the habit of disposing waste into the river is the evidence of the decline of past tradition. As the time goes by and the community's needs increase, the past tradition has gone to a negative direction. This led to Cikapundung River contamination and a far-from-healthy environment.

Gerakan Cikapundung Bersih is a movement that aims to improve institutions, laws, ways of life, and faiths that were established in the past but eroded today—the awareness of clean environment. The movement is clearly carried by the Government of Bandung. However, since this is a social movement, the society must play an active role to grow the awareness of clean environment and make the river beautiful and healthy so that it provides lots of benefits for the entire society of the riverbanks and wider society.

Social movement should be understood as (1) the collectivity of mutual action; (2) the purpose of mutual action is particular changes in the community in the same ways; (3) the collectivity is relatively dispersed but lower in degree than formal organization; (4) the action has a relatively high degree of spontaneity but are not institutionalized and unconventional. So social movement is a collective action that are organized loosely, without institutionalized ways to make change in a society. This is exactly what happened to Gerakan Cikapundung Bersih as well.

Kuya Gaya 15 community is the drive in the effort of improving the awareness of clean environment within the minds of the community of Cikapundung riverbanks, particularly they who live in Pulosari region, RT 9 and RT 10 of RW 15, Kelurahan Tamansari, Kecamatan Bandung Wetan, Kota Bandung. Several informants stated that they didn't recognize Gerakan Cikapundung Bersih as a government program. All they recognized was

<sup>67</sup> The result of interview with the head of RT 10, Bapak Herman S., on Saturday, Desember 8, 2012 at 2.15 p.m., at his residence.

Kuya Gaya. According to most informants, the greening movement, cleaning up the garbage in Cikapundung River and *kukayaan* are the activities of Kuya Gaya. They said that they got the clean environment messages from Kuya Gaya.

Almost all non-activist Kuya Gaya informants stated that Gerakan Cikapundung Bersih is a movement of Kuya Gaya 15. The society were exposed by campaign messages delivered by Kuya Gaya 15 through various activities and media.



Figure 1  
The *Kukayaan* Activity

***Kukayaan***, an activity initiated by Kuya Gaya 15, is an effort to grow the awareness of clean river within the people in Cikapundung riverbanks. It is a water activity to go down the river by using a tire, or so-called “papalidan” in Sundanese. This activity is very popular and loved by the society of the riverbanks. Beside community members, many people take part in it. This social movement is proven effective in diminishing the habit of disposing waste into the river. Because the river is used as a means to play, the society is moved not to pollute the river. Moreover, they remind each other if they find someone still disposing waste into the river. The following was an expression from a young man who participates in *kukayaan* to a house wife who got caught throwing away garbage into Cikapundung River.

*“Maenya atuh miceun sampah ka Cikapundung. Kotor atuh euy! Urang kan hayang maen kukayaan. Mun loba sampah, kumaha urang ulin kukayaan. Tong miceun sampah ka Cikapundung nya Bu!”<sup>68</sup>*

“How come you throw away garbage into Cikapundung. It's polluting! I want to play *kukayaan*. If the river is full of garbage, how can I play it. Please don't throw your garbage away into the river, Ma'am!”

The awareness of not polluting Cikapundung River has gradually grown in the mind of Pulosari people. But sometimes laziness comes. Many people still pollute the river, but many people also become an agent of change. They are never tired to remind others personally and informally that polluting Cikapundung is an unwise act, as spontaneously spoken from one of the informants that “Wise people do not pollute Cikapundung River”. This is exactly what stated on the information board near the bridge in front of the informant's home.

Social movement is a unique movement in a close mutual relationship between internal and external changes. What unique is that it changes community while changes itself as well as mobilizes and organizes to change them more effectively. This was exactly what happened to Pulosari people. They were the society who live in Cikapundung riverbanks and the subject who made the condition of Cikapundung River getting worse. But ***Gerakan Cikapundung Bersih*** (GCB) begin to change the society and mobilize and organize other societies for an effective change. The charter of Kuya Gaya 15 is a form of this social

<sup>68</sup> The result of observation on informant DN on Desember 4, 2012



movement. All activities campaigning Gerakan Cikapundung Bersih are conducted by this community. This government program can be delivered well with the help from Kuya Gaya 15.

## CONCLUSION

Kuya Gaya 15 is a community which is formed as a social movement to improve the awareness of clean environment within the people who live in Cikapundung riverbanks. Various activities of Kuya Gaya 15 strengthen campaign messages carried by the Government of Bandung through **Gerakan Cikapundung Bersih** (GCB). The community is the drive of the success of the campaign, so the government have to maintain their synergy with Kuya Gaya 15.

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# MANAGING THE SACRED : GOVERNMENT MANAGEMENT OVER CANDI SUKUH AND CANDI CETHO

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## ABSTRACT

*In this paper, I would demonstrate how religious sites through government management were contested among Indigenous and Hindu communities in one hand, and tourist management in other hand. Within government's intervention and due official religious issues, the sites were reshaped and reconstructed. As it is happen then, Suku and Cetho are well known as Hindu temple rather than Javanese Indigenous<sup>69</sup> temple. Beside as sacred space, these temples were also as tourist and pilgrimage destination. Through brochure, pamphlet and board information, these temples announced as Hindu religious site build in the 14<sup>th</sup> century following the fall down of Majapahit kingdom. Within reconstruction by government, these temples have gained an image as "authentic Hindu temple". It is despite the existing phenomena that these temples are also perceived as sacred place for community of Indigenous religion. Through observing the pamphlet, statues, community behavior and government management, I would argue that the reconstructions of these temples are much influenced by the issue of official religion and mixed the conception of sacred space between Hindu and Indigenous. Thus, the ownership of these sites are still contesting among communities.*

## INTRODUCTION

Candi Cetho and Suku were located in the west slope of Lawu Mountain, Jenawi-Karang Anyar. These temples are unique with the depiction of phallus, masturbating statue and an intercourse statue that attracted many visitors. These depictions made these temples well known as erotic temples. In Cetho, There are fourteen Punden (Javanese object of worship) and in the high above of Punden there are statues of Sabdopalon and Noyogengngong, two mystical figures within Javanese religion. Meanwhile recently, there are only thirteen Pundens left after reconstruction.

Managed by Cultural and Tourism Department of Karang Anyar, these temples have been published and included into the package of natural and religious tourism. Annually, the targeted visitors are more than one hundred thousand (100.000) visitors, both domestic and international tourist, with total revenue more than 1.2 billion in 2012, and 1.5 billion in 2014 and this target was increased annually. This revenue was targeted as regional revenue and to pay Regional-National budget expenditures (APBD-APBN). Santi has mentioned that Karang Anyar's government is in effort to assist regional revenue through tourism. Indeed, she also mentioned that government target for revenue is very high and increased annually, thus it is hardly to be achieved (2010: 59). Here, I understood that these temples are like regional commodity traded to gain profit as much as government could do.

Within the effort of increasing visitors, the government managements has reconstructed the temples with Hindu design. In 1970, the government has build tall gate with Hindu design and recently in the 2007, Puri Taman Saraswati was opened publicly after in 2003, Gianyar-Bali government granted Saraswati statue as symbol of having shared ancestor, Hinduism (Sukaca, 2014:34). Seeing this relation, communities around Cetho's temple were also officially-demographically acknowledged as Hindu community by government. (Santi, 2010:34, Sukaca 2014:27, Karang Anyar in Figure, 2014).

Based on Tourism Development Master Plan (RIPP), Karang Anyar government has divided tourism into four zones, A, B, C and D. Suku and Cetho are included in the zone D that offers natural landscape such as mountain, and religious sites for religious pilgrimage and tourism (RIPP, 2011). As it is religious site, both of these temples have different roles,

because it is perceived as sacred place that containing sacred space where religious activities are conducted. One of the rules is that in order to maintain the sense of sacrality, all visitors who are non-Hindu obligated to wear sarong as respecting behavior over the Hindu site. The visitors are also not allowed to play on or make joking over masturbating statues, because it is perceived as sacred by Hindu. Here, the matter of sacrality was playing important issues within tourism industry in the sacred place. Karang Anyar government has been promoting behavioral change for sustainable tourism, the behavior that paid the bill with Hinduism identity. Sunardi, coordinator of temple management, told me that behavioral issues are the demand from community around who perceived these temples as sacred space and as place where they do devotion.

Regarding to the sacred, If Timothy differentiated sacred place from profane place as where divinity was revealed (2006:03), or Eliade as place where the sacred manifest and giving supernatural power with inspiring-fascinating feeling (Pals, 1996: 277). In the context of tourism, the sacred space could be the reason about what makes people go miles away to feel something that is not ordinary and incomparable (Digance, 2003: 145). In the possibilities that these sites are promising regional income, in the 1970 the government officially take over and managing the site as cultural heritage. Regarding that both of these sites has much intervened by government, it is interesting to see how government management over the site influenced the values and the identity. If Kong, through her study about religious building in Singapore found that secular state through managing multiculturalism has mixed up the conception about sacred space (1993:342). In the context of Cetho and Sukuh, through managing official religions, secular government management has mixed up the identity of the sacred space.

Different from Singapore proposed by Kong, I situate that Indonesia has its own problem with sacred space since Indonesia has only recognized some official religions as national identity. The religions that have similarities are included in one religion, such as the case of Tenger's religion and Kejawen that are included in Hindu, although they have different worldview-values, or the case of Balinese-Hindu and Javanese Hindu that is becomes only Hindu religion (Hefner, 2011:71, Picard, 2011:117). Buddha, Konghucu, and some folks Chinese which gathered as "fused religions" has already done the same way in which these religions should share the similar managed landscape for their sacred place, (Kimura, 2000:2, Brown, 1987:4). The case of this simplification-homogenization has much influenced in the religious site promoted as tourist destination, such as in Sukuh and Cetho. It is not only playing the identity, but also to the use and the access of sites.

The focus of this paper is how the government played the identity of these sacred spaces, and how the contestation and negotiation among parties happened. Within Gramscy's framework about hegemonic state that involving hegemonic culture, political and economical, I would situate this paper to show how within secular management of sacred site, there are a lot of contestation. Contestation was not only between sacred and profane, but it is also an identity and national-cultural legitimacy. Indeed this paper also digs responses from local community about temple management.

The data that I want to demonstrate is people behavior, religious ritual and brochure-pamphlet description about these sites and temple management's rule over the site. Indeed, I have conducted an interview over community around in order to understand their perception about these temples. Here I use "government" to point out those who have authority over the site and "Indigenous" as a religion that is different from mainstream Hinduism.

## **DISCUSSION**

### **2.1.1 From Punden to *Pura*, Managing the Identity**

Indonesia has declared as a diverse state with diverse religions, ethnics and culture. With slogan unity in diversity, Indonesia has gained an image as a state that gives freedom for all religions. Constitutionally also, Indonesia is not based on particular religion. Meaning, Indonesia could be seen as secular state. Kuru, through measuring religious regulation, religious symbol in public life and religious education has divided secular state into assertive and passive (2007: 544). Indeed, secularism in Indonesia has much to do with religious

regulation. In other way, Indonesia has limited official religions and has much to do with religion matters; I could see that typically Indonesia is passive secular state through criteria that are 1. Religious symbol is not banned in public, 2, Religious education in primary school. 3 Religion and politics are connected, 4, the law of blasphemy 5. the existence of religious ministry. The passive secular state and limitation of religions has big influence on demography and religious sites. Meaning, the community from unofficial religion should recognize, adjust and adopt the values from official religion established for them.

Unlike Borobudur and Prambanan that surrounded by local community selling T-shirt, food, accessories and many others, in the Cetho and Sukuh, there are some people selling flowers, joss stick, incense and a set of equipment for ritual. Beside as tourist place, both of these temples are active temple for worship. In the early morning, when I entered Cetho temple, an internship student was giving me a sarong with black and white motive, a similar motive that obligated to us when entered some of Pura in Bali. In front the gate of temple there is huge gate that could be seen from its color as it is relatively new building, the shape of that building also can be found as usual gate of Pura in Bali. If we have entered to the site, the physical feature of temple then quite different with many Hindu's religious site, such as Prambanan or Pura Besakih that are tall. It consists with a lot of small staged Punden (*pundenberundak*) and erotic statues. There are also two Pendopo (an open Javanese mansion used as hall for audience) and several small Joglo (Javanese house).

There is no depiction about Hindu's gods/goddesses, the main figure of the statue was neither Krishna, Visnu, Saraswati nor other. The main figures within central temple are Sabdopalon and Nayogenggong, two mystical figures in Javanese religions. These two figures have nothing to do with Hinduism, but these figures are heavily rooted within Javanese religions, Javanese-Hindu, Javanese Buddha or Javanese-Muslim (*Kejawen*) (Anjar, 1990:23). Simply writing, these figures are syncretic figures between world religion and local religion.

A friend of mine told me, that the erotic statue around Sabdopalon-Nayogenggong was looked like the sculpture in the Kajaraho's temple in India, but Cetho's sculpture has differences in many ways. It looked like Menhir with rough sculpture and strong jaw. The sculpture was not in detail as in Hindu's tradition. The phallus is about 2 meters, and the shapes of statues were small. Shortly writing, the statues were typically pre-historic statue coming from primal religion that identified as Yoni-Lingga worshiper or those who perceive that sexuality as a sacred ritual.

This view has strengthened with archeological data in the security post saying that based physical figure of temple, the iconographies of the statues, mother goddesses and fertility symbol are typically coming from Javanese primal religion that has big attention on fertility, mother goddesses and perceived sexuality as a sacred ritual (Archeological report from "*Dinas Purbakala*", 1995:5). Different from archeological data, Cultural and Tourism department classified it as Hindu heritage and perceived as integration of Hindu with Javanese culture "Hindu Nusantara". Sunardi said that no matter it is, the word "Hindu" should exist in the cultural heritage whether that is Javanese Hindu or primal religions that have similarities with Hindu. I saw that there is political construction in the way that the word "Hindu" should be exist in the cultural heritage. It is the way the government manages the identity of site as national identity in which could pay the bill with official religion.

Within my trip, my eyes were attracted when I saw a woman placed offering of flower in front of old statue. She does not wear sarong that has similar motive as I do as secular traveller, as well as she was also walking out through different ways from the main gate that should common visitor do. In the back side of temple, there is small gate that always be open. In that morning, like they used to be, a dozen of women pass the small gate of temple without paying the entrance ticket. Beside the temple is Saraswati hall, but she was not stopped on Saraswati like the same of other women did.

When I follow them, they said that they were originally from Gumeng village, so they would not pay the entrance ticket, because they are coming for worship, as she told me:

"I used to put flower and *menyan* (Javanese incense) here, since when I was child and the temple is not as crowded as today. When I was child too, what I know about this

place is sacred place for Javanese and other Javanese that do devotion over *Punden*. In the Soeharto era, this place was announced as Hindu religious site, and the community here called as Hindu, although we don't understand what Hindu was and we are never going to Pura, but these temple then becomes Pura, and I know what "religion" is then."

It is interesting when she mentioned "Pura" as a new place and it refers to Saraswati Hall, not for Cetho which she called as *candi* (temple). Although officially, it is announced publicly that Cetho as *candi* and also as Pura, but the community around perceived that site differently. Shifting name is shifting perception, and shifting perception is based on how the identity was constructed by government. The word *Pura* for them was close to Balinese Hindu rather than Javanese.

What I want to point out from the descriptive story above is how the conception about Cetho and Suku as Hindu's temple is not born in that way as well as their religion as Hindu, but it is through government intervene over the site and the body. The intervene that made Balinese Hindu and Javanese Hindu becomes Hindu religion (Picard, 2011). As well as from *Punden* to *Pura* and *candi*. Shifted name could be seen as political hegemony. It is the way government controlled the community (body) even the site using political instrument. *Punden* is representation of Indigenous religion, while *Pura-Candi* is official religion. Despite the fact about diversity of local religions, Indonesian recognition over official religion has contributed the decline and the gone of Indigenous religion. (Woodward, 2011:6 Picard, 2011:1).

### 2.1.2 Hegemonic Culture, Site, Body and story

Site, body and story are important elements within tourism industry. Sites refer to geographical space, archeological field, monument, or space encounter which has relation with local and global community. Further, the body is people representation, ethnicity and human being's present in the site. Meanwhile the story is intangible heritage in which a community was engaged with (Legene and Nordholt, 2015:1). Within the site and the body management, I would borrow Gramscian's idea to explain a key terms about hegemonic culture in order to demonstrate how certain power has controlled the identity and the values of sacred space. Hegemonic culture is the domination of particular culture in the context of diverse communities. Hegemonic culture was able to manipulate the values, perception and even the worldview. (Holub, 1992:69). Here I centered hegemonic culture as the product of hegemonic state. It is social-political moment when the dictatorship of state power has been integrated and internalized into social institution (Nazer, 2009; 12). The hegemony that brings domination and unequal domination brings about resistance and adaptation.

Since the site of Cetho or Suku announced publicly as Hindu temple, it is showing not only cultural shift, but also religious paradigm shifted. Any kind of religious practices around temples perceived as Hindu's ritual. This perception is the product of official religious regulation in which the religions which have similarities classified as one religion. This simplification has been called by Picard as homogenization in order to point out the government process in changing Javanese Hindu and Balinese Hindu becomes Hindu religion (2011:117). This homogenization as hegemonic control has established coercion from a set of values to be accepted by others (Kong, 1993:343). In the context of religious site, the authoritarian government has intervened both construction of the site and the body. Cultural hegemony was not only destroying local cultural consciousness, but also local religious system.

If Ningrum saw that the official religion in Indonesia and modern world view has been eradicated the local knowledge transmitted by ancestor over generation (Ningrum, 2014: 3, Woodward, 2011:6 Picard, 2011:1), In the context of these temples, official religion is about exploiting the consciousness about the site. A woman who placed flower in front of Sabdopalon statue told me that she was never attends to Hindu's ritual held in Saraswati hall, beside she does not understand Hindu's world view, she has no consciousness about Hindu's religions. Here I saw that although some people around Cetho's temple profess to be Hindu, but they have no consciousness and awareness about Hindu's worldview.

What I want to point out from hegemonic culture then is about how in order to pay the bill of official religion, the bodies of local religions were adjusted, redesigned and

manipulated to be look like Hindu. This design was also applied in the temples that also as religious sites, where all information in the brochure, pamphlet and main board information are saying the same ways. Thus, the visitor should behave, such as wearing sarong, as they were entering Pura, not Punden. Site and body management, within tourist industry, has lead into negotiation. Site negotiation for the example, any kind of Hindu celebrations such as Nyepi, Galungan and Kuningan are located in the Saraswati hall. Meanwhile, any kind of non-standard Hindu practices such as *semedi*, devotion over Sabdo Palon and Noyogenggong are located in the Temple.

Within Hindu celebration for the example, the temple management told me that it holds in the Saraswati hall, not in the temple, because in the Temple there is no significant symbol of Hinduism, such as Sarawati or others. Meanwhile the community around who profess to be "Hindu" is still practicing their worship over Sabdopalon in the "Hindus' temple". The temple management could not ban them because they have been doing it even before these temples become tourist destination. What can be seen from these parties is how the conception about sacred place and sacred space was always negotiated. The government could manage the place, but they could not touch the space. Seeing this negotiation process over government management, I would also support Gramscy's idea that hegemony never be fully achieved (Gramscy, 2011:4, Kong, 1993:343 ).

Although the issue about official religion has shifted the identity of site and the demography of the body, but it could not intervene the story. The story about indigenous community around that is able to see world clearly (Cetho means clear), the stories that they have connection with *Sabdo Palon* as Javanese religious guidance and so on so forth. A group of women told me that she got the stories about Sabdo Palon, Suku and Cetho from their mother and they have done the same way over their daughters. Further, I saw that the mystical narrations "stories" about these temples are the way the community around in relation with the sites, taking meaning and doing ritual. This narration is the basic of contestation within the parties in which the temple management demanded to keep the sense of sacrality of the temple.

### 2.1.3. Contesting-Negotiating the Site.

Within tourism industry, religious sites could be also as capital sources when it is able to improve regional revenues. The religious sites were possible to be commercialized as commodity for tourist destination. The Cultural and Tourism Department for the example has focused the effort to improve visitors and to increase regional revenues annually.

Since Cetho and Suku has established as cultural heritage, all the managements were controlled by government. In the hegemonic state idea, in order to establish the state power, state is controlling all resources, and made it as capital resources to gain the profit as much as possible (Arief, 2009:109). The conception of power then is about what can be exploited rather than what can be preserved. The modus of state in taking over, exploiting and controlling is the modus of capitalist in controlling the potential resources. Yet, within hegemonic relation will be always be contestation and negotiation.

Cetho or Suku is a locus where the contestation happened was not only between government and community, but also within communities and visitors. When I asked to some women about their feeling when the visitors are playing and joking on masturbating statue, or taking picture on Sabdopalon, some of their expressions are "*orailok*" (inappropriate ), "*mbotensopan*" (impolite), and "*orajowo*" (don't understand). One of women from Suku even said that a year ago she felt annoying with visitor behavior who was oral-ing statue's phallus while his friend is taking picture of him. What can be understood here is beside between visitor and community around are having different values and world views in understanding the sites, government management over the site in capitalist ways has devalued the sacrality of the site.

Devaluation of sacrality over the site could be seen in how the government has deconstructed the original shape of Cetho. Before reconstructed, it consists of 14 stages in which every stage has its own meaning. Darmi, one of women that I have conversation about these temples, told me a story from her grandmother saying that "*Lawu iku pusere jagad*,



*Sukuh karo Cetho kui kelamine* " (Lawu is the central "navel" of the world "axis mundi", and Sukuh and Cetho is the genital of the world). Thus, although the site is broken because of its age, but no one dares to move one stone from its position. After In the 1970, within government management and in order to enlarge space for visitors, the first stage was reconstructed as visitor's garden. Up to now, there are only 13 stages left as physical part of temple.

Pak Harjo, a security in Cetho told me that there always negotiation process between community around and local of Cultural-Tourism Department, one of the demand is reminding visitor from unintended behavior, giving access for community to do worship, and separating between Javanese indigenous, and Hindu community. In order to respond the demand, the temple management has made a board information saying that "Please, keep the politeness of what you talks and what you do as a solidarity over Hindu's community used this temple as Pura, and ritual place for pilgrimage". Previously, I have noted that the word "Hindu" and "Pura" as coercive and inappropriate terms. Meaning, these words is used because of these sites were acknowledged by government as Hindu's site, and Hindu is one of official religions. Indeed, when I asked to them about these nomenclature, they does not problematize it, as long as they have access and able use over the temple, moreover those who managed the temples are local community who able to accommodate local community inspiration for access and use.

Here the issue about access and use are the main issues in the negotiation. Unlike in Borobudur that the contestation is through dramatic confrontation, in the Sukuh and Cetho, the contestation is rather through negotiation. Meaning, although the government has controlled the identity of site, deconstructed the building, capitalized the site, but it is also give them advantage in improving economical revenue, promoting their sacred space, recognizing their identity that within Hinduism, there are many diverse groups that have different values and world view.

## CONCLUSION

Based on the original architecture "*site*", and people behavior (body) over the site, these temples have been recognized by Archeological department as "Javanese religion temple". Indeed, it is promoted by Cultural and Tourism Department as "Hindu temple religion". Shifting the identity of site is based on the political construction about official religions. It has unintended consequence, such as how the government builds these places with Hindu's design, building the portal with many steps, widening the place and reserving these temples for Hindu religious ritual, and regulating the visitor to behave as if they were entering the sacred Hindu site.

Based on the Gramscy's idea about hegemonic state and Kuru's idea about passive secular state, I conclude that within state's effort to control the site and the body, there are still negotiation and contestation. The negotiations are about access, use and local community demand about behavioral issues over the sacred space. Indeed, although these site were announced as Hindu's site officially, but local community perceived it in different ways. The ways, that Hindu's area is in Saraswati Hall, not within the temple. The contestation is strengthening Gramscy's idea that hegemony will never be fully achieved.

Although the government has controlled the identity of site and the body, but through stories, the local community preserved their identity. It builds the strong relation between the community and the site. From observing the temple, the brochure and people behavior, I could see that the site and the body have been shared between Javanese and Hindu.

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**RUWATAN AS A MANAGEMENT ACTIVITIES SOCIAL AND CULTURAL TOURISM**  
**(Descriptive Study on Ruwatan of the Rocks Mountain by Community Customs**  
**Institutions Kabuyutan Lembang West Bandung District)**

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**ABSTRACT**

*The community has a strategic role and function in maintaining an entity of cultural diversity somewhere. Efforts of a community in developing the potential of traditions and cultures to become a commodity tourist attraction continues to be done to encourage the realization of cultural sustainability as a tourist attraction blend of nature and human cultural values. Lembang landscape panoramic objects for the community are not only officially managed by the government but also managed by some communities who are incorporated in a community in an effort to get the original revenue area as a social capital for the sustainability of infrastructure development and human resources development. This research uses qualitative method with descriptive study type. The data collection technique is done through in-depth interview, observation, and literature study. The results showed that the community Kabuyutan Lembang has a strategic role in providing coaching and preservation of social culture and natural beauty in the tourist area Lembang. While the communication pattern is formed in preserving the values of social culture and the potential of natural panorama in the form of convergence communication, which in which any information related to cultural values and potential of natural panorama should be communicated intensively with the community committee Kabuyutan Lembang as representative of Lembang community preserve the environment. The conclusion of this research shows that the management of tourism activities in Lembang area is the result of good communication collaboration between Kabuyutan Community, Local Government, and society so that cultural values and traditions can continue to be developed along with the purpose of local revenue.*

**Keywords:** Community, Social Culture, Tourism Potency, and Customary Institution of Kabuyutan Lembang

**BACKGROUND**

Indonesian society consisting of various backgrounds of nationality, with various potential values of traditions and cultures as well as various customary provisions owned respectively always show different life patterns. This fact shows a characteristic of a plural society, because of the different cultural values and traditions held. The life of the plural society, among whom some live in towns, villages, with varying degrees of progress.

The community or community of customary institutions as one part of the cultural richness of a place has an institutionalized tradition governing the status of management and preservation of social life and the natural environment. Sundanese as one of the people who inhabit West Java region has the values of customs in managing and preserving the natural environment surrounding. One result of the cultural values developed by the Sundanese people is the degung, kacapian, calung, puppets and Sundanese calendar.

In terms of daily timers, the Sundanese calendar is ready to value with the natural environment and social life circumstances such as Tangange, Tumorek, Janari Leutik, Janari Gede, Kongkorongok Hayam, Balebat, Carancang Tihang, Meletek Panonpoe, Ngaluluh taneuh, Haneut Moyan, Rumangsang, Pecat Sawed, Lingsir, Kalangkang Satangtung, Mengok, Tunggang Gunung, Sariaik Layung, Sareupna, Harieum Beungeut, Sareureuh Budak, Tumoke, sareureuh Kolot, Indung Peuting, dan Tengah Peuting. The existence of time that is linearity embraced by Sundanese is actually already showing the meaning of time

for which is highly valued because of the names of the time communicated shows will not be back again identified in each hour has its own names with the natural circumstances that accompany it. This reinforces his Sundanese cosmology of respecting the time entities that need to be fought in filling this mortal life to be filled with good and beneficial behaviors.

In the life of the Sundanese to date, both individually, in families, as well as in community alliances, there are various traditions that have institutionalized and governed the position and responsibility of the management of the natural environment. One of the Sundanese people who still focus on the preservation of cultural values. The delay that must be maintained is the Community Traditional Institute Kabuyutan Lembang. Which is where community activity kabuyutan Lembang is more on the direction to maintain the values of cultural traditions in Lembang in order not to become extinct due to shifting development Lembang as a tourist destination in the area of West Java. One of the activities undertaken by Kabuyutan Lembang which was attended by the elders of West Java, art community, cultural and youth and local government that is held ruwatan in Batu Lembang Mountain, which is believed to be the top of Lembang fault, West Bandung regency. In addition to being the top of Lembang fault, in Batu Lembang there are a number of ancestral sites Ki Sunda so that if managed with a professional will be a destination of natural attractions based on cultural values and natural rocks.

The area of Kabuyutan Lembang has something to do with the history of Sunda which is the identity of a civilization that has been experienced and done by the Sundanese people in maintaining the site and values of its Delays in the sectors of social life, government, nature conservation, and life forecast in the future. Some activities that have been done by Kabuyutan Lembang is now more focused on the preservation of cultural customs and traditions in the area of Lembang and surrounding areas. In terms of tourism management, community Kabuyutan Lembang has a very strategic role in which everything that concerns on the location of attractions in Lembang is inseparable from the beauty of the natural panorama that is formed and very exotic.

Based on the background that has been described, the researchers feel interested to know the activities Ruwatan by indigenous community kabuyutan Lembang as an effort management of social cultural attractions based on the values of local wisdom.

## **METHOD**

The research paradigm used considering that this study contains social phenomena analyzed, using observation and interviews and literature study, then in this study using qualitative approach method. The reason researchers use a qualitative approach in this study is a process of obtaining information inductively by prioritizing the interpretive process of meaning as the main data (Bungin, 2015: 273).

Qualitative research emphasizes the nature of socially constructed reality, the relationship between the era of the researcher and the subject studied, and the pressure of the situation that constitutes an investigation. Qualitative research expresses the emphasis on processes and meanings not studied strictly or measurably in terms of quantity, quantity, intensity and frequency (Denzin & Lincoln, 2009:6).

The object of this study is the activity Ruwatan in Batu Lembang with the subject of research is the Community Traditional Institutions Kabuyutan Lembang. The resource person of this research is Chairman of Community Institution of Customs of Kabuyutan Lembang.

## **RESULT AND DISCUSSION**

### **Kabuyutan as the Main Value of Tatar Sunda Culture**

The ultimate values or the most important dimensions of a culture are the universal values that will be accepted by any nation in the world; or values of which the truth is not to be debated anymore and all it takes is its application or practice. The basic values are the basis, source, and estuary of other important dimensions or cultural values. When a nation succeeds in revitalizing its basic cultural values, the nation has a chance to regain its glory.

One of the most important dimensions in the universal values of Tatar Sunda culture is what is summarized in kabuyutan terms. Ancestral Sunda is very cautioned

children of descent and society so that they really maintain and maintain kabuyutan. In one of the ancient Sundanese manuscripts it is said that the son of a nation who is unable to defend his kabuyutan is much more despicable than the weasel skins that are exposed in the trash. To identify the content of values in the principal value kabuyutan it is important to know the use of kabuyutan term in history.

### **History the Term "*Kabuyutan*"**

The term kabuyutan described by Kusmayadi (2015) shows a record or the oldest historical heritage that contains the term kabuyutan so far is an inscription known as the Cibadak inscription. This inscription is a relic of Sri Jaya Bupati, a king of Sunda, made between 1006-1016 AD, King Sri Jaya Bhupati reigned simultaneously while in Kediri, East Java, ruled King Airlangga. In the inscription, Sri Jayabupati has established a portion of the Sanghyang Tapak River, as kabuyutan, a place that has restrictions (prohibitions) to be obeyed by all its subjects. More specifically, below is quoted kabuyutan from King Sri Jayabupati in the inscription (Danasasmita, 1984).

The term kabuyutan is subsequently contained in the ancient Sundanese manuscripts of the 13th century, namely Ciburuy or Galunggung Script which is famous as "Amanat Galunggung" atau "Amanat Prabuguru Darmasiksa". Ciburuy script found in Ciburuy area, South Garut, and also known as Kropak No. 632 in the archives of the National Museum. The manuscript is written on a nipah leaf of 6 (six) sheets of 12 pages; using Ancient Sundanese script (Suryalaga, 2002). "Amanat Galunggung" Is a relic King Prabuguru Darmasiksa (1175 – 1297 M), His advice to his offspring and all his subjects. This mandate is a guideline of life, restrictions, and imperatives that must be held by all people of Sunda to be victorious as a nation. The contents of this ancient manuscript shows that in Sundanese culture has been a life view or vision of life since the 13th - 15th centuries AD, including the term kabuyutan, are:

- a) Must be preserved the possibility of foreigners can seize kabuyutan (sacred land);
- b) Anyone who can occupy kabuyutan (sacred land) Galunggung, will gain supernatural, superior war, victorious, can inherit wealth until hereditary;
- c) In case of war, keep the purified kabuyutan;
- d) Prevent kabuyutan not to be dominated by foreigners;
- e) More precious leather lasun (civet) which is in the trash of the king's son who can not maintain kabuyutan him;
- f) Do not be devoted to the ancestors who have been able to defend his land (kabuyutan) in his era.

The term kabuyutan is also contained in the Kebantenan Inscription (PKb) V, the inscription number 5 Sribaduga relic (Prabu Siliwangi), King of Padjajaran the first and famous in around the 14th century. The following translations are excerpts of the contents of Kebantenan Inscription V (Danasasmita, dkk., 1984). Based on observations on the sites containing the term, there are at least 10 meanings, meaning or purpose kabuyutan terms (in Kusmayadi, 2015), namely:

- a) Generally associated with its primary meaning as a sacred place, a sacred or sacred place, a sacred site or site, site or inscription, according to the Tatar Sunda community (Ayatrohaedi, 2002).
- b) The name of the holy place in the outer region of Tatar Sunda, but the person using it is the Sundanese (see for example: the use of the term "kabuyutan Majapahit" by Bujangga Manik, a Sundanese historian who lived in the 15th-16th century (Munandar, 2005);
- c) The holy places called kabuyutan can be a hermitage (Ayatrohaedi, 2002), gunung (<http://www.vsi.esdm.go.id/gunungapiIndonesia/guntur/>), rivers (Ayatrohaedi, 2002), atau the Kingdom (<http://pasundan.homestead.com/files/Sejarah/b34.htm>), Which can be found geographically beyond the West Java region though (<http://www.pu.go.id/infopeta/CONTENT/pangan/33pangan.htm>);
- d) Means ancestor or ancestors ([http://www.ringingrocks.org/www/lontar\\_vol2/usada%20ila/pages/page12.htm](http://www.ringingrocks.org/www/lontar_vol2/usada%20ila/pages/page12.htm));



- e) Derived from the word "great-grandmother", used to refer to prohibitions, taboos, or abstinence from the ancestors as in the customs of Baduy society ([http://www.arkeologi.net/index1.php?id=view\\_news&ct\\_news=238](http://www.arkeologi.net/index1.php?id=view_news&ct_news=238));
- f) The name of educational institution in the history of Tatar Sunda which lasted until before the pesantren period (Ekadjati, 2004);
- g) The name of the royal heritage sword in the Sumedang museum and shown to the public at a particular ceremony ([http://www.indosiar.com/v2/culture/culture\\_read.htm?id=24345](http://www.indosiar.com/v2/culture/culture_read.htm?id=24345));
- h) In the belief of Balinese people, meaningful ancestors who dwell in Kahiyangan ([http://id.wikipedia.org/wiki/Prasasti\\_Astana\\_Gede](http://id.wikipedia.org/wiki/Prasasti_Astana_Gede)); or The name of a disease type
- i) (<http://www.babadbali.com/pustaka/usadatiwang.htm#top>);
- j) The names of villages in Java in the past and "Buyut" or "Dhari" are the names of village leaders (kabuyutan) (Harian Kedaulatan Rakyat, Minggu, 10-7-2005 <http://www.kedaulatan-rakyat.com/article.php?sid=20612>);
- k) Means the enemy that must be shunned or the enemy eternal (mortal enemy) ([http://wikisource.org/wiki/Wawacan\\_Gagak\\_Lumayung](http://wikisource.org/wiki/Wawacan_Gagak_Lumayung)).

Furthermore, Kusmayadi (2015) explains the deep understanding of the history of the term kabuyutan will give birth to several levels of meaning kabuyutan, covering the original meaning and the development of meaning in the revitalization (values) of culture. In terms of this context, there are levels of kabuyutan meaning as follows: 1) Kabuyutan as a sacred place or a sacred place and all its contents, both visible and invisible, 2) Kabuyutan in the sense of residence (or hometown or homeland in the narrow sense); And the homeland (regional and national) along with its natural and cultural social and other meanings which is the meaning of revitalization. The meaning of kabuyutan as a sacred place is the original meaning or meaning most often used in the past. According to Ayatrohaedi (2002), this holy place among the Sundanese people is equivalent to the place of the sacred and its content in it. In this connection, the meaning of kabuyutan is equivalent to sites, places considered sacred or sacred, inscriptions along with cultural heritage objects, water bodies, plants, landscapes and all other bio-geo-physical-socio-cultural diversity contained in Inside. The entire site, the cultural heritage, and the place and other objects that become historical relics/evidence is kabuyutan. These places are sanctified and sacred because of their function as a buffer for the sustainability of life with all citizens.

Kabuyutan in the second sense is a further understanding based on the evidence and equality of argumentation of the use of the term in history. First, kabuyutan means "home" or "residence" each of us, both on a local and regional scale. This meaning is very relevant because our respective homes are basically the bastion of the survival of our society against one another. Agricultural land should be maintained so as not to switch functions into settlements or degraded land. Springs scattered at the foot of the mountain and other areas should be kept so as not to switch the function into a drinking water source belonging to a handful of people. Until now the threats and practices of "land tenure by others" in the form of transfer functions and the like are still ongoing, both in urban and rural areas.

Meaning, kabuyutan always ordered to be maintained and maintained it, can be expanded into "motherland" or "motherland". Motherland in the broad sense of the territory of the state which is the unity of land and water that belongs to the state. Homeland with all its contents in the form of: water, land, land, biodiversity (flora and fauna) and the diversity of nature, strategic environments and important sources of livelihood and community life, both physical and socio-cultural. This understanding leads to the results of the subsequent interpretation of kabuyutan as the environment.

In the context of environmental science today, the meaning kabuyutan can be revitalized into natural resources or physical environment, both biological and non-biological covering the land, the diversity of natural formation (geodiversity), and biodiversity (biodiversity). Namely forests, rivers, mountains, swamps, lakes, and other natural environment and all its contents, both biological and nonbiological. In other words, kabuyutan is our (physical) living environment that has the function of carrying capacity and environmental capacity for the sustainability of human life in it. The latter, kabuyutan in the



meaning of socio-cultural environment. In this connection, as the historical record also indicates, kabuyutan means all of the values, science and technology, social and cultural aspects that have been and may be developed from the content of kabuyutan physically. This understanding includes the elements of education and learning, content of scientific and technological development materials, language and literature, art; And historical, philological and archaeological content. In turn, kabuyutan will be closely related to economic, social and political elements.

Thus, kabuyutan for the development of culture we can see as one of the basic values of the Tatar Sunda culture. From the point of view of the division of cultural elements, this important dimension of kabuyutan contains multi-value content, including religious systems and beliefs contained in sites, sacred or sacred places; Education, science and technology; History, archeology and philology; Environment, architecture and other natural order; Language and art. Dimensions of kabuyutan finally closely related to economic, social, and political elements, so that overall kabuyutan contain the content of values of all elements of culture.

The confirmation of kabuyutan as one of the important dimensions in Tatar Sunda culture is only an attempt in the context of the manifestation of two important aspects of the spirit mentioned above. If some districts / cities in West Java province object or are not convinced by kabuyutan as the principal values, the main principle should not be abandoned. The main principle is that people need the basic values of culture that can be revitalized meaning that can be implemented in order to achieve optimal environmental management in the context of cultural development that is insightful.

### ***Ruwatan by Lembaga Adat Kabuyutan Lembang***

Studying social groups is important for a culture, because culture is an abstraction of dynamic social interaction within social groups. This dynamic social interaction is over time due to experience, becoming a social value. Abstract social values are concrete in the rules that are part of the culture of society. How to introduce social groups for cultural preservation as well as in its implementation.

The community of customary institutions of Kabuyutan Lembang established on the basis of collectivity and the same purpose in preserving the social-cultural values that exist around the Lembang region is moving slowly but surely has existence in society and local government. Customary institutions are customary institutions established under customary and hereditary rules (Ohoira, 2016: 128). By having these strategic values, the community of custom institutions of Kabuyutan Lembang become the last bastion in maintaining the values of socio-cultural tradition and environmental conservation in Lembang area. Communities according to Suhandang (2012: 33) are persons or residents living in the vicinity of the area in which the company, organization, body or agency is situated.

One of the activities undertaken by Kabuyutan Lembang is to do ruwatan intentions in Batu Mountain, with the aim to maintain the natural sustainability of Stone Mountain so as not to be damaged by the hands of ignorant. The existence of Stone Mountain is part of the potential and cultural richness of Indonesia needs to be managed professionally through the policy and management of government and community in preserving the environment to be used as a tourist object while maintaining the values of local cultural traditions prevailing in Lembang and surrounding areas.

In the implementation of Ruwatan filled with a prayer to the creator of the mankind to be avoided from all danger and ending with a meal together with the accompaniment of Cianjuran artistry among the participants Ruwatan. As stated by the Chairman of the Adat Lembang Adat Institute, Ade Juhaeli said, Batu Lembang Mountain really needs to be preserved from the hands of ignorant to avoid damage to the environment. Furthermore, the event is also one way to preserve the native culture of the country, because a great nation is a nation that can lift the culture. If culture is maintained, then there can be a sense of mutual respect to the Almighty, nature, ancestors, parents and among human beings.

Along with advances in information technology, the existence of Batu Lembang is visited by many people from outside Bandung. This can happen any posts and likes

submitted by people who intentionally or unintentionally see the objects of the image of Stone Mountain which has exotic beauty. In addition, at the top of this Batu mountain visitors can see the beauty of Bandung and its surroundings. The famous Batu Lembang Mountain as a tourist attraction is inseparable from the communication pattern formed by the indigenous community of Kabuyutan Lembang, where every activity in Lembang should be the knowledge of the customary institution board that is done orally, in writing, or in person. With the delivery of information to the administrators of custom institutions and Lembang Kabuyutan coordinate with government agencies related to various social and cultural activities in Lembang has shown that the communication patterns formed in the form of convergence communication. So according to Suprpto (2009: 77) convergence communication is the process of transferring information where two or more people participate in the exchange of information to achieve mutual understanding between one another that tend to go to a common point or toward each other.

## CONCLUSION

Based on the above descriptions, it can be concluded that the management of community-based tourism objects, in this case the communication patterns formed on the Community Traditional Institutions Kabuyutan Lembang in managing the object of socio-cultural tourism is part of an effort to develop a culture of economic value professionally involving Elements of government, investors, and surrounding communities are done multisely. Furthermore, one of the main values of Tatar Sunda culture for the application of cultural development on several elements of culture, especially the environmental management of the Indigenous Community of kabuyutan Lembang has played a very strategic role in maintaining the balance of socio-cultural diversity and its environmental sustainability.

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**NGAROT INDIGENOUS TRADITION AS CULTURAL IDENTITY AND A SYMBOLS OF THE  
NEXT GENERATION OF SOCIETY**  
(Case study in Lelea village, subdistrict Lelea, Indramayu district)

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**ABSTRACT**

*In Indramayu Lelea precisely in the village, there is a local cultural traditions that are part of the national cultural tradition known as Ngarot. Implementation Ngarot tradition held each year by villagers Lelea. Ngarot word derived from Sanskrit which means to rid themselves of stains and sins due to improper behavior of a person or group of people in the past. In the tradition Ngarot symbols also appear the next generation in farming communities, so as to create a farming tradition that is associated with a very large agricultural sector in Indramayu, other than that this is an identity as Indramayu people who have their own traditions to be maintained.*

**Keywords:** *cultural, identity, tradition*

**INTRODUCTION**

Ngarot indigenous tradition since the 17th century was born around 1686 were preserved until today. In sociology dictionary is defined as the customs traditions and beliefs from generation to generation can be maintained (Soekanto, 1994; 459). While the dictionary Anthropology, together with customs traditions, the habits of magical-religious nature of the life of an indigenous population that includes cultural values, norms, laws and rules related to each other, which then becomes a cultural system of a culture to regulate human actions or deeds in social life (Ariyono and Siregar, 1985: 454).

**RESEARCH METHOD**

According to Robert K Yin in the book *Case Study Design and Research* (2012: 46) there are four types of case study designs, such as (1) a single holistic design, (2) established a single case design, (3) multikusus holistic design, and (4) multikusus interwoven design. Rational design for the four types mentioned can be described in a table below:

Single case designs    Multi case designs

Holistic  
(single unit of analysis)

Multiple units of analysis

|          |          |
|----------|----------|
| Type – 1 | Type - 3 |
| Type - 2 | Type – 4 |

This single case models indicate a need for a decision before any data collection. Research case study is suitable for some circumstances. Since the single case when the case is important in examining the case stated a theory that has been well arranged, where the propositions have believed the truth, to be sure, change, or develop the theory in question.

## **RESULT AND DISCUSSION**

As has been described earlier writers, tradition is tradition Ngarot Lelea villagers who carried out each year as an act of gratitude towards the farmers planting rice is also a form of homage to their ancestors, the great-grandfather Ki Kapol.

After the authors conducted research directly to the field, the authors will describe some case of intensive search results that have been obtained. This is done in order to study the content or gets a thorough discussion to get the results in the analysis that has been done. Therefore, the authors will describe in the following subject matter:

### **Procession and Ceremony Traditions Implementation Ngarot Preparation of Implementation**

The traditional preparation before Ngarot participants Ngarot tradition to parade around the border of the village, the girls decorated as beautiful as possible with kebaya clad clothes, scarves and batik fabrics, other than that the girl's head decorated with flowers like flower ylang, jasmine, rose and magnolia, as well as given jewelry ranging from necklaces, bracelets and rings in order to appear more attractive, according to Mr sarkan jewelry that is used to prove the level of wealth of the parents of participants. In contrast to the young man wearing only underwear komboran and cloth headgear of course. The color of clothing being used completely determined by the village head.

### **The Procession Ceremony Traditions**

Upon completion Lelea parade around the village, gathered in the village hall event Ngarot tradition begins with the core committee reports relating to the implementation of the tradition, followed remarks village head, then surrender a set of agricultural tools symbolically by the village chief and officials perform the ritual procession, the structure of the event as follows : (a) Opening, (b) A Brief History of Reading Ngarot, (c) Speech Village Chief Lelea, (d) Delivery of Agricultural Equipment Procession of the Kasinoman is as follows:

- (1) Delivery of Seed by Kuwu (village head) means: To be planted so that harvest can be bountiful.
- (2) Submission of a white jug filled with water by means Mother Village Head: Air addi (medicinal water) and fertilizer tanarnan rice.
- (3) Submission of fertilizer by the Old Village means: In order to remain fertile rice plants and abundant harvests.
- (4) Delivery by Mercury Earth Hoes (Civil rice paddies and village land committee) means: To cultivate rice perfectly.
- (5) Delivery Segment Yellow Bamboo. Andong leaves and banana leaves Kelararas oleh Lebe (Officials in charge of the wedding) means: In order to avoid the rice plants from pests.

## **OBJECTIVES AND BENEFITS OF TRADITION NGAROT**

Tradition has Ngarot initial goal to foster healthy relationships, so that young people know each other, mutually adjust the attitude, I will and noble behavior in accordance with the values of eastern culture. Ngarot is a method or a way to mobilize and foster a sense of unity and cohesion among young men and women prior to cultivate and grow rice in the start. In carrying out the tradition for villagers Lelea Ngarot actually just a form of ritual celebration of farmers planting rice ahead of time. Additionally ngarot tradition has benefits add gratitude to God Almighty for blessing the rice fields that will be done and also to honor the great-grandfather Kapol Ki services that have made their fields menyumbangkan learn all forms of land for rice planting process to harvest. Inclusion of youth - Youngsters in this tradition as a form of regeneration is an agrarian society. The hope, of course, that young people - Youngsters continue an agrarian culture that has been handed down in the village Lelea. The villagers agreed if tradition Ngarot Lelea not going to happen distress executed on the processing of paddy irrigation difficult as to cause crop failure.

Ngarot tradition is carried by all the villagers. Whether it is the citizens who live in rural or other areas and residents who live in other villages but the original person or have a lineage Lelea Lelea people. It aims with the tradition Ngarot although they are far away from the village Lelea but still remember their origins and still establish ties with relatives.

### **Influence Of Social Life Tradition Ngarot Community**

Tradition Ngarot besides giving benefits to society Lelea to add a sense of gratitude to Almighty God also gave them the following effect. In the social sphere, traditions ngarot give effect to the existence of a social bond that exists between the villagers and the surrounding Lelea. Sociologically according to his nature man is a gregarious creature with the understanding that the man in her life always need the help of others. For that then humans apart mhluk individuals, humans are also social beings. Encouraged by the natural position as a social being then a man can not live alone. Wherever a human being he would need another person.

In the economic field, the holding party ngarot always coupled with the implementation of the night market since at least two weeks before the party begins ngarot core tradition. It is used for most citizens to trade, the native villagers Lelea pondoh they sell fruits, pineapple, satay, and jerked. And the native population Lelea who trade merchandise always sold out. In addition, people have always believed that if a party is always held tradition ngarot results are always plentiful and good rice. Besides tradition Ngarot economic effect on earnings in the local farming community Lelea society.

In the field of religion, tradition ngarot an influence on the life of harmony Lelea particularly Muslim society. In which Islam teaches to helping others and foster a sense of brotherhood among fellow. Thus we can see the sense of harmony which, according to Mulder, the word "harmonious" is to be in harmony, calm, and serene without strife and conflict, united to help each other. Mulder harmony in context, could be interpreted as an attitude of tolerance where the basic attitude which allows a religion side by side with other religions or other groups provide flexibility to.

### **CONCLUSION**

Historically Ngarot ritual tradition is long-standing tradition and implemented each year by villagers Lelea. While the nature of their practice have rules that must be implemented prior to conducting traditional ceremonies such event Ngarot deliberation Village Chief, Officials and implementing community to define the time, the participants noted Ngarot is still a virgin and virgin, give offerings and so forth. In terms of time to implement the local community usually once a year or right at the third week in December and fell on a Wednesday. And the purpose of the Ngarot tradition each year is to preserve the culture and respect the rules of a longstanding Lelea village.

Ngarot tradition held every year by the people of Lelea has become an obligation that must be carried out. Ngarot ritual tradition can also be used as a means to get to know each other, help each other, and mutual tolerance between individuals to one another. Things like this is a positive process of dialogue between them. The opinion of the tourists both local and foreign, religious leaders, and local community, they generally reveal that Ngarot ritual tradition is one culture that must be preserved. Additionally Ngarot tradition is one form of gratitude to all the blessings that have been given by God.

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# UTILIZATION MUSEUM BALANGA AS MEDIA EDUCATION OF DAYAK CULTURE FOR STUDENTS IN CENTRAL KALIMANTAN

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## ABSTRACT

*Utilization of Balanga museum as a center of cultural studies of Dayak as well as an important learning media, museum should immediately fix themselves by being assisted jointly by the whole community. Visit the museum as a historical place not only as a recreational facility but also charged with education. Another unexpected thing is to be a source of inspiration. Students can gain inspiration from the experience of learning history to be a view of where the present and the future. With the existence of educational activities are followed up well by various parties such as museums and schools it will appear sustainability in improving the quality of Balanga museum utilization for the development of education media in learning the culture of Dayak in Central Kalimantan.*

**Keywords:** *Utilization of Balanga Museum, Media Education of Dayak Culture*

## I. INTRODUCTION

Historical learning process can not only be done in formal or school environment generally take place in class or in closed room conventionally and teacher become center while learners accustomed to listen to material submitted by teacher. In this activity, various tools, visuals or learning media brought into the classroom to support the teaching and learning process. But many may not be brought into the room so this will hinder the process of teaching and learning, in this case the class is brought out to examine and observe directly

The use of historical learning media not only focus on the book, but using other media that contain elements of education and are in the local environment. The role of the museum as a media of learning caused the function of museums that provide concrete information to the community in this case learners and teachers. In learning history, the museum is an ideal place as a source of historical information. This is because in the museum there are many objects that can be used as a media of learning that serves as a means of increasing understanding of historical events for students.

Museums for a nation are important. The civilization of a nation can be seen from or through the museums it possesses. A stranger who comes in an area does not have to roam the whole region to get to know and see his culture or history. With the good field museums desire to understand the civilization of the area was partly answered. The museum's benefits to the natives are mirrors of its ancestors. But the fact remains little interest from schools, teachers and students to visit the museum. Yet by visiting the museum, students can directly recognize and study objects that contain historical value and can make the museum as an alternative education media. Of course, by utilizing Museum Balanga in Palangka Raya City as media education to know the Dayak culture in Central Kalimantan.

## II. DISCUSSION

### 2.1 Importance of Museum Balanga As Media Education

Teachers are aware of the importance of museums for education that can improve the quality of education. The quality of education is certainly supported by learning media. Museum can not be separated from the collection, Collection museum should be presented

as one form of communication is important in an effort to attract public interest to visit the museum. In the presentation of museum collections should pay attention to the value of esthetic, artistic, educative and informative.

The functions of the museum is 1) Recreation Place, Museum with objects collection in the form of cultural artifacts containing aesthetic value, beautiful, strange, antique, is a bidder for the visitors who are depressed soul, is a place of recreation for those who are tired in the face of everyday busyness. 2) The Place of Science, Behind the collection of hidden objects a variety of knowledge that at any time invite the intellectuals to reveal the secret veil. Therefore the museum is the right place for those who conduct research and also for those who want to increase knowledge. 3) Sources of Information, that the museum in the modern sense is an institution that is actively doing its work in explaining the human world and nature. 4) As a Truth education, the educational work of the museum is not like education held in schools, universities because the museum should be educated not only a group of students, but composed of humans of different levels of intelligence and education, other nationalities and other views of life.

To get the benefit of the museum on historical education, then in this conversation it can be said that there should be a close relationship between the museum and the public. It is important to remember that in the effort to educate the nation as stated in the educational objectives, our education system has two paths, the formal education path from Kindergarten to college, and non-formal education through mass media, library and museum. If the mass media can play a positive role in the field of education related to the nation's intellectual efforts, it can be made an analogy that libraries and museums can also play a quite active role.

An institution grows and thrives in society if it feels there is a benefit. In terms of museum benefits that can be summarized in the following sense, namely: Educative, Innovative, Recreative and Imaginative. All the benefits are based that the museum is indeed a source of information to the public visitors. For more details below are presented a brief description of some of the benefits of visiting the museum.

1. Educative, The first benefit is felt quite dominant for someone who consciously visited the museum. By visiting the museum one will learn and increase his knowledge especially with objects collected in the museum. A visitor can know the development of civilization on a mass in an area, or the development of civilization in the latest through museum collections, the sciences concerned with museum collections such as history, archeology, anthropology, sociology, politics, biology, and other branches of science also has special museums.

2. Innovative, By visiting the museum one will find new ideas, resulting in new work. A researcher will not hesitate to go to a particular museum because the collection of the museum attracts attention. He will soon produce a new Interpretation, a new theory that was previously unthinkable

3. Recreational, By visiting the museum people can also relax, relax, and release the daily hushes that have occupied it. Therefore it can be seen on museum holidays that are famously crowded with visitors. Museum can be a place to relax while watching the objects of the country that he visited.

4. Imaginative, This benefit has been proven by artists. For example a painter can make one of the museum collections. By visiting the museum an artist can do contemplation so as to develop the power of his imagination to produce a work of art.

## **2.2 Utilization of Balanga Museum as the introduction of Dayak culture for students**

Museum is a institute of preservation and non-formal education, a diverse collection of museums can be used to educate the nation's life. Obviously the museum can be used as a media education. The Balanga Museum in Kota Palangka Raya has a collection related to Dayak culture. Surely this can be utilized as an media education for students in Palangka Raya.

Balanga Museum is a museum located in Palangka Raya City, Central Kalimantan province, Indonesia. Balanga Museum is located on TjilikRiwutstreet, only about 2.5 km from

the city. The collection of Balanga museum that can be used as media education of Dayak cultural, among others:

#### 1. *Tiwah*

*Tiwah* is the ultimate death ceremony for Hindu Kaharingan people. *Tiwah* ceremony led by *Basir* or *Pisur*. In the Dayak Kaharingan belief, the dead human spirit will not return and unite with its creator without going through the *Tiwah* Ceremony. This is what keeps the surviving families burdened to run this ritual for their families. Some believe that if they do not carry out the family *tiwah* that has been in the grave then the lives of those who are still alive will be poor fortune and full of problems. The completeness of the ritual of *Sangkairaya*, *Balainyahu*, *duhung*, *Mandau*, *sangkarut*, *sapundu* and *sandung*.

#### 2. *Sandung*

*Sandung* is a place to put the bones of the dead and after the ceremony *Tiwah* so that people who have died live peacefully in nature.

#### 3. *Luhing Munduk* Handicraft

The Dayak people in Central Kalimantan have a lot of creativity in art. Especially the art of drawing or carving. Therefore, among them is to illustrate social life, community culture, figures and others.

#### 4. *Sababuka* Mask

*Sababuka* mask is the unique Art from Dayak culture of central Kalimantan. This mask is made for *habukung* or *babukung*. The motive can be a scary or frightening face, long nose, big eyes, fangs, or molar teeth, and the tongue protrudes.

#### 5. *Mihing*

*Mihing* is a tool used to catch fish. The uniqueness of this object that has no bait, but more believed to rely on magical power derived from its manufacture. Therefore *Mihing* is considered to have the allure (*karuhei*) to bring wealth or animals and even humans.

#### 6. Pregnancy Ceremony

The ritual for three month-old pregnancy is called *Paleteng Kalangkang Sawang*. This ritual means that pregnant mothers are not harmed by evil spirits from the water. The seven month old pregnancy ritual is called *Nyaki Ehet* or *Nyaki Dirit*, whose essence is to choose which ancestors will accompany and protect the mother and the child. Then, the ritual at the age of nine months' is called *Mangkang Kahang Badak*, aiming to keep the baby from being born prematurely. As a sign of pleading for a normal labor, there is a coil-like stencil of brass containing beads and looped around the mother's waist. The ritual requirements for all ages of the womb are sacrificial animals (chickens and pigs) beads for *ehet*, *tambak*, *behastawur*, offerings, and *lilis* beads to be paired on pregnant mothers.

#### 7. *Hakumbang Auh* Ceremony

*Hakumbang Auh* is a Dayak tradition of Central Kalimantan to discuss before the adat event proposes and proposes a girl. *Hakumbang Auh* is a talk to convey the intentions of men applying for girls. The desire is conveyed through a third person accompanied by a proof. The tokens may be jars, money, jewelry, and so on. If the application talks are approved then the evidence is received by the female family.

#### 8. *Maja Misek*

*Maja* means visiting. *Misek* means to ask, the term *Maja Misek* here means the meeting between the family of the youth with the girl's family. At the meeting they took a collective agreement.

#### 9. *Manajah Antang*

*Manajah Antang* in Dayak language means calling to the *antang*. *Antang* itself is a kind of eagle animals believed to be the embodiment of the spirit of the ancestors. According to the Dayak *Ngaju* people's belief, *Manajah Antang* is a customary ritual ceremony conducted to convey the request of the owner of the intent to the creator. The ceremony is performed by presenting a number of offerings, according to the type of eagle that is required to attend to give the receipt of the receipt. In the ceremonial procession, the offering generally consists of cooked chicken and pork, sticky rice, cakes, coffee, cigarettes, drinks, and others placed in an open field in a miniature *Huma Betang*, complete with stairs made from a bar Yellow cane.

#### 11. *Balanga* Jar

*Balanga* is one type of jar and is considered the oldest. Dayak people in Central Kalimantan believe *balanga* is a manifestation of an jar called *LalangTambangap*.

### III. CLOSING

In education, museums need to be socialized to the young generation with various forms and methods of learning and as a media education. Nevertheless, these efforts should be encouraged and intensified with the aim of increasing the awareness of the history and culture of the people in the effort to establish the character of the nation in order to strengthen national integrity.

The existence of the *Balanga* museum as learning resources and media education can be able to answer various questions that arise in the learning process in relation to the history of human development, culture, and environment. In addition, the use of the museum to make learning media can be more concrete because there is evidence in the museum so it can raise awareness of history in students. Visiting a museum can be a source of inspiration to become a view of the present and the future, especially in history learning. Teachers should be able to take advantage of *Balanga* museum, by making a visit to *Balanga* museum so that Dayak cultural learning can attract students interest and history lesson is not boring.

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# REPRODUCTIVE HEALTH LITERACY OF INDONESIAN YOUTH : A LITERATURE REVIEW

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## ABSTRACT

*Not provided with adequate information on reproductive health, Indonesian Youth, resorted to self-teaching. This poses a serious problem, since their references are mostly online pornographic materials, rather than resorting to more reliable/educative sources. Unlike western education system that includes sex education as part of the formal/compulsory program, sex education or “reproductive health” in Indonesia is somewhat controversial due to the eastern cultural background that considers sex education as taboo, specifically for teenage and/or adolescence students. Culturally, Indonesians believe that sex would comes ‘naturally’ after marital institution. As the largest population of Islam country, there is also a cultural barrier from the society about sex education from the Islamic perspective.*

*In Indonesia, BKKBN (State Ministry for Population and Family Planning) is responsible for providing information related to reproductive health towards youth, whereas reproductive health information is provided in classes by teachers through relevant subjects such as Biology, Sociology, Religious Studies. Unfortunately, no proper guidelines are provided to the teachers in respect to advocating reproductive health literacy for Indonesian Youth. This paper provides a synthesis of literature review discussing issues related to Reproductive Health Literacy and/or Sex Education. The two terms will be used interchangeably in this paper since it refers to a similar matter in this paper.*

**Keywords:** *Reproductive Health, Sex education, Indonesia, Literacy*

## 1. INTRODUCTION

### 1.1 Sex education in the world, in Indonesia

Unlike western education system that includes sex education as part of the formal/compulsory program, sex education or “reproductive health” (euphemism) in Indonesia is somewhat controversial due to the eastern cultural background that considers sex education as taboo, specifically for teenage and/or adolescence students (Utomo & McDonald, 2009). Culturally, Indonesians believe that sex would comes ‘naturally’ after marital institution. As the largest population of Islam country, there is also a cultural barrier from the society about sex education from the Islamic perspective (Utomo & McDonald, 2009).

Only few education establishments allow sex education by allocating their resources to conduct the process formally. The policy from the Ministry of Education of Indonesia is to allow sex education to be explained in classes, through relevant subjects e.g. Biology, Religious Studies, Sociology (Utomo, McDonald, & Hull, 2012, p. 2). Delivery of the topic of sex education, is up to the teachers. Teacher are given freedom of the delivery process, provided with an abstract guideline on the topic of sex education from the local office of ministry of education (Mustikawanto, 2016).

The Youth, resort to self-teaching. That is a problem, since their references are pornographic matters, rather than resorting to more reliable/educative sources (Salirawati, Ratna, & Endarwati, 2014; Susanto, 2013). Most of the references related to sexual and reproductive health are obtained through online materials that includes porn sites (Susanto, 2013). Studies also showed that students do not believe that they are currently being provided with adequate information/education concerning with the matter (Salirawati et al., 2014); teachers are also somewhat varied in delivering sex education in classes (Mustikawanto, 2016).

In Indonesia, BKKBN (Badan Koordinasi Kependudukan dan Keluarga Berencana; State Ministry for Population and Family Planning) is the responsible government institution for providing information related to reproductive health towards Indonesian youth. It is stated as one of the main objectives of BKKBN(BKKBN, 2010) which is to provide '*Progam Kesehatan Reproduksi Remaja*' (Reproductive Health Program on Youth). Unfortunately, due to limited resources, BKKBN is unable to provide enough education/information on reproductive health for Indonesian Youth, in a sense that enough information is comparable as compulsory education through public schools(BKKBN, 2014; Triyuli, 2017).

The complexity of how teenagers interact with online media related to sexuality is has already been addressed, where various online platforms provide unique interactions with teenagers in respect to how they share and gain information on the matter (Stern, 2009). Challenges of sex education on global perspective has also been discussed (Sundaram & Sauntson, 2016). Problems that is found in Indonesia, currently also exist in other countries, Asian countries, Africa, and Australia. The urgency of sex-education in schools for adolescent is always up for debate (Allen, 2011; Elders & Pardini, 1999) and whether the content should be focused on the value or the reproductive health info also need to be addressed (Etzioni, 1999).

To have sexual-literacy is critical for youth everywhere, including in Indonesia, since sexual-literacy can be associated with better comprehension and behaviour (Herdt & Howe, 2007). BKKBN needs to address this matter, to answer the demand of sex education for youth in Indonesia. Although BKKBN is the governing body responsible for reproductive health literacy, issues and challenges related to reproductive health literacy is the responsibility of all Indonesian. Therefore, it is accordingly for academicians to also address this matter through researches to provide new insights that may contribute to the development of Reproductive Health Literacy in Indonesia. There are already plentiful of studies conducted by member of the academics with different perspectives, approached from multitude of knowledge disciplines. Health, communication, psychology, and educational studies predominantly address the matter of reproductive health literacy. This paper attempts to provide a holistic review on the matter, using literature review.

## 2. METHODS

Through literature review, this paper tries to provide a clear understanding on the issues of reproductive health literacy in Indonesia, specifically related to Indonesian youth. Literature review can be defined as the process of reviewing the literature reference related to the discussed issue or the finished product known as literature review (Shields & Rangarajan, 2013, pp. 193–229). Literature review is also considered as a method of research in qualitative inquiries research, where the researcher play the role as the instrument (Creswell, 2013). According to Babbie (2011) Literature review is not about providing “window dressing” in the form of a few citations. Rather, it's about digging into the body of knowledge that previous researchers have generated and taking advantage of that knowledge as researchers attempts to design design their own inquiry (Babbie, 2011, p. 477).

After observing the literature review materials, and carefully categorising the subjects, this paper attempts to address several issues related to reproductive health of youth in Indonesia. Issues that is discussed are as follows, but not limited to;

1. how would Indonesian youth interact with media, particularly online media related to reproductive health literacy;
2. policies and regulations related to the advocacy of reproductive health on Indonesian youth and current formal and/or non-formal activities that advocates the dissemination of reproductive health information on Indonesian youth;



3. findings on how reproductive health literacy would affect the attitude and behaviour related to sexual activities,

### **3. RESULTS**

#### **3.1 Indonesian Youth and the Media**

In a study of 100 students in Jatinangor, Sumedang, West Java, 71 respondents admitted to have seen pornographic materials, 41 respondents have downloaded porn videos, 39 downloaded porn images. 62 respondents believed that online pornographic materials affect their sexual behaviour, that includes masturbating, kissing, fondling, petting, and sexual intercourse (Syuderajat, 2014, pp. 70–71). As part of the lifestyle media consumption is believed to have great influence towards sexual behaviour (Suryoputro, Ford, & Shahuliyah, 2006, p. 30). Media consumption is also considered as part of social factors that affects teenagers attitudes towards pre-marital sex (Setya & Widyastuti, 2009) asides from parents control and peer group pressure.

In a research that studied young middle class people in Jakarta, Yogyakarta and Palembang, showed that Indonesian youth are subject to two powerful, opposing influences in determining their sexuality. On one hand, the idealised morality portrayed through religion promotes a more conservative approach. On the other hand, Western influences, especially through the media, promote a more liberal approach (Utomo & McDonald, 2008).

A study of high school students in Baturaden and Purwokerto argued that media consumption as internal factors that influence personal attitudes towards sex, greatly affects sexual behaviour of the students (Nur, 2009). Attitudes on pornographic media significantly correlated to pre-marital sexual behaviour in adolescents in a study on students in boarding houses in Bali (Susanto, 2013), while students with negative attitudes towards pornographic media tend to disapprove pre-marital sex behaviour. A study on 65 students in the West Java rural areas indicated that internet media contributed the most towards reproductive health literacy and greatly affects sexual behaviour. Combined with peer-group communications, media usage related to pornographic materials really contributes to pre-marital sex behaviour (Saputra, 2014). Students poor reproductive health literacy tend to be more permissive when accessing and posting online content related to sexual topics. They also believed that there aren't many online media which they can access to gain knowledge related to reproductive health (Lukman, Dida, Subekti, Rahmat, & Romli, 2017)

#### **3.2 Dissemination of Reproductive Health Information, Policies and Regulation**

BKKBN can be considered the forerunner of reproductive health in Indonesia. Along side The Ministry of health, the two institution cooperates in advocating reproductive health to Indonesian Youth, while the ministry of education also supports reproductive health education, although the subject is rarely found in the school curricula (Situmorang, 2003). In a 2014 report, BKKBN admits the process of *KIE* (Komunikasi, Informasi, dan Edukasi; Communication, Information, and Education), one of the main task of BKKBN hasn't been conducted optimally throughout year 2013 (BKKBN, 2014). This is still an issue according to a representative of BKKBN (Triyuli, 2017).

Utomo, McDonald, & Hull (2012) identifies several subjects that can be exploited for advocating reproductive health. The subjects are Sports and Health Education, Science, Biology, Social Sciences, Islamic Religion and Social Study. The research proposed a policy that promotes the dissemination of reproductive health education to primary and secondary school students through the improvements in the national school curricula and textbooks. (Utomo et al., 2012, p. 2).

There are many academicians that proposes sex education to be conducted as early as elementary school, even in kindergartens. En experimental research in an elementary school in Sumurrejo, Semarang showed that low overall score of students' (39%) reproductive health knowledge can be dramatically improved (75%) after being provided information service using visual aids (Dewi, 2015). While a systematically-planned sex education for early childhood in kindergartens was also proposed, although subject to

several flaws (Solihin, 2015). New methods such play study, role playing, peer group educators has been experimented as alternative ways for advocating reproductive health literacy (Lukman et al., 2017; Rilianti & Ima, 2011).

Cultural and religious barriers, policy inaction, and barriers from law and legislation perspective has also been the focus of study related to reproductive health literacy (Utomo & McDonald, 2008, 2009; Utomo et al., 2012). The complexity on the matter has already been established, solutions has been proposed, yet, still there is no actual effort that really endorses reproductive health literacy. The argument of, that providing reproductive health education in school will lead to more promiscuous sexual behaviour, has always been the major obstacle in respect to reproductive health education (Utomo et al., 2012).

According to a report by Amnesty International in 2010, Indonesia's laws, including the Criminal Code, contain a number of provisions which restrict access to sexual and reproductive rights, or have a chilling effect on the provision of sexual and reproductive health information and services. The Pornography Law defines pornography broadly. It encompasses material that "contravenes norms of community morality", and provides for punishment of between four and 15 years of imprisonment for those who produce, disseminate, fund or use such material. This new law and its broad provisions add to the chilling effect of other legal restrictions on provision or dissemination of information or education on sexual and reproductive rights issues (International, 2010, pp. 105–106).

### **3.3 Reproductive Health Literacy Implication on Indonesian Youth**

As mentioned in the sub-section 3.1, referring to porn is an indicator of a very poor reproductive health literacy, resulting in poor sexual behaviour (Nur, 2009; Saputra, 2014; Susanto, 2013). Parents role on youth's reproductive health literacy is very significant, where parents are expected to provide information related to health, ethical matters, through effective communication (Lestari, 2015). Unfortunately parents differs greatly when it comes to early childhood sex education (Solikhah, 2014). Parents control and peer group pressure greatly affects attitudes towards reproductive health matters (Setya & Widyastuti, 2009).

Many research showed that Indonesian youth are very poor when it comes to reproductive health literacy, as teenagers in Yogyakarta, one of the biggest city in Indonesia have very little knowledge related to specific subjects of; of sexual organs and puberty, fertilization and pregnancy, contraception and abortion, and sexually transmitted diseases (Salirawati et al., 2014). In an action research post test study in Bandung, high school students with low score of reproductive health literacy tend to behave more freely when doing online activities related to sexual contents (Lukman et al., 2017).

Indonesian young people are adopting more liberal attitudes and behaviours towards sexuality and yet they are not equipped with adequate knowledge of sex and reproductive processes, while the western counterpart are more prepared and aware of what they are facing when engaging in premarital sexual behaviour. Indonesian youth, in contrast, are increasingly engaging in premarital sexual behaviour without considering the risks of STIs including HIV/AIDS and unintended pregnancy (Utomo & McDonald, 2008).

## **4. DISCUSSION**

Media affects Indonesian youth greatly, particularly related to reproductive health literacy. Indonesian Youth are mostly digital native, making them preferring online media rather than other media platform for knowledge literacy. Inadequacy in accessing valid and credible resources for reproductive health literacy, marred the issue of proper sex education, whereas Indonesian Youth resorted to pornographic materials due to the absence of reliable and preferable reproductive health information sources online and/or through social media.

Policies related to reproductive health education, particularly in schools can be considered to be non-existent, as no actual or proper regulations were made to endorse reproductive health education in schools. The government relies more on programs by BKKBN and the ministry of health, whereas academicians believe that the ministry of education should play a more strategic role and allows reproductive health content to be

included within the existing curricula. New methods of teaching can also be used for future education on the subject.

Poor reproductive health literacy greatly affects a more liberal attitude toward free-sex and pre-marital sex. An overall outlook based on the literature studies indicated that Indonesian youth are not literate in respect to reproductive health knowledge and information. This is a serious problem that has been consistently contributing to the ever-growing problem of Indonesian people, particularly related to health issues.

More studies should focus on this subject, providing richness of data and new insights on the matter, with the hope of dealing with the problem little by little. Studies should be focused on researches that endorse better regulations and policies on reproductive health literacy.

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# Communication Behavior of Hong Community in Connection with the Preservation of West Java Folk Games and Folk Toys

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## ABSTRACT

*Hong Community is a Research Center for folk toys and folk games in West Java, which established in 2003 with intention to preserving folk toys and folk games in West Java. It also explore and reconstruct the folk toys based on oral evidences and written evidences of ancient manuscripts, and as part of the effort to introduce folk toys with the aim of instilling the education values of ancient community, so a child would be able to know himself, his environment and his God. This study is aim to identify, explore and analyze the communication behaviour of Hong Community in preserving folk games and toys of West Java. The conclusion of this study is that there are five groups of communication behavior that Hong Community use to interact: (1) Hong Community's communication behaviour with the public, which can be characterized as: a) Full of humor and amusement, b) To explain and to teach, c) Shown stunningly in every performance and d) wearing distinctive traditional clothing (kampret and kebaya), (2) Hong Community's communication behaviour with the government, which can be classified as: a) In need of official permission and facilitation, and b) Policy Support, (3) Hong Community's communication behaviour with the fellow community members, which can be characterized as: a) Mutual aid, b) Togetherness, c) Democracy, d) Balance and check, e) jokes and amusement, f) coordination, g) to teach and h) respecting each other. (4) Hong Community's communication behaviour with the working partner, can be characterized as: a) sharing of information, b) respecting one another, c) cooperation and d) non-profit. (5) Hong Community's communication behaviour with the sponsors, which characterized as a call for "rereongan" and to explain.*

**Keywords:** Communication behaviour, Hong Community, preservation, folk games, folk toys.

## INTRODUCTION

The Hong community is a Research Center for folktoys that was founded in 2003. The community has been researching folk toys and games since 1996 and is committed to preserving folk toys and games as one of the nation's identities. Not only a gathering place, this community is also a place for lovers, researchers and toys manufacturers. The group of children are actors in the game, while adult members as spokesperson and toys maker.

The Hong community continues to explore and reconstruct folktoys, both from oral traditions and ancient manuscripts. The Hong community tries to introduce folk toys with the aim of instilling the education pattern of the *buhun* (ancient) community, the people who hold the *Parahyangan* (Sundanese) customs so that a child knows himself, his environment and his God.

One example is the game of *dakon* or *congklak*, interpreted as a game that educates children to be diligent in saving and being economical. This game raises the child's desire to find strategies for collecting *dakon* eyes, which are usually made of shells as many as possible in a saving container. It also explains that traditional games have learning value for children, such as economic value to democracy.

The Hong community explores the potential and values of traditional games to be taught to children in contemporary concepts and corridors. The folk toys community is trying to introduce folk toys and also to play a culture of children play through several promotions and continue to socialize by actively conducting training (workshops), cooperation with



several partners such as educational institutions and similar institutions participated in various events. In addition, the Hong Community also develops folk toys products as a result of developing existing toys for educational needs.

The preservation of traditional games continues to be developed in such a way that to perpetuate and enhance the knowledge of traditional games also has benefits for children in their environment. To achieve this, the Hong Community has implemented various activities, among others, making *Kampung Kolecer*, where toys and games played in Kampung Bolang, Desa Cibuluh, Kecamatan Tanjungsang, Kabupaten Subang Regency. Also founded the Folk Toys Museum in Bandung which stores and exhibits a collection of several toy devices to lift and introduce people's toys and organize the *Kolecer Festival*, the folk toy festival with a variety of traditional ceremonies.

Promotion and socialization efforts undertaken by the Hong Community in addition to being able to introduce the existence of this community to the public and government agencies as well as private parties, currently can provide a business opportunity to members of the Hong Community so as to earn their own income. Among them are orders for the manufacture of toys and some attributes of delays such as clothing and headbands. In addition, the Hong Community often gets invitations to fill events in various places and events.

In order to maintain its existence in preserving and developing toys and games of the people of West Java, the Hong Community can not walk alone, but must make efforts in cooperation with parties that support the sustainability of its community, both from within the internal and from the external environment. This communication network is important for the sustainability of community activities in order to preserve the culture and to educate children about positive values in toys and games of people based on local wisdom of local people.

Based on the explanation, this research is focused on communication behavior of Hong Community in preserving game and toys of West Java people.

## **METHODOLOGY**

This research uses qualitative method with case study approach. Qualitative method is a research procedure that produces descriptive data in the form of written or oral words of people and behavior that can be observed. (Bogdan and Taylor in Moleong, 2000: 3). The case study approach according to Mulyana (2006: 201) is a comprehensive description and explanation of various aspects of an individual, a group, an organization (community), a program or a social situation.

Case studies have dual purposes. On one hand, case studies seek to understand the examined group, such as members of the group, the form of activities, interactions and the way the group relates to the world outside them. On the other hand, case studies also seek to develop general statements about regularity in social structures and processes (Mulyana, 2006: 202).

Data collection was done through in-depth interview, observation and documentation study. The subject of this study is the Hong Community, which is a community that intensively examines the folk toys of the people of West Java, as well as preserving a variety of West Java folk games.

## **RESULTS**

Hong Community known by public as a vibrant community to activate Indonesian children to return to play traditional games. In its journey since 2003, the Hong community has been able to persist in conducting studies and preserving folk toys and games of West Java. This condition can not be separated from the communication role woven by the Hong Community. Based on research, the behavior of Hong Community communication is done in the form of internal communication and external communication.

Communication behavior is an action or activity in conducting communication process such as searching, receiving or disseminating information, related to the context of information dissemination, socialization and promotion of toys and games of Sundanese people. Communication behavior is strongly influenced by to whom communicator



communicate. In other words, who becomes the communicants? Based on the results of identification, communication behavior conducted by the Hong Community from festival activities, workshops, cooperation with educational institutions, and public relations, can be grouped into five major groups communicants, namely: (1) Public, (2) Government, (3) Fellow members of Hong Community, (4) Partners and (5) Sponsors.

1) Hong Community's Communication Behavior to the public: a) Full of humor and amusement in every play or activity, b) To explain and to teach an audience about traditional games and toys. c) Shown stunningly in every performance. d) Wearing distinctivetraditional clothing in the form of *kampret* and *kebaya*.

2) Hong's Community Communication Behaviorwith the Government: a) In need of officialpermission and facilitation for preserving Sundanese games and toys. b) Policy support from related parties so that conservation objectives can be achieved.

3) Hong Community's communication behavior with the fellow community members, can be characterized as: a) Mutual aid in preparing for the sustainability of the event. b) Togetherness with no discriminatory treatment among members. c) Democracy in decision-making through deliberation so that no parties who object to the decision taken. d) Check and balance to always do good things. e) Jokes and amusement when assembled. f) Coordination and cooperation among members to gain harmony in carrying out activities and achieving community goals. g) To teach, train and emulate the folk games and toys and the philosophical values contained in them. h) Respect fellow members of the community by always providing positive and constructive comments

4) Hong's Community communication behavior with the working Partners: a) Sharing of information, b) Respecting one another. c) Cooperation to conduct or participate in a particular activity, d) Non-profit by not seeking material benefits from activities conducted, as the Hong Community aims at social, community and the environment.

5) Hong's Community communication behaviorwith the sponsors: a) a call for *rereongan*, which is to collect funds by means of a joint venture that is sourced from community members and sponsors from outside the community. b) Explain to sponsors about the community and activities to be conducted in order to gain support in the execution of activities.

## CONCLUSION

The Hong community was founded because of the concern of its founder, M. ZainiAlif to preserve toys and folk games that faded due to being displaced by modern toys that offer practicality and technological sophistication.

In the journey, the Hong Community became the Research Center of Sundanese folk games which began doing this activities in Dago Pakar Bandung. The Hong Community activities by making traditional toys and games as a medium to gather, is a very positive thing, because the media is very effective parenting and learning, considering folk toys and games packed in one unit, from the process of making toys to playing it.

The Hong community tries to explore and reconstruct folk toys, either from oral or written traditions of ancient manuscripts and attempted to introduce folk toys for the purpose of instilling a pattern of ancien community education in order to let a child knows himself, his environment and his God.

As the Research Center of folk toys, the Hong Community tries to a) preserve the folk toys product as a cultural artifact to avoid extinction and remain sustainable. b) Coaching children's play culture through training for children to make playing culture based on local culture survives. c) Developing folk toys products as a basis for developing existing toys for educational needs.

In maintaining its existence, the Hong Community made efforts to communicate to the internal and external circles in order to preserve folk toys and games can proceed smoothly and sustainably. The recipients of the message from the Hong Community are divided into five major groups, namely the public, the government, fellow members of the Hong Community, partners and sponsors. These five groups are the elements that are integrated and support each other in order to achieve the goals of the Community of Hong to preserve

Sundanese traditional games and toys and made them as a medium of education for children who are full of positive moral values based on local wisdom of Sundanese culture.

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## **CHAPTER 4 : LAW**

# LEGALITY OF EXCLUSIVE CONTRACT AS A SPEAKER IN THE BROADCAST MEDIA

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## ABSTRACT

*In contract law, the use of exclusive contracts has been frequently used by the broadcast media and the speaker at the program aired by the broadcast media concerned. Exclusive contract on the one hand, provide financial benefits to the speaker, but on the other hand, prohibit the speaker to appear on other broadcast media. They like being stuck in a contract that harm. In this study we will consider two issues namely exclusive contract in the light of the principle of freedom of contract and the exclusive contract requirements in terms of the validity of the contract.*

*Exclusive contracts arise from the development of business law which is based on the principle of freedom of contract. The parties can freely determine the substance of the contract, as long as not contrary to the law, morals and public order. An exclusive contract is valid as a contract (not canceled or declared null and void) if it qualifies validity of the contract as stipulated in Article 1320 of the Civil Code. In the preparation of an exclusive contract, the parties should make a bargain in negotiations before.*

**Keywords:** *exclusive contract, speaker, broadcast media*

## 1. INTRODUCTION

Activities in the broadcast media require legal certainty to guarantee the legal relationship between the broadcast media with the speaker. Speakers who delivered the news in a broadcasting media is bound to a contractual relationship with the media. The contractual relationship is poured into a contract. Contract term is defined as the act to bind the parties concerned, to do or not do something. Etymologically, the term contract equated with the term "contract" in English, which is given understanding as: "A promise or set of promises for breach of which the law gives a remedy, or performance of which the law in some way recognizes as a duty" (J. Beatson, 2002: 2). In a contract, regulates the rights and obligations of the parties, both as a speaker and as a broadcast media.

In the development of the broadcasting business, there is a trend for broadcast media to use exclusive contract for its speaker. Previously, the exclusive contract has been widely used by production house to potential artists who worked on the production house. Speaker who is bound by an exclusive contract can only provide information to the media is under contract only. Such speaker may not be appeared and provide information on the other media. If these provisions are violated, then the speaker can be sued in court. The use of exclusive contracts to the informant can be seen on the exclusive contract between Ario Kiswinar with an online media associated with the case demands recognition of the legitimate as a son of the motivator, Mario Teguh. The contract was done so that the news media that appears to originate from a single source.

The use of exclusive contracts in the entertainment and broadcasting is already are often undertaken. On a news program, speaker exclusively contracted to provide its analysis of an academic study, for example, the analysis of political communication, legal issues, health and public education programs and so on. Many speakers and artists who are tempted by an exclusive contract. Interest in the exclusive contract due to the speaker that is bound by an exclusive contract paid more than ordinary contracts. Speaker also know clearly about the duration of work in the contract period. This certainly provides economic benefits to the speaker.

In addition to the advantages obtained by exclusive contracts, this exclusive contract implementation raises a number of problems. In an exclusive contract clauses, a speaker is prohibited from providing information on other broadcast media. Actually, it can be detrimental to a speaker, especially if the speaker is an academic who has the obligation to perform community service anywhere. For comparison, some artists filed a lawsuit to request cancellation of the contract. The reason for cancellation was caused because the artist felt stuck with a contract clause that is considered detrimental to one party only, for example when a foul, then the artist does not only have to stop work on the production house is under contract, but forever is not permitted in any other production houses. This can only happen on an exclusive contract between the speaker with broadcast media. Associated with the right to information, the information should be accessible by anyone. Therefore, in this study will discuss the **Legality Of Exclusive Contract As A Speaker In The Broadcast Media**.

## **2. EXCLUSIVE CONTRACT IN THE LIGHT OF THE PRINCIPLE OF FREEDOM OF CONTRACT**

Exclusive contract is a new color in the broadcasting business in Indonesia. This contract model is already widely used in the entertainment business. According to Henry Maine, in the contract, the legal relationship will be based on a system of rights and obligations are voluntarily created and performed by the parties (Soerjono Soekanto, 1980: 34). The provisions concerning the rights and obligations of the formulation is poured into a contract. Regarding the relationship between business and contract, Vasu Suchithra described as follows:

*In the commercial world, contracts frequently facilitate business dealings. It is therefore imperative for the layperson to have a basic understanding of the subject matter. Essentially, a contract is an agreement, usually made between two parties whereby a commodity is sold or service provided for payment known as the price. Contracts can be categorized under two broad headings such as the contract for sale of goods or a contract for service* (Suchithra Vasu, 2006: 14).

Exclusive contract into a business relationship facility between the speaker and the broadcast media. The exclusive contract will limit the space for a person to appear as a speaker, as compensation, the speaker is given a payment based on contracts previously agreed upon. In this condition, of course broadcast media will be looking for the speaker who can become an icon in the broadcast program, so that broadcast media can get the maximum benefit. Broadcast media will always keep an eye on the source, in order to obey the contract, until the period of validity of the contract expires.

The presence of exclusive contracts is born of the nature of civil contract. Normatively, the agreement is in the field of private law and private law character is a legal maxim that has the nature of the set (*aanvullen recht*). In relation to the nature of the set, then the provisions of private law can not be enforced against the contractual practice. In terms of making an agreement, the parties may deviate norms of private law, and make its own norms of the agreement along agreed upon by the parties to hold it, and all the norms agreed upon does not violate the provisions of the legislation in force, as well as the principles decency in society (Puspawati IGA, 2005: 48). Exclusive contract itself arise from the principle of freedom of contract.

The principle of freedom of contract is derived from foreign terms, such as *Freedom of Contract*, *Liberty of Contract*, or *Party Autonomy*. In common law countries, this principle is known as the principle of *laissez faire*. The principle of freedom of contract is one principle that is well known in the law of contract. Freedom of contract is born of individualism in the heyday of Greece. The principle of freedom of contract developed by Hugo de Groot, Thomas Hobbes, John Locke and Rousseau, and peaked in the aftermath of the French Revolution. Even Grotius or Hugo de Groot said that the right to enter into agreement is one of the human rights (Mariam Darus Badruzaman, 2001: 84). The principle of freedom of contract becomes the basic justification for the parties to determine the materials that agreed

in the contract. Although in contract law recognizes the principle of freedom of contract, but the use of the principle of freedom of contract should be restricted.

Patrik Purwahid said that restrictions on the use of the principle of freedom of contract was due to several reasons, namely: 1) the development in the economic field that formed alliances trade, legal entities, or the company, and the class of other societies (eg, groups of workers and peasants ); 2) the occurrence of correctional (*vermats chapelijking*); 3) the emergence of the formalism of the agreement; 4) the more legislation in the field of administrative law countries (Patrik Purwahid, 1986: 9). Maschoen Sofwan stated that the need for contract restrictions based on the following reasons: a) the development of society in the social economy; b) the intervention of the government to protect the public interest or the weaker party; c) the flow of people who want welfare society (Djohari Santoso and Achmad Ali, 1983: 53). Freedom of contract is restricted by the principle of good faith.

Freedom of contract in the preparation of an exclusive contract should not ignore the provisions of the law, morals and public order. Rights and obligations must be arranged in a balanced manner, and therefore required good faith since the legal relationship began. The principle of good faith is actually not a requirement of the validity of the agreement, but rather serves as a principle of hope that the parties to implement the agreement with full responsibility. In the positive law of this principle contained in the provisions of Article 1338 paragraph (3) of the Civil Code, which defined that: "The agreement should be implemented in good faith". The essence and meaning of good faith in terms of this article does not expressly formulated.

In an agreement, the good faith of the parties should be started from the time before he made the agreement, the closing of the agreement, up to the stage of implementation of the agreement, because it is a set of processes to be followed in making the agreement. The circuit is a unified whole. Each process has meaning and determine to the next process. If there is a defect in one of the phases, it will cause the death of the agreement, because it does not qualify the validity of the agreement.

### **3. THE EXCLUSIVE CONTRACT REQUIREMENTS IN TERMS OF THE VALIDITY OF THE CONTRACT.**

Exclusive contract is a legal document made by the parties. The exclusive nature characterized by their special rights and obligations that are not found in ordinary contracts. Atiyah stated that "the content of the contract generally associated with economic exchange" (Atiyah, 1989: 15). Based on these opinions, it can be concluded that the law of the contract is essentially related to the arrangement of the parties in a business relationship, so that the law of contract is a legal instrument governing the rights and obligations of the parties in business. The rights and obligations that are intended are rights and obligations of speakers and broadcast media. The contract must be arranged based on the rule of law.

Law serves as the protection of human interests. To be human interests are protected, the law must be implemented law enforcement can take place as normal, peaceful but can occur also because of violations of the agreement. Contracts are made must satisfy three elements, namely the rule of law, expediency and fairness. In the American contract law, contract form is divided into two kinds of:

- a. Informal contract, ie a contract made in the form of customary or informal.
- b. Formal contract, the agreement requires the shape or particular ways. Formal contract is divided into three types, namely:
  - 1) contracts under seal, is a contract in the form of an authentic certificate;
  - 2) recognizance, is an acknowledgment or admission in court; and
  - 3) negotiable instrument, namely the minutes of the negotiations (H. Salim HS, H. Abdullah dan Wiwiek Wahyuningsih, 2008: 23-24).

Exclusive contract is a contract made formally before a notary. To analyze the legality of exclusive contracts between the speakers with broadcast media, the analysis is performed about legality of contract compliance in an exclusive contract. A contract should qualify the



validity of the agreement so that it can give rise to legal consequences for the parties. Terms of validity of the agreement as stipulated in the Article 1320 of Civil Code:

- a. the agreement between the parties; That all parties agree / agree on the substance of the agreement, in this case there is no coercion, intimidation or fraud. "Deal" implies that the parties expressed mutual desire of each to make an agreement.
- b. the proficiency of the parties to make an agreement; The word proficiency referred in this case is that the parties have declared an adult by law (adult criteria in accordance with the Civil Code is 21 years old; already or ever married), not crazy, not under scrutiny because of the behavior of an unstable and not those people in the statute prohibited from making a particular treaty.
- c. the existence of a particular matter. Agreed that the object can be determined and can be implemented by the parties. The statements that the nature and extent can not be determined, has no binding power.
- d. the existence of a lawful cause. The presence of certain objects and cause that allowed the matters relating to the good faith of the parties, to protect the maker of the treaty itself. There is an agreement without causa / cause if from the closing of the agreement can not be realized. However, because the exposure is certainly yes also bound by the principle of freedom of contract, which the parties are free to determine the content of legal relationships, provided it is not contrary to law or morality and public order.

Agreements resulting from negotiations between the speakers with broadcast media about the rights and obligations of each party as well as the validity period of the contract. As a process, the ideal contract should be able to facilitate the exchange of interests of the parties in a fair and equitable (proportionate) on any phase or phases of the contract. Therefore, the need to observe the important phases of the parties that must be passed in the process of formation of the contract is negotiated. Negotiations in the commercial contract is a manifestation of the application of the principle of proportionality to the stage of contract formation. Negotiation phase is 'crucial point' to formulate the exchange of rights and obligations of the parties that will be binding and obligatory to be fulfilled (Agus Yudha Hernoko, 2010: 148).

Contracts are made to guarantee the protection of the parties so that no one harmed. Furthermore, PS Atijah reveal, that the contract is a form of fair trade (fair exchange-who contributed what)related to contractual obligations (exchange of obligation) based proportion of each (Atiyah, 1989: 5).The other contractual obligations do not arise because of the exchange of promises between the parties (Atiyah, 1981: 12). Furthermore it is said, that the contract has three objectives, namely:

1. The contract shall be performed (force) as well as providing protection about a reasonable expectation;
2. The contract seeks to prevent the occurrence of an increase wealth unjustly;
3. The contract aims to prevent loss of certain contractual relationships (Atiyah, 1989: 35).

The legal relationship between the speakers with broadcast media contained in the contract which contains rights and obligations of each party. In the part, affirmed in detail the work obligations, prohibitions, working hours, payment, payment methods, and sanctions in case of breach of contract as well as means of dispute resolution. Exclusive contract drafting contract drafter is usually done by the professionals who work for broadcast media. The draft contract will be submitted to the speaker to be understood. In reading the draft contract, speaker may be accompanied by an professional advocate to prevent the potential loss to the speaker in the future. If agreed then the contract will be carried out before a notary or underhand. Many people who want an exclusive contract because the payment is much larger than ordinary contracts, but some are refused because he wanted to work with the family system.

Exclusive contract has an important role to ensure the legal relationship between the speakers and secure rights to broadcast media. Beatson stated that in relation to the contract

function used for planning of business transactions, at least have the characteristics of four things:

- a. Contracts generally specify the value of the exchange (*the value of exchange*);
- b. in the contract are mutual obligations and standards of implementation of the obligations;
- c. contract requires the allocation of the regulation of economic risk (for the parties; and
- d. contract may regulate the possibility of failure and legal consequences (Atiyah, 1989: 3).

An exclusive contract is intended to prevent the resource to work on other broadcast media. In an exclusive contract there is usually a clause that prohibits speakers to work in other broadcast media during the contract period. On the other hand, broadcast media should perform his duties in accordance with the exclusive contract. In the event of default then there will be some legal consequences arising. As a result of this breach about parties who do it can be subject to some kind of sanctions in accordance with the weight or degree of guilt, namely in the form as follows:

- a. pay losses suffered by creditors or briefly called compensation;
- b. cancellation of the agreement or also called breakdown of the agreement;
- c. intermediate risk;
- d. pay court costs if you get sued before a judge (Atiyah, 1989: 3).

Preparation of an exclusive contract are usually filed by the broadcast media to the speaker. Although the broadcast media acts as an employer, but the rights and obligations of the parties must be balanced. It aims to avoid disputes in the future. The contract must reflect fairness for both parties. Justice is not just a moral imperative, but in fact characterizes the law (Bambang Sunggono and Aries Harianto, 2001: 93). The contract is a legal document that governs the rights and obligations of the parties that made it. In the event of a dispute regarding the implementation of the agreement between the parties, the document will be referred to the settlement. If the dispute can not be solved easily by negotiation between the parties themselves, they will resolve through litigation. The contents of the contract which will be the basis for the judge to resolve the dispute (H. Salim HS, H. Abdullah and Wiwiek Wahyuningsih, 2008: 23-24). Options in resolving disputes should be formulated explicitly in an exclusive contract.

#### 4. CONCLUSION

Exclusive contracts between the broadcast media with sources arise from the principle of freedom of contract. According to the principle of freedom of contract, any person (including legal entities) can make agreements on the rights and obligations of the parties as stipulated in the contract, but may not be contrary to law, morals and public order. To test the validity of the exclusive contract, it must be assessed on the validity of the contract terms, as set forth in Article 1320 of the Civil Code. Exclusive contract declared valid if it is done by agreement between the parties, the prowess of the parties, regarding a particular thing and done for a reason that is kosher. Before signing a contract, sources should first read the contents of the contract as a whole does not suffer losses in the future. The parties could use the negotiation period to make a bargain on the content of the contract.

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## WHEN THE TRIAL WAS BROADCAST LIVE TELEVISION?

I Putu Sastra Wibawa

### ABSTRACT

*A legal relationship and the media recently subjected to tension. Law represented by a trial while the mass media is represented by broadcasting television. Relations tension this is when direct broadcasting a trial of cases in which use some coffee a cyanide with the defendant the initials J the victim the initials M. Controversial occurred as a result of broadcasting the session directly, who covered all stages a trial. The study was important to assess whether this is live television on a trial having a legal basis and allowed ?. The results for the assessment stated that that has the base of the law is a trial and recording live broadcasts a trial should not have done, although not barred with reason to further provide stability in the community and uphold ethics trial.*

**Key word:** *a trial directly, television*

### I. BACKGROUND

Legal relations and mass media recently experienced relations tensions, why not, law represented by 'a trial process' and mass media represented by 'broadcasting television'. Law in this is not law in the sense rules regulation. Legal referred to here is legal proceedings itself. This is in accordance with the law term material and formal legal. Legal proceedings are categorized into formal legal that are part of the criminal law the event. Criminal law the event load how criminal law run by police agency, prosecutors and the appropriately. One of the law is conducted by in the court.<sup>70</sup> A trial is a process of law where by happened examination in more detail against the defendant specifically in criminal cases, there might be some a process existing the court criminal for example of first level, among other: calling the defendant forward the trial and ask health; Curriculum vitae, and assistance legal adviser, reading indictment, the submission of objection by the defendant, the proof of the prosecutor (by with call witnesses and filing other evidence, and by legal adviser the defendant), it demand , defense and responses), and the ruling last reading. While meant broadcasting television according to the regulations article 1 figures 4 Act of republic of indonesia No 32 years 2002 About broadcasting is media mass communications look of view, which channel the ideas and information in the form of sound and images in general, good open and close, a picture regular and sustainable.

At each other real relations between a trial and media televisi can be taken for example live a murder case with the initial M with the defendant the initials J. Television with 'shield' freedom of the press do live to the session. Even, a hearing that went out live furnished with a commentator like a a 'football game'. All the action and a trial commentator, both carried out by the law enforcement (judges and the prosecutor), and the advisory law the defendant the initials J and witnesses presented the court did not escaped a commentator a trial has generated by the television. A trial 'stripped' and watched directly on television are not obviously not trial by some cases (for example decency) who is obliged to do the closed to the public (accordance with the provisions of article 13 Act of republic of indonesia No 48 years 2009 about power justice that declaring all the trial is open to the public, but act another dictates). With argument 'the open to the public', the murder the initialed M is done with live. Legal principle of 'the open to the public' is the principle of law universally, besides judicial fast, cheap, and simple (the provisions of article 64 KUHAP arranged that 'the defendant entitled to trial in court that open to the public'. Safely finally at

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<sup>70</sup>Wirjono Projodikoro, *Hukum Acara Pidana di Indonesia*, Sumur Bandung, Bandung, 1977, hal. 13.

the end of trial and they have read decisions by the judge in stating the defendant with the initials J guilty and has been jailed for. Problems are not in focus on events law done by the defendant with the initials J, but a trial conducted in directly by television as part of mass media. After a trial ended, many people better than academics, the practitioners of law, and the law enforcement do introspections, with the same question, do was unjustified and in accordance with the applicable regulations the released directly the. *The question as well in writing is used as a matter of basic, namely may trial went out live by television?*

## II . DISCUSSION

Trial in criminal cases required to done 'open court common', exception otherwise stated by statute, for example in case the son is still below aged or the act of decency. This is in accordance with the provisions of article 153 paragraph (3) act of Republic Indonesia No. 8 years 1981 about the law the event criminal (KUHAP), said that 'for the purpose of examination chief justice of the open trial and said open to the public except in the matter of about decency or defendant children. Trial open to the public is not in terms of want to disseminate to the public that a the defendant guilty and to discover guilty, but in order court protect the existence of the defendant to on trial in judges with ways are done trial open to the public .

Interpretation 'open court to the public' by the television as trial can be done broadcasting directly is an interpretation of the very free and indefinitely. Attention should be given to also other factors that will result in a trial will walk unfair. This can be understood because every act and deed prosecutor and judges released directly more or less will be influenced by broadcasting the directly the. The commentator administrative levels has been uses harm a trial ongoing. Must not to be happened herding opinion in the community, so that there will any decisions are were given by the judge will was considered to be fair that opinion issued by a commentator leading to this direction. Of the nature of open to the public shall seen as a trial open by justice, the right of a person over trial open to the public should not be caused that the right of a person for trial openly changed are being tried by many people (public)<sup>71</sup>.

### ALLOWED BROADCASTING DIRECT OR RECORDING ?

Pursuant to article 1 the number 2 Act of Republic Indonesia No 32 years 2002 of broadcasting , said broadcasting are the dissemination a broadcast via dissemination facilities and/ or means of transmission on land, at sea or in space using radio spectrum frequency through the air, cable, and/ or other media to acceptable simultaneously and simultaneously by the community with a device the broadcast. While record according to a large indonesian is to move sound (picture, writing) into the tapes, the plate, and so on. Based on understanding with a recording broadcasting and have different senses. Who have legal basis in fact recording trial. Recording a trial open to the public, basically not forbidden in accordance with the provisions circulars the supreme court number 04 years 2012 (SEMA) about recording a trial that regulates about recording the trial. Although broadcasting straight no legal basis, it does not mean broadcasting trial directly justifiable and is reinterpretations of the principle of trial 'open to the public'. There is no law that is seriously combat the existence of the actual shot or live at the trial. According to the SEMA, the purpose of recording in the process of hearing is to ensure the implementation of the trial more transparent, accountable, and orderly. The following rules recording trial based on SEMA no. 4 years 2012, among others:

1. Gradually trial on the court of first instance should be accompanied by audio and visual recording under the following conditions: a) the record is complement audio visual based on reports from the trial; b) visual audio recording done systematically and guaranteed integrity, c) the results of audio and visual recording trial managed by

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<sup>71</sup>Alvi Syahrin, *Acara Pemeriksaan Perkara Pidana di Pengadilan Negeri*, Fakultas Hukum Universitas Sumatera Utara, Medan, 1997, hal. 31.

clerk of court; and d). the results of audio and visual recording as part of a bundle of A .

2. To ensure the fulfillment of the provisions over, so priority in audio recording visual on a trial will done as follows: a). for the initial stage performed on cases corruption crimes and matter else in the public attention; b). head of court to make sure that of audio recording visual in accordance with circulars this; c). the directorate general general courts responsible for: financing, technical standardization, guidance, meeting the needs of infrastructure, by regular evaluation, and annual report to the supreme court .

### **FREEDOM PROTECT: LIVE TRIAL NOT AS PART OF PRESS FREEDOM .**

One of the principle of human rights in the field of press is accommodate freedom. The existence of press is to meet and accommodate basic needs man to obtain information and communicate by facilities. Facilities referred to especially who forms concretely physically, good print and electronic media. Press is reflection of freedom to issue opinion and reflection of their rights to obtain information. It means, freedom of the press also based on the principles of human rights. So that freedom referred to here is freedom by not intervene or wounding freedom party or others. Live a trial occurs in cases murder victims with the initials M supposed to can seen not as part of freedom of the press and live trial it can be seen also as ' accident' The world the law is .

Rejection of trial directly ended up at a reason that the parties that is in in the to be affected, because they know being watched by millions of viewers television watch the course of trial combined with the comment from the law in act media television to made his comments. Of course the most feared to affected is the, including in terms of sentencing later on. Is no longer in accordance with the fact trial, rather it depends opinion developing in the community.

In addition the court there are ethics a trial must upheld by all parties, for example, is customs and duties witness one not hear the testimony of a witness other to keep accountability and independence of, if the be done in broadcast live, there is no one to ensure witness trial does not watch the live. Rationality is that he objective and not affected testimony. Or description the people of other. This is important, but with directly on television coverage, all testimony and a statement of the people of hearing, and someone who forward as a witness the armed with knowledge testimony and a statement of expert who formerly broadcast directly. And what the is a violation of ethics court. If it happens, will happen the facts and testimony not expressed they are.

A great desire the community to watch the trial directly in television without having to travel to court in an irrational manner influenced by several things, among other: as a form of distrust of the community towards the judicial system, so that it is necessary for them to watch the trial simultaneously conducts supervision of a trial. The presence of the principle of, the more people know the course of the trial, hence the more that would supervise and the more he feared parties who want to play at the trial. This clearly will not happen if people was commissioned of the good from the judiciary who performs a trial. A great desire these communities shall not contravene with what that become the destination of the event of criminal law itself, among other: search and discover the truth materially, obtain judicial decisions, and implement judicial decisions.<sup>72</sup>

The media television is should also take into account the impact of would do live a trial, if there is a commentator, it should not be excessively comment on all a trial. This is consistent with function television itself, among others media lighting, a pleasant pastime education and the media.<sup>73</sup> Not only to pursue ratings audience, and become treding topic and all it can be done. A commentator presented shall is only describing the meaning of step

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<sup>72</sup>Waluyadi, *Pengetahuan Dasar Hukum Acara Pidana* (Sebuah Catatan Khusus), Mandar Maju, Bandung, 1999, hal. 15.

<sup>73</sup>Bambang, *Komunikasi Massa: dalam Karakter Ilmu Komunikasi*, Epshilon Alpha Beta, Jakarta, 2000, hal. 83.



by step trial without having to touch substance trial. Other alternative, if trial undertaken directly should not all a trial released, for example released is reading the indictment, pleidoi, demand and reading decisions, so went out live on a limited extent. Norms and ethics proceeding in court should remain a the guidance of all parties, and keep that the purpose of the judicial process produce justice ideals whether material and substantive can be achieved.

### III. CONCLUSIONS AND ADVICE.

Based on the discussion at top can delivered this conclusion: 1) happened a relation of mutual tensions between law and mass media. Law in wakili by a trial, while mass media represented by broadcasting television, and 2) that has the base law is recording trial. Advice that can be conveyed is a direct a trial should not be done, although not prohibited from, this is done to give more stability in the community and upholds ethics trial .

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# ELECTRONIC BANKING CRIME AS A PHENOMENON OF BUSINESS CRIME

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## ABSTRACT

*The use of technology and information facilitates in banking institutions is providing services to customers. In safeguarding the security of transactions, banking institutions should prevent the occurrence of banking crimes in cyberspace. The perpetrators take advantage of technological sophistication to retrieve customer data and use the data to steal customers' money stored in the bank. This crime is very worrying. Financial losses are not only experienced by banks and customers only, but also can disrupt the economic stability of a country and create a bad reputation for Indonesia in the security of online transaction. In this research will be discussed two issues namely the phenomenon of electronic banking crime in business crime and electronic banking crime inhibit development.*

*The Phenomenon of Electronic Banking Crime in Business Crime changes the perpetrator's method of stealing money in the bank. In the past, the perpetrator came to the bank and robbed using a firearm, now the perpetrator simply uses a laptop connected to the internet network only. Crimes committed in this virtual world, can hamper the pace of development. Electronic banking crime is not only a matter of law, but also a matter of economics, policy, and international business.*

**Keywords:** *crime, electronic banking, business.*

## Introduction

The use of technology and information in economics has risen a new term "digital networked economy". With the utilization of information technology, traffickers can save marketing costs. This phenomenon is also exploited by the perpetrators of banking industry to build networks based on information technology. With technology advances, customers can conduct various banking activities over the Internet (e-banking), phone (phone banking), or via SMS (SMS-banking). Customers can access the most actual information about banking services, balances check, and funds transfer between accounts, bill payments and others. Ease of transaction due to the advancement of this technology faces a number of challenges, especially in terms of banking security information system itself. Various forms of electronic banking fraud have been present in Indonesia.

Electronic banking crime is a new form of business crime. Based on Internet Report by Akamai Technologies, Indonesia has seen a massive increase in the amount of cybercrime and hacking attacks, Indonesia now pushed China out of the top spot for Q2 2013 (Indonesia is now top country for cybercrime, <http://certificationeurope.com/indonesia-now-top-country-cyber-crime-2/>). The high level of cyberspace crime will aim to weak businessmen's confidence to transact electronically with Indonesians. The result would be difficult for the businessmen from Indonesia to transact online. Weak of confidence in the security of transactions in cyberspace will inhibit economic growth.

Banking crimes committed through information and technology is not only a national, but also regional and international problem. Farther from the aspects of his victim, criminality has a big tendency and mass, where the perpetrator is an intellectual and generally difficult to be touched by law enforcement (N.H.T Siahaan, 2005: 157). Fraud is done in a way that is also quite simple, such as by telephone, e-mail, through investment deals with high interest and falsification of call center numbers. This condition would greatly weaken Indonesia's position in international trade and finance. Therefore, this crime should be addressed by strengthening the legal system in Indonesia.

## The Phenomenon of Electronic Banking Crime in Business Crime

Business banking is a financial management public business. Judging from the banking function, the main function of bank is to collect funds from public and funneling the money to public for various purposes or as a financial intermediary. Specifically banks may serve as an agent of the trust (institution with trust as the foundation), an agent of development (institution that mobilizes funds for economic development) and the agent of services (an institution that offers banking services) (Sigit Traindaru and Totok Budisantoso, 2007: 8). Information and communication technology development rapidly create a variety of innovations that enable people to transact electronic payment system anywhere and anytime. Such innovations include financial services through the machine and ATM / Debit, credit cards, electronic money (e-money), transfer of funds, ease in getting cash as well as a variety of payment gateway services / payment processor (Bank of Indonesia, *Perlindungan Konsumen Jasa Sistem Pembayaran*, <http://www.bi.go.id/id/sistem-pembayaran/di-indonesia/perlindungan/Contents/Default.aspx>).

The development of business crime in the world has entered a new era of multi-dimensional and may be done in the virtual space. Business crime can be divided into three major groups namely group crime in financial sector, crimes in industrial, and crime in services. Robintan Sulaiman analyzes the causes of business crime as follows:

1. Business crime designed when the business is made, this means that there is a need for it.
2. The business crime arises because of the fast growing business development and raises the opportunity for perpetrators. So by the time it was made or commenced there are no plans to do business crime (Robintan Sulaiman, 2001:10-11).

Banking crime carried out through the Internet. Perpetrators do not need to come to the bank with weapons, they only need to use a laptop connected to the internet. Some forms of potential cybercrime in banking activities, as follows:

1) **Typo site:** Perpetrator make a fake site names, identical to the original site and create an address that is similar to the original site. Perpetrator waiting for a chance of a mistyped address victim and go to the fake site. When this happens, the perpetrators will obtain user information and passwords from the victim and use those information to harm the victim.

2) **Key logger/keystroke logger:** Another method in cybercrime banking activities is key logger. This case often occurs in places such as public Internet access. The program will record characters typed by user and expect to obtain important data such as a user ID and password. More internet in public places accessed, the more vulnerable to exposure by this method known as keystroke recorder key logger. Since computers in the cafe used alternately by many people. The way this method works is actually very simple, but many computer users in public places are negligent and do not realize that all activities are recorded by others. Players put a key logger program on public computers. This key logger program will record all the keyboard keys are pressed by the next computer user. On the other times, the installer of key logger will take the results of "traps" on the same computer, and he hopes to get important information from the victims, such as user id and password.

3) **Sniffing:** Attempts to get the user ID and password by observing the data packets through computer network.

4) **Brute Force Attacking:** Attempts to get a password or key by trying all possible combinations.

4) **Web Deface:** Exploitation System with the aim of replacing the home page of a site's appearance.

5) **Email Spamming:** Send a junk e-mail in the form of advertising their products and its kind to a person's email address.

6) **Denial of Service:** Overwhelm data with very large amounts with the intention to disabling the target system.

7) **Virus, worm, trojan:** Spreading viruses, worms and trojans in order to disabling the computer system, obtaining data from a victim's system and to defame a particular software maker (AgusRahardjo, 2002).

Development of technological crime, economy and bank need rules to ensure the occurrence of a development, as mentioned by Sri Redjeki Hartono that the principles of economic law is able to provide maximum protection with a broad spectrum to economic operators in each stratum. Economic legal principle can also be a major contributor in law enforcement for public at a reasonable economic interests and responsible for one to another (Sri Redjeki Hartono, 2007). Good information and technology governance systems is a fundamental requirement in security and convenience of transacting through banking system.

Electronic banking crimes by Al. Wisnubroto classified as crimes using computers as a tool. In some types and ways of crime, computers used, so that crime are complex and difficult to known. One example here is the idea of someone taking on a bank deposit slips and print the numbers on its own account in magnetic ink on the slips then put it back in place in the bank. Subsequently customers take and fill it as proof of deposit. When the computer processes the data in the script, computer clicking crediting the account of the person then withdraw money with a check from the account before the customers who deposit earlier, filed a protest (Al. Wisnubroto, 1999:26-27). Electronic banking crime causes disruption in the banking system, which means it also creates economic instability.

### **Electronic Banking Crime Inhibit Development**

Banking sector has a strategic position as an intermediary and supporting of payment system is a crucial factor in the adjustment process (General Explanation of Act No. 10 of 1998 Law of the Republic of Indonesia Number 10 of 1998 on the Amendment of Act No. 7 1992 on Banking). A strong and healthy banking system can create a stable financial system that is able to supply the national economic development. The main function of Indonesian banks are as collector and distributor of public funds intended for the implementation of national development in order to improve equity, economic growth and national stability towards improving the welfare of the people.

Development process should be pursued in order to run regularly and sustainable development in every sector and across sectors. Soerjono Soekanto in his proposed "Development is a planned and orderly changes include, among other aspects of politics, economics, demography, psychology, law, intellectual or technological." (Soerjono Soekanto, 1986: 11).

Electronic banking crime is certainly prevent the implementation of development. Electronic Funds Transfer Crime is not only aimed at the theft of funds, but also on the use, disclosure, theft or destruction of data, or aim to disruption or destruction of the electronic Funds Transfer system (Barda Nawawi Arief, 2006: 54). The existence of electronic banking crime is certainly hampering the implementation of development

In 2011, losses from cybercrime to Rp 4 billion and US \$ 178,876.50 with 520 cases. In 2012, the number of cases increased to 600 events with loss of Rp 5 billion and US \$ 56 448. In 2013, during January-March, public loss has reached approximately USD 1 billion. This year public reports on the frequency of such crimes as much as 3-4 reports per day-compared to 2012, which is only 2-3 reports per day. In May 2012, there were 1,009 cases of fraud reported by the value loss of Rp 2.37 billion. Most types of fraud is identity theft and without using the card. Each totaled 402 cases and 458 cases, with total losses Rp1.14 billion and Rp545 million experienced by 18 publishers (Arinto Tri Wibowo, Nina Rahayu, "Modus- modus Kejahatan Perbankan, Bagaimana Mencegahnya? Jenis Fraud Paling Banyak Adalah Pencurian Identitas dan Tanpa Kartu", <http://fokus.news.viva.co.id/news/read/355831/modus--modus-kejahatan-perbankan--bagaimana-mencegahnya->). Losses due to electronic banking crime adds to the burden of the State budget to create regulations and new technical procedures for preventing and combating this crime.

Electronic banking crime causes to a decline of public confidence in banking institutions. It can stimulate a systemic impact on the national economy. Therefore, we need

a solution to overcome the electronic banking crime, one of them by activating supervision of banks that provide electronic banking services. Supervision of the electronic banking services becomes urgent to be implemented in order to tackle electronic banking crime. Jos Luhukay, Strategic Banking observers of Indonesia, said the method of banking crimes not only a question of fraud, but a lack of supervision of internal controls bank against human resource is also the weak point of banking crime. Internal control becomes a major banks problem. Bank Indonesia should set standard operating procedure (Erlangga Djumena, "Inilah 9 Kasus Kejahatan Perbankan", <http://bisniskeuangan.kompas.com/read/2011/05/03/09441743/Inilah.9.Kasus.Kejahatan.Perbankan>).

Supervision of banking institutions is also done by providing education for public to know the method of electronic banking fraud through web pages and scientific seminars. With the dissemination of this knowledge, each customer can perform self-control of transactions. Electronic banking countermeasures against crime cannot be done alone. In this case, the role of society is needed to implement self-control, provide information and reports about the alleged banking crimes and give an assessment of the performance of bank services. Thus will be established a synergy to countermeasures crime electronic banking.

## CONCLUSION

Electronic banking crime impedes the pace of national development. Improvement of quality and quantity of electronic banking crime, causing financial losses to the state and decline public confidence in the banking institutions. To overcome the electronic banking crime, the necessary supervision of banking institutions through on site supervision and off-site supervision. The role of the society in the form of self-control, provision of information and reports about the alleged banking crimes and give an assessment of the performance of bank services are also indispensable in countermeasures electronic banking crime.

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# THE LEGAL PROTECTION TO THE FREEDOM OF THE PRESS AS A PART OF HUMAN RIGHTS

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## ABSTRACT

*The development of human rights is in line with the social development of a nation. Freedom is a fundamental thing. Therefore, the freedom of the press is a part of human rights and is protected by the state. Although there are special rights in the freedom of the press, of course, in the implementation of freedom of the press there are limitations that must be kept. One of them is the Code of Ethics Journalism. Press freedom must necessarily be carried out in a balanced way. In this context, that freedom must be accompanied by a sense of responsibility. The freedom of the press that is a part of human rights can be carried out in a balanced way and it will depend on the rules and law enforcement of each country.*

**Keywords:** Human Rights, Freedom of the Press, Law Enforcement.

## 1. INTRODUCTION

The United Nations General Assembly sets May 3 as a day to commemorate the basic principle of freedom of the press (World Press Freedom Day), to measure the freedom of the press throughout the world. Since then, May 3 has been being commemorated in order to preserve media freedom from attacks on independence. The first freedom of information legislation in the world was passed in 1766 in which is now Sweden and Finland. Since then, there have been more than 90 countries (including Indonesia) which also make laws that grant citizens the right to request information from state and government agencies.

Human rights norms and standards stem from international law. Sources of international law as specified in Article 38 paragraph 1 of the Charter of the International Court of Justice. International human rights standards are established and developed in international forums. In the UN system, every representative of UN members is invited to undertake preparations and negotiations related to the establishment of international human rights standards.

Philosophically, human rights are freedoms based on respect for the freedom of others. That is, the freedom of human rights is not unlimited, because when entering the territory of another person's freedom, the power of freedom is over.<sup>74</sup> If we look for the definition of human rights, it can be seen in Article 1 Item 1 of Act Number 39 of 1999 on Human Rights (Human Rights Law) that human rights are a set of rights attached to the essence and existence of human beings as God Almighty Creatures and is a grace that shall be respected, upheld and protected by the state, law, government and every person for the honor and protection of human dignity and prestige.

Talking about human rights means talking about human life. Human rights exist not because they are given by society and the kindness of the country but as their human dignity.<sup>75</sup> The recognition of human existence signifies that human beings as creatures of God Almighty. Today, human rights have become an interesting object of study and continued to grow along with the times and demands of the people themselves.

In the life of society, nation and state, law and human rights are closely intertwined. On that basis, human rights are legalized in the constitution as the basic norm in the state

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<sup>74</sup>NurulQamar, 2016, *HakAsasiManusiaDalam Negara HukumDemokrasi (Human Rights in DemocraticRechtsstaat)*, SinarGrafika, Jakarta, p. 17

<sup>75</sup>Franz MagnisSuseno, 2001, *EtikaPolitik: Prinsip-Prinsip Moral DasarKenegaraan Modern*, PT. GramediaPustakaUtama, Jakarta, p.121



structure and derived in legislation. The press as an information medium is the fourth pillar of democracy that goes hand in hand with law enforcement to create balance in the state. The four pillars of national and state life are seen as something that must be understood by the organizers of the state along with the whole society and be a guide in political life, running the government, enforcing the law, regulating the country's economy, social interaction, and various dimensions of life of the state and other nations. With the implementation of the principle of the Four Pillars of Life of the Nation and the State is believed that Indonesia will be able to realize as a nation that is just, prosperous, prosperous and dignified.<sup>76</sup>

Based on Act Number 40 of 1999 on Press (Press Law), the press is:

*"Social institutions and mass communication vehicles that carry out journalistic activities which include seeking, obtaining, possessing, storing, processing, and conveying information in writing, voice, images, sound and images, as well as data and graphics or in other forms using print media , Electronic media, and all kinds of channels available."*

The press is an institution that has a strong influence in the formation of public opinion and effective dissemination of information. Compared to other information dissemination mechanisms, the press has the potential to reach a much broader audience and disseminate information to a wider, wider environment in relatively short time. According to Indonesian General Dictionary, the understanding of the press are:

1. Printing tools for printing books or newspapers
2. Tools for clamping or compacting
3. Newspapers and magazines containing news
4. People who work in the field of newspaper affairs.

## 2. DISCUSSION

The freedom of the press is essentially not the exclusive rights of the press community alone. The freedom of the press is a constitutional rights rooted in the guarantee of the rights of every citizen to obtain information.<sup>77</sup> Article 19 of the Universal Declaration of Human Rights (DUHAM) says that the fundamental rights of freedom of expression includes freedom "to seek, receive and impart information and ideas through any medium and without regarding to national borders".

Speaking of the press will not be free to speak about the freedom of the press, because the freedom of the press is an important part or life spirit of the death of the press. Responsible press freedom is a major prerequisite for a country in the struggle for the progress of the nation and its people. This becomes a necessity in a democratic society.

For Indonesia itself, the government's restraints on the press began in 1846, when the Dutch colonial government required a license or censorship of press released in Batavia, Semarang and Surabaya. Similarly, the freedom of the press in Indonesia during the reign of President Soekarno and the reign of President Soeharto was severely limited by the interests of the government. The press was forced to post every news should not be against the government, but all the rules that limit life at that time disappeared by itself because of the fall of Soeharto's then-presidential government. Not long after it, there was made a Press Law that replaced the press laws during the New Orde era.

Press act is a product of the reform era. The act no longer speaks of freedom and responsibility of the press, since the press is no longer required to have a Publishing License or Press Publishing Business License for printing media and is no longer haunted by the threat of bans that deprive the life rights of a press company. The spirit of freedom of the press is reiterated many times in the Press Act. Therefore, this Act really brings the spirit of freedom of the press. This is biased in the terms of weighing parts:

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<sup>76</sup>Pimpinan MPR dan Tim Kerja Sosialisasi MPR Periode 2009-2014, 2013, *Empat Pilar Kehidupan Berbangsa dan Bernegara*, Sekretariat Jendral MPR RI, Jakarta, p. 11

<sup>77</sup><http://wpfd.aji.or.id/2016/>, Accessed on April 27, 2017

- a) that the independence of the press is one of the forms of popular sovereignty and becomes a very important element for the creation of a democratic, national and democratic life, so that freedom of expression of thoughts and opinions as stated in Article 28 of the 1945 Constitution must be guaranteed;
- b) that in a democratic society of society, nation and state, freedom of expression of thought and opinion in accordance with the conscience and the right to obtain information, is very essential human rights, which is necessary to uphold justice and truth, promote public welfare, and educate the life of the nation;
- c) that the national press as a vehicle for mass communication, information dissemination and opinion formers must be able to exercise their principles, functions, rights, obligations and roles as good as possible on the basis of professional press independence, so as to be guaranteed and protected by law, Interference and coercion from anywhere;
- d) that the national press plays a part in maintaining a world order based on freedom, eternal peace and social justice.

During this time most people understand the independence that is intended in the Preamble of the 1945 Constitution only interpreted as the collective independence of the nation. In fact, there will be no collective independence without independence and individual liberty. Including freedom of expression through the press.<sup>78</sup> Furthermore JimlyAsshiddiqie, said that human rights and democracy are a conception of humanity and social relations that was born from the history of human civilization throughout the world. Human rights and democracy can also be interpreted as the result of human struggle to maintain and achieve the human dignity, because until now only the conception of human rights and democracy that proved to be the highest recognize and guarantee the dignity of humanity.<sup>79</sup> Democracy can flourish if human rights are respected and human rights will be respected if democracy is practiced.<sup>80</sup>

Post amendment to the 1945 Constitution (UUD 45) related to Human Rights contained 40 Constitutional Rights which are divided into 14 rights clusters. Fourteen clumps of the rights are:

1. The right to citizenship;
2. The right to life;
3. The right to self-development;
4. Right to freedom of mind and freedom of choice;
5. The right to information;
6. The right to work and decent living;
7. The right to ownership and housing;
8. The right to health and healthy environment;
9. The right to marriage;
10. The right to legal certainty and justice;
11. The right free from threats, discrimination and violence;
12. The right to protection;
13. The right to fight for rights;
14. The right to governance

The right to freedom of thought and right to information which is part of the freedom of the press are protected by the state. Regarding the values of freedom of the press itself, it has been accommodated in the amended 1945 Constitution which is stipulated in Article 28F which reads: Everyone has the rights to communicate and obtain information to develop his/her personal and social environment, and has the rights to seek, obtain, store, process and convey information in all types of channels available. In the context of the fulfillment of the human rights, the press which includes printed media and electronic media and other

<sup>78</sup><http://www.jimly.com/kegiatan/show/151>, Accessed on April 27, 2017

<sup>79</sup>JimlyAsshiddiqie, 2011, *Hukum Tata Negara dan Pilar-Pilar Demokrasi*, SinarGrafika, Jakarta, p.198

<sup>80</sup>NurulQamar, *Op.cit*, p. 21

media, is one of the means to issue thoughts orally or written (Article 28) and obtain information as regulated in Article 28F of the 1945 Constitution mentioned above. Thus the rights of every citizen concerned with obtaining information and communication are protected by the Act.

The essence of the press in the human rights concept here wants to give an idea of the position of the press in relation to human rights, especially in its position as a media of social control and the formation of opinion for the citizens. Based on this point, there are two basic things that are concerned:<sup>81</sup>

3. The press as a reflection of the rights to express an opinion;
4. The press as the fulfillment of the rights to obtain information.

The freedom of the press is stipulated in the norms set forth in Article by Article of the Press Act. The articles are among others:

- Article 2: "The freedom of the press is one of the forms of popular sovereignty based on the principles of democracy, justice and the rule of law".
- Article 4:
  - a. The freedom of the press is guaranteed as a citizen's rights.
  - b. Against the national press shall not be subject to censorship, suspension or ban of broadcasting.
  - c. To ensure the freedom of the press, the national press has the means to seek, obtain, and disseminate ideas and information.
  - d. In accounting for publication before the law, journalists have the Right to Reject.

Article 9 paragraph (1) Every Indonesian citizen and state shall have the rights to establish a press company. In order to guarantee the freedom of the press, the Press Act also regulates those who try to block the press work with penal sanctions or penalties as provided for in Article 18 paragraph (1) of the Press Act: "Every person who unlawfully intentionally performs an action that inhibits or impedes the application of the provisions of Article 4 paragraph (2) and paragraph (3) shall be liable to a maximum imprisonment of 2 (two) years or a maximum fine of Rp 500,000,000.00 (five hundred million rupiah)".

Now, the freedom of the Press to be unlimited even journalists themselves are sometimes trapped and become people who abuse the meaning of this freedom of the press. Lewis describes the occurrence of an authority crisis in the journalism profession as a result of the rise of 'digitally networked media'. Journalism had controlled — to some extent — an information domain, now the world has changed. Information is no longer rare, or hard to produce, nor it is difficult to be repurposed and distributed. This violation, for example, is the spreading false news both in print and cyber media related to the government or spreading racial, ethnic, and religious discrimination issues for political purposes. What this journalist has done violates the Journalistic Code of Ethics. This Journalistic Code of Conduct was issued by the Press Council on the agreement of 29 journalist organizations and press company organizations on March 14, 2006 in Jakarta.

Ideally, ethical enforcement and sanctioning are internal mechanisms of a press company. Ethical norms are in obedience, and their enforcers are in the conscience of the people who implement them. In the field of journalistic, news which is the spread on false news, slander, invasion of privacy, the principle of presumption of innocence, plagiarism and others, bias entry in the category of violation of ethics and law. Non-fatal violations of ethics are typically resolved by statements of errors or apologies, journalists who violate ethics will be warned, subject to sanctions or suspensions. Media or journalists who often violate ethics will ultimately obtain moral or social sanctions, such as a consumer not properly buying, using the media's credibility or the journalist.<sup>82</sup>

Serious violations of ethics, harmful and fatal, bias implicate the threat of punishment. Violations such as defamation, false rumor, and the others are the subject to jurisdiction as set out in the Criminal Code (Penal Code) with the threat of fines or imprisonment. The threat

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<sup>81</sup>IrmanSyahriar, *Op.cit*, p. 103

<sup>82</sup>IrmanSyahriar, *Op.cit*, p. 154

of punishment for ethical violations is highly relevant, forcing journalists to work carefully considering any news to be published, critical, and ethical.<sup>83</sup> In addition to criminal threats, violations of freedom of the press are also regulated in the Civil Code (KUHPerdara) namely Article 1365 Civil Code that is about unlawful acts and Article 1372 Civil Code namely civil claims received compensation and honor and good name.

### 3. CONCLUSION

The freedom of the press is a part of human rights protected by the state. Even the United Nations General Assembly set May 3 as a day to commemorate the basic principles of press freedom (World Press Freedom Day). The freedom of the press is also one of the forms of popular sovereignty and becomes a very important element to create a democratic society, nation and state, Press as information media is the fourth pillar of democracy that goes hand in hand with law enforcement to create balance in a state. However, of course such freedom and protection are not a reason to be able to disseminate information and fake news or spread issues of racial, ethnic, religious discrimination for certain groups. Because the freedom of the press also has restrictions that should not be violated and freedom of the press must be done with full responsibility. Anyone who performs unlawful acts related to press freedom should be subject to sanctions as a follow-up to law enforcement in order to create legal certainty for everyone.

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<sup>83</sup>*Ibid*, p. 155

**ESTABLISHMENT OF A NATIONAL IDENTITY UNDER THE UMBRELLA  
OF PANCASILA (THE FIVE PRINCIPLES)  
(UNIFYING DIVERSITY AND AVOIDING DISINTEGRATION)**

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**ABSTRACT**

*As far as the development of globalization is concerned, identity is a central theme. As a keyword in the contemporary politics, it connotes so differently that when people are talking about it they seem to talk about different things. In Indonesia, the discussion about identity cannot be separated from the anxiety about the situation in which nationalism and national identity are getting weaker. This article is intended to strengthen the values of the Five Principles "Pancasila" in the current situation in which the religious, ethnic and racial egoisms "keakuan sara" is endangering the Indonesian national unity and integrity. The analytic descriptive method was used as the method of analysis. The conclusions which can be drawn from the study are as follows. One should trace the winding road and get back to the historic truth. All identities move, interact with and neutralize one another. They are based on what is referred to as the philosophy of being different but recognizing unity in diversity and impartiality. In this way, civil society can be a fact. In Indonesia the philosophy of being different has been crystalized in the Five Principles 'Pancasila'.*

**Keywords:** *coinage, collective identity, and the umbrella of the Five Principles 'Pancasila'*

**INTRODUCTION**

Indonesia is a highly diverse state. Diversity carries a wealth of invaluable cultures, causing it to have reliable potentials and social dynamics needed to develop and face challenges. However, diversity also contains the seeds of social conflicts which can lead to fractions and national disintegration. Therefore, the attitude of being on the alert should be nationally maintained.

One of the reasons why riots have taken place in some regions is "identity". The current riot which has dragged Basuki Cahaya Purnama, the Governor of the Municipality of Jakarta, clearly shows the one with the nuisance of religious and ethnical identity. In the end of 2015 the riot which involved two social organizations in Bali "Genk Bali" took place, causing Bali in general and Denpasar in particular to be seriously terrifying. In October 2012 the Bali Nuraga Tragedy took place in South Sumatra, Sumatra, resulting from a misunderstanding between two different ethnic groups. During the reformation era the riots related to the ethnical, religious, and ideological identities took place in Ambon, Mataram, Sambas, Sampit, Poso, and Bali. On 11 December 1998 the Banjar tragedy took place. On 21 October 1999 the riot resulting from the political identity took place at Pengastulan. Even at a number of villages or 'banjar' in Bali what is locally referred to as "kukul" (wooden drum) was struck in such a way "bulus" to sound an alarm that the villages were supposed to be ready to face any possible danger, although the problem which could lead to the danger was not related to their tradition. The wooden drum "kukul" is usually identical with their tradition (Atmadja, 2001: 2).

As already known that the villages have values, norms and expressive symbols (songs, slogans, flags, uniforms, ways of communication) as their identities. However, there has not been any contact among the identities; as a result, social conflicts, which will possibly lead to the nation's disintegration, cannot be avoided. In the heterogeneous society it is highly sensitive to unite different identities in order to form the collective identity. The reason is that the following questions will rise. Which identity will be dominant? Which ones are contrasting with one another? Which ones complete one another? Is being exclusively bound to one identity intended? Which values can be used as the basis for a political identity? Whether the ethnical and linguistic values are more important than the others?



What functions are played by the holy values in supporting the community? Those questions cannot be separated from the membership of a society, and should be encountered by almost all the current societies. If no satisfactory solution to them cannot be found violence and riot cannot be avoided (Adrian, 1992).

## DISCUSSION

The coinage of a collective identity cannot be separated from the basis of the order of a society. The theorists state that the values, norms and expressive symbols collectively adhered to contribute to the social tie which unites the society's members. The feeling of having the collective identity causes the social order to be possible, meaning that the values collectively adhered to cause an order to be used a guide to uniting different activities. This collective identity can be considered the central zone "wilayah pusat" for the society. According to Edward Shils (in Adrian, 1992:75), the central zone or identity is a phenomenon in the domain of values and faiths. It is the center of the society regulating the orders of symbols, values, and faiths, as it is the final goal, has sacred values and cannot be simplified. With reference to what is stated by Edward Shils, it is necessary for the society's members to have commitments which are more important than empirical facts to maintain integrity and to make the collective identity a guide to social interactions.

The matter pertaining to the coinage of the collective identity cannot be separated from the development of the faiths and values collectively adhered to which can give the feeling of having social solidarity to the people living in a particular region. The collective identity shows that such individuals agree with how they are defined which is mutually recognized. What is meant is that they are aware that they are different from one another and have the feeling of having the collective dignity (Adrian, 1992:76).

Based on what was described above, as far as Indonesia which is made up of different ethnic, religious, racial and class groups is concerned, it is necessary to comprehend fully the meaning of what basically inspired Indonesia, as a nation, to establish the Unitary State of the Republic of Indonesia (cf. Nasikum in Heryanto, 1996: 11). That includes solidarity, unity, integrity and being reliable on the self-ability and strength. The awareness of becoming an independent nation and state appeared from the establishment of the organization of Budi Utomo on 20 May 1908. It is such a national movement in which the young people took off their personal identities (Yong Java, Young Selebes, and so forth) in order to establish the feeling of collective social solidarity. Then more people's movements appeared and developed and were "modernly" organized. As an example, the awareness of the Indonesian young people of getting united was shown through the declaration of the Youth Oath on 28 October 1928. At that time the Indonesian young people, motivated by the awareness of being united and integrated, swore to recognize that they belonged to one birthplace, namely the land of Indonesia, that they belonged to one nation, namely the nation of Indonesia, and that they highly appreciated the language of unity, namely the Indonesian language (Suta in Bagus, 1997:32). From what was described above, it is implied that Indonesian people have established a collective identity since they struggled for their independence from the colonial government through the awareness that Indonesia is their motherland and nation and that their language of unity is the Indonesian language.

After Indonesia was independent, an agreement, being motivated by unity and integrity, that the Five Principles "Pancasila", as the foundation of the nation, and that Garuda and its slogan Unity in Diversity "Bhineka Tunggal Ika", meaning that "in spite of differences we are still one, namely Indonesia" was made. Therefore, it can be stated that Indonesia with the Five Principles "Pancasila" as its foundation, recognizes differences. *Pancasila* protects pluralism and establishes a collective identity, as can be seen from each principle of the Five Principles.

The first principle, namely Belief in God, shows that Indonesia is a state which is based on Belief in God; it is not based on religion only. Therefore, it recognizes different religions such as Islam, Protestant, Catholic, Hindu, Buddha, and Confucius. As *Pancasila* protects all the religions, the state guarantees that every citizen may perform their *bhakti sradha* according to the religions and faiths they adhere to, as prescribed



in article 29 clause (2) of the 1945 Constitution. Therefore, it is seriously unlawful if there is someone who “objects” the existence of a religion in Indonesia. Every religion and its followers have the same right. The attitude of mutual appreciation should be developed among the followers of different religions and beliefs in God. The freedom of performing religious services based on the religions and faiths we adhere to should be appreciated, and the cooperation among those who belong to different and same religions and faiths should be developed to make us in harmony with one another. The attitude of being in harmony with one another can be observed in Mataram. Several days before the Hindus celebrate their religious holidays, the Muslims sell what the Hindus need such as young coconut leaves, sugar canes, bananas, ducks, and so forth. The Hindus are the buyers. In addition, when the Hindus perform the *melasti* procession, the Muslims prepare space for parking for which they are paid as compensation. Even they use their yards as the parking space. Seeing the good tolerance and cooperation between the two communities with different “faiths” as their identities touches us, meaning that the religious movement “contra-hegemony” can be created by inserting it in a particular social and historic conjuncture, especially in the establishment and growth of the civil society. In addition, it seems to be necessary for the followers of a religion to understand that it can be used as means of overcoming social facts (Hikam, 1993: 133). A religion is not only used to improve the religious education and knowledge but it should also be used to avoid dry and barren intellectualism using motivation and affect to make it humanitarian (Comte in Verger, 1993: 29). In a plural country such as Indonesia such a religion does not need extra energy for maintaining nationalism (Heryanto, 1996:v). As explained by Maarif in Heryanto (1996:131) that the religious interpretation has been misused for the interest of the strengths in a country and that this has taken place for centuries; therefore, it is necessary to ascertain that the position of a religion is different from that of the country. They are not the same; in short, it can be stated that they are not identical. It can be concluded, therefore, that it is extremely dangerous if a religion is used as a means of achieving something. It should be returned to its substance; the teaching of morality and humanity should be used as a guide for people to creating the civil society which is free from riots.

The second principle of the Five Principles “Pancasila” is Humanity. *Pancasila* guarantees that everybody is equal and has the same right and obligation regardless of what ethnic group, race, religion, faith, sex, social position, and complexion he/she belongs to. The second principle develops the attitude of loving one another, the attitude of appreciating one another “tepa-selira”, the attitude of not treating others as we like, and the attitude of appreciating human values. *Pancasila* guarantees that every Indonesian citizen has the same right and obligation as inspired and motivated by the Youth Oath declared on 28 October 1928. The Javanese people may work in Bali; the Balinese people may work in Lombok and vice versa for a living. Nothing prohibits that those who belong to a community may not work or undertake a business in another community. The motherland Indonesia, starting from Sabang to Merauke, is Indonesia which provides space and equal rights and obligations to all the Indonesian citizens. However, it is not wrong if we compare one era to another (as a reflection).

The third principle is Unity. Through *Pancasila* Indonesia, as a country, treats unity, integrity, interest and safety of the nation and state as the collective unity, integrity, interest and safety over the group’s and individual interest. If necessary every citizen is prepared and willing to do everything for the interest of the state and nation. Loving and being proud of the birthplace and becoming the Indonesian citizens should be developed. Unity in Diversity “Bhineka Tunggal Ika”-based unity should be developed. From what was described above it can be concluded that Indonesia, as a nation, should give priority to unity and integrity and collective interest over the group’s or individual interest. Similarly, in the implementation of the regional autonomy it is forbidden to develop the dichotomy of the local people and non-local people.

The fourth principle is Democracy

“Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan”.

Using *Pancasila* as an identity means that every Indonesian citizen has the same position, right and obligation. One may not impose his/her will on another. Decisions and agreements should be made through discussions for the sake of common interests. Therefore, it can be concluded that through *Pancasila* we may not impose what we want on others as we like. The reason is that Indonesia recognizes differences. Agreements should be made based on differences motivated by the familial relationship. Priority is given to the common interests motivated by the familial relationship over the interests of the majority. The reason why priority is given to the common interests over the interests of the majority is that in Indonesia there are minorities and majorities (in terms of ethnicity, race, class and religion). If priority is given to the interests of the majority, the minority will be marginalized. Therefore, the state is not familiar with the interests of the majority; it is only familiar with the common interests. Every citizen, regardless of what race he/she belongs to, has the same position, right and obligation; neither the domination of the majority nor the tyranny of the minority.

The fifth principle is Social Justice for all the Indonesian people “Keadilan Sosial bagi Seluruh Rakyat Indonesia”. This principle requires that the Indonesian people should be able to develop the family atmosphere, the attitude of helping one another, the attitude of being fair and respecting others. In addition, the Indonesian people should be able to keep the right and obligation balanced. They should not use their rights to exploit others; they should not harm the common interests; they should help others; they should be fond of working hard; they should appreciate what others have done; and they should be fond of doing the activities which may lead to equality socially. Thus, the Indonesian people and their leaders should be fond of working hard; they should not harm the common interests and should be able to be independent. They should have equal rights and obligations.

The values, norms and expressive symbols which Pancasila, as the foundation of the state which we adhere to, contains can give self-definition, awareness and appreciation. Such values are the highly common concepts of what we desire, and the criteria for determining what actions should be taken. Regulations (rights and obligations) which are more specific than values and norms show how the values can be implemented. Similarly, the expressive symbols such as the flag, the national hymn, and the heroes make the abstract and intangible values cause the individuals in Indonesia to feel warm. In short, the values, norms, and expressive symbols justify the past actions, explain the future behavior, and function as guidance to selecting what to choose in the future. Being highly plural, Indonesia still has the fragments of values appearing from different strong ethnical, linguistic, regional and religious affiliations. Therefore, every citizen needs to collectively appreciate the fair political institutions and the impartial legal procedures. The objective is to uphold “unity in diversity” of a civility-based solidarity. Civility does not only have something to do with friendly performance, being respectful and polite towards others, but it also has something to do with a political system based on the collectively-owned power, legal order, attention which needs to be paid to the common welfare, and the balance between privacy and publicity. Indonesia, as a plural nation with Pancasila as the national identity should create a civility-based cylindrical society. The question is how the current condition is?

## CONCLUSIONS

From what was described above, it can be concluded that strong civility is needed by a plural nation to form a collective identity. In this way, the high awareness of being different and the feeling of self-esteem will be created. It is necessary for every citizen to collectively appreciate the fair political institutions and impartial legal procedures. The objective is to uphold “unity in diversity”, a civility-based solidarity. Indonesia should be proud of having *Pancasila* as its foundation as it has guaranteed differences as implied in *Bhinneka Tunggal Ika* (Unity in Diversity), meaning that differences should not be marginalized but they should be recognized in order to create a civil society. As stated by Hikam (1996:3) that Civil Society is the area of an organized social life featured by

voluntary, self-generating, self-supporting, high independence, and being bound to the legal values or norms recognized by the citizens.

It is important to urgently define *Pancasila* as the “umbrella” which can protect unity in diversity (in terms of race, ethnicity, religion, and class); it is not only defined from the conceptual order but more than that, namely from the behavior of becoming the citizens of the nation and state, and the society’s members. In this case, civility is something which is absolute, as it symbolizes the binding to the reformist strategy in order to achieve unity through the maintenance of different identities.

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# PLAGIARISM IN JOURNALISM AS COPYRIGHT INFRINGEMENT

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## ABSTRACT

*The development of technology and internet era brings not only good influence but also negative influence. One of the negative effects of technological and internet development is the irresponsible copy and paste behavior. Freedom of the press which is always echoed should be accompanied by responsibility. Irresponsible freedom will plunge journalists into dirty journalistic practices such as plagiarism. This paper will discuss plagiarism in the field of journalism as a violation of Copyright. The copy and paste habit that is not accompanied by moral responsibility and ethical is the beginning of plagiarism. Plagiarism is theft of writing or theft of a work of writing protected by copyright law. Cases of journalistic plagiarism have occurred. Plagiarism does not just take part even take news from other journalists completely without listing the original source. The act of plagiarism in journalism is a violation of copyright law. Violations of the economic rights and moral rights of the creators attached to them. Plagiarism is also an act of breaking the journalistic code of ethics which is a mandate of the press laws. Journalistic code of ethics explicitly states that plagiarism is not the action of professional journalists.*

**Keywords:** *plagiarism, journalism, copyright infringement*

## I. PRELIMINARY

Indonesia is a country that is intensifying press freedom. Freedom for journalists to express themselves through journalistic works. Technological developments helped develop journalism. Not only in Indonesia, technological advances affect the work of journalism in the world. The development of technology from the use of manual typewriters to desktop computers makes it easy for journalists to work. Furthermore the presence of laptops increasingly provide convenience for journalists. With laptop journalists can work anywhere. Previous difficulties when using manual typewriters are no longer experienced. Type errors can be resolved immediately without having to rectify printed posts. Copy and paste facilities owned by computers and laptops support the speed of work of journalists.

The presence of Internet is one of the major drivers for the development of journalism. After all the sophistication presented through work tools such as computers and laptops, the internet gives more facilities. Journalists simply work from home, then send the news generated through the internet (online). The facts that occur in the field can be immediately poured into the news, then immediately published. Journalists do not have to sit at their desks to produce news. Copy and paste facilities are commonplace among journalists.

Such a rapid development, on the one hand petrified the work of journalists, but on the other hand exploited incorrectly by unscrupulous journalists. The habit of copying and pasting becomes misleading and even detrimental. Copy and paste that occur in the journalistic leads to plagiarism action that harms the writer even harm the media where the journalist is shelter. Not a few cases of plagiarism that occurred in the journalistic. Some plagiarism cases that occur include:

1. The case experienced by tabloidjubi.com, news that has been published by the online media, in plagiarism by an online media site that is sp.beritasatu.com. The article written by tabloidjubi.com entitled Bambang Dharmono: "Needs There Affirmative Action to OAP" published on Wednesday, January 9, 2013 has similarities with articles written by online media sp.beritasatu.com with the title UP4B Focus on People Original Papua published on Thursday, January 10, 2013.

2. The case of [suarapembaharuan.com](http://suarapembaharuan.com) has done plagiarism news from [tabloidjubi.com](http://tabloidjubi.com). There is exactly the same news as the original news without any changes at all. The news is titled Violence Against Journalists in Papua Soaring published on Friday, December 28, 2012 by [beritasatu.com](http://beritasatu.com) with [tabloidjubi.com](http://tabloidjubi.com) titled 2012, 12 Cases of Violence Against Journalists Happened in Papua published on Thursday, December 27, 2012.<sup>84</sup>

The example of cases above is only a small part of the plagiarism case that ever happened. Plagiarism is done in journalism is not worth doing. This is because the act of plagiarism can taint the credibility of journalists and the media, even violate the law especially violations of Copyright and violate journalistic ethics code. In order to avoid plagiarism on journalistic work, it is necessary to enforce the law on the violation.

## II. DISCUSSION

Plagiarism is an act done intentionally or unintentionally, to obtain the value of a scientific work by quoting the work of others without a clear source.<sup>85</sup> Fockema Andreae in his book *Rechtgeleerd Handwoordenboek* quoted in Widyo Pramono gives the definition of the word plagiarism as a letterdievery which is defined as theft of paper or theft of a work of writing protected by copyright law.<sup>86</sup> With the development of technology and the Internet era, plagiarism that was originally known in the world of education, is now the subject that often surfaced in the world of journalism. This is because there have been cases of plagiarism in journalism. Plagiarism in the journalism is a violation of Copyright.

Act of the Republic of Indonesia Number No.28 of 2014 on Copyright Article 1 number (1) specifies Copyright is the exclusive right of the authors that arise automatically on the basis of a declarative principle after a work is manifested in its tangible form without prejudice to restrictions in accordance with the provisions of legislation. The exclusive right is the right to announce or multiply the work, including activities therein to translate, adapt, lend, translate, sell, rent, lend, import, display, publicly perform, broadcast, record and communicate creations to the public through what means even. Thus mean only the creators who can perform all the above activities. Any other party who exercises all of the above rights without the permission of the creator is said to have committed plagiarism.

Dja'far Assegaff gives journalistic understanding as an activity to convey message / news to the masses (mass), through media channels, whether the media was print media and electronics.<sup>87</sup> Journalism is a job that demands responsibility and requires freedom. Without the freedom of journalists it is hard to work, but freedom without responsibility easily plunges journalists into dirty journalistic practice that degrades human dignity.<sup>88</sup> Plagiarism is one of the dirty journalistic practices that happen because of freedom without responsibility.

A further look at the plagiarism in journalism as copyright infringement, where copyright law aims to protect the inventions of creators composed of authors, artists, musicians, playwrights, sculptors, computer programmers, and so on. The rights of these creators need to be protected from the actions of others without permission to announce or reproduce the work of the Creator.<sup>89</sup> The author here includes a journalist who pours his

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<sup>84</sup> Fira Rantikanika, 2015, *Fenomena Plagiarisme dalam Jurnalisme Online*[http://www.kompasiana.com/firar/fenomena-plagiarisme-dalam-jurnalisme-online\\_5535b62d6ea8347527da42e5](http://www.kompasiana.com/firar/fenomena-plagiarisme-dalam-jurnalisme-online_5535b62d6ea8347527da42e5)

<sup>85</sup> *Ibid.*

<sup>86</sup> Widyo Pramono, 2015, *Plagiarisme dalam Perspektif Etika dan Hukum*  
<http://news.metrotvnews.com/read/2015/07/23/149906/plagiarisme-dalam-perspektif-etika-dan-hukum>

<sup>87</sup> Anonim, Catatan Kuliah Pengertian Jurnalistik,  
[http://file.upi.edu/Direktori/FPBS/JUR.\\_PEND.\\_BHS.\\_DAN\\_SASTRA\\_INDONESIA/196401221989031-KHOLID\\_ABDULLAH\\_HARRAS/Bahan2\\_Kuliah/Makalah/Pengertian%20Jurnalistik.pdf](http://file.upi.edu/Direktori/FPBS/JUR._PEND._BHS._DAN_SASTRA_INDONESIA/196401221989031-KHOLID_ABDULLAH_HARRAS/Bahan2_Kuliah/Makalah/Pengertian%20Jurnalistik.pdf)

<sup>88</sup> Irman Syahriar, 2015, *Hukum Pers Telaah Teoritis atas Kepastian Hukum dan Kemerdekaan Pers di Indonesia*, Laksbang Pressindo, Yogyakarta, hal.139.

<sup>89</sup> Tim Lindsey dkk, 2004, *Hak Kekayaan Intelektual Suatu Pengantar*, cet III, PT. Alumni, Bandung, hal. 96.

energy and expertise in generating news. Act of the Republic of Indonesia Number No.28 of 2014 on Copyright Article 1 paragraph (2) mentions, the creator is a person or several persons who individually or together produce a creation that is characteristic and personal. This sense clearly indicates that the creative work is characteristic of showing the person of the creator. Furthermore, in the provision of Act of the Republic of Indonesia Number No.28 of 2014 on Copyright Article 1 paragraph (3) states that the creation is any work of creation in the field of science, art, and literature resulting from inspiration, ability, thought, imagination, dexterity, skill, or expertise expressed in the real form. The description of the copyright act provisions clearly states that the journalist (who produced the original news) is the creator who holds the copyright in writing or the message.

The Act of the Republic of Indonesia Number No.28 of 2014 on Copyright recognizes there are 2 copyright categories, namely copyright to original creation (Art 58) and derivative creation (result of technological developments) regulated in Article 59.<sup>90</sup> Journalism works in the form of news, both in print and online media are include into the original creation. Journalist is the holder of the moral rights and economic rights of his work. The moral right is the distinction between Copyright and other proprietary rights.<sup>91</sup> Moral rights give creator the right to safeguard and supervise the exploitation of his creation, especially from the moral dimension. For example, the right to require to be named in a work and to prohibit a person from altering or improperly treating his or her creations based on values and rules.<sup>92</sup> Economic rights are the right to economic gain from their creation. Act of the Republic of Indonesia Number No.28 of 2014 on Copyright Article 40 regulates the creation of protected goods, among others:

- a. Books, pamphlets, paperwork published, and all other written works;
- b. Lectures, speeches, and other similar creations;
- c. Props made for the benefit of education and science;
- d. Songs and / or music with or without text;
- e. Drama, musical drama, dance, choreography, puppetry, and pantomime;
- f. Works of art in all forms such as painting, drawing, carving, calligraphy, sculpture, sculpture, or collage;
- g. Applied artwork;
- h. Architectural works;
- i. map;
- j. Works of batik art or other motive art;
- k. Photography works;
- l. Portrait;
- m. Cinematographic works;
- n. Translations, commentaries, adaptations, arrangements, modifications and other works of transformation;
- o. Translation, adaptation, arrangement, transformation, or modification of traditional cultural expression;
- p. Compilation of Creation or data, whether in a format that can be read by Computer Program or other media;
- q. Compilation of traditional cultural expressions during the compilation is original work;
- r. Video games; and
- s. Computer program

Through the provisions of this article known that the work of journalism is a paper that received copyright protection.

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<sup>90</sup> Yusran Isnaini, 2009, *Hak Cipta Dan Tantangannya Di Era Cyber Space*, Ghalia Indonesia, Bogor, hal. 12.

<sup>91</sup> OK. Saidin, 2007, *Aspek Hukum Hak Kekayaan Intelektual (Intellectual Property Rights)*, PT. Rajagrafindo Persada, Jakarta, hal. 67.

<sup>92</sup> Henry Soelistyo, 2011, *Hak Cipta Tanpa Hak Moral*, PT. Rajagrafindo Persada, Jakarta, hal.13.



Plagiarism done on journalistic work has violated the provisions contained in the Act on Copyright. Plagiarism not only violates the economic rights of the creator (journalist) but also has violated the moral rights of the creator (journalist) as set forth in Act of the Republic of Indonesia Number No.28 of 2014 on Copyright Article 5 among others:

- a. Keeping or not mentioning his name on the copy in connection with the use of his Creation to the public;
- b. Using alias or alias name;
- c. Transforming his Creation in accordance with the propriety in society;
- d. Changing the title and title of the Creation; and
- e. Defend its rights in the event of a distortion of Creation, the mutilation of Creation, the modification of Creation, or things which are detrimental to his honor or reputation.

Plagiarism may be liable to sanctions stipulated in Act of the Republic of Indonesia Number No.28 of 2014 on Copyright Articles 112 to 118 of Law. Plagiarism violates normal and normal life arrangements and even infringes copyright because they take other people's ideas unbeknownst to them, without the legitimate permission of the owner / holder and usually do not clearly mention the original source of the plagiarized works.<sup>93</sup>

There is a limitation on Copyright, where an act is deemed not to infringe Copyright. In relation to the plagiarism of journalistic, is not considered a plagiarism as an act of actual news capture, either wholly or partly from news agencies, Broadcasting Institutions, and newspapers or other similar sources with the provisions of the sources to be mentioned. This provision is contained in Act of the Republic of Indonesia Number No.28 of 2014 on Copyright Article 43 letter (c). Thus it is permissible in a journalistic to extract (partially or completely) with the provision still to include the original source of the news.

Plagiarism in journalism violates not only copyright law but also violates journalistic code of ethics. Article 2 of the Journalism Code of Ethics states "Indonesian journalists are pursuing professional ways of performing journalistic duties". With the interpretation of what is meant by professional ways, among others:

1. showing identity to the source;
2. respecting the right of privacy;
3. do not bribe;
4. produce factual and clear news sources;
5. engineering of capturing and loading or broadcasting of images, photographs, sounds equipped with information about the source and displayed in a balanced manner
6. respect the experiences of traumatic speakers in the presentation of pictures, photographs, sounds;
7. not plagiarism, including stating the results of coverage of other journalists as their own works;
8. the use of certain means may be considered for reporting of investigative news for the public interest.

The interpretation of this article clearly states that plagiarism is not a professional journalist's action.

This provision should be a guide for journalists in work. Because the journalistic code of ethics is the "crown" and "conscience"<sup>94</sup> in the hearts of every journalist. Implementation of the Code of Ethics Journalism is one barometer of how true the trust has been given to the press. Therefore, understanding and structuring of the Code of Ethics Journalism becomes something that is absolutely for journalists. Journalistic code of ethics is also an instruction of Act of the Republic of Indonesia Number 40 of 1999 on press Article 7 paragraph (2) which reads "Journalist owns and obeys journalistic code of ethics". This means that journalists who violate journalistic ethics code also violate the law.

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<sup>93</sup>Widyo Pramono, *Op.Cit.*

<sup>94</sup> Otto Kelianus Nangkih, Penerapan Kode Etik Jurnalistik pada Berita Kriminal Oleh Surat Kabar Samarinda Pos Periode November 2014 sampai Februari 2015, *eJournal Ilmu Komunikasi*, 2016, 4 (1) : 306-318, hal.307.

### III. CONCLUSION

The development of technology and internet era is brings not only good influence but also negative influence. One of the bad effects of technological and Internet development is the irresponsible copy and paste behavior. Freedom of the press which is always echoed should be accompanied by responsibility. Irresponsible freedom will plunge journalists dirty journalistic practices like plagiarism. Plagiarism is theft of writing or theft of a work of writing protected by copyright law. The act of plagiarism in journalism is a violation of copyright law. Plagiarism is also an act of breaking the journalistic code of ethics which is a mandate of the press laws.

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# WISE IN USING THE SOCIAL MEDIA IN CYBERCRIME PERSPECTIVE IN THE ITE ACT

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"Words are initially miraculous and up to now still retain many of its magical powers first" (Sigmund Freud, 1915).

## ABSTRACT

*Social media helps every individual to communicate with various parties in the world; as long as there is internet connection then the communication around the world is well integrated. In the last decade, social media has become a favorite medium for interaction for every individual, making it easier for humans to express feeling, desire and so on. Social media also helps people to understand the world easily; know the information and the development of the world more quickly. Social media judged by various parties as the result of the technology which is excessive, various pros cons of emerging from the conventional and the modern. The conventional rates that social media does not make humans grow communicatively with other humans. Using social media should be selective and wise, meaning that use the social media as necessary, do not upload wrong information / hoax, make and sow SARA, sexual and content that can be harmful because it can be criminalized through ITE act.*

**Keywords:** Social Media, Wise and ITE Act

## A. BACKGROUND

In our country is famous for the Law that applies to all Indonesian people who commit violations either government or public. For the world of information technology and electronics known as the ITE Act.

The ITE Act itself was created based on a board member's decision in 2008. This decision was made on the basis of consensus for punishment for offenders especially in electronic information technology.

Along with the development of Internet technology, led to the emergence of crimes called Cybercrime or crimes through the Internet network. The existence of Cybercrime has become a threat of stability, so the government becomes difficult to compensate crime techniques done with computer technology, especially on the Internet network.

For the virtual world or better known as cyber is increasingly familiar with the daily life of Indonesian people. The easiest example is a social networking site that is currently rated as very good in the world of friendship is Facebook.

In the world of Facebook is often a violation that is blamed by the user of Facebook itself that can lead to someone's death. For Facebook users, ITE Act No. 11 of 2008 is created, there are three threats brought by ITE Act potentially override Facebook's users in Indonesia; namely, the threat of violation of decency [Article 27 paragraph (1)] case of RA, the pimp of some celebrities. Defamation case [Article 27 paragraph (3)] for example "Florence Sihombing uploaded a status in the social media Path, containing insults to the citizens of Jogja in August last year. She was later reported by various community groups to the Yogyakarta Regional Police, and continued with a series of hearings for several months at the Yogyakarta District Court. The student from Medan, North Sumatra was finally sentenced to two months in prison, with a trial period of six months and a fine of 10 million rupiah with subsidiary a month in prison by the judges ". And the spreading of hatred based on tribe, religion and race (SARA) is governed by [Article 28 paragraph (2)], the example, the Budi Yani case is also charged with the same article and stipulated as a suspect since

November 2016. It was reported by a number of BasukiTjahajaPurnama or Ahok's sympathizer for uploading a video clip of Ahok's speech in KepulauanSeribu accompanied by information that was considered controversial.

From the ITE Act can be seen that the virtual world is not as good as we think, if we use this social network arbitrarily, it does not close the possibility that we can be snared by the ITE Act with the existing articles.

Not only for the virtual world such as social media that can ensnare us in the Act of ITE, for other cases such as spreading pornographic videos through communication media and defamation through television or radio or write it in a blog that the majority can be accessed by users of the virtual world, all of them also have ITE legislation. (ITE Act, 2010).

## **B. DISCUSSION**

### **1. Electronic Information and Transaction Act (UU ITE) no. 11 of 2008**

The ITE Act, which has been enacted since April 2008, is indeed a breakthrough for the legal world in Indonesia, because it is the first time for the virtual world in Indonesia to have such the tools. Because of its nature that contains the rules of play in cyberspace, this ITE Act is also known as Cyber Law. As the case with Cyber Law in other countries, this ITE Law is also extraterritorial, so it is not only regulates the actions of people domiciled in Indonesia but also applies to any person who is in a jurisdiction outside Indonesia, whose deeds has legal consequences in Indonesia or Outside of Indonesian territory and harm Indonesia's interests. The ITE Act may be called as a cyber-law because its content and scope extensively deals with cyberspace settings, although on some fronts some are not too straightforward and some are slightly overlooked. The content of the ITE Law is as follows:

- a) Electronic signature has the same legal force as conventional signatures (wet and stamped inks) in accordance with the ASEAN Framework Guidelines (cross-border digital signature recognition).
- b) Electronic evidence is recognized as any other evidence set forth in the Criminal Code (KUHP).
- c) The ITE Act applies to any person who commits a legal act, whether located in Indonesia or outside Indonesia which has legal consequences in Indonesia.
- d) Domain Name and Intellectual Property Rights.

The President passed the Act for the benefit and welfare of the people of Indonesia and outside Indonesia. In the clauses that explain to give a sense of security and the intellectual life of the nation. The growing of criminal in society, so the law must also evolve so that its function as a safeguard can be fulfilled, with the existence of this Law, it is hoped that the public will be afraid to do wrong, as described in paragraph (1), responsible for all losses and consequences arising, but in the ITE Act the party responsible for all legal consequences in the implementation of Electronic Transactions, as referred to in paragraph (1) shall be regulated as follows:

- a. If done alone, all legal consequences in the execution of Electronic Transactions shall be the responsibility of the transacting parties.
- b. If done through authorization, all legal consequences in the implementation of Electronic Transactions shall be the duty of the authorizer; or,
- c. If done through an Electronic Agent, all legal consequences in the implementation of Electronic Transactions shall be the responsibility of the Organizer of Electronic Agents.

Article 33 explains that anyone intentionally and without rights or against the law takes any action that disrupts the Electronic System and / or causes the Electronic System to fail to work properly. In addition, anyone who violates this Act will get punishment or sanction.

### **2. Government Enterprises in Law Enforcement**

In dealing with cybercrime, the positive law in Indonesia is still *a lex locus delicti* relating to the territory, evidence, place or physical occurrence, as well as physical actions that occur on a crime or violation of law. However, it should be understood that the

circumstances and conditions of violations of law that occur on cybercrime is different from the positive law. One of the facts of crime committed in America but the result of the crime is in Europe. Cyberspace becomes a cyber-crime space. Crime that was initially done in small scope is now easy to do through cyberspace to international level. Police of the Republic of Indonesia (Polri) as one of the means of the state in enforcing justice now can no longer remain silent. The government has moved with the establishment of Act no. 11 of 2008 on ITE. Police must actively move to act as an enforcer of justice and legal apparatus in the real world as well as cyberspace. Cyber police must move into a police who are capable of handling cases in all criminal acts committed in cyberspace. Some cases of cybercrime ever handled by the Police are:

- 1) Cyber Smuggling. Complaints report from US Custom the existence of smuggling via the internet conducted by some people of Indonesia, where the elements have benefited by doing Webhosting pornographic images in some Webhosting companies that exist in the United States.
- 2) Credit Card Fraud. Complaint report from Japanese and French citizens about the misconduct of credit cards they have for the purposes of transactions on the Internet.
- 3) Hacking Site. Hacking several sites, including the site of Republic of Indonesia Police (POLRI), whose perpetratoris identified in the RI area.

Although the Act that regulates the crime of cyberspace has been established, in general it has not been able to limit every behavior of society in using the benefits of cyberspace. Cybercrime law must inevitably have to follow the cybercrime step one step behind.

The Law on ITE embraces the principle of extra territorial jurisdiction. This is stated in article 2 of the ITE Act. The ITE Act applies to any person who commits an act unlawfully as provided for under this ITE Act, either within the jurisdiction of Indonesia or outside the jurisdiction of Indonesia (generally also prohibits misuse / crime by credit card), which has legal consequences in the territory of Indonesian law and / or outside the jurisdiction of Indonesia and harm the interests of Indonesia. Thus, legal acts committed by both Indonesian and foreign citizens outside Indonesia; or whether by Indonesian legal entities or foreign legal entities, as long as they have legal consequences in Indonesia, can be prosecuted in accordance with the ITE Act.

Completing the existing Criminal Procedure Code (KUHP), the ITE Act also regulates the procedural law related to investigations by law enforcement officers (police and prosecutors) that provide a new paradigm for law enforcement efforts in order to minimize the potential abuse of enforcement power Law so it is very useful in order to provide guarantee and legal certainty. "Investigation in information technology and electronic transaction shall be conducted with due regard to the protection of privacy, confidentiality, the smooth running of public services, the integrity of data or the integrity of data, in accordance with the provisions of the law (Article 42 paragraph (2)). Whereas Search and / or seizure of electronic system related to alleged crime must be done by permission of local state court chairman and must maintain public service interest (Article 42 paragraph (3)).

### **3. Obstacles Faced after the Enactment of ITE Act no. 11 of 2008**

Below are the obstacles faced after the enactment of the ITE Act no. 11 Year 2008, namely:

- A. The activities of the cyber world are not limited by territorial States.
- B. The activities of the cyber world are relatively intangible.
- C. The difficulty of proofing because electronic data is relatively easy to change, tapped, forged and sent to all parts of the world in seconds.

### **4. The Weakness of the ITE Act**

- A. The ITE Act also severely restricts the right of freedom of expression, stating opinion and can impede the creativity of the public in playing the internet, especially in Article 27 paragraph (1), Article 27 paragraph (3), Article 28 paragraph (2), and

Article 31 paragraph (3) which is very contradictory to the Constitution of 1945 article 28 on freedom of expression. Article 16 states that the provision of electronic systems shall comply with the requirements of electronic system operation, the requirements stated are still unclear as in paragraph 1 (b) on protecting confidentiality and when an electronic system user for example on a web server has weak security aspect is it infringing Constitution. Article 27 about the prohibited act of articles 1 and 2 about charge that violate morality and the content of gambling, it does not explain how the standard of decency and definition of a gambling which can also make it difficult and make people become anxious to the internet and they fear of being considered violating the law and as a result, the society becomes somewhat narrowed its space of movement and can also hamper creativity.

- B. Some that are still missing, less straightforward and need to be detailed with regulations at lower levels from ITE Act (Ministerial Regulation, etc.) are issues about: Spamming, either for email spamming or selling personal data by banks, insurance, etc., computer viruses and worms (still implicit in Article 33), especially for its development and dissemination.

## **5. The Advantages of the ITE Act**

- A. The ITE Act has advantages, one of which can anticipate the possibility of misuse of the internet for example the breaking down of certain government-owned site and electronic transaction such as business over the internet can also minimize the misuse and fraud. In article 2, the ITE Law applies to people who live in Indonesia or outside Indonesia can judge and ensnare people who violate the law outside Indonesia.
- B. The ITE Act (Information and Electronic Transaction Act) not only deals with porn sites or immoral issues. In total, there are 13 chapters and 54 articles that explore in detail how the rules of life in cyberspace and transactions that occur therein.

## **6. Existence of the ITE Act**

Although an Act that regulates the crime of cyberspace has been established, but in general it has not been able to limit every behavior of society in using the benefits of cyberspace. Cybercrime law must inevitably have to follow the cybercrime's step one step behind. The radical changes brought by the information technology revolution must be limited and stopped with adequate legal provision in cyberspace. Given the information technology in a short time can develop quickly.

In fact, "scientific ethics is intended to uphold the scientific values of humanity, science and technology so that citizens are able to maintain their dignity and prestige, side with the truth to achieve the benefit and progress in accordance with religious and cultural values". So in addition to creating the Act and maximize the function of law enforcement, human resources (HR) that has the ability in the field of information technology to maintain the resilience and security of cybercrime threats from both Indonesia and abroad. In addition, public awareness becomes a very important point in minimizing cybercrime.

## **C. CONCLUSION**

The establishment of ITE Act is also become the growing of crime in society, so the law must also grow so that its function as a safeguard can be fulfilled, with the existence of this Act, it is expected that the public is afraid to do wrong, because it is described in paragraph (1) that shall be liable for any losses and consequences arising, but in the ITE Act the party responsible for any legal consequences in the implementation of Electronic Transactions as referred to in paragraph (1) of the ITE Act.

The ITE Act embraces the principle of extra territorial jurisdiction. This is stated in article 2 of the ITE Act. The ITE Act applies to any person who commits an act unlawfully as provided for under this ITE Act, either within the jurisdiction of Indonesia or outside the jurisdiction of Indonesia (generally also prohibits misuse / crime by credit card), which has legal consequences in the territory Indonesian law and / or outside the jurisdiction of



Indonesia and harm the interests of Indonesia. Thus, legal acts committed by both Indonesian and foreign citizens outside Indonesia; or whether by Indonesian legal entities or foreign legal entities, as long as they have legal consequences in Indonesia, can be prosecuted in accordance with the ITE Act.

Although the act that regulates the crime of cyberspace has been established, but it has not been able to limit every behavior of society in using the benefits of cyberspace in general. Cybercrime law must inevitably have to follow the cybercrime's step one step behind.

Society as a legal subject will carry out every provision of positive law in Indonesia. They should not only be demanding to the government and also the authorities but must have the awareness to obey the law. Society, also in using internet and enjoy facility of cyberspace, must be able to act preventive. In order not to be a victim of cybercrime and should be wise in using social media if not punishment will await us.

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# LEGAL PROTECTION FOR ANDROID USERS FROM FALSE APPLICATIONS IN GOOGLE PLAY STORE

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## ABSTRACT

*The acceleration of technology and information led to the increasing number of applications provided for users of smart phones with the Android operating system. Android users can get various applications, either for free or paid on the Play Store. Play Store is an official store that provides apps for Android users. Although the Play Store is an official store, but in it there are fake applications that can harm consumers. Fake apps on the Play Store contain viruses and malware that of course can interfere with the convenience and security of Android user data. This condition will harm Android users as consumers. In this study will be discussed about android users as consumers and protection for android users of fake applications. Trade in the virtual world is not subject to the legal system of a country. This condition will make it difficult for consumers to file a lawsuit. Disadvantaged consumers can only file a complaint via the reporting app provided on the Play Store. As an official store, the Play Store has an obligation to test apps to be traded.*

**Keywords:** Protection, Consumer, Android Users

## INTRODUCTION

The phenomenon of this rapid development of information technology has spread throughout the world. Not only developed countries, but developing countries have also spurred the development of information technology in their respective communities, so that information technology gets an important position for the progress of a nation. Information technology is believed to bring great benefits and interests to the countries of the world.<sup>95</sup> Communication technology, now not only enjoyed by the upper middle class, but has reached every layer in society.

Analysis of the US intelligence agency, CIA, said that the number of mobile phone users in Indonesia is quite high. The number reached 236.8 million cellular subscribers. Of that number, not yet recorded how many people have more than one phone. Indonesia also occupies the fifth position with the largest number of mobile phone users in the world.<sup>96</sup> The prospect of this communications technology market is welcomed responsively by mobile companies. The company competes against each other to win the market by creating an operating system that provides a variety of sophistication and is able to facilitate the lives of its users.

Google announced that to date there are 900 million Android devices that have been activated. This operating system is experiencing a sharp increase because if seen in 2011 recorded there are only 100 million Android devices are activated. Then in 2012 the number 100 million was increased to 400 million due to the many variants of Android smartphones

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<sup>95</sup>Budi Suhariyanto, 2012, *Tindak Pidana Teknologi Informasi Urgensi Pengaturan dan Celah Hukumnya*, RajaGrafindo Persada, Jakarta, p. 1.

<sup>96</sup> Fino Yurio Kristo, "Posisi Indonesia di Percaturan Teknologi Dunia", <http://inet.detik.com/read/2013/08/21/112207/2336008/398/3/posisi-indonesia-di-percaturan-teknologi-dunia>.

and applications in the Google Play Store. Although Android has been used by 900 million people, Google looks still not satisfied because the figure was still considered too small. In 2013 there were 48 billion Android applications already installed and the last 2.5 billion gained in just 4 months.<sup>97</sup> Android became so popular, including in Indonesia.

Google is a United States multinational company based in Mountain View, California or better known as the Googleplex in 2004. Currently, Google has more than 70 offices in over 40 countries worldwide.<sup>98</sup> The company initiated the development of the Android operating system for mobile phones. The Android system was officially announced on November 5, 2007. Android is a software platform and operating system for mobile devices supported by the Open Handset Alliance.

Android users can install any desired application through their official store Google Play Store. As an official store, Google Play Store provides various applications needed by users, ranging from social networking applications such as line, wechat, cocoa talk, facebook, twitter and so on, electronic books, games, music, and news to antivirus. To download the application, users only need to have a google email account that is gmail. Applications can be obtained free of charge and paid.

Android users are encouraged to get apps from the Play Store only, because Google is concerned about security if users download apps outside the Play Store. Applications offered outside the Play Store allegedly contain viruses and malware which of course can interfere with the convenience and security of Android user's data. As an official store, Play Store as a business actor has a responsibility to protect Android users who are domiciled as consumers.

The Play Store is the official shop for Android apps that exist automatically on phones with the Android operating system. Although located as the only authorized store, but in the Play Store can be found a fake application that of course harm consumers. One of the fake applications that harm consumers is the BlackBerry Messenger (BBM) application. BlackBerry Messenger (BBM) app for Android unofficial is already a lot of hanging out in the Google Play Store. This application is a fake application created by some developers to take advantage. Reported by PhoneArena, fake BBM application is present in the Google Play Store in the paid version at a price of US \$ 1.53 or approximately Rp15 thousand for each download.<sup>99</sup> Fake apps can also be downloaded by Android users on the Google Play Store. The presence of this application is certainly detrimental to Android users who have already paid, but did not get the desired application. The loss is certainly not only experienced by one consumer alone but millions of consumers scattered in various countries.

### **Android User As Consumer in Indonesian Legal System**

By law, business actors and consumers have a relationship that is in the form of direct relationship and indirect relationship. Direct relationship is when business actors and consumers are directly involved in the sale and purchase agreement. Indirect relationship is when business actors and consumers are not directly involved in the sale and purchase agreement because there are other parties who are among them.<sup>100</sup> The legal relationship between business actors and consumers is the basis of the protection of consumer rights.

According to AZ. Nasution, "the consumer is anyone who gets the goods or services used for a particular purpose". This consumer understanding includes the intermediate consumer and the end-consumer. Consumer-between is any person who obtains goods and

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<sup>97</sup> Anonym, "Google I/O 2013: Jumlah Pengguna Android Sentuh Angka 900 Juta Unit", <http://gadgetan.com/google-io-2013-jumlah-pengguna-android-sentuh-angka-900-juta-unit/45493>.

<sup>98</sup> Google, "Lokasi Google", <https://www.google.com/intl/id/about/company/facts/locations/>.

<sup>99</sup> Inilah.com, "Aplikasi BBM Palsu (Kembali) Hadir di Google Play", <http://teknologi.inilah.com/read/detail/2019157/aplikasi-bbm-palsu-kembali-hadir-di-google-play#.UutuZLT-r1U>.

<sup>100</sup> Amad Miru, 2011, *Prinsip-Prinsip Perlindungan Hukum Bagi Konsumen di Indonesia*, PT. Raja Grafindo Persada, Jakarta, p. 34-35.

/ services for use in order to make other goods / services or to be traded (commercial purpose), whereas the end consumer or hereinafter referred to as "consumer", is any natural person who obtains and uses goods And / or services for the purpose of fulfilling their personal, family and / or household needs and not for trading (non-commercial).<sup>101</sup>

According to Article 1 Sub-Article 2 of Act Number 8 of 1999 concerning Consumer Protection states that what is meant by consumers is "Every person who uses goods and / or services available in the community, whether for self-interest, family, other people or other living creatures And not to be traded. "Thus it can be said that everyone is a consumer because it requires goods and services to maintain his own life, his family, or to maintain / care for his property."<sup>102</sup>

Elucidation of Article 1 Sub-Article 2 of Act Number 8 of 1999 concerning Consumer Protection mentioned above states that the consumer understanding in this law is the final consumer. As mentioned above, consumers have important significance in a series of economic activities which include production, distribution and consumption activities. Therefore, consumers have an equal position with business actors as the perpetrators of production and distribution activities. The legal relationship between the economic actors is governed by consumer law, defined as "the whole principles and rules governing the relationships and problems of providing and using products (goods and / or services) between providers and their users, in social life."<sup>103</sup>

The increasing importance of consumers' role in economic activities as the economic and community growth raises the idea of the importance of state guarantee for consumer protection, so that consumer protection law is born. The principle of state protection of consumers is in accordance with the philosophy of Pancasila as the national ideology, the principle of state and national identity which is contained in the Pancasila economic system based on the principle of kinship that reflects the unity, that the state protects the entire blood of Indonesia and all the people of Indonesia.<sup>104</sup>

Globalization and free trade supported by advances in telecommunications and informatics technology have broadened the flow of goods and / or service transaction flow across the boundaries of a country's territory, so that the goods and / or services offered varies both overseas production and domestic production. Under these conditions of globalization allows the position of business actors and consumers to be unbalanced and consumers are in a weak position. Consumers are the object of business activities to profit maximally by business actors through promotional tips, how to sell, and the implementation of standard agreements that harm consumers. Consumers should therefore be protected.

Article 1 Sub-Article 1 of Sub-Article 2 of Act Number 8 of 1999 concerning Consumer Protection stipulates that what is meant by consumer protection is any effort to guarantee legal certainty to provide protection to consumers. According to Nasution, "consumer protection law is defined as: The overall principles and rules governing and protecting consumers in the relationships and problems of providing and using consumer goods and / or services between providers and users, in social life."<sup>105</sup> Consumer protection law in Indonesia is implemented as a joint effort based on 5 principles in national development as mentioned in the Elucidation of Article 2 of Sub-Article 2 of Act Number 8 of 1999 concerning Consumer Protection namely:

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<sup>101</sup> AZ Nasution, 2002, *Hukum Perlindungan Konsumen*, cet.2, Diapit Media, Jakarta, p.13

<sup>102</sup> Janus Sidabalok, 2010, *Hukum Perlindungan Konsumen di Indonesia*, Citra Aditya Bakti, Bandung, p. 18.

<sup>103</sup> *Ibid*, p. 22.

<sup>104</sup> Mohammad Noor Syam, "Sistem Filsafat Pancasila: Tegak dalam Sistem KenegaraanPancasila – UUD Proklamasi 1945", Delivered in the Congress of Pancasila UGM - MK RI 30 -31 May and 1 June 2009 at UGM Yogyakarta.

<sup>105</sup> AZ. Nasution, *op. cit.* p.17.

- 1) The principle of benefit is intended to mandate that all efforts in the implementation of consumer protection should provide the greatest benefit to the interests of consumers and business actors as a whole.
- 2) The principle of justice is intended for the participation of all people can be realized maximally and provide opportunities for consumers and business actors to obtain their rights and perform their obligations fairly.
- 3) The principle of balance is intended to provide a balance between the interests of consumers, business actors and governments in a material or spiritual sense.
- 4) The principle of consumer safety and security is intended to provide security and safety to consumers in the use, use and use of goods and / or services consumed or used.
- 5) The principle of legal certainty is intended for both business actors and consumers to comply with the law and obtain justice in the implementation of consumer protection, and the state guarantee legal certainty.

The Google Play Store as a business actor has a legal relationship with Android users who are referred to as consumers. Google Play Store is called a business actor. Business actor is any individual or business entity, whether in the form of a legal entity or non-legal entity established and domiciled or conducting activities within the jurisdiction of the Republic of Indonesia, either alone or jointly through agreements to conduct business activities in various economic fields.

According to Gardiner C. Means, because everyone is a consumer, the public interest includes the interests of consumers, so that the protection of consumers is needed. Furthermore, John F. Kennedy also said that consumer understanding includes every member of society without exception: "consumer by definition include us all." Ralph Nader, a consumer expert from the United States, stated that: *the term 'consumer' should be equated with the word 'citizen and that consumer protection law should be regarded as an aspect of the protection of civic rights.'*<sup>106</sup> Consumer protection is the protection of civil rights as a citizen.

In general, also known four basic consumer rights recognized internationally. The rights in question are;

1. The Right to safety.
2. The Right to be informed.
3. The Right to choose.
4. The Right to be heard.<sup>107</sup>

Fake apps on the Google Play Store certainly violate the rights of Android users as consumers ie the right to get security (The Right to safety). Fake apps are vulnerable to programs that could threaten the security of Android users' data and of course harm consumers materially for paying some money to vendors. The Google Play Store is not a fake app maker, but the Google Play Store is the official store that should provide security guarantees to Android users to download and use apps that have been purchased on the Google Play Store. Therefore, the Google Play Store must be held liable for the loss of Android user consumers for such fake apps in the Google Play Store.

The Google Play Store as the only official shop of Android users should provide maximum protection for its users. It is in accordance with the business ethics of the company. Richard De Goergo says that companies wanting to take notes in business need three basic things, namely a good product, a smooth management and ethics.<sup>108</sup> A matter that needs to be considered for business activities to run well ie:

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<sup>106</sup>David Oughton & John Lowry, 1997, *Textbook on Consumer Law*, Hailsham and Scaynes Hill, Sussex, p. 1.

<sup>107</sup>Shidarta, 2004, *Hukum Perlindungan Konsumen Indonesia*, Grasindo, Jakarta, 2004, p. 19

<sup>108</sup>Johannes Ibrahim dan Lindawaty Sewu, 2007, *Hukum Bisnis Dalam Perspektif Manusia Modern*, Refika Aditama, Bandung, p. 36.

1. Business ethics can play a role only in a moral community, not an individual commitment alone, but listed in a social framework.
2. Business ethics guarantee long-term business activities, not focused on short-term profits.
3. Business ethics will increase the satisfaction of employees who are stakeholders important to note.
4. Business ethics brings business people into international business.<sup>109</sup>  
As a consumer, android users should get legal protection from things that harm consumers.

### Legal Protection for Android Users

Legal protection against consumers of Android users aims to achieve consumer protection goals. With the achievement of consumer protection objectives, then the position between business actors and consumers in a consumer transaction is expected to be balanced, resulting in a balance also between supply and demand. This balance between supply and demand will create efficiency in practical economic practices and normative economic law practices so that ultimately consumer protection laws can serve as systems that maximize the welfare of society, which is the goal of national development.<sup>110</sup> Android user protection aims to give a sense of their justice as a consumer.

The consumer protection aspect for Android users is not as simple as consumer protection that buys conventional products. The Google Play Store is a foreign company originating in the United States and operating virtually while Android users come from all over the world. Legal acts that occur, all done on cyber space or virtual space. Related to the obligation of Google Play Store as a business actor, Article 9 of The Act Number 11 of 2008 on Information and Electronic Transactions states "Business actors offering products through Electronic Systems shall provide complete and correct information relating to contract, manufacturer and product terms which is offered."

Consumer protection arrangements both contained in The Act Number 8 of 1999 on Consumer Protection and The Act 11 of 2008 on Information and Electronic Transactions have not been able to provide legal protection for consumers of Android users in Indonesia. This is due to legal limitations, especially those related to jurisdiction. The technological sophistication of the digital telecommunications system involves the processes of information systems being carried out on a remote location capable of creating a global communication network.<sup>111</sup> Android users and Google Play Store companies reside in the jurisdictions of different countries, which are certainly subject to different laws.

According to Philipus M. Hadjon there are two legal protections for the people, namely the protection of preventive law and repressive law protection.<sup>112</sup> Preventive legal protection seeks prevention while repressive legal protections are linked to the use of legal instruments. The legal protection is always associated with two powers that are always concerned, namely the power of government and economic power. In relation to the power of government, the issue of legal protection is concerned with the protection of the law for the people (the ruled) against the ruling (government).<sup>113</sup> Legal protection is used to protect consumers through consumer protection.

Consumer protection is done with the protection of rights owned by consumers. In the legal sense, generally a right is a legal interest protected by law, while interest is a demand that is expected to be fulfilled. The interests essentially contain the power that is

<sup>109</sup>*Ibid.* p. 37.

<sup>110</sup>Posner, 1986, *Economic Analysis of Law*, Little, Brown & Company, Canada, p. 21.

<sup>111</sup>Edmon Makarim, 2004, *Kompilasi Hukum Telematika*, RajaGrafindo Persada, Jakarta, p. 35.

<sup>112</sup>Philipus M. Hadjon, 2007, *Perlindungan Hukum Bagi Rakyat Indonesia*, Percetakan M2 Print, Special Edition, Surabaya, p. 2

<sup>113</sup>Philipus M. Hadjon, "Perlindungan Hukum Dalam Negara Pancasila", Papers in the Political Symposium, Human Rights and Legal Development, Lustrum VIII, Airlangga University, Surabaya, 1994, p.1.



guaranteed and protected by law in carrying it out. Basically the right comes from three things, namely:

1. First, from human nature as human created by God. As God's creatures, man has a number of human rights and to maintain his humanity, such as the right to life, freedom, and so on. This right is called human rights.
2. Second, rights arising from the law, namely the rights granted by the law of the human state in his / her position as a citizen / citizen. This right is called the legal right, the right in the sense of juridical (also called the right in the narrow sense). For example, the right to vote in elections, the right to erect buildings, and so forth.
3. Third, rights arising from legal relationships between a person and another through a contract / agreement. For example, someone lends his car to someone else, then the other person has a wear on that car. Although, this right comes from a contractual relationship, it remains protected by law if the contract made for the birth of the right is lawful. Therefore, this right also belongs to the group of legal rights.<sup>114</sup>

Android user rights are rights owned by consumers born of legal relationships between Android users as consumers with the Google Play Store as a business actor. The relationship is based on an electronic contract that is fully done in cyber space. Until recently, android users only filed an objection through the comment field on Play Store. Disadvantaged consumers do not file a lawsuit because consumers do not know how to sue the Play Store. The losses are also not worth the effort to be done if consumers want to sue Play Store or fake application developer.

## CONCLUSION

Android users are consumers who have the right to security in buying apps at authorized stores. Unfortunately, in the Google Play Store as the only official store there are many fake apps. The owner of this fake application takes advantage of consumers who download the application. Consumers suffer financial losses and incur losses in the form of inconvenience when the application is carrying a virus or malware. Consumer protection for Android users is still weak considering the difficulty of filing a lawsuit for losses incurred from the sale of fake applications. Google Play Store as a business actor should perform better testing before an app is traded on the Play Store.

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<sup>114</sup> Janus Sidabalok, 2010, *Hukum Perlindungan Konsumen di Indonesia*, Citra Aditya Bakti, Bandung, p. 35-36.

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# ARTICLE 36 PARAGRAPH (6) THE LAW OF THE REPUBLIC OF INDONESIA NUMBER 32 YEAR 2002 CONCERNING BROADCASTING

Tomy Michael

## ABSTRACT

*The development of technology will make a country must solve legal problems. When the Law number 32-2002 still maintain the honor of human rights and Pancasila, so appears the question "is this restriction collide the freedom of the press?". Then the answer is uncollide the freedom of the press. The suggestion is determine the Draft Law of the Republic of Indonesia on Broadcasting to ratify the Universal Declaration of Human Rights 1948 immediately.*

**Keywords:** *press, legal justice, freedom*

## A. INTRODUCTION

In the life of the state, the existence of laws and regulations must be enforced optimally. Referring to Article 2 of the Law of the Republic of Indonesia Number 12 Year 2011 concerning the Establishment of Laws and Regulations (Law No. 12-2011) determine that Pancasila is the source of all sources of law, then all actions must be sourced from Pancasila.

With the development of technology, it will brings consequences in a country. The state must be able to maintain the existence of law even though the laws and regulations will not be able to exceed *das sollen* but it can predict what will happen in the future. The legal issue that appear is freedom in broadcasting.

Broadcasting is not currently limited in a limited scope but has become evolving every time.<sup>115</sup> Although it still growing but broadcasting must still pay attention to the rules of applicable law, one of them in Article 36 paragraph (6) of Law number 32-2002 determines that the content of the broadcast is prohibited to stigmatize, demean, harass and/or ignore the values of religion, the dignity of Indonesian human beings, or damage international relations.

## B. RESEARCH METHODS

In this study, researchers use legal research that has a sense of legal science to obtain the correct knowledge to answer a problem.<sup>116</sup> With normative legal research, researchers have argued that using normative law because legal research depends on the

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<sup>115</sup> In Article 1 Sub-Article 2 of Law of the Republic of Indonesia Number 32 Year 2002 on Broadcasting (Law No. 32-2002), it is stipulated that broadcasting is an activity of broadcasting broadcasting by means of transmitting and/or transmitting facilities on land, at sea or in space with Using radio frequency spectrum through air, cable, and/or other media to be received simultaneously and simultaneously by the public with the broadcast receiving device.

<sup>116</sup> Moh Fadli. 2012. *Perkembangan Peraturan Delegasi Di Indonesia*. Universitas Padjadjaran, Bandung, p 10.

formulation of the question of whether "Is the restriction the freedom of the press?",<sup>117</sup> Then normative legal research is most appropriate to use.<sup>118</sup>

Then the approach used is the legislation approach that is written regulation established by state institution or official authority and binding in general, conceptual approach that is approach concerning legal concept which come from certain law system which is not universal, and case approach that is to understand fact.<sup>119</sup> Legal material is collected through literature and document studies by collecting materials relevant to the subject matter studied. Then the materials are understood deeply. Deductive analysis is a technique of analysis of legal materials used. Deductive analysis has a meaning derived from the basic principles, then researchers present the object to be examined is to explain things that are general to the things that are specific to draw a conclusion that can provide answers to legal problems in this study.

## C. DISCUSSION

### 1. The Meaning of Article 36 Paragraph (6) of Law Number 32-2002

In Article 1 Paragraph (2) of the 1945 Constitution of the Republic of Indonesia states that sovereignty is in the hands of the people and is carried out in accordance with the Constitution. On the basis of such a law, the people are the holder of the highest sovereignty and the people give up power (partially and/or fully) to the authorities. The ruler in this case is the government.

The submission is one of the manifestations of modern democracy. Democracy can be interpreted as the control of society.<sup>120</sup>

Louis W Hodges explains, the responsibility is distinguished between what is called responsibility and accountability, or between responsibility for and responsibility for. Responsibility is talking about duties and moral obligations of what to do, while accountability is talking about who should have the power to demand or demand, through rewards or threats, so that we carry out our duties well. Therefore, we can have a free and responsible press but we can not have a free and responsible press in the accountable sense. In addition there are also three categories of responsibility that can be applied in the world of the press. The first is the responsibility based on the assignment called assigned responsibilities. The second is the responsibility under the contract or so-called contracted responsibilities. Third is the responsibility that appear from self or self-imposed responsibilities.<sup>121</sup>

The purpose of Article 36 paragraph (6) of Law no. 32-2002 should continue to refer to the philosophical foundation of the law that "freedom of expression and information through broadcasting as the embodiment of human rights in the life of society, nation and state is carried out responsibly, harmoniously and equitably between freedom and equality using rights based on Pancasila and the Constitution of the State of the Republic of Indonesia Year 1945 ", from the philosophical foundation the human rights is the main thing.

Although Indonesia has not yet ratified Universal Declaration of Human Rights in 1948 but already has Law of the Republic of Indonesia Number 39 Year 1999 on Human Rights (Law No. 39-1999) where in Article 1 number 1 that "Human Rights is a set of rights

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<sup>117</sup> As known, the press in such a narrow sense is to contain broadcasts of thought, ideas or news in writing. Instead, the press in a broad sense includes in it all mass media communications that radiate one's thoughts and feelings with both written words and oral words.

In its development, the press can also be interpreted as a publishing institution that uses printing equipment. In fact, it now includes not only printing, but also recordings and covers all professional activities in the preparation of publishing materials to dissemination activities, furthermore in Idris Shaffat. 2008. *Kebebasan, Tanggung Jawab, dan Penyimpangan Pers*. Jakarta: Prestasi Pustaka, p 9.

<sup>118</sup> Digest Epistema "Penelitian Hukum: Antara Yang Normatif Dan Empiris", 2015. By Widodo Dwi Putro dan Herlambang P. Wiratraman.

<sup>119</sup> Peter Mahmud Marzuki. 2010. *Penelitian Hukum*. Jakarta: Kencana, p 96-155.

<sup>120</sup> Furthermore in Lebih lanjut dalam Dino Bigongari. 1981. *The Political Ideas Of St. Thomas Aquinas*. New York: Hafner Press dan Thomas Aquinas. *Selected Writings*. England: Penguin Books.

<sup>121</sup> Luwi Ishwara. 2011. *Jurnalisme Dasar*. Jakarta: Penerbit Buku Kompas, p 25-29.

which Inherent in the nature and existence of human beings as creatures of God Almighty and it is a gift that must be respected, upheld and protected by the state, law, Government, and everyone for the honor and protection of human dignity and prestige ".

When correlated with Article 36 paragraph (6) of Law number 32-2002<sup>122</sup> then the prohibition implies the essence of the whole person despite the emergence of contradictions are:

- a. Cultivating, demeaning, harassing and/or disregarding religious values can be interpreted as something that is abstract but still shows the human side.<sup>123</sup>
- b. The dignity of Indonesian people can be interpreted that Indonesian people are compound in tribe, religion, race and among groups.
- c. Destructive international relations may be interpreted as violating the provisions of Article 16 of the Law of the Republic of Indonesia Number 40 Year 1999 concerning the Press (Law No. 40-1999) in which the presence of foreigners<sup>124</sup> is also protected by law.

## 2. Legal Justice In Broadcasting

Legal justice can not be defined normatively because justice is abstract. As in Article 2 of Law number 32-2002, justice has no meaning.<sup>125</sup> View the Law number. 32-2002, legal justice in the form of justice that has the ultimate goal of maintaining moral values, ethics, culture, personality and unity of the nation based on the Supreme Godhead and Just Humanity and Civilized. It also can be interpreted, this legal justice has a correlation with Pancasila. Due to the still obscure nature of legal justice in Law no. 32-2002 then the legal justice refers to the philosophical basis of Law no. 40-1999 states that the freedom of the press is one of the forms of popular sovereignty and becomes a very important element to

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<sup>122</sup> Article 34 The Draft Law of the Republic of Indonesia on Broadcasting (drafted by President Susilo Bambang Yudhoyono) determines that:

- (1) The content of the broadcast is packaged in the eyes of the broadcasting event in accordance with the information, entertainment, and education needs of the community.
- (2) The content of the broadcast is not profitable.
- (3) The content of the broadcast should follow the Broadcasting Program Standard of Indonesia Broadcasting Program.

Article 80 The Draft Law of the Republic of Indonesia on Broadcasting determines that Broadcasting Institutions are prohibited:

- a. Broadcasting Advertising at the time of the event program is of national character and the implementation of worship;
- b. Broadcasts Advertising that offends and/or demeans the dignity, religion, ideology, personality, or other group;
- c. Broadcasting Advertising in violation of the values of decency, propriety and decency;
- d. Broadcast Advertising promoting liquor, addictive substances; Including spot advertisements, alloy products, and infomercials;
- e. Broadcasting Advertising with food material that has the potential to cause public health problems;
- f. Broadcasting Advertising with advertisements displaying cigarette out of standard broadcast program provisions as referred to in Article 69 letter i;
- g. Broadcast advertising with material that violates the advertising code of ethics developed by the Indonesian advertising community; and
- h. Broadcasting advertising with material of manufacture does not involve domestic resources and is not produced by a local advertising company.

<sup>123</sup> Referring to the Elucidation of Article 1 Determination of the President of the Republic of Indonesia Number 1 Year 1965 on Prevention of Abuse and/or Blasphemy can be interpreted that there is no nomenclature of official religion in Indonesia (phrase "Because these 6 kinds of religions are religions embraced by almost all Indonesians" Sinderesis norms), so the prohibition may become a subversive article but there are exceptions because of the nature of broadcasting, namely rights based on Pancasila and the 1945 Constitution of the State of the Republic of Indonesia.

<sup>124</sup> Press organized by foreign companies.

<sup>125</sup> Broadcasting is organized on the basis of Pancasila and the 1945 Constitution of the State of the Republic of Indonesia with the principle of benefit, justice and equality, legal certainty, security, diversity, partnership, ethics, independence, freedom, and responsibility.

create a democratic, national and democratic society, so that the freedom of expression of thoughts as stated in Article 28 of the 1945 Constitution must be guaranteed.

Furthermore, in Article 2 of Law number 40-1999 explained that the freedom of the press is one form of people's sovereignty based on the principles of democracy, justice, and rule of law. Legal justice in Law number 32-2002 is actually justice derived from Law no. 40-1999. This legal justice should have a clear normative definition because it will bring legal implications when the subject of law to commit acts against the law related to Law number 32-2002.

#### **D. CONCLUSION**

In answering the question "Is the restriction collide the freedom of the press?", Then the answer is it is not collide the freedom of the press. It happens because the restriction is the essence of human rights itself and as a legal consequence to Pancasila. The suggestion is to determine the Draft Law of the Republic of Indonesia concerning Broadcasting to ratify Universal Declaration of Human Rights 1948 immediately.

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# CRIMINALIZATION ON SPREADING OF VIOLENCE VICTIM PHOTO IN CYBER SPACE

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## ABSTRACT

*The development of information and technology has changed the behavior of netizens as a reader becomes a journalist. Netizens often upload photo of their activities and important events are seen. Several important events are photographs of violence victims uploaded, such as injuries, victims of sexual abuse, and even murder victims who carried out sadistic. The act on electronic information in Indonesia is not set on the prohibition of the violence photo spread. In this study will be discussed on the basis of consideration of the importance of criminalizing the violence victim photo spread and the establishment of a law that prohibits the violence victim photo spread in cyberspace. Criminalization on violence victim photo spread is very important to protect victims and their families. This prohibition also be an attempt to prevent the occurrence of crimes motivated violence in the media. Establishment of legislation that prohibits the violence victim photo spread in cyberspace need to list the subsidiary imprisonment penalties for any person who upload or distribute photo depicting violence.*

**Keywords:** Criminalization, photo, violence, cyberspace

## PRELIMINARY

Internet facility has accelerated the dissemination of information regardless of state borders. Internet network capable on uploading billions of data or information can be read by netizens everywhere. Through the internet, everyone can venture out to all parts of the world. Publications on the Internet media is done very quickly and can spread in a matter of seconds. This condition is open such a wide information access for netizens. Today, netizens are not only readers, but also to be a journalist who provides information to other netizens. A netizen who saw an important event, immortalize the event in a photo and upload it to the virtual world.

Uploading photos in cyberspace will help netizens to know the event is happening, for example, when a netizen upload photo of traffic congestion, another netizen would know these conditions and look for another way. It is certainly very useful for Internet users. Uploading photos in cyberspace is also often used to obtain donations from charities, and also for advertising specific products.

Changes in behavior of Internet users frequently upload photo in cyberspace supported by the availability of social media application that allows uploading, such as Instagram, Facebook, paths and so on. Uploading photo online without boundaries and a clear filter. Netizens often upload photo of armed conflict, disasters, violence, sexual abuse, even photos of corpses of murder victims who performed sadistic. The photos uploaded in cyberspace and it can certainly be deployed quickly.

Photos of violence victims that disseminated in cyberspace seriously hurt dignity and humanity. Empathy and concern should not be disclosed to the dissemination of the photographs without the right sensor. Publication of the photographs with violence will only hurt the families of victims. They may also not be suitable for viewing by children. Spreading photographs of violence victims can easily be done by netizens in the absence of legal rules governing the prohibition against uploading and dissemination of these photos.

The provisions concerning electronic information in Indonesia is regulated through the Act of the Republic of Indonesia Number 11 of 2008 on Information and Electronic Transactions and the Act of the Republic of Indonesia Number 19 of 2016 on the

Amendment of the Act of the Republic of Indonesia Number 11 of 2008 on Information and Electronic Transactions is not set penalties for netizens that upload the photographs of violence victims. In the Act of Information and Electronic Transactions, only regulates the use of any information through electronic media concerning the person's personal data should be done with consent of the relevant person and the prohibition of the use of data/electronic information that contains threats of violence or used to scare addressed personally. Therefore, it is interesting to discuss the study entitled **Criminalization of Spreading of Violence Victim Photo In Cyber Space**.

## DISCUSSION

### 1. The Basis Importance of Consideration of the Criminalizing the Violence Victim Photo Spread

Spreading of violence victim photo in cyberspace bring great consequences for the readers. Depictions of violence, injuries, and corpses, will cause fear, feel threatened and can weaken the ability of a person's psychic. The existence of photographs of sadism would inspire someone to become perpetrators. Dr. Pam Ramsden of the Faculty of Social Sciences, University of Bradford, in a meeting of the British Psychology said exposure to violent events can make people experience this as if it and lead to trauma. Social media allows people to see the violence even with that scary details. Watching this kind of event and feel a deep sadness because this could directly impact on our lives<sup>126</sup>.

Acceleration of information and technology through social media has changed in the public perception. Information is seen as a requirement that must be met. In an information society, there are some important fundamental elements, namely:

- 1) Information is the main source. We need to understand the process of limitation. Law serves to set limits on the digital world;
- 2) Information is intangible, it can be made a copy (copied) and international movements can be performed quickly and easily and is able to overcome the problem of time and place;
- 3) The information society is a non-territorial. In the information society the boundaries of the region or country as if there is no more but this is a matter that should be regulated, particularly in determining jurisdiction in the application of which law applies;
- 4) Impersonation of information easily and quickly is very influential in the process of restriction of information, how to limit the boundaries of information if it is changed;
- 5) The global information society-market is much larger and less expensive to enter;
- 6) The information society is decentralized because it leaves open the question of what shape or a centralized model of the division or the rules about it;
- 7) In contrast to the standard products on a large scale in the industrial era, the public information made products must first pass the test of eligibility;
- 8) Convergence on the idea of digitization has brought convergence on the basis of the communication and distribution networks will increase the issue of access and monopoly (Edmon Makarim, 2004: 27-28).

Carrying the theme of freedom of the press, the public can obtain a variety of information from various sources. According to Samsul Wahidin, freedom of the press is to meet and accommodate basic human need to gather information and communicate through the mass media. However, in fact does not mean the freedom to do as infinity or without preserving the freedom of others. Freedom implies a recognition and respect for their rights and obligations of every human being in general (Samsul Wahidin, 2006: 24). In Indonesia, freedom of press consequence of urgency the right to know and the right to information. Among his form is alive and growing with a free press. Thus the press is a pulse of social life in which it is located (Edy Susanto, 2010: 13).

The right to know and the right to information is a reflection of democracy. On this Jamieson and Waldman states *"the press serves many functions in a democracy. It informs*

<sup>126</sup>Aditia Maruli, <http://www.antaraneews.com/berita/494921/dampak-buruk-menonton-kekerasan>

*the public of the world's event, it prepares citizens for democratic participation; it acts as watchdog to expose government failure and corruption; and it serves as conduct between government and citizens informing each to others beliefs and intentions"* (Kathleen Hall Jamieson dan Paul Waldman, 2003, 196). Dan Rivanto Budhijanto in his book entitled "Hukum Telekomunikasi, Penyiaran dan Teknologi Informasi Regulasi & Konvergensi states:

To achieve fair and democratic in Indonesia is done by establishing a more solid democratic institutionalization; strengthening the role of civil society so that the development process of bottom-up participatory can be done well; grow the responsive community that will encourage the spirit of voluntarism in line with the significance of mutual cooperation; strengthen the quality of decentralization and regional autonomy; ensure the development and freedom of the media in communicating the public interest; to reform the legal structure and improve the culture of law and enforce the law in a fair, consistent, non-discriminatory and favoring small people (Danrivanto Budhijanto, 2010: 77-78).

Freedom of information is a human right. Article 19 of the Universal Declaration of Human Rights which was declared on December 10, 1948, confirms that "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers." In the Indonesian Constitution, freedom of information is regulated in Article 28F of the Republic of Indonesia of 1945 (Amendment 2, which was set in August 2000) that "Everyone has the right to communicate and obtain information to develop personal and social environment, and is entitled to seek, obtain, possess, store, process and convey information by using all available channels. "

In a democracy, it is necessary regulatory policy making on activities in cyberspace. Criminal law policy by Marc Ancel is a science and an art, which in turn has a practical purpose to allow the rules of positive law formulated better and to provide guidance not only to legislators, but also to the court to apply the law and also to organizing or implementing the court decision (Barda Nawawi Arief, 2010: 24). Use of Internet media in Indonesia is regulated by various regulations. One of the main legal bases in the regulation of internet media is Act No. 11 of 2008. Article 4 is expressed as follows:

Utilization of Information Technology and Electronic Transactions carried out with the aim to:

- a. educating the nation as part of the world information society;
- b. developing trade and national economy in order to improve the welfare of society;
- c. improving the effectiveness and efficiency of public services;
- d. opening a wide opportunity to every person to advance thinking and skills in the use and utilization of information technology optimally and responsibly; and
- e. providing security, justice, and legal certainty for users and providers of Information Technology.

In the use of information and technology, the dissemination photos of violence victims are not in accordance with the purpose of the goal, but in the Act on Information and Electronic Transactions in Indonesia has not been set on the prohibition upload pictures containing elements of violence. In the context of the countries in Southeast Asia, Malaysia can be considered as one of the first countries to respond to the negative effects of the use of technology, information and computer. When the Indonesian government is still struggling with the establishment of regulations that are intended for the expansion of internet access for its population, Malaysia has established regulations that the material contains authority controls of state and penalties for service providers and users who commits an offense in the use of the internet (Wahjudi Fadjar, 2013: 34).

Indonesian government's authority in controlling the use of Internet is to do with the policy of criminalization of everyone upload or distribute or make the inaccessibility of photographs that depict violence. Criminalization is an action or determination of the authorities concerning certain actions by public or classes of society regarded as acts that may be liable to be a criminal act (Soekanto, Soerjono, 1981: 62). Criminalization can also be interpreted as the process of determining a person acts as acts that can be convicted. This process ends with the formation of the Act where the action was threatened with a

criminal sanction (Sudarto, 1986: 31). Hullsman mention some absolute criteria to be considered in the process of criminalization, which is as follows:

- 1) The criminalization should be set solely on the desire to carry out a certain moral attitude towards a particular form of behavior;
- 2) The main reason to establish one acts as criminal acts should never established a framework for the protection or treatment against a potential offender in his own interests;
- 3) Criminalization may not result in exceeding the ability of the criminal justice equipment;
- 4) Criminalization should not be used as a screen than a real solution to a problem (Saleh, Ruslan, 1988: 87).

Regulations concerning the ban for everyone who upload or distribute or make the inaccessibility of photographs depicting the violence is a form of protection of human rights. Hendarmin Rana Direksa said human rights as a set of provisions or rules to protect citizens from possible oppression, inclusion and or limitation of the movement of citizens by the state. This means that there are certain restrictions imposed on the right of citizens state that the most essential protected from arbitrary power (Mahfud MD, 2001: 127). Restrictions on human rights must also be regulated in the Constitution of the Republic of Indonesia Year 1945 which in Article 28 A (2) which states:

In carrying out the rights and freedoms, everyone shall be subject to the restrictions established by law with the sole purpose of securing due recognition and respect for the rights and freedoms of others and to meet the fair demands in accordance with considerations of morality, religious values, security and public order in a democratic society.

Galtung in analyzing the dimensions of the violence said that violence is not confined to physical violence, but also includes psychological violence. Violence is not only physical injure someone, but also have an impact on a person's soul. Lies, brainwashing, threats and pressure are examples of psychological violence because it is meant to reduce mental ability and brain (Rena Yulia, 2010: 6-7). Thus the uploading and distributing of photographs depicting the violence is a form of psychological violence.

## **2. The Establishment of a Law That Prohibits the Violence Victim Photo Spread in Cyberspace**

Spreading of violence victim photo in cyberspace cause negative impact, both for the victims and their families, as well as for everyone who sees the photo. The real picture of the violence will hurt the feelings of victims and their families, and even cause negative stigma against the victims and their families. There are feelings that will appear there as sadness, shame, guilt, disappointment, helplessness, and the traumatic impact. The photos are also feared to be the medium of learning for someone to commit violence against others. Therefore, a ban on the dissemination of photographs depicting the violence should be regulated by law.

Law-making activities is known as the creation of a new law in a general sense. Lili Rasjidi and Ira Thania Rasjidi detailing that in general these activities with respect to, or may result from:

- 1) Formulation of general rules that can be either additions or changes to regulations already in force,
- 2) Decisions of concrete (Legal Precedent or Jurisprudence).
- 3) What concrete actions undertaken to authorities of organs of the Central Government under the constitution (Lili Rasjidi and Ira Thania Rasjidi, 2007: 159).

Establishment of law based on the principles of law. Regarding the general principles of law, A. Hamid S. Attamimi found for the establishment of Indonesian law that those principles should sequentially be structured as follows the ideal of Indonesian law, the principle of state of law and the principle of the rule of the constitution and other principles (Maria Farida Indriati, S., 2007: 196-197). Ideal law in Indonesia is Pancasila that State laws in Indonesia termed the law of the State of Pancasila. All forms of regulation in Indonesia is

based on Pancasila as a source of state law. The spread of photographs that depict violence are far from civilized action.

Precept of "Kemanusiaan yang Adil dan Beradab/ Just and Civilized Humanity" systematically based on and inspired by the precepts of "Ketuhanan yang Maha Esa/ belief in one God" and the third animates next precepts. In second precept contains the values that the State must uphold the dignity of a civilized human being. Therefore, in the national life, especially in legislation State must realize the achievement of objectives height of human dignity, especially the rights of human nature as a fundamental right must guaranteed in the legislation of the State. Just and civilized humanity is to contain the value of an awareness of moral attitudes and human behavior based on the potential of the human conscience in relation to the norms and culture in general, whether against ourselves, against our fellow human beings and to the environment. Civilized human values are the embodiment of human values as being civilized, moral and religion (Kaelan, 2004: 80). In order for the law to work laws should qualify as the legal validity of the rules of the:

- a) The rule of law applies judicially, if the determination is based on the rule of a higher or formed on a predetermined basis.
- b) The rule of law applies sociologically, if the rule is effective. That is, the rule can be enforceable by the authorities, although not accepted by the community (theory of power) or the rules that apply for their recognition of the community.
- c) The rule of law applies philosophically, that is in accordance to the law as the highest positive scores (H. Zainuddin Ali, 2010: 94).

Establishment of the rule of law applicable juridical, sociological and philosophical carried out by formulating criminal sanctions for anyone who upload and distribute photographs that portray violence. This criminalization is a process of determining a person acts as acts shall be punished. This process ends with the formation of the Act where the action was threatened with a form of criminal sanctions. The problem of criminalization raises two questions, namely whether the measure of the maker of the Act to establish an act into an act that may be liable and whether the criteria for the makers of the Act to establish the criminal liability of the offenses that is one higher than the penalty of criminal acts others (Pratimaratri, Uning: 2012). Recommended criminal sanctions for offenders are fined with subsidiary imprisonment for any person who upload or distribute foto pictures depicting violence.

## CONCLUSION

Photographs depicting violence very easily found in cyberspace. The distribution is done quickly and without limits. While the rule of law in Indonesia does not prohibit the dissemination of such content. In criminal law reform required the criminalization of anyone who upload or distribute foto pictures depicting violence. Criminal sanctions can be imposed for criminal penalties is by dropping a subsidiary of imprisonment for offenders.

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## **CHAPTER 5 : SOCIAL SCIENCES**

# COMMUNITY PARTICIPATION IN CSR IMPLEMENTATION BY MINING COMPANIES

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## ABSTRACT

*This article discusses about community participation in Corporate Social Responsibility (CSR) programs conducted by mining companies. Participation is one of the important prerequisites for determining the success of CSR implementation itself. CSR in mining companies generally has a purpose to develop and empower communities whose living around exploration area. Ideally, community participation in CSR implementation should be seen on whole stages of programs, from the planning process, implementation, to monitoring and evaluation. The greater the involvement of the community in the program will make the community to be more empowered and not dependent on the company. Community participation includes material participation, participation of ideas, and participation of physic. Community participation is influenced by the opportunity, willingness, and ability in participating. But in CSR activities by owned state companies, community participation influenced by internal and external factors. Internal factors include willingness, and ability possessed by the community, while external factors are influenced by opportunities to participate provided to the community. People in Muara Enim district have a strong desire to participate mainly in terms of Physic and idea, but have weaknesses in material participation caused by economic limitedness. People have the willingness and ability to participate when they get the chance. This opportunity is created when people are aware of the importance of their involvement to achieve their common goals. The company policy itself causes the limited opportunities for the community to participate, because in the implementation of CSR by state owned companies are closely related to various rules set by the central government. Thus there is a gap between the achievement of CSR implementation objectives caused by company policy. The community has not been able to participate optimally, thus the development and empowerment of the community as the main goal of CSR implementation have not been achieved.*

**Keywords :** *Corporate Social Responsibility, Participation, Community Development, Community empowerment*

## INTRODUCTION

The community development program which is conducted by mining companies is mandated of Mining Law Of Republic Indonesia No. 22 of 2001. The policy is encourages the implementation of various CSR activities in mining companies in Indonesia. The existence of mining industry in the midst of society is certainly cause various positive and negative impact on the life of society. Positive impacts include increased employment, the opening of business variants to meet the needs of employees, as well as increasing the price of land around the company. While the negative impacts felt directly by the public are water pollution, reduced soil fertility, air pollution, and noise. This does not include the negative impacts that the community is not aware of, that is, the society becomes materialistic. The mining industry (especially legal mines) is an industry with high economic value and

prosperous, it often causes people's on community getting jealousy. Not to mention the loss of *gotongroyong* in a society that is replaced by a "nothing free" culture. In this case the government policy requires the development and empowerment by the company to the community become one of the solutions to suppress social problems that may occur due to the implementation of the exploration of agricultural products.

CSR activities of mining companies have unique dynamics compared to CSR in other types of companies. Prayogo (2011) stated that the execution of CDs and CSR by extractive companies is a corporate response to external pressure (community) to secure their business (p.91). So the form of CSR is often not the development or community empowerment but forms of assistance (charity) are wrapped with the name of community development programs.

The issue of CSR implementation in mining companies in Indonesia seems to have shifted. Initially the issue of corporate not pay attention to the community is very prominent because so many companies in Indonesia don't know what is meant of CSR. Indonesian government decide to regulate CSR activities in the Limited Liability Company Law No.40 of 2007. Almost a decade of the law is in effect, the CSR phenomenon in Indonesia, especially in the mining and oil and gas industries, has begun to move on the issue of how CSR has an impact on people's empowerment. So the full implementation of CSR from planning to monitoring and evaluation becomes the main focus, because of this process that determines whether CSR activities and the programs carried out bring sustainable benefits to the community. A flashback to the paradigm shift of development that was originally "state center development" in which society became the object of development then turned into "people centered development"; the community as the subject of development. It's starting affect to the process of CSR implementation in mining companies, especially in multinational companies and state-owned mining companies. Companies are beginning to realize the importance of community involvement in CSR implementation. Ideally, community involvement should start from the program planning process. This is certainly not easy, because in its implementation always clash with the availability of budget, dynamic social conditions of society, the political situation at the regional level, and so forth. However Resnawaty (2015) argues that community participation will foster a sense of responsibility and independence from the community so that participation will determine the achievement of CSR's goal itself that is empowered community. Meanwhile, if the community does not participate in CSR activities it will cause dependence from the community on the company.

The CSR program of the mining company will certainly spend considerable amount of money taken from the company's own profit. The result of the research by BP Migas (2009) suggests that oil and gas companies spend around 2 (two) to 3 (three) billion Rupiahs per year for CSR implementation and community development. Another data suggests that in the period 2012-2014 coal mining companies owned by government in Indonesia funds of 60 billion per year for their CSR activities. This figure is a large enough number that can be utilized to improve the quality of life of the community. But unfortunately the CSR funds have not really been able to improve community empowerment. In some cases there is still a public dependence on corporate assistance. This is because the community is still being the object of CSR implementation, so when CSR is done the community is not accustomed to analyze the real needs they face and analyze the potential they have to solve the existing problems.

This article discusses about the dynamics of participation in CSR implementation by state-owned mining companies. In a state-owned company that in fact is bound by various policies to empower the community there are also various challenges to involve the community participation as a whole. Participation of the community in question is the involvement of the community in the implementation of the program, starting from planning to monitoring and evaluation. PT. Bara (not its

real name) is a state-owned coal mining company in Muaraenim Regency, South Sumatera Province. PT. Bara has tried to provide community participation in implementation of its CSR. Community involvement in CSR implementation by PT. Bara still has a challenge. So the goal to develop and empower the community not can be achieved yet. This is due to various internal and external factors of the community itself. Internal factors include company policy, while external factors include willingness, ability and opportunity to participate. Where these two factors are related to each other.

As a state-owned company, CSR activities form PT. Bara has been determined by Decree of the Minister of State Owned Enterprise: Kep-236 / MBU / 2003 regarding Partnership and Community Development Program. The Partnership Program has a focus on community economic development, while the Community Development Program has a focus on improving the welfare of the community through improving education, health, facilities and infrastructure.

## **The Dynamics of Community Participation in CSR Implementation**

### **(1) Participation in Form of Ideas**

Ife (2006) suggests that the ability to convey ideas or opinions is one of the characteristics of anempoweredcommunity. In this case the ability to convey ideas related to the tools, opportunities and courage to express opinions or put forward the idea of having a relationship with determining the purpose of life they want to achieve.

After the reformation and the birth of Law No. 2 of 1999 about Regional Autonomy, the public's courage to express opinions is higher. Similarly, the people living in Ring-1 area of PT. Bara, before the reformation period, the community has neither the opportunity nor the forum to express opinions or ideas in the implementation of development. So the development done at that time was the result of planning from BAPPEDA without involving the community. After the birth of the reforms in 1998, people are increasingly brave to issue opinions and even demands or demos against a situation that is felt unfavorable to them.

In the implementation of CSR program, PT. Bara provides an opportunity for people to channel their ideas and wishes through MUSRENBANG(deliberation of development planning)as well as submission of proposals. Musrenbang is a government effort to collect people's aspirations to participate in determining the direction of development in accordance with the needs felt by the community. In musrenbang, the community is given the opportunity to counsel and deliberate to determine the development priorities that will be implemented in their village. However, the musrenbang system through several levels of deliberation until it becomes a development plan at the district level is considered not to accommodate their aspirations.

In musrenbang at the village level, the community can actively participate in initiating a development program, but at a higher level they are usually represented by the village or sub-district government, so that the proposed programs can not all be accommodated because of a budget strike Or lose priority compared to the development plans proposed by other villages or sub-districts. The same thing happened at the district level, so the aspirations of the community at the village level were not heard at the district level.

Community participation in CSR program planning can be seen in the proposal submission to PT. Bara, this shows that people have a role in determining what kind of program suits them. Although at the level of CSR management at PT. Bara performed again the selection of the proposed programs. Nevertheless it can be seen that there is participation of ideas given by the community in program planning.The community responded positively to the openness of PT. Bara in providing opportunities for people to submit proposals. Proposed proposal is one form of submission of ideas about CSR implementation programs that suit the needs of the community. For example, one of the CSR programs conducted by PT. Bara is

a program of distribution of basic foods before the anniversary of PT. Bara or before the holiday. At the time of execution of field data taking, the researchers witnessed some residents who come from District of Tanjung Enim come to office of CSR PT. Bara to protest that food aid given by PT. Embers are not well distributed so many citizens do not miss out. This shows that people are beginning to boldly express their opinions and ideas directly to the conditions they feel.

## 2) Participation of Material

Participation in material is a form of strongest bond between the community and the program being implemented. The existence of the sacrifice of the society in the form of material gives an affirmation about the involvement of the community for the achievement of the program objectives and the form of self-reliance of the community towards its fate. Thus, participation in contributing materials includes the ability, opportunity and willingness of the community to contribute materially to programs related to improving their quality of life. One of the implementers of CSR PT. Bara stated, *"All CSR implementation is done by PT. Bara, people just accept it. Almost all programs implemented by the company, let alone the physical development ... The people who want to participate in fact are paid by PT. Bara "*.

The other material assistance provided by the community is the release of land from residents for road widening. Actually, the community has the ability and willingness to contribute material, but the opportunity to make the donation hits the unavailability of opportunity. The community is not trained to participate in the implementation of CSR. In their mind everything has been provided by PT. Bara.

In the implementation of CSR program by PT. Bara (especially the Community Development Program) related to the develop of public facilities and infrastructure based on the results of musrenbang on sub-district, usually the PT. Bara bear all operational costs until the facilities and infrastructure are completed. This causes the community is no longer obliged to give donations of any kind. Because all matters materials for building have been provided by PT. Bara, even on the program results of this musrenbang program management arranged and implemented by contractors or third parties. Whereas according to the community, if they are asked for donations in the form of wood, sand or stone (originating from local natural resources) the community will contribute the material. If this is done the community will feel that the program is really appreciate the existence of society. But unfortunately all needs have been calculated in the budget draft professionally, thus closing the possibility of the community to contribute material in CSR programs PT. Coals.

In relation to the willingness to contribute to the CSR program, people do not mind to contribute material derived from natural resources available in their areas such as sand, stone or wood. However, material needed in the implementation of development usually has been provided by the contractor or by PT. Coals. It is different if people are asked to contribute in the form of money in the development program, people may object because in general they are still in poor condition. Usually in the implementation of the CSR program results of the Musrenbang, the community tends to be less involved in the process of the program, even as if the community just "received so" because everything is done by the contractor. The worst impact is the community has been very familiar with assistance program as CSR program of PT. Bara. In their mind, what is asked to PT. Bara through the proposal if the proposal is approved then all operational costs will be met by PT. Bara until the program is completed.

## (3) Participation of Physic

Some of the activities carried out in CSR Program implemented by PT. Bara is not carried out in a tender, especially in activities where the nominal value of the project is small and or if the activities undertaken are of a merely remedial nature. In the non-tender (budget below 50 million Rupiahs) Program activities are usually

carried out directly to the Village Head, thus the implementing organization of the activity is prepared and defined by the community.

Most of the people are very enthusiastic to participate in this Program, especially the development of social facilities that are not through the tender. As one example when the construction of a hall in Lawang Kidul District, the community submitted a proposal to PT. Bara on the construction of Village Hall. PT. Bara was agreed, but the funds are not enough to pay wages. Therefore, in an effort to dismantle the old building, the community is willing to cooperate even though it is not paid. Finally, the development can be implemented because the public is willing to be paid lower than usual.

Culture gotong royong still deeply rooted in the community, especially in the implementation of the construction of vital social facilities and in direct contact with their daily lives, such as religious facilities and village hall that can be used by citizens to gather. Residents think that the facilities and infrastructure built are for their benefit. Therefore, if there is no wage to do it then the community will be willing to go down directly to work together. It's just gotong royong not always be done in every CSR program that is implemented. Because if the program is managed by a third party or contractor then usually all work will be done by builders or construction experts. So the people involved in the program will be rewarded.

The community is very enthusiastic if it will be implemented CSR activities in their area. Because for some people who do not have a job there will be an opportunity to become a construction worker. In every implementation of Community Development Program where PT. Bara in cooperation with the contractor, the community involved in the program will be given wages. So sometimes people become more enthusiastic if the program is done in the management of the contractor because each donation of energy made to get paid. People who are involved in the program will be rewarded as they donate their labor. Thus basically people do not participate, because those involved are the people who become "workers". Their involvement is due to wages being made as income. CSR program development of physical facilities and infrastructure is then not a tool to empower the community, but become a livelihood for the community.

It then becomes a habit for the community that if any CSR activity is done then the community will get additional income. So if a program does not have a budget for workers then the community becomes reluctant to get involved. This is understandable because if people work without pay then they will not have income. Meanwhile, to join the mutual cooperation in CSR activities they can not leave their jobs.

Participation of Physic is one of the important forms of participation to be seen in this case. Economic disabilities usually hinder participation in material matters. However, the participation of personnel provided by the community in a program indicates the extent to which the community contributes to the implementation of their change for better living is by contributing energy in the program.

## **B. Reflection on Community Participation in CSR by PT. Bara**

### **(1) Tendency for Delivering Ideas for Requesting Assistance**

PT. Bara opens opportunities for people in need of assistance to submit a detailed and clear proposal so that the community's proposed program can be adopted by PT. Bara as their CSR program. In this case PT. Bara has provided a means for people to communicate and convey their ideas but the opportunity given is an opportunity for a program that seems to teach people to keep asking. On the other hand the courage of the people to issue this idea is not always positive, because the courage to express this opinion is more channeled to demand and ask against the company. So people increasingly depend on PT. Coals.



## **(2) Participation with Wages and Voluntary Participation**

Community participation in the Community Development Program can be divided into two categories: participation with wages and voluntary participation. Form of participation with this wage is the participation of personnel provided by the community at the time of development of public facilities and infrastructure based on musrenbang results. In the program the community also contributed their labor as laborers. Unlike the case for the opportunity to make decisions as a group or individually at the time of planning at the village and village levels, in the implementation phase of infrastructure and infrastructure development programs coming from musrenbang, the community has no chance to make decisions, because their position is as laborers. Participation has the following pre-requisites: (1) the willingness to participate, (2) the ability to participate, and (3) the opportunity to participate. (Ife, 2010). In the development of facilities and infrastructure coming from musrenbang results, there is no opportunity to participate for the community, because all planning, implementation, until monitoring and evaluation has been done by PT. Coal with a third party / contractor.

## **(3) Closed Opportunities**

Ideally CSR programs can empower the community if the community is given the opportunity to participate as well as the company still perform assistance or assistance along with the running process. Basically a program will cause a change in society. To achieve these goals into a process of achieving the goal of the company should provide assistance through assistance.

The pattern of CSR implementation in PT. Bara is actually trying to involve the community in their CSR activities. Similarly, the Ring 1 community has the willingness and ability to participate when they get a chance. This opportunity is created when people are aware of the importance of their activities, and these activities need to be done with a concerted effort to achieve common goals.

The field results note that in some cases the opportunity of the public is closed due to policies owned by PT. BARA. Among others, in implementing community development programs with the amount of funds above Rp. 100million. In such activities the company must cooperate with the consultant through the tender process. When the tender has been won by the consultant, then the implementer of all CSR activities is a consultant. While the community is only a beneficiary of the activities without being able to contribute in the implementation of CSR. Closing this community opportunity to participate also has to do with the ease of the company to conduct audit and reporting activities. Company. The Company has an obligation to prepare detailed financial statements in accordance with the Supreme Audit Agency's standards, so that difficulties may arise if in preparing financial reports involving the community.

## **CONCLUSION**

PT. BARA seeks to accept the participation of ideas from the community then adopts the proposal into a CSR program. This causes every community to experience problems, they always submit a proposal request assistance to the company without looking for other sources. People become trained to ask the company. Society is not trained to solve problems independently. This needs to be observed as a form of deviation from the purpose of CSR implementation. The biggest reason that caused this happened is CSR program PT. Bara especially the PKBL program is a standard form of the program, which in its implementation is slightly rigid to changes. The policy of the company itself is still adopting the old pattern of the type of activities nuanced assistance. This causes CSR activities are not yet in harmony with the purpose of the activity is to develop and empower the community.

The community has the ability to determine its life goals through participatory indicators in expressing ideas, contributing personnel to the implementation of corporate CSR. This indicates that the community has been able to contribute to development. However, the community has not been able to contribute material, this is caused by two things: 1) the entire program has been financed by PT. BARA so as not to give people the opportunity to make material donations; 2) the community still can not give material contribution because the society is still in poor condition.

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# THE CREATION OF THE UNIVERSE AND MAN IN TATTWA TEXTS

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## ABSTRACT

*There has never been a civilization, in the history of mankind, how primitive or sophisticated they are, did not speculate on the origin of the universe. The literature on cosmogony provides us with evidence of a number of ancient cosmogonies such as Egyptian, Babylonian, Sumerian, and Greek etc.*

*Wrhaspati Tattwa and Tattwa Jnana are old Balinese tattwa texts that describes about the creation of the universe and man. The creation according to these two texts is the process evolution from the two subtle elements called Purusha and Pradhana become gross elements. The same process also occurred in the creation of man.*

**Key Words:** *Creation, Wrhaspati Tattwa, Tattwa Jnana.*

## I INTRODUCTION

The mystery of the creation of the universe has always attracted human attention to reveal it because in almost every civilization it can be found the concept of the creation of the universe and its contents including man himself. For example, writings about cosmogony written by the ancient Egyptians, Sumerians, Greeks and others. These ancient people did not have the scientific equipment to decipher their ideas or delusions so that their speculation about the origin of the universe as compared to modern ideas is considered mythology. For example in the Sumerian Cosmogony 'myths originated from water or Nammu, Heaven and Earth were born as twins. In the beginning Heaven and Earth unite but then separated by Enlil wind, which impose itself between Heaven and Earth (Hinkelbein, 1972: 14).

In the modern era many theories appear around the origin of this universe as well. But even with the sophisticated equipment possessed by modern scientists they have not been able to fully explore this creation problem. In fact, more and more new theories emerge that abort previous theories. There may be a perfect theory if humans are really clever or there will never be an adequate theory of creation (Hawking, 2004: 134).

Then came the idea to bring together science and religion in which also concern the concept of creation. Theologians, clerics, discuss with scientists to seek common ground or perhaps new theories of religious and scientific encounters, although they are not in the same field. In my opinion it is not necessary that the concept of creation described in the religious scriptures in accordance with the concept of creation developed by modern scientists. The theory or concept of creation developed by empirical scientists is tentative while the concept of creation in the scriptures leads to eternal beliefs from different perspectives. Borrowing the Vedantic terms, scientists view this phenomena of creation from an empirical perspective is called *vyavaharika drsti*, the clerics from the point of absoluteness are called *paramartika drsti*. Empirical scientists struggle with data and laboratories while the clergy deal with things that are spiritual and metaphysical. Empirical scientists deny and avoid God's role in the creation process they prefer to use other terms such as fine tuning to mention the regularity of the workings of elements in the universe and intelligent design, and the smart designers behind the various forms of the universe (Singh 2005: 6). Indeed, there are sometimes many similarities of the concept of creation in the Vedas with some of the concepts of modern scientists, this is possible because in Indian religions (read: Hinduism) reason and beliefs are symbiotic so there is still plenty of room for reason. Sankaracharya declares reason and belief to go hand in hand (Prabhavananda, 2006: 4). Hinduism is therefore a mixture of reason and belief (Preira, 1991: 23). But that

does not mean the Vedic concepts should seek to justify or support from the concepts of modern scientists to establish their authority. For that reason in this article will be discussed briefly about the concept of the creation of the universe, living creatures and humans according *tattwa* texts in this article is represented by *Wrhaspati Tattwa* hereinafter abbreviated *WT* and *Tattwa Jnana* hereinafter abbreviated as *TJ*. The *WT* and *TJ* texts are considered by scholars to be the most complete and systematic texts outlining the theology and the concept of creation. This article is not intended to provide a final theory or concept of creation or compare it with the concept of modern scientists but to enrich the discourse about creation by displaying the concept of creation typical of the local texts of Nusantara, especially Bali, represented by two ancient manuscripts often called palm leaf. *W T* and *TJ* palm leaf are two local texts that contain the creation of nature and human being complementary in nature.

## II. DISCUSSION

### 2.1 The Nature of Creation in Hinduism

The concept of creation in Hinduism is different from the concept of creation in another religion. Creation in Hindu perspectives is not creating something out of nothing, *creatio ex nihilo*, because according to the Vedic scriptures with their *Upanishads*, *Tirumurai*, and Agamas, creation is from God and God Himself. (Sharma, 2000: 20; Subramuniyaswami, 1999: 1036)

The technical term for creation in English is emanation. According to the Oxford Dictionary emanation means the process of flowing, rising or leaving something as the source. Often used by the origin of creation from God; primarily referring to theories that regard the universe as a whole, or the spiritual part of it, whose existence is declining from the essence of God, and not from the act of creating something that exists from nothing. DR William L. Reese in his Dictionary of Philosophy and Religion: Eastern and Western Thought defines the word emanation as follows: "From Latin *e* ("from") and *mano* ("flowing"). Emanation (emanation) is the doctrine of the world which is the product of the superabundance of God. An alternative creation doctrine embraced also by Hindus (Subramuniyaswami, 1999: 1036).

Creation is part of God's perfection. God created this universe because creating is His nature. Manifest is *svabhava* or the essential nature of the Main Reality (Siva). Creativity is the essential essence of the Godhead. If the ultimate reality does not manifest, it is not the Self or consciousness, but matter, something like clay. As said by Abhinavagupta in *Tantraloka* III, 100 as follows.

"If the Supreme Reality (*Parama Shiva*) does not manifest in an infinite way, but remains enclosed in His density, His unity, He is not the Supreme Power (*parama sakti*) or Consciousness, but is a dead object like clay" (Singh, 1991: xx).

### 2.2 The Concept of Creation In *Wrhaspati Tattwa* And *Tattwa Jnana*

According to *W T* (6), the highest realities are two namely *Cetana* means conscious element and *Acetana* means unconscious one. There are three types of *Cetana* based on the level of consciousness because of the influence of *maya* that is *Paramasiwatattwa*, *Sadasiwatattwa*, and *siwatattwa*. *Paramasiwatattwa* is identical with *Nirguna Brahman* that is the embodiment of lonely, pure holy, eternal immortal without activity while *Sadasiwatattwa* is *Paramasiwa* who have come into contact with *maya* and start influenced by *sakti, guna*, and *swabhava*. In this level of consciousness He can fulfill all His will. *Siwatmatattwa* is the level of awareness that most influenced by *maya* so it lost the ability of *sakti, guna*, and *swabhawa*. (Mirsha, 1994: ii). The process of creation according to *WT* (14) begins with the initiative of Bhatara Siva (in the level of consciousness of *Sadasivatattwa*) or *Saguna Brahman*, through His *kriya sakti* moving *maya tattwa* so *pradhanatattwa* merged. Then *pradhanatattwa* unite with *atmatattwa* makes the *atma* unconscious. While *pradhanatattwa* is moved by the power of God (*kriya sakti*) gave birth to *Triguna*, namely *sattwa, rajah*, and *tamah*. In *TJ* it is described that *pradhana tattwa* is forgotten and confused in nature, in man is identified with sleep. Sleep means forgetting,

because the form of *pradhana tattwa* forgetfulness whereas the form of Sang Hyang Atma is consciousness. The consciousness meets with forgetfulness is called *Purusa-Pradhana* (TJ, 6). According to WT and TJ the first stage of creation is *purusa-pradhana*. In this case Bhatara Siva is identical with *purusa*. *Purusa* has many meanings but the corresponding meaning in this context is the soul or spirit of man, the Almighty or the Soul of the Universe (Zoetmulder, 1995: 886) On the contrary, *pradhana* in this context means the first seed, the original source of the universe, a foundation that is not or has not developed (Zoetmulder, 1995: 835).

Thus according to WT and TJ *purusa* is the first form of the entity *atma Pradhana* which is the seed of the universe, the embodiment of *maya*. In the *Upanishad*, *maya* is also interpreted as *prakrti*, the objective principle used by the personality of God to create. Radhakrishnan (1989: 83). So *atma*, the conscious element is called *purusa* or spirit and *maya*, *pradhana* or matter. They are the first spirit and matter of all created from the two essences of *siwa-maya*.

Two *tattwa* above look similar to the two early elements in Sankhya's teachings. Pandit (2001: 62) says the following:

"The concept of *Prakirti* is used in the Sankhya Philosophy to explain the evolution of the universe. *Prakirti* is defined as the principle of the first unconscious matter or the main cosmic energy, the material cause of the universe. *Prakirti* is the source of the five essential elements; Earth, water, fire, air and ether known as *pancamahabhuta*. These five basic elements constitute all material objects and bodies of plants, trees, insects, animals, and humans. All living things in the world are *atman* products (*Purusha* according to Sankhya philosophy) and *Prakirti*."

In the concept of *purusa-prakirti* according to Sankhya, *purusa* is a spiritual entity (*cit*, *cetana*, *chaitanya*), but lacks of knowledge, is not creative and does not develop, nor does it alter itself or encourage something. It is entirely isolated (*kevala*), unfaltering, non-beginning and ending, eternal, infinite, undivided, and infinite (Zimmer, 2003: 77-278). But WT says that *purusa* is an active spirit that evolved as the embodiment of Shiva's consciousness that infiltrated, hung on *maya* while Sankhya views *prakrti* or *pradhana* as the material principle of the ever-changing cause of all creation. *Sattwam*, *rajas* and *tamas* are the three substantial elements of *prakrti* (Hadiwijono, 1989: 63). According to WT *pradhana* became active because of awareness of Bhatara Shiva who had infiltrated and dangled on it. Thus, the consciousness of Bhatara Shiva that resulted in *pradhana* became the cause and evolved into the body of all His creations.

*Atma* who originally omniscient and multi talented after touching *pradhana* lost its *sakti*. *Atma* in such a state is called consciousness which is *mangu-mangu* (deluded). According to (WT, 14) the deluded *atma* are many fulfilling the embodiment of *maya* that became his/her body. The single *atma* becomes numerous, *atma tunggal apah aparo*. The relationship of *atma* with *maya* is assumed as the relationship of the wasp's son with the nest. How much the number of *atma* that number also *maya* provides body. Furthermore it is stated that the state of *atma* is like a wasp child whose head is facing downward, they just have a tendency to see and enjoy what is beneath it and forget the *tattwa* on it that is sublime. This condition causes the *atma* to reincarnate over and over again.

Further it is described in WT (14-15) and TJ (6.7) that Bhatara Siva with His supernatural powers of Spirit or Soul element and the basic element of matter becomes a more rough *tattwa* that is *citta* and *guna*. *Citta* means mind, intent; heart, (Zoetmulder, 1995: 316) and *Guna* means a thread of rope; parts, types, kinds, qualities, properties. The principal elements of *prakrti* (Zoetmulder, 1995: 316). There are three kinds of *guna*: *sattwam*, *rajah*, and *tamah*. Each of these uses has different characters: for *sattwa* is light and vigilant, for the *rajah* is active, and the *tamah* is passive. These *triguna* become the nature of *citta* so that there are so-called *citta sattwa*, *citta rajah*, and *citta tamah*.

Embodiment of *citta* due to the attachment with *guna* called *buddhi*. According to WT (24) *buddhi* means intellect. *Buddhi* has an ambivalent character: good-bad, know-not knowing, remember-do not remember conscious-unconscious. In WT (24-33) the potential and character of *buddhi* are described at length. In the teachings of Sankhya, *buddhi* is also



called *mahat*, the Great. The special function of *buddhi* is to make sure and decide (Chatterjee, 1984: 268).

Then from *buddhi*, *ahangkara* was born *ahankara* or *ahengkara* means "personality, selfish self; egoism, pride, arrogance, pride" (Zoetmulder, 1995: 15). The function of *ahangkara* is to create a feeling of 'I and mine' (*abhimana*). Because of *ahangkara* then the self felt to be the doer or cause of an act, feel the desire, want to achieve the goals of life, feel as the owner of property (Chatterjee, 1984: 269). According to *WT* (33) *ahangkara* is *buddhi* that developed into *I* ness. At this stage *triguna* which was originally a light, active and passive element of matter is now increasingly manifesting itself as a personality: *the waikrta*, *the taijasa*, and *the bhutadi*, then declaring themselves to be the persons who perform the activity and acknowledges. The activity of the *waikreta* with the help of the *taijasa* gives rise to his *ekadasendriya*: *manah*, *pancabuddhindriya*, and *panca karmendriya*. While the *bhutadi* with the help of the *taijasa* produce *panca tanmatra* *WT* (33) and *TJ* (12-15). *Indriya* means sense; lust; lust; something (physical) sensory connoisseur (Mardiwarsito, 1990: 237); The instruments of perception and action (Zoetmulder, 1995: 387). *Ekadasendriya*: *manah*, *pancendriya*, and *panca karmendriya* are eleven tools of perception and action: (1) *pancendriya*, the five perception instruments: the senses on the eyes, ears, nose, tongue, and skin; (2) the five *karmendriya*, which are the five means of labor: the senses of the mouth, hands, feet, genitals, and anus; And (3) *manah* is also called *rajendriya*, namely the king of the senses called the mind. In contrast, *tanmatra* means basic or subtle elements (Zoetmulder, 1995: 1202). *Panca tanmatra* means the five subtle elements of the delicate elements of sound, touch, appearance, taste, and smell.

*Panca mahabhuta*, five gross elements emerge from *panca tanmatra*, five subtle elements. In *WT* (33) it is described that the act arises from the word, the infinite empty form, serves to make space; *wayu* arises from *sparsa*, tangible form, serves to move; *teja* emerges from the form of light, serves to heat; *apah* emerge from *rasa*, in the form of liquid, functioning to flow or melt; *prethiwi* emerges from *gandha*, serves to solidify.

The process of creation in *WT* is explained until the *Panca Mahabhuta* (five gross elements of nature). In *WT* (14) the world is depicted in layers like a honeycomb of overlapping that occupied the wasp's child. A more complete description of the world picture is contained in *TJ*. According to *TJ* (14), *Bhatara Mahulun* cultivates *Panca Mahabhuta* and in order to become *andabhuwana*. The word *andabhuwana* comes from your word *anda* and *bhawana*. *Anda* means egg (Zoetmulder, 1995: 37) and the word *bhuwana* means world or earth (Zoetmulder, 1995: 145). *Andha bhuwana* means an egg of world consisting of fourteen layers: the seven layers above are called *loka* and the seven layers below are called *patala*. Each of the layers of the world is mentioned in the text of *TJ* (15) seven upper layers of nature that is (1) *Satyaloka*, (2) *Mahaloka*, (3) *Janaloka*, (4) *Tapaloka*, (5) *Swarloka*, (6) *Bhuwarloka*, and (7) *Bhurloka*. On the contrary the seven lower layers of nature are (1) *Patala*, (2) *Waitala*, (3) *Nitala*, (4) *Mahatala*, (5) *Sutala*, (6) *Talatala*, and (7) *Rsatala*. At the bottom of *Patala* is *Mahatanaraka* where *Sang Hyang Kalagnirudra*, the fire of Hell which flame as far as 100.000 *yojana*.

After creating nature, *Bhatara Siwa* created all kinds of creatures on the principle of *yoni*. *Yoni* means the womb, the birthplace, the origin; excellence, virtue (Zoetmulder, 1995: 1494); Mardiwarsito, 1990: 716). *Yoni tattwa* means the source or the real origin. According to *WT* (3) *yoni* is described as the source of rebirth caused by the *wasana* that is the deed of human in this world which will determine the new birth. *Wasana* desecrates the *atman*, it is called the body. *Wasana* that has tarnished the *atman* will give rise to *karma wasana* and *karman*, both of which give rise to different births eg: *deva yoni*, possessing gods character, *widhyadhara yoni* bore *widhyadhara*, *raksasa yoni* bear *raksasa*, *daitya yoni* give birth *daitya*, *nagayoni* give birth dragon and many more other *yoni*.

The next process of human creation is described in *WT* (33) as follows. *Sad rasa* (six flavors) are: *lawana* (salted), *amla* (sour), *katuka* (spicy), *kasaya* (sepet), *mathura* (sweet), *tikta* (bitter) eaten and drunk by men and women into souls and bodies. The essence of the body in a man is called *kama* (sperm) called *sukla*. While in women called *sonita* (egg). The sperm and the egg meet in the paddock which is in the middle of the

satkosa. The soul is in it. Every sperm and egg present in humans and animals is formed according to its parent. When the sperm is more than the egg cell, a baby boy is born. When the egg cell is more than sperm then baby girl is born. If both are equal the baby is called janmantarapurusa or sissy babies. Sperm become bone, tendon and marrow. The egg cell become flesh, blood, and skin. Three came from men and three from women. This is called satkosa. The next process of change from the subtle element of the five tanmatras into the sense organs as follows: the ear is formed from the *sabda tanmatra*, serves to hear; The skin is formed from the *sparsa tanmatra*, serves to feel the cold heat; The eye are formed from the *rupa tanmatra*, serves to see; The tongue is formed from *rasa tanmatra* serves to feel what is eaten or tasted; Nose formed from *gandha tanmatra* serves to smell-smells.

Further described about the five *budhindriya* five tools of the atma to enjoy the objects of the world contained in the five senses as follows: Srotendriya lies in the ear, serves to hear; Twagindriya lies in the skin, serves to feel; Caksuindriya lies in the eye, serves to see; Jihwendriya lies on the tongue, serves to taste six flavors; Ghranendriya lies in the nose, serves to menciumbau-bauan; Wagindriya lies in the mouth functioning for sounds; Panindriya lies in the hand, serves to hold; Padendriya rests on the feet, serves to move; Payuindriya located on the rectum, serves to remove dirt and waste of wind; Upastendriya lies in male and female genitals, serves to remove urine and sperm. This dasendriya function is very important if it does not work then the five senses are not working properly (WT, 33).

After the atma abide inside the body, Bhataara Iswara through his maya sakti entering ahangkara and ahangkara enter the wayu (ie prana). Wayu with atman live in the body. (WT, 35). The wayu or prana channel is called the *nadi*. According to WT (37,38) there are ten major nadi (nerve system) and those located within the body. Ten prana is closely related to the nadi that acts as the body's drive. Here are ten prana and its location in the human body. Prana located in the nose and mouth serves to move the breathing apparatus and tools contained in the mouth; Apana is located on the rectum and genitals, serves to regulate the seeds of descent, remove dirt. Samana lies in the heart, serves to classify the juices of food and beverages and olfactory marks; The udana lies in the head, serves to move the forehead, eyelids, and grow hair; Wyana lies in the whole joint, serves to move the whole joints; Dragon serves to spray; Dates to open eyes; Krkara for sneezing; Dewadatta serves to evaporate; Dhananjaya serves to create sound.

But all the functions of the senses will not work in harmony if there is no mind as the king of senses that determines or explains the objects that are sensed and are the root of the senses. That's why *atma* can enjoy the fun of dressing, eating, drinking, love married-wife, happy to hear gamelan, *kidung gupit-gupitan*. This is what makes Sang Hyang Atma happy to dwell in the body and enjoy it. How the position of Sang Hyang Atma in the body is compared in the following parables. (WT: 34-35)

1. The body is likened to the chariot, the good and bad deeds are like the rotation of the world, and heaven and hell are like the wheel, the *atma* as the bull pulling the chriot, Bhataara Iswara as the charioteer who gives orders to the bull (Sang Hyang Atma) to pull the train. If the bull ignores the command the charioteer (Bhataara Iswara) but busy satisfying the senses then enslaved by it then he called *wiparita atman*, the miserable *atma*.
2. Body is supposed to be a palace, *Triantahkarana*: *buddhi* (mind), *manah* (mind), and *ahangkara* (ego) as a *senapati*. The senses are supposed to be slaves and servants. The objects of the senses such as sound, touch, shape, taste, smell (called *wisaya sabadadi*) are supposed to be food that is eaten and drunk at all times. *Atma* is supposed to be a king who enjoys his existence in the body by indulgent worldly pleasure so forget his true existence, *tan atutur I jati nira*. Sang Hyang Atma seeks pleasure through impermanent worldly pleasures so that the senses (the servants) are exhausted serve the will of the King (Sang Hyang Atma) and finally Sang Hyang Atma only reaps misery (Ananda, 2004: 80-81).

Of the two parables it can be understood that as soon as Sang Hyang Atma enters the body he tends to forget with his existence and enslaved indriya-indriya so happy to be in the body. He is busy pursuing the pleasure of the senses to gain pleasure. Due to its attachment to worldly pleasures, the pleasure is stored in the subconscious and finally man is born into the world they leave traces of deeds called wasana. WT (3) assumes a wasana like a pot of hinggū (asafoetida), even though it has run out and the pot has been scrubbed and washed, the smell will still smell, because the smell remains attached to the pot. This is called wasana. So it is with the karma of wasana that is in the atma coloring and desecrating it. The stained atma is called the body. So wasana produce body, because every deed will produce karma wasana. Karmawasana and yoni give rise to different births. For example: Dewayoni, widyadara yoni, giant yoni, daitya yoni, and yoni dragon, as has been described above.

The process of creation in *WT* as described above is essentially aligned with the process of creation in the *Vedanta*. According to *Vedanta* creation does not begin from a starting point within a certain period of time but is the beginning of a cycle of manifestation. The Sanskrit word for creation is *srhsti*, which means projecting something from the subtle to the rough, not making something that does not exist at all into existence. The universe in its causal state (causal condition) is called prakrti. *Prakrti* is not an independent substance, but the energy of the Supreme Existence, *Iswara*. *Prakrti* is described as a force or power from God. God and His sakti one, like fire with its heat and flame. Although they blend with fire they can be separated from the fire. Heat and flame can be converted into various effects. In principle all these effects come from fire but they do not affect fire. Similarly, the relationship between *Iswara* and His *Sakti* manifests into this amazing universe. *Iswara* through *Prakrti*, His *sakti* is the material and efficient cause of this universe. Though there is a plurality in the world of creation, they are all sourced and melted into the *Brahman* unitary principle. (Sarma, 1987: xv-xvi).

### III CONCLUSION

The process of creation according to *WT* is the gradual process from the subtle elements into a more rough elements. From *Siwatattwa* to other *tattwas* with the help of *mayatattwa*, unconscious *siwatattwa*.

The creation of humans and other creatures are also the process of evolution from the subtle elements into a more rough elements, from the elements of *Purusha* and *Pradana* to the *Panca Maha Bhuta*.

To enrich the concept of creation in Hinduism, it is necessary to study the ancient texts that describe this matter. Many Hindu literature in Indonesia, especially Bali described the process of creation of the universe and humans. Hopefully this article can stimulate other writers to work.

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# ANALYSIS OF IMPLEMENTATION EFFECTIVENESS OF CORPORATE SOCIAL RESPONSIBILITY PROGRAM BY CHEVRON LTD IN GARUT REGENCY

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## ABSTRACT

*This research aimed to examine the effectiveness of Corporate Social Responsibility (CSR) program implementation by Chevron Ltd. in Garut Regency.*

*The method used was survey while type of research was descriptive analysis. Population of this research was entire head of families in Padaawas Village, Pasirwangi District, Garut Regency, which were 1133 head of families. Meanwhile, sample of this research were 43 head of families, with sampling technique used was proportionate random sampling. The data collected through literature study and several field research techniques namely observation, interview, and questionnaire. Those data was analyzed with descriptive analysis and supported by frequency table and linier of interval as a category interpretation.*

*The result accumulated score calculation and linier of interval, can be concluded that effectiveness research of the CSR program implementation by Chevron Ltd was in "Not Good" category. This meant that the implementation of that program was not effective. One thing that had not quite optimal was facilitation of cooperation access for both economic and social sector. Meanwhile a thing that effective enough that felt by the society was infrastructure development, like road upgrading, building renovation, clean water facilities, etc.*

**Keywords:** *Corporate Social Responsibility*

## INTRODUCTION

Increased business competition requires every company to be proficient in applying its strategic advantage to optimize profits. However, to achieve sustainable profits, the company can not only put attention to the company's interests, but also must consider the interests of other stakeholders, namely the government and local communities. Therefore, companies need to conduct a Corporate Social Responsibility (CSR) program in which is a form of corporate responsibility to communicate their concern to the development of society near their company based on the needs of the local community. In line with this concept, Chevron Ltd in Garut also has done this program.

This multinational company is engaged in geothermal power plant, and one of project is to build geothermal power plant (PLTP) in crater darajat Garut regency. By far Chevron Ltd has built three units of PLTP, namely Darajat I, II, and III. The geothermal potential utilized by the three generating units has reached 225 MW (megawatt). When converted in cash, the income of Chevron Ltd. from the sales of electricity to PLN Ltd and Indonesia Power around billions per year. However, the presence of Chevron Ltd had not become a stimulus of people's economic growth in Garut. In fact, the company has some kind of social responsibility to create a scheme such as redeployment center for the people, especially for those whom live around the project site. Indeed, so far local government (regency) of Garut always got exposure about community development (CD) with a number of budget funds, but it still had not contributed significantly to the economic growth of the surrounding



community. In a preliminary study at Chevron Ltd, it was also found that the company had contributed in implementing the CD program in Garut district for 10 years (from 1995 to 2005) spent 1,341,453 US dollars or more and less than 10 billion Rupiah was allocated to various focus of categories, such as for education category, economic development, health care, and infrastructure development. Nevertheless, a large amount of funding for CD programs was not enough to build a good image in the perspective of the people and government of Garut Regency. Event of Chevron Ltd. employees blocked By the people community of village in Pasirwangi district of Garut Regency, is a sign of a "cold war" between Chevron Ltd. with the jealousy of the villagers around the company's location which the feel that they had not benefited from the local wealth exploration company. In addition, the rejection moment to sign the project contract extension of Chevron Ltd. by the regency official during his tenure, indicated that a large allocation of funds for CD programs alone was not enough to demonstrate the usefulness of the program to the stakeholders and the company itself.

Based on this phenomenon, research on the effectiveness of CSR program implementation in PT.Chevron Garut is needed to be done.

### **RESEARCH OBJECTIVES**

1. How the implementation of CSR program by Chevron Ltd in Garut.
2. How far the level of effectiveness of the implementation of CSR program by Chevron Ltd in Garut.
3. What were obstacles in the implementation of CSR programs faced by Chevron Ltd, and how to overcome them.

### **LITERATURE REVIEWS**

Effectiveness is defined as a measurement in the sense of achieving a predetermined goal or objective. If the goal / objective is not completed in accordance with the time set, so the job is not effective. (Handayani, 1988). From this definition it can be concluded that the effectiveness is about achievement of the predetermined objectives. Regarding the understanding community development is community development activities conducted systematically, planned and directed to increase community access in order to achieve better social, economic and quality of life (Budimata, 2002). This definition states that the goal of community development is to improve quality in various areas of life. Therefore, in order to measure the effectiveness of community development programs, it used the dimensions of community development that will be achieved by the implementation process, namely the dimensions of human, social, economic, political, environmental, and cultural development (Jim Ite, 1997). This in line with the dimension that is the objective of corporate social responsibility, namely improvement in human, social, environmental and economic dimension, as a form of corporate social responsibility to its stakeholders. (Bambang Rudito, 2004).

### **RESEARCH METHOD**

The method used in this research was descriptive analysis. This research will illustrate the phenomenon of the implementation of community development program which done by Chevron Ltd in Garut Regency, and analyze from stakeholders, the effectiveness of program implementation, the barriers, and the suggestions for better implementation of the program. This research was conducted in Garut regency, targeting the population was all Head of Family (KK) in Padaawas Village, PasirWangi Subdistrict, Garut Regency, amounting to 1133 families. From the population, the sample size was taken based on Slovin formula with 15% margin of error (Husen Umar, 1997) and obtained 43 KK of respondents. Sampling method used was proportionate random sampling technique with the division of each citizen association (RW) area proportionally in the village. Supporting the analysis of this study, the data or information collected was derived from data interview to Chevron Ltd, Garut regency and the village community of Pasir Wangi. To complete this study, we also investigated the various policies or documents and literature related to this



study. In this research, descriptive analysis technique was supported by data frequency tabulation and interpretation on categorization of interval lines. The variables studied were development on human, social, environmental, and economic dimensions.

## **DISCUSSION**

### **Implementation of The Program**

The business field of Chevron Ltd in Garut Regency is geothermal power plant (PLTP), which is realized in the crater project (plant) Darajat I, II, and III. Basically Chevron Ltd is a contractor company or partners in cooperation with Pertamina Ltd (state company for oil and gas). The implementation of corporate social responsibility (CSR) in the company internally was in accordance with work operational standards of Chevron Ltd. While as for the implementation of community development (CD) programs, this company has started this effort since 1994. There were several focus areas of the implementation of CD programs in 2005, among others were :

1. Education Sector, including rehabilitation of elementary school buildings in Banyuresmi District, donation of educational facilities like furniture to schools, scholarships for gifted and low-income students, and training programs and introduction of geothermal operations environment to students.
2. Health Sector. In this area, the activities that have been implemented are clean water facilities, water box development, health support for pregnant women, malnourished children, and free medication for low income communities.
3. Economic Development Sector, like support for small scale business development in duck farming, goat breeding, bee breeding, and agriculture business has been done.
4. Infrastructure Sector. In this sector, there were several programs that have been implemented, like Sarimukti road construction, Simajaya irrigation facility development, and sport facility, and mosque renovation.

All of these activities cost the budget of 753,050 US Dollars, with the largest allocation for infrastructure development with 52%.

### **Effectiveness of The Program**

Measuring the effectiveness of the program implementation, this study used indicators of the ideal goals of CD and CSR programs, specifically the achievement of sustainable development on human, social, environmental, and economic dimensions.

1. Human Dimension, the largest number of frequencies of this dimension was the "hesitant" answer that equal to 38% of all respondents. Based on interviews to the residents found that scholarship assistance, renovation of elementary school buildings, and health facilities were still perceived to be less benefit. While corporate support for community religious activities were considered sufficient.
2. Social Dimension, the largest number of frequencies of this dimension was the "hesitate" and "disagree" answer that equal to 36% of all respondents. Associated with the results of interviews with residents, information obtained that the company had not facilitated the access to cooperation with the citizens of other parties. The support that companies have been provided was the fund donations into activities that involve the people, such as the celebration of the feast days.
3. Environment Dimension, the largest number of frequencies of this dimension was the "disagree" answer with 29%, and the second was the "agree" answer with the number of 26% of all respondents. These varied results are in line with the opinions of the citizens, whom they claimed to benefit from the development of infrastructure in their neighborhood, even though they also disturbed by the large and heavy car-truck traffics from Chevron Ltd operation.
4. Economic dimensions, the largest number of frequencies of this dimension was the "hesitate" and "not agree" answer that equal to 48% of all respondents. Based on interviews with some people it was known that although the company had facilitated business skills training (e.g. livestock, sewing, etc.), but since there was no support to access capital and market, they have not felt the optimum benefits of the program.

5. Accumulation of the Effectiveness of all dimensions. After knowing the number of scores from each dimension of the effectiveness of the implementation of this program, then it will calculate the accumulation of the total score along with the interpretation of the category on the interval line. The calculation results showed that the sum of the accumulated scores of all dimensions is 1301 which when interpreted on the interval line, the number of scores was in the category "Not Good". This showed that although the CSR program from PT. Chevron was spent a large amount of money, but the usefulness to stakeholders was still less perceived by the villagers, especially Padaawas village, Pasir Wangi district, Garut regency. The ineffectiveness of the CSR program implementation which based on the answers of respondents from 43 Heads of Families in Padaawas Village, probably because of was not well socialized of the CSR programs that implemented by Chevron Ltd to the villagers of Padaawas. In addition, the large working area of the program implementation, could impact the effectiveness program perceived by Padaawas villagers was not too significant.

### **Barriers of The Program**

Based on interviews with personnel Chevron Ltd in section of community relation suggests some of the obstacles that company experienced in implementing the program as follows:

1. The pressure from various parties, both the public and the government, which demanded the Chevron Ltd to always contribute more as the revenue share from the company's operating results. Psychologically, this can add the burden to their workload.
2. The patterns of CSR programs that have been applied were Chevron Ltd always tried to accommodate the proposals of the program that came from the village, district, and Local Government. It just, based on proposals have been received, the Chevron Ltd felt that a lot of proposed programs that were not in accordance with the programs that planned by the company.
3. The Mindset villagers were generally still expect a short-term advantage of assistance program, like physical infrastructure development in the surround area of Chevron Ltd.

### **CONCLUSIONS**

Based on the results of research and discussion on the effectiveness of CSR program implementation by Chevron Ltd in Garut regency, it can be taken some conclusions as follows:

1. Internally, CSR Program by Chevron Ltd has implemented the good standards of quality operational management while maintain its social, health, safety and environmental sustainability. The programs have been implemented by Chevron Ltd in 2005, based on several areas, namely: education, health, socio-economic and infrastructure, and other donations, with the largest allocation in the infrastructure sector by 52%.
2. Measurement of effectiveness level of CSR program implementation by Chevron Ltd, by taking a sample of the community at Padaawaas Village, PasirWangi district, Garut Regency, produced a total score of 1301 which when interpreted on the interval line, the number is in the category "Not Good". This showed that the implementation of CSR program by Chevron Ltd. in the village community was less effective. The result of observation and research also got information of some factors that have not run optimally, such as socialization and communication factor, then health factor, also social and economic cooperation access factor, were expected to get more attention from company. Nevertheless, villagers have also benefited from the community development program in the form of physical development of infrastructure such as road construction, mosque renovation, clean water facilities, public toilets, and so forth.
3. The constraints felt by Chevron Ltd. such as excessive demands from various parties regarding the assistance of this program which can increased the workload of the program implementers, then the submission of programs proposal that were not in accordance with the context of programs that planned by the company, and the difficulty

of changing the mind-set from people whom were more likely to seek assistance for short-term interests.

4. Ongoing and future efforts by Chevron Ltd in overcame these obstacles were by arranging new patterns of implementation of CSR programs to be more proactive, then start to involve the competent parties, whether it from local potential or outside the region, and put more attention on developed the community in the area near the location of the company's operation, so that the impact of the program can be felt more significant. In addition, it is also necessary to consider the active involvement of the local government in the process of community development and maintenance of local infrastructure.

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## OPIUM TRADITION IN BALINESE SOCIETY (1839-1938)

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### ABSTRACT

*The tradition of opium use in Balinese society has experienced a shift from the use of plant species to opium use. The development of opium use is determined by internal and external factors. Internal factors include the economic development of the population such as agricultural products, livestock, trade, plantations, and handicrafts of the population. External factors include the circulation of opium brought by foreigners to Bali through the ports and the Dutch government's political policies. Overall, the opium used by the public was derived from the full circulation of foreigners such as the Chinese and Arabs under the supervision of the Dutch colonial government. The Dutch Indies government began to regulate the flow of opium in Bali by using the Opiumpacht system. The goal is to prevent the dark circulation of opium. The opiumpacht system was seen as a source of fraud and embezzlement that harmed the Dutch government. The Dutch began to implement the Opiumregie system. This system aims to monopolize opium in Bali. The Dutch government wanted to show its efforts to eliminate the use of opium in Bali. However, the prohibition of the use of opiate in Bali is less successful; it is still used and not disappears from circulation.*

**Keywords:** Opium, Balinese, Tradition

### INTRODUCTION

The issue of opium evaporation and inhalation as part of "drugs" is a social problem that is detrimental to health and has been the subject of talks in the Dutch East Indies. Even today, the problem of drugs is still an international social problem that is difficult to control. Whereas if certain "drugs" is used in accordance with precise dose as prescribed by the doctor then it is beneficial to help the survival of mankind. However, if abused, these drugs acts only as a means of false pleasures. Materials or chemicals usually arise from the various types of consumed plants. All of that is then referred to as a means of enjoyment. This substance is usually found in some ingredients of daily consumption, such as: coffee, betel, and tobacco including alcohol in it. In addition, it is also found that opium contains certain chemicals which induces hallucination.

The active substances that people use to hallucinate, especially in Bali, are increasingly diverse since opiate becomes one of the trade commodities between Balinese and foreigners. Before foreigners introduce opiate, Balinese people have known their own "opium" consumed from some plants as a means of enjoyment. These types of plants are beneficial as a drug or as a means of enjoyment. The plants previously processed into a form of food, drink, or inhaled. Some types of plants can give pleasure, and the chemicals contained therein can cause hallucinations after consuming. The hallucinating habit often occurs after the community knows that some plant species can be mixed with opium brought by foreigners as a trade commodity in Bali. The trade relations between Bali and the VOC were intensified from the 17th century to the 18th century. In this trade the political elite have a significant role because they hold the control of power in the economic field. The economic and political policies of the elite, especially the Balinese Kings and royalties, add to the smoothness of trade relations between the kingdoms of Bali and the outsiders of Bali (Wong Sunantara).

In line with the rampant flow of Balinese trade with the outside world at that time, opium began to be known as one of the trade commodities imported from outside Bali. Opium aren't actually an original item of Indonesia, they are imported goods. Commodity opium, as imported goods are also brought by the VOC in a trip to Bali. Opium that circulated among the community become useful and the level of its use increasingly appear

to the surface. This is based on the assumption that opium can be used as a medicine to cure various diseases. Those perceived benefits of opium then often misused to eliminate the feelings of gloom, anxiety, disappointment, loneliness, and boredom. Such assumption provides an opportunity to examine the use of opium among Balinese people to be seen in the social stratification of Balinese society. In addition, Dutch colonial intervention in expanding the influence of its power through the enforcement of opium monopoly can not be separated from this study. This opium study will attract and even add to the repertoire of studies on opium that has been done in Bali.

## **LITERATURE REVIEW**

There are two works that allude to the problem of opium in Bali, namely the research by Ni Made Sulasti and Ide Anak Agung Gde Agung. Sulasti tried to uncover the problem of opium trade in the 19th century. Sulasti's research is more on the trade side. His studies have shown successful relationships between traders through opium sales sites in several ports. However, further studies have not been shown where opium sales reached the inland villages. Likewise, no changes have been made in the trade regulations made by the Dutch East Indies government and the opium background motives were used for the expansion of Dutch Indies government power. Without disregarding the study, this research attempts to complete the study of opium in Bali. Accordingly, the problem of opiate in Balinese society became an interesting study because of the discovery of sources of opiate until 1938. However, as long as the use of opium in the community still exists beyond the time limit mentioned above, it is beyond this study. Thus, the opium histories revealed by Sulasti only until the 19th century. With this study, the history of opium in Bali has reached the period of the 20th Century.

In the epilogue, Ide Anak Agung Agung Gde Agung suggests that the problem of selling opium became a source of dispute between the Klungkung Kingdom and the Dutch East Indies government. As a result Governor-General Van Heutz entered into a military action against Dewa Agung the king of Klungkung which ended in a puputan war on April 28, 1908. Gde Agung's account of the incident only saw the political side of interest of the Dutch East Indies government. However, Gde Agung in his writing does not mention that the occurrence of Klungkung bellows because it is based on an intimate relationship between the people (kawula) and the king and the royalty (gusti) as an elite group. As an elite group they feel degraded of their status and authority by the Dutch. This is the same as the humiliation of the people (kawula). This reciprocal relationship leads the people of his followers to become angry and take up arms and strengthen his support to oppose. Actually, the emergence of this phenomenon of contradiction has begun with people's displeasure due to the opium monopoly practice that harms the people and the decrease of the royal income from the result of the opium sales tax. The timespan to be seen in this study are limited from the mid-19th century to the beginning of the 20th century. Thus the concern is about the problem of changing the orientation of the use of substances from the plant species toward the use of opium traded by foreigners. The development of opium as a commodity of trade will be a concern because it can cause changes in the economic field, especially trade and politics on the development of opium use, especially among the political elite. Accordingly, the real impact of the development of opium use in the community will be considered as a consequence of the Dutch East Indies policy on opium in Bali. The Dutch colonial government which had long established trade relations with the kingdoms in Bali eventually made the opium commodities as a force that could penetrate the traditional Balinese government structure.

## **METHODOLOGY**

The procedure of research and the writing of history made the principal work so that the results achieved as expected. In this study the historical method is used as a pedestal. This research seeks to reconstruct the opium in Balinese society. Therefore, as the first stage in this research is the heuristic stage of searching the source. The required resources



are source artefact, mentifact, and socifact. In addition, the heuristic stage also takes into account the existence of primary sources and secondary sources to be used in this writing. Primary sources of manuscripts of royal heritage and manuscripts of the Dutch relics to be searched in the National Archive of Jakarta, Archives Cedong Kriya Singaraja, and Library Lontar Faculty of Letters Unud. Secondary sources of books are in the National Library of Jakarta, other libraries in Yogyakarta and Bali. Another source is in the form of several newspaper collections of Klungkung-Bali Museum. In the method of heuristic history research proceeds with source critic who tests or judges it. In this stage, testing and assessment of local sources and Dutch sources are then integrated to get a match especially the timing of the incident. After that it is followed by “*aufassung*”, that is to understand the true meaning of historical evidence that has been assessed and “*darstellung*”, the presentation of new thinking based on the evidences that have been assessed in written form.

## RESULTS AND DISCUSSIONS

Balinese people have a habit of consuming opium as a means of enjoyment. They use a variety of traditionally processed plants, used in the form of food, drink or sucked. In addition, various types of plants such as Genje (*Clerodendron Indicum*), Sirih (*Piper Betle*), Kecubung (*Datura fastuosa*), Sadang or Awar-awar (*Ficus Septica*) are also efficacious as medicines. This experience-based knowledge is a tradition for Balinese people. The tradition of eating sirih is usually done by people in their daily life or happens when they greet the guest (*panyembrama*). The tradition of betel-chewing is also used in the meeting (*sangkepan*) in Pura or in Bale Banjar which usually begins by enjoying a *cane*. Betel can also be used as a remedy for mouth odor. In addition to these traditions, the tradition of eating mushroom plants is also used by the community as a pleasure satisfaction. For Balinese society, this kind of mushroom is called *Wong Kalung* or *Wong Tahi Sampi*. This mushroom is a type of *Panaeolus Cyanescen* mushroom. This type of mushroom usually grows on moist soil or in place of cow dung. In line with the rise of people hallucinating through the use of various types of plants, opium containing active substances is known as a trade commodity brought by foreigners to Bali. The use of opium among foreigners can then be absorbed by some Balinese people. In 1816, the transition of power from the hands of England to the Dutch East Indies. Dutch economic conditions seemed to decline due to less competitiveness with the British. At that time the Dutch began to restore its economy through mercantilistic economic policy, and one of its initiatives was the birth of Nederlandsche Handelsmaatschappij (NHM).



**Genje (*Clerodendron Indicum*) and Wong Tahi Sampi (*Panaeolus Cyanescen*)**

On August 1, 1839, the NHM Surabaya branch opened its office in Kuta-Bali with the first agent being D. Boelen Sehuman. The NHM's initiative aims to revive the Dutch Indies government trade especially in the opium commodity. The realization of the opium politics of the Dutch East Indies government was the enactment of the Opiumpacht lease. How it works and the opiumpacht system is to monopolize the sale of opium at retail to the



population through intermediary traders. The intermediary traders in question are Chinese and Arabs. They sell opium at retail by approaching the community in places where sales are considered profitable. This system helps a lot in increasing opium use in Bali. The steps taken by the Dutch East Indies government since 1884 in gaining profits are by creating an opium sales rule and using the power of intermediary traders. Brokers are only given the right to sell by the Dutch colonial government and they must be satisfied with the opium that the government has provided.

In the sales regulations, the Dutch government determines the place of sale of opium that is adapted to the number of residents who inhabit a particular region. The Dutch government also appealed to every contractor to pay attention to Opium's sales spots. Each of the sales places to install wooden boards with numbers and the words "place for sale of opium" is clearly written in Dutch, local (Balinese) and Chinese. In addition, the government also determines the time limit for visits for the compactors. Visits for compactors can start early in the day. The compaction house will be closed and the sale is stopped from 11 pm to 6 am. The purchase of opium in the compaction house is done in cash and should not be in pawn form. An opiate maker violating this regulation shall be liable to a maximum sanction of f.25 for any violator of the Dutch colonial. Government to impose a minimum of 8 days or at least 3 months imprisonment of a forced laborer to an opiate carrier known to have committed a maximum opium injury of one kati. The arrangement came into force on January 1, 1884. Since then, the sale of opium by the contractor has only been done in the crate or at the point of sale appointed by the government at the time of charter. The contractor may also submit the sale of opium retail or the sale of opium in small quantities provided the government approves. Retail opiate sellers are required to make a report of their name and place of residence and those who violate the provision will be fined f.100. The colonial government appealed to retailers, traders, and retailers not to forge opium in any way or interfere with harmful elements. Usually as a means of forgery are used candles, rubber latex, sweet potato flour, burnt sugar, and egg whites. Violations of this provision shall be liable to sanctions in the form of a maximum fine of f.1000. All violations made under the provisions of this rule shall be punishable by a fine or by a first detention for a period of up to three years. Specifically to indigenous communities, detention sentences are replaced by forced labor within the same time frame.

When the opium regime came into force in 1884 in Bali, the number of opium smuggling houses was reduced because the regulation had a high risk for contractors. Several opium suction homes have been closed in some places. As a result the contractors appear to be losing. Another disadvantage experienced by contractors is the presence of smuggling agents that surround several areas with dark opium. The dark trade of opium is getting more and more easy in its circulation without having to do suction in opium homes. Knowing this, the contractor also tries to make opiate sales outside opium homes for 3 to 4 times more expensive than smugglers' opium. Consequently, the contractors are experiencing barriers in the sale of opium to the community. On the contrary, it will also increase the sales of dark opium in the community. This will result in more opportunities for the people of Bali to solidify and dark opium eventually become a best-selling commodity bought by the people of Bali. The Dutch government tried to crack down on opium smugglers, but not all succeeded. It is evident that there are still many traders in Bali who buy opium from Singapore and smuggle opium to Java. According to Bruyn Kops, it is estimated that every year an average of 520 crude opium cages are imported. A total of 360 opium cages per year are used in Bali and the rest are smuggled to Java. Despite the illegal trade of opium from Bugis traders, the Dutch Indies government can still sell opium in larger quantities. A move taken by the Dutch East Indies government to deal with the opium black trade in Bali is to combat the illegal opium trade by sea. The Dutch East Indies Government made a regulation no. 24 years 1886 on the management of steamships and boats serving sea ties to combat illicit trafficking of celios. The Opiumpacht System was eventually seen as a source of misappropriation and embezzlement that harmed the Dutch government.

## OPIUM AS IMPORT COMMODITY IN BALI

According to Lauts in 1837 the export of opium from Java to Bali in circulation reached the price f. 200,000 imported from Batavia, Semarang, and Surabaya. Since 1841, the number of opium exports from Surabaya to Bali has increased from 12 cases to 147 crates at a price of f.177.500, while the opium exported from Batavia to Bali in 1837 - 1842 came from Benares (India), slightly from Malaya and also from Patna, as well as opium exported from Levant and Turkey can be seen in Table 1 below.

| Source                                       | Year (Price in Gulden) |                |                |              |
|--|------------------------|----------------|----------------|--------------|
|  | 1837                   | 1839           | 1841           | 1842         |
| Opium from Benares (India), Malaya and Patna | 111.500                | 208.700        | 207.400        | 9.600        |
| Opium from Levant and Turki                  | 18.000                 | 19.200         | 7.000          | -            |
| <b>Total</b>                                 | <b>129.500</b>         | <b>227.900</b> | <b>214.400</b> | <b>9.600</b> |

Source: Lauts, Het eiland en de Balinezen (Amsterdam: G.J.A. Beijrinc, 1848: 98)

Through the voyage, they can directly buy opium from Singapore and Bengal. The increasing amount of opiate causes the opium price to drop. This will hurt the treasury of the Dutch government because the opium price is not in accordance with the opium price set by the Dutch government of 18 guilders per ball. To end this activity the Dutch government issued an announcement on 27 January 1841 and strengthened by law of 5 October 1841 which stated that the import of opium through trade and stockpiling was prohibited except for the interests of the Dutch colonial government itself. Based on the announcement, the number of opium exports from 1841 to 1842 appears to be diminishing as required by the Dutch colonial government in Bali. Although the ban was established but smuggling of opium trade was still ongoing. In the period of the nineteenth century Bali has become the center of smuggling opium to Java. Opium smuggling is done by using tools, such as: crates, flower pots, also packed in small ampoules of silver and reaching a high enough volume. The smuggling of opium from Bali to Java in 1839 was worth 4000 guilders. The large quantities were shipped from Bali and then sold in a small party in Madura and from there in small grains smuggled into East Java. Following the issuance of a letter of regulation dated January 27, 1841 and reinforced by the law of 5 October 1841 on the prohibition of import of opium, smuggled opium experienced a decline to 700 guilders. However, smuggling of opium trade is still ongoing. To combat this smuggling then on 6 February 1886 the Dutch government made a decision of no. 24 concerning the arrangement of shipping and other boats for the action of the sea to combat the illegal opium trade at sea, and no. 3/c on approval to combat illicit trafficking. The decision was adopted on February 1, 1987. The decree also regulates the circulation of illegally marketed opium drugs in the Netherlands Indies. After the government's enforcement of dark opium, the black trade has fallen sharply.

## OPIUM TRADING PLACE AND THE ROLE OF ELITE POLITICS

Opium as an import commodity in Bali, during the 19th century was enjoyed widely by Balinese people. Strategic selling places are one of the most profitable factors in trading activities. The opium sale spot initially takes place in the coastal area or at the ports is the main network in the opium trade in Bali. For example, the opium that is in the ports of Buleleng then taken to Jembrana, Karangasem. Klungkung, Bangli to Tabanan. Candu in Klungkung is also taken to Toya Pakeh which is the power of Klungkung Candu area in Badung for example in Kedongan, Tanjung, Kuta, besides being sold to Gianyar is also more widely used by the people of Kedongan, Tanjung and Kuta as the base of compaction in Badung region.

The emergence of the opium commodities that are heavily trafficked by political elites like kings and nobles through intermediary merchants eventually took part in the opium trade to supplement the royal cash income. It can be mentioned that various forms of income obtained by the king in addition to royal treasures such as inherited property taxes or the result of booty won the war, the right to nurture dancers to be used his services. Royal income earned in the form of taxes are land and water taxes, mooring taxes, salt production tax, chickenfighting tax, gambling taxes, merchandise export-import taxes, market taxes and stamp duty. Through comparisons of tax returns or vinegar the king receives, the opium excise is the highest excise of all types of goods going in and out for trade. Royal income was also obtained from the lease contracts of opium selling places from Bugis and Chinese.

The customs of collecting customs are monopolized by the king, because they have the authority to do so. All merchandise imported or exported is subject to certain duties. The king considers it necessary to apply the tax and levy on trade commodities such as in commodity export-import levies in the border villages of other kingdoms in Bali. Villages located near the borders of Bangli Kingdom, Karangasem, Tabanan and Jembrana, excise taxes are collected from all merchandise that goes in and out, for example, an opiate is taxed as much as 500 kepeng.

## CONCLUSION

Community activity in the use of opium freely carried out after the trade transactions opium between the Dutch colonial government and kings in Bali in 1843. The use of opium that increasingly seep into the layers of society that also affect the activity of the kings of Bali to take part as Opium merchants to augment the royal treasury through the role of the village chief, klian tempek, and the Chinese. The pattern of dissemination is done through social relationships in the community. Political elites who dominate the use of opium ranging from kings, nobles who play roles in the kingdom until bekel (village head) and klian tempek less aware of the effects of the use of opium. On the other hand, the use of opium among the people has created a new orientation as a way of life, especially by political elites. On the other hand, as the realization of opiate politics by the Dutch colonial government is the creation of the opiumpacht lease. His practice is to sell with Opium at retail to residents through Chinese as intermediary traders.

The control system applies also to the sale of opiate to the public in Bali through licensing as well as restrictions on the purchase of Opium. The release of these licenses and restrictions was the result of the International World's insistence on the Dutch opium monopoly practice. Since the issuance of regulations on licensing and limiting the use of opium, the use of opium is limited to the Chinese and the Balinese seem to have declined. The use of opium only revolves around the old group who are already addicted. The decline of opiate addiction is based on the first two reasons because of the strict ban on the use of opiate by the Dutch colonial government. The prohibition is characterized by the abolition of opiate sales places so that opiate is very difficult to obtain unless opiate is obtained from dark opium distribution. Secondly, because it is increasingly realized by the society, especially the young generation that opium is a material that can harm and destroy their lives. However, the use of opium does not stop here, it is not a study in this writing.

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## SECRET OF GENDER I Gde Samba

### ABSTRACT

*Talking about gender, through his book Mahabharat, Maharsi Vyasa told us about man's nature as duality in one self completing and seemingly opposing each other. He stated that in every single being, we can find high value of honesty and loyalty as symbolically portrayed by Puntadewa, the eldest of five Pandawa; strength and strictness as portrayed by Bima; softness, as well as intellectuality and expertise as portrayed by Arjuna; and justice as symbolically portrayed by the twin Nakula and Sadewa. Yet, in every single being we can also find more worldly desires/intuits symbolically portrayed by a hundred of Kurawa, two of which are to collect wealth and power as portrayed by Dursasana and Duryodana. As men are faced by these two kinds of desire, we often find lies, dishonesty, and bias, placed in greedy and unjust position.*

**Keywords:** gender, women, symbolically

### INTRODUCTION

#### **Learning From Teachers, Maharsi Vyasa and Maharsi Valmiki.**

My respect and gratitude for two great human teachers and world wide famous writers, maharsi Vyasa and Valmiki, who beautifully, poetically, and symbolically stated the truth, and world nature as it is, through their two very popular books, Mahabharat and Ramayana, written hundred years BC. The story in these books, we know until now, are very popular among people, especially in Indonesia, for children, teenagers, adults and the elderly people.

Talking about gender, through his book Mahabharat, Maharsi Vyasa told us about man's nature as duality in one self completing and seemingly opposing each other. He stated that in every single being, we can find high value of honesty and loyalty as symbolically portrayed by Puntadewa, the eldest of five Pandawa; strength and strictness as portrayed by Bima; softness, as well as intellectuality and expertise as portrayed by Arjuna; and justice as symbolically portrayed by the twin Nakula and Sadewa. Yet, in every single being we can also find more worldly desires/intuits symbolically portrayed by a hundred of Kurawa, two of which are to collect wealth and power as portrayed by Dursasana and Duryodana. As men are faced by these two kinds of desire, we often find lies, dishonesty, and bias, placed in greedy and unjust position.

Maharsi Vyasa also discussed women's ideals, symbolically portrayed by Gangga the woman in charge of delivering babies; Kunthi, a woman responsible for caring and educating children; Drupadi, woman as a loyal wife; and Srikandi the woman taking responsibility when man fails to do so.

Completing what is discussed by maharsi Vyasa, another side of human being was beautifully described by Maharsi Valmiki, telling us about sexual desire, love and lust, loyalty, affair and jealousy. In facing those desires, men and women often fail to control themselves.

#### **Unlocking Sastra Gendera Secret**

In this space, a couple of young man and woman, who were falling in love, sang song endlessly, seemed never bored singing love song. Yet, in love, there is also lust, and they did not know how to differentiate the two.

None of the young kings could describe and unlock the meaning of the word "secret of gender", a requirement for those who wished to marry princess Sukesi, the daughter of King of Alengka, Rsi Somali. Rsi Wiswara, who came to ask for her hand for his own son Danareja, should also join the competition. Rsi Wiswara, who completely understood the secret, could only unlock the meaning under one condition, that it should not be done in

public. Unlocking the secret was a taboo, or as popularly known by our society as porn. The secret was then agreed to be unlocked in a beautiful secluded Angsoka garden.

Chaos, the gods kingdom was in turmoil, with continuous disruption, and the candradimuka cauldron boiled, as the two genders, an old male and a younger female performed the private intercourse. Regret and embarrassment could not erase the sin.

The wedding of Rsi Wisrawa and Dewi Sukesri was then celebrated. From this marriage, Dewi Sukesri delivered four babies; Rahwana, a giant who had the tendency to become a sex maniac; Sarpakanaka, a woman who was similarly fond of sex, and Kumbakarna, who had a strong desire for food. The last son was born not because of lust, but love. Wibisana was born and later on he became the rescuer of Alengka.

## **PURE LOVE**

As all other young kings were not able to take control of the bow of Rama Parasu, Ramadewa stood and saluted them all and swiftly entered the arena. The beautiful Dewi Shinta observed every step of the King. Rama was the last and the only man capable of taking the bow and even breaking the bow, to win the competition held to win Shinta's heart. The two were united and married in pure love.

A small error created a violent consequence. Dewi Shinta was unknowingly kidnapped by Rahwana and taken into the spacious beautiful garden of Angsoka where she was persuaded in many ways. Yet the heart was unyielded. Enormous wealth and throne could not bend the pure heart of a wife loving and respecting her husband. For months, Rahwana tried in vain to win over Shinta's heart.

## **JEALOUSY**

With the help of God, Ramadewa could regain her beloved wife Dewi Shinta. "Oh My Lady, how beautiful You are, How elegant you are in such fine clothing, far from what I see when we are still in the forest", those were the words Rama could only think but never utter.... "Dewi, you try to fool me. With this outfit you make yourself look so outstanding. This is only to deceive me because you have cheated and betrayed our love." The earth quivered, thunder and lightning stroke, no feet could hold bodies. Dewi Shinta collapsed and could only be saved as Dewi Trijaya held her to help her sit on the floor of the palace."

"My King Sri Rama, I have witnesses how your wife has mentioned your name, waited only for you, avoided all the seduction of Rahwana. I have been the witness of her true passion, her loyal love for you."

"Trijata, I cannot believe in any other person's speech but my own wife, Dewi Shinta," Rama responded. In hearing this, Dewi Shinta directly asked Trijata to prepare a huge fire for the ceremony. Even Rama was not certain with what he uttered.

All Alengka became the witness as Dewi Shinta poured herself into the fire. All screamed in agony. Sugriwa, Anoman and all the monkey army protested "If this is the end, why should we all fight against Alengka, why should we sacrifice our soldier and put misery on the people?"

The God of fire knew very well about what happened. He did not want to injure Dewi Shinta, who was very loyal to her true love, loyal with her beloved husband. And nature's will betided. Dewi Shinta did not burn, unhurt in the huge fire. All Alengka very happily witnessed the end of a very agonizing event.

Ramadewa with his peaceful smile, swiftly helped and embraced his wife, Dewi Shinta, expressing his apology. "My beloved wife, I know very well what has happened to you, and what will happen next after. Since the beginning, I never feel any doubt for your loyalty, I believe and I know that you will never betray our love. But, Dewi, what will Alengka and my people say, knowing and witnessing that you have been kidnapped for months by King Rahwana, a sex maniac. Now all people of Alengka and my people know and witness that you are pure, and never betray me and our true love. Let us return to Ayodya. Alengka has created bad memory for us.

A big celebration and party was arranged for days, welcoming their King Rama and his wife, Dewi Shinta. People of Ayodya were very proud of Ramadewa. but not for the



princess. They followed the hoax spreading virally, they heard and discussed rumors about what had happened to Dewi Shinta.

Again, Dewi Shinta was shocked, hearing and witnessing Ayodya's disbelief and doubt for her loyalty to their King. And without anyone's knowing, she went out far to the forest, and was saved by a priest Valmiki, who asked her to stay with him. In a few months, Dewi delivered two male babies, the twins of their father King Rama, named Kusa and Lawa. And finally, the story ended in a happy ending, This family could live together, happily ever after.

#### **AFFAIR.**

A husband and wife, Rsi Gotama and his wife Dewi Indradi, had two handsome sons Subali and Sugriwa, and a beautiful daughter, Anjani. No one knew that Dewi Indradi had an affair with another man, Dewa Surya, who gave her a "cupu," a gift which all her three sons and daughter wished to possess. Knowing this, Dewa Surya angrily casted the cupu which fell into a big lake. The two sons jumped into the lake to take the cupu and the daughter waited nearby the lake. Bad thing happened; these two sons became half monkeys, and the daughter who just washed her face with the water became a monkey-faced woman.

*Note: Maharsi Valmiki beautifully explained that man and woman should be careful with their love affair, since the consequence is not just for both of them, but also for their pure children, knowing that they are delivered and raised under the circumstance of the affair, not by the love of the family.*

#### **WOMAN MOVEMENT IN INDONESIA**

In the past, since the Kingdom of Majapahit, a public teacher, Baradah, witnessed how men behaved toward women. They created cruelty, brutality, they raped women. He taught and encouraged women to fight against this bad attitude. This movement is very beautifully demonstrated on a performance entitled 'Calon Arang', with an angry woman portrayed as a Rangda, fighting against an angry man portrayed as Barong. No one won the fight, and both returned behind the scene, and the performance was closed. Baradah tells us that woman and man should respect and appreciate each other, stay together in harmony, and complete each other.

Gender movement has become a national issue in Indonesia, especially on the issue of education for women, at least started two centuries ago, pioneered by Kartini. She succeeded to motivate leaders of women to bloom in the country, along with Dewi Sartika in West Java and Tjuk Nyak Dien in West Sumatra. The government of Indonesia appreciates this movement and we commemorate the 21st of April as Kartini Day. Nowadays, men and women legally have an equal right on gender issues. Many women become professionals; business women; specialists in many fields; politicians, legislators, ministers, even the president. Indonesia has Megawati Sukarno Putri as the first woman president of Indonesia, the fifth president of Indonesia.

## **SABDA ALAM**

I call for someone, a Lady please, to accompany me sing this very popular song, composed by Ismail Mardjuki, referring to gender. This name is used as the name of a Garden, Taman Ismail Mardjuki, located on Menteng Jakarta.

*Sabda alam,  
diciptakan alam pria dan wanita / created by nature are man and woman  
dua makhluk dalam asuhan dewata / two creature that belongs to God  
ditakdirkan bahwa pria berkuasa / by fate man is in order  
adapun wanita lemah lembut manja / and woman are soft and slender  
wanita dijajah pria sejak dulu/woman has been exploited by man for so long  
dijadikan perhiasan sanggar madu / made as jewelry for honey  
namun ada kala pria tak berdaya/but there are times when man is powerless  
tekuk lutut di sudut kerling wanita / falling on their knee under woman's eyes*

### **Note :**

Commonly, in a religious community, sex intercourse is allowed only for husband and wife. Others are forbidden. Debate is OK. As mentioned by Valmiki, it will happen when the existing condition is favorable. It will happen to every body, even us. Men or women often fail in control themselves.

## **CONCLUSIONS**

1. Gender phenomena has been issued hundred of years BC. Two very famous human teacher and writers, Vyasa and Valmiki told us this through their popular books Mahabharat and Ramayana;
2. They stated beautifully that man is in nature a duality in one self, completing and seemingly opposing each other. In every single being, we can find high value of humanity and on the other side there are worldly desires. And the third side of human being is about sex, including love, lust, loyalty, affair, jealousy, and ....how people perceive,....what people say);
3. In Indonesia the movement on gender right has been recognized since 2 hundred year ago, pioneered by Kartini. She succeeded, put her name on the commemoration every 21st of April as Madam Kartini Day;
4. Nowadays, the movement on gender, should not be on the equality of the gender right, but on the recognition that man and woman should respect and appreciate, stay in harmony and complete each other, as the nature of their gender;
5. No excuse, but thank God, you are born as man or woman. You have the right, to take your decision, to be a man or a woman you like to be.

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# CONVENTIONAL MEDIA SEMINAL IN THE PREVALENCE OF CHILD SEXUAL ABUSE AMONG THE SCHOOL STUDENTS OF CHENNAI

Bandita Kumari Panda  
Mr. Mohammad Sazid Hussain

## ABSTRACT

*With more than 53% of Indian school children subjected to sexual abuse or assault (Ministry of Women and Child Development Survey, 2007), the issue is not getting its momentum due to the lack of proper perception among children. The major reason for this can be allude to children not able to discriminate between the good and the bad touch. With no single law aimed at safeguarding and protecting children against the sexual abuse, it is necessary to make them aware about their surroundings that are usually responsible for these assaults. The research scrutinizes the awareness among school students aged 8 to 10 years on child sexual abuse and ability to discriminate between good and the bad touch, awareness on the Child care helpline number, its effects and impact before and after educating them with the use of traditional medium i.e. drama. A quantitative study is carried which focuses on the students alertness on child sexual abuse. After analyzing the issue through various parameters, the results are discussed and their level of responsiveness among them is drawn as a conclusion.*

**Key Words:** *Child Sexual Abuse, Sexual Assault, Media, Traditional Medium, Child Care Helpline*

## INTRODUCTION

The results of 2011 census revealed that India is the second most populous country in the world and it is home to 17% of the world's total population. With this huge population in its store, our country consists of nearly 19% of the world's children, which is more than one third of India's total population. There is no particular law to safeguard children of our country which is also a major reason for the crimes happening to them. It is very unfortunate that even after India signed the United Nations Convention on the Rights of the Child and promised to protect its children from all forms of sexual exploitation and sexual abuse, the rate of children being sexually assaulted is getting increased every day (Pathak, 2012). The major cause of these crimes against children is that most of them are not aware of the importance of this issue. Also few children do not even know the difference between the good touch and the bad touch from their localities. To impart this knowledge among the children of 8- 10 years of age is the main objective.

## AIM

The purpose of this research study is to bring about awareness on the increasing social issue Child Sexual Abuse to the various school students of Chennai through media.

### Objective(s)

- To determine the level of awareness on touch discrimination- good and the bad touch among the various school students in Chennai.
- To analyze the impact of various media elements in imparting awareness on Child Sexual Abuse (CSA) among the school students, parents and others.
- To educate school students on the impact that Child Sexual Abuse (CSA) has on their regular life.

### Need for the Study

According to an article, 13-state National Study on Child Sexual Abuse commissioned by the Ministry of Women and Child Development and conducted by Prayas, UNICEF and Save The Children, abuse is a startling nearly 19% of the world's children,

which is more than one third of India's total population. There is no particular law to safeguard children of our country which is also a major reason for the crimes happening to them. It is very unfortunate that even after India signed the United Nations Convention on the Rights of the Child and promised to protect its children from all forms of sexual exploitation and sexual abuse, the rate of children being sexually assaulted is getting increased every day (Pathak, 2012). The major cause of these crimes against children is that most of them are not aware of the importance of this issue. Also few children do not even know the difference between the good touch and the bad touch from their localities. To impart this knowledge among the children of 8- 10 years of age is the main objective.

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### **Need for the Study**

According to an article, 13-state National Study on Child Sexual Abuse commissioned by the Ministry of Women and Child Development and conducted by Prayas, UNICEF and Save The Children, abuse is a startling everyday reality for as many as half of the country's children. The report states that more than 53% of children in India are subjected to sexual abuse, but most don't report the assaults to anyone. Even when the problem gets identified, lack of social awareness on the gravity of the issue and ways to deal with it makes it difficult to ensure any kind of support to the victimized child (UNICEF). In 2007, the ministry of women and child development had conducted a study to measure the extent of the malaise. Titled, "Study on Child Abuse: India 2007", the survey revealed some shocking results. "Sexual abuse was reported by 53.22% children. Among them 52.94% were boys and 47.06% girls 21.90% of child respondents faced severe forms of sexual abuse, 5.69% had been sexually assaulted and 50.76% reported other forms of sexual abuse. (Huffington Post, 2016).

### **DEFINITION**

Violation of a child with sexual intent, physically or mentally, usually by a person who is the relationship of responsibility, trust and power is considered as an act of Child Sexual Abuse (CSA). CSA means contacts or interactions between a child and an older or more knowledgeable child or adult, it may be a stranger, sibling, caretaker or even a parent, when the child is being used as an object of gratification for the older child's or adult's needs. Such contacts or interactions are carried out against the child using force, trickery, bribes, threats or pressure. [UNICEF, 2001].

### **REVIEW OF LITERATURE**

The dreadful issue that is prevailing all over India is "Child Sexual Abuse" and there are reporting of such cases has been gradually increasing. According to the study conducted by Kumar et.al (2012) Child Sexual Abuse (CSA) is a kind of physical or mental violation of a child with sexual intent, usually by a person who is in a position of trust or power concerning the child. Being one among the largest countries of the world, India is the second largest child population in the world and among this population 42% of India's total population is below eighteen years.

In a shocking revelation, a Government commissioned survey has found that more than 53% of Indian children are subjected to sexual abuse / assault (Ministry of Women and Child Development Survey, 2007). From the reported number of cases, majority of these

cases were perpetrated by someone known to the child or in a position of trust and responsibility, Not surprisingly, most children did not report the abuse to anyone Pathak et.al (2012).

The aftermath of these incidents on the children is huge that they even suffer from various physical and psychological conditions. Bulik et.al (2001) deduced from their study that Sexual abuse has immediate as well as long-term effects on the child, from emotional and behavioral problems to abnormal sexual behavior and psychiatric disorders. Sexually abused children suffer from more psychological symptoms than normal children.

Even though people are aware of this increased level of threat against the children, there is not enough level of awareness of this issue among the children. The people who are in the liable position to that of the children should be imparting knowledge on the issue. But Milton (2003), research study suggests that Teachers' are concerned about what parents might think about any program related to imparting knowledge on this to their child and how to manage the different levels of maturity, knowledge and comfort among the children in their class. He further suggested that teachers need to continue fostering their partnership with parents and that many teachers require more opportunities for training so that they can address with comfort the sexuality issues of concern to children and their parents.

## **METHODOLOGY**

For the research purpose on this issue, quantitative research methodology i.e. survey was adopted. A Pre-survey was conducted to know the initial level of awareness among the school students. Both traditional medium and the electronic medium were involved in conveying the message to the school students. Using the traditional method a skit was performed by the artists who clearly conveyed the types of child abuse and its effect on the children. They demonstrated the importance of a child knowing the childcare helpline number which helps in overcoming the problems they undergo. Through the electronic medium, a video was displayed to the school students depicting the aftermath of a child who suffered from child sexual abuse. These research methodologies were presented to the students of various schools in Chennai (aged between 8 to 10 years). A total of 100 students were surveyed; 50 students in each school.

The sample of students who were considered for the purpose of the research was categorized under three major divisions for which different methodologies were adopted. The three major divisions of students are those who were physically challenged, visually challenged and the normal set of students across the various schools of Chennai. For the purpose of deducing results from the physically and visually challenged students, a survey questionnaire was put forward, which was followed by Focus Group Discussions (FGD). This qualitative analysis of the respondents were made use to deduce results.

It was then followed by a post-survey which was taken among the same set of students followed by the video and the skit presentation. The results are quantified with the help of various parameters and the interpretation is written in the findings section.

## **FINDINGS**

### **Pre-Survey Results**

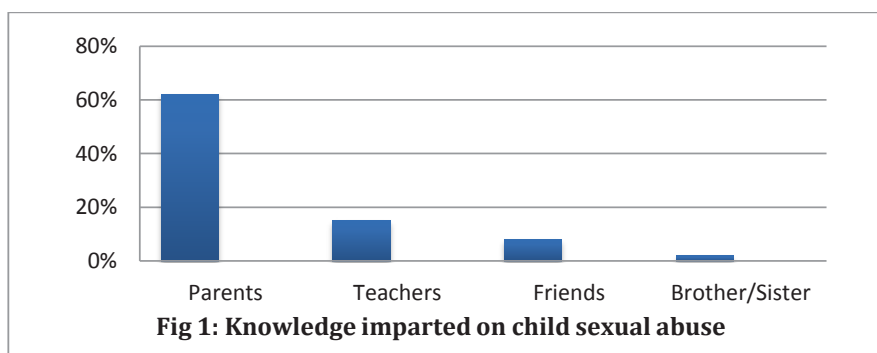
The students were provided with the pre-survey questionnaire which included the questions testing their level of knowledge on Child Sexual Abuse.

The results of the pre-survey were formulated from the answers given by the students of various schools. It was found that before applying the research methodologies, only 14% of the normal school students had a basic knowledge on the Child Sexual Abuse and only 5% of the visually challenged students were aware of this issue. When considering physically challenged students, only 8% of the students knew about this issue.

The level of knowledge which the students had on child sexual abuse is imparted by many of their surrounding people out of which 62% of the students stated that, their parents explained about the issue. 15% of the students stated that teachers imparted knowledge on



this where as 8% of them stated that they came to know about this issue through their friends and 2% of them spotted their brother/sister responsible in imparting the knowledge.



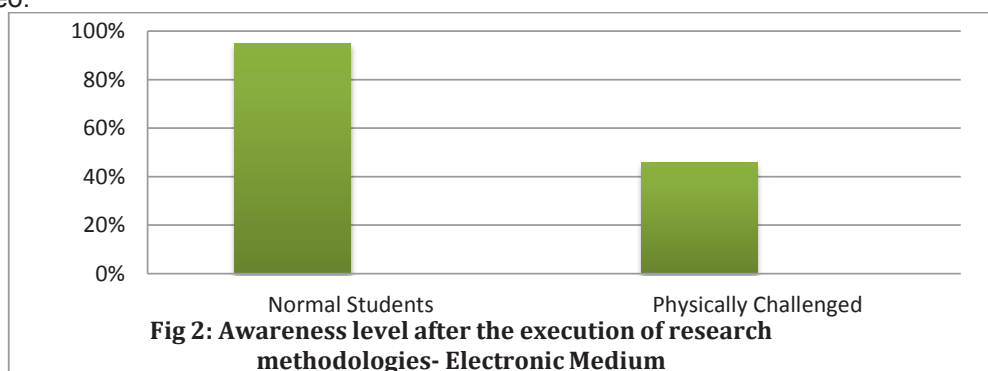
Through the survey question, the students were asked about whether they were aware of the childcare helpline number, which is the emergency helpline number for the children. From deducting the results of the survey, we find that only 5% of the normal students were aware of the childcare helpline number before the execution of the research methodologies and regarding the physically challenged students 2% of them knew about this number.

From the survey questionnaire, the students were asked if they would talk to anyone about the incident if they face regarding sexual abuse for which 43% of normal students answered that they would not mention about the incident to anyone, while 52% of them mentioned that they would talk about the incident and 5% of the students answered they may tell to anyone regarding the issue.

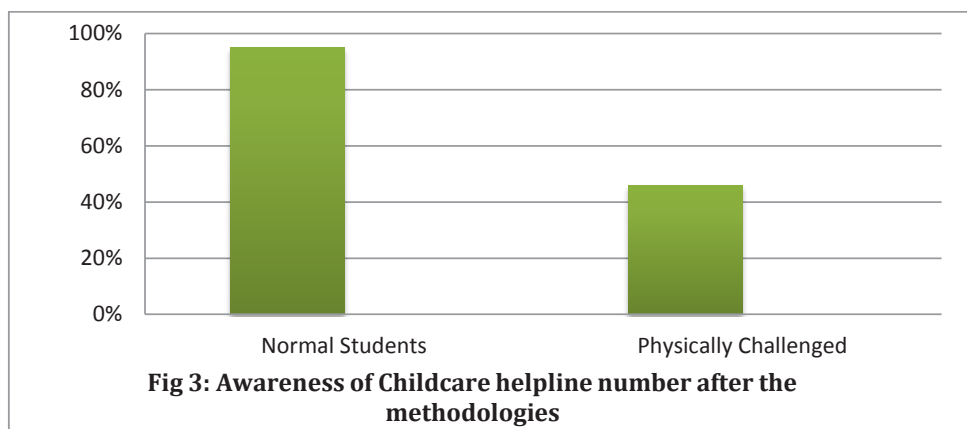
## Post-Survey Results

A post survey was conducted in order to assess the results of the research study. By quantifying the survey results, the effect of both the mediums on students was evaluated. It was found that 95% of students of the normal students understood the concept of good and the bad touch through the traditional medium and also the importance of knowing the childcare helpline number. 66% of the physically challenged students were made aware of the child sexual abuse.

Also through the electronic medium, video which was played to the normal and physically challenged students, 96% of the normal students understood the importance of being careful with the perpetrators who can be from the same family, friends and close environs that are in strata of higher position to that of a child. 46% of the physically challenged students were very much informed about the issue sexual abuse after watching the video.



Since the importance of knowing about the childcare helpline number was clearly explained through the research methodologies, the awareness level of the students regarding the childcare helpline number was clearly understood by them and it was reflected through the answers which they gave in the post survey and focus group discussions. 95% of the normal students remembered the childcare helpline number very clearly and in fact they noted down the number in their notebooks and hands and 46% of the physically challenged students were able to remember the number clearly.



## SUGGESTION

This research topic has been instrumental in accessing the knowledge level of students about the issue Child Sexual Abuse (CSA) and the use of media in imparting the knowledge to the children. From the research, it is evident that students were more active and understood about the issue through the traditional medium and the electronic medium as well. Maximum numbers of students were able to remember the childcare helpline number which was demonstrated through the drama and the video as well. Instead of educating the students through the regular classrooms methods, imparting them about the serious of the issue through other mediums were powerful and more effective as well than the regular classroom teaching. Thus inculcating the idea to a child through other media is always powerful and effective.

As far as students are concerned, there is a serious lacuna in the government when it comes to protecting the future generation of our country. There has to be strict laws concerning to the Child Sexual Abuse that the chance of children affected may gradually decrease.

## CONCLUSION

Through this research study, the impact of two different mediums in imparting knowledge to two diverse set of students in Chennai were analyzed. Use of Quantitative research methodology helped in understanding the students' perception on how they understand this issue. Additionally, visual medium played a role in capturing the thoughts of the students on this alarming issue which was analyzed quantitatively to generate the findings measuring parameters.

The study clearly states that the students are not much aware of the crimes against them and not able to differentiate between the good touch and the bad touch among their family and friends circle. This issue has to be addressed at its earliest since children are not even able to open up the issue to their parents. A proper understanding of the children and safeguarding them from the perpetrators are the responsibility of the society and the government.

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# A PREVIEW ON PROMOTIONAL TOOL OF KRETEK, AN INDIGENOUS INDONESIAN CIGARETTE

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## ABSTRACT

*Having started as a culture of royalty and nobility, smoking eventually spread to all people in society and every class, even the poor. A kretek cigarette is different from conventional cigarettes such as cigars and cheroots. It is different because of the ingredients comprising not only tobacco and clove but also other ingredients. Kretekingredients consist of tobacco and two other products—cloves and ‘sauce’. Kretek is said to have been created in the central Javanese city of Kudus, in the late 19<sup>th</sup> century by a man called H. Djamahri (or, Djamhari, in some spellings). The cigarettes were originally used for sore throats and asthma. Kretek has evolved from a home industry into a large industry, which contributes a significant amount of money to the Government’s revenues in the form of excise and tobacco taxation. The founding of tobacco companies in Indonesia also has a link with myth and dreams, much like smoking of tobacco itself. In relation to promotion and sponsorship, Indonesian Government regulations stipulate that cigarettes can be advertised by those who produce and/or those who import them. This article discusses a small portion of how kretek, as an indigenous product, is really fortunate to still be able to promote its product. FCTC (Framework Convention of Tobacco Control) is really strict in applying the regulation, but Indonesian government still reluctant to comply as cigarette industry is still providing a vast sum of funds through tax.*

**Keywords:** Kretek, Indonesia, Promotional tool, smoking culture

The first recorded tobacco consumption in Indonesian history was written in the Kartasura, an eighteenth-century chronicle describing King Amangkurat the first of Mataram Kingdom: “ [he] ventured forth from his palace, he was accompanied by thirty female servants, one of whom carried his pipe on the platter and another the fire to light it. A third woman carried his betel-chewing set.” (Hanusz, 2000:23). This chronicle emphasised how tobacco was only used by the royal family or high ranking officials as this strata of society was the one that could afford to fume through a pipe. Hence betel chewing was more popular than tobacco smoking. Until 1760 most Javanese people who smoked used a pipe. It has been recorded in 1658, that an indigenous form of cigarette appeared in form of *Bungkus* (Reid, 1985). *Bungkus* was composed of shredded tobacco wrapped in a dried leaf of maize or banana leaf, similar to *klobot*, which is composed of shredded tobacco leaf in a cornhusk wrap, which was popular in the early 1900s. There was another form of cigarette called *rokoor rokok*, which was wrapped in a *nipah* palm leaf, popular in Sumatera and Malaya in 18<sup>th</sup> century (Reid, 1985). The term *rokok* is still used in the Indonesian language as a term for cigarette. *Bungkus*, *klobot* and *roko* were cheaper forms of cigarette which smokers in that era could afford. These smoking methods were the forebears of the modern *kretek* cigarette.

Having started as a culture of royalty and nobility, smoking eventually spread to all people in society and every class, even the poor. In the note by Dewi Sartika (a pioneer in women’s education in Indonesia) in the early 1930s the habit of smoking, especially by a

guest, was considered to be one of the things that a cultured woman of the house should pay attention to by providing the necessary items for it (Sartika, 1933).

The smoking habit was both supported and followed by the rise of tobacco companies which started as small operations at the end of 19<sup>th</sup> century and the beginning of 20<sup>th</sup> century. From then on, tobacco companies formed into large companies, building the smoking empire of Indonesia. This rapid growth created the big tobacco corporations of today, including Djarum, Sampoerna, GudangGaram, and Bentoel. These companies focus on the production and marketing of *kretek cigarettes*, where each company has a different set of brands for different types of consumers.

The tobacco industry's output in Indonesia consists of mainly two products, white cigarettes, which at the end of 19<sup>th</sup> century were considered a high-class product, and *kretek*, the older, traditional clove cigarette of Indonesia, which at that time was considered to be the poor people's cigarette. I will focus on *kretek*, as it is a cigarette product that has struggled to be accepted among the higher classes of Indonesian society. Furthermore, as Tarmadi(1996) has noted, *kretek* production has developed from a traditional small-scale industry to become an important sector of the Indonesian economy in terms of employment and Government revenue.

A *kretek*cigarette is different from conventional cigarettes such as cigars and cheroots. It is different because of the ingredients comprising not only tobacco and clove but also other ingredients, as described below. *Kretek* is relatively unknown outside Indonesia but most smokers in Indonesia smoke it. The word *kretek* refers to the crackling sound that cloves make when burned—*keretek-keretek*(Hanusz, 2000:3). The word *kretek* therefore indicates the imaginative qualities of the naming and branding of cigarettes.

*Kretek* is said to have been created in the central Javanese city of Kudus, in the late 19<sup>th</sup> century by a man called H. Djamahri (or, Djamhari, in some spellings). The cigarettes were originally used for sore throats and asthma. Jamhari produced and sold the *kretek* from his own house, marking the beginnings of the home-industry origins of the tobacco in Indonesia. At this time, cigarettes could only be bought either as home-made cigarettes or from pharmacies where they were sold as a cure for asthma (Budiman & Onghokham, 1987:105-106). This early linking of cigarettes with health reflects one theme of the thesis; viz. health regulations and cigarette marketing, which will be discussed later on in this chapter.

*Kretek*ingredients consist of tobacco and two other products—cloves and 'sauce', unlike other cigarettes, which typically consist of tobacco only. 'Sauce' is the term that the Indonesian cigarette industry uses to refer to the additional flavours put into the clove cigarette. Sauce is made from a selection of natural tobacco, fruit and herb extracts, combined with various artificial flavourings and added to the tobacco and clove mixture in order to enhance the flavour of tobacco and give it body and aroma (Hanusz, 2000:90). One single brand of *kretek*may include over thirty different tobacco varieties while employing more than one hundred different flavours in its sauce (Hanusz, 2000:8). The inclusion of sauce bears the cultural influence of the Javanese people who add spices to everything that they eat. PT. Djarum, one of the biggest tobacco companies in Indonesia, claims that its sauce is also added to augment the flavour and enhance the taste of *kretek* itself (PT. Djarum, 2009-2011). Sauce is also said to be important to the production of the clove cigarette. Because cured tobacco leaves have high alcohol content and therefore not immediately suitable for consumption, sauce is used to make the tobacco less harsh, stable and consistent in taste. Sauce is not the only factor which differentiates *kretek* from other kinds of cigarettes: the other ingredient in *kretek* is cloves. This gives the cigarette a definitive characteristic, distinctive taste and fragrance. Cloves are the unopened flower buds of *Syzygiumaromaticum* which had been dried in the sun to seal in their rich flavours (Hanusz, 2000:5).

*Kretek* has evolved from a home industry into a large industry, which contributes a significant amount of money to the Government's revenues in the form of excise and tobacco taxation. The tax revenue from tobacco products was 90.6% of total excise tax revenue in 2002 (the remaining 10% was derived from ethyl alcohol and other alcoholic

beverages), equivalent to 21,150.8 billion Rupiah (about AU\$ 2.1 Billion). This revenue increased dramatically in the next decade. It increased to 57,000 billion Rupiahs (AU\$ 5.7 Billion) in 2008 and reached 62,759 billion Rupiahs (AU\$ 6.2 billion) in 2011. (Ministry of Health Republic of Indonesia, 2004, p. 66; Daeng, Hadi, Suryono, Siregar, & Septianti, 2011; Basjir, Salim, Hendrocahyono, & Setiawan, 2010:1-2).

Indonesia's tobacco companies are mostly owned by large multinational companies, which contribute to what might be considered to be a new kind of colonialism. Exploitation of people in the Third World countries occurs because these companies have to move their markets from developed countries, where it has become very difficult to market tobacco products due to the strict restrictions on advertising and promotion. These companies try to increase their profits by exploiting people (both workers and consumers) in developing countries. Miyoshi explained that:

TNCS [Transnational Corporations] continue colonialism. Like pre-1945 colonialism, they operate over distance...They travel, communicate, and transfer people and plants, information and technology, money and resources globally. (Miyoshi, 1996:96)

In shifting their market to developing nations, transnational tobacco companies have to maintain the local smoking habit through the promotion of tobacco products that connect them with symbolic figures/objects and relevant social values (western values). The marketing strategy employed by these companies aim to influence the targeted market through culture, by promoting the tobacco products as well known international brands—ones which developing world populations would consider superior to the local variety. This strategy confirms Crane's argument that, "cultural globalization [is] a process that involves competition and negotiation as organizations and countries attempt to preserve, position, or project their cultures in global space" (Crane, 2002:4). The smoking culture in developing world countries has been preserved by transnational tobacco corporations not only because of the potential market for tobacco products but also the rigorous regulation of tobacco in the developed world, which has cast some tobacco companies away from their original markets. Tobacco companies' intention is to gain profit as large as they can and gain control over the market in the region. Some transnational tobacco companies have brought some big, local Indonesia tobacco companies to profit. The large market in Indonesia is still growing rapidly.

These tobacco companies also spread their business in Indonesia with Government support as the industries provide considerable revenue and employment. However, the companies are also required to adhere to rules that are uniquely implemented by the Indonesian Government. The rules are unique as they differ from the ones implemented by Framework Convention of Tobacco Control (FCTC) created by WHO members.

The founding of tobacco companies in Indonesia also has a link with myth and dreams, much like smoking of tobacco itself. A tobacco company founder is said to have visited a grave in the mountain called *Gunung Kawito* pray at the grave of *Mbah Djugo* in the hope of prosperity and good fortune. He actually spent the night there waiting for a sign that his wish will be granted. He succeeded in developing the company afterwards (Hanusz, 2000:168). This myth shows the close relationship between smoking and the dream/imagination/fantasy, which can be freely interpreted as imagining what the future holds.

Smoking tobacco, in this case *kretek*, is also a symbol of pride and national identity. As the story goes, Haji Agus Salim, the Republic of Indonesia's first ambassador to the United Kingdom, was smoking *kretek* at a diplomatic reception in London in the 1950s. When asked by one gentleman about what he was smoking, he answered "that, your Excellency, is the reason for [which] the west conquered the world" (Hanusz, 2000:3). Salim's act of smoking was intentionally used to make a point about western colonization and also to make it clear that the newly independent Republic of Indonesia was as independent as Mr. Agus Salim who was smoking *kretek* at the reception.



The *kretek* industry has also always been highly creative. Evidence for such creativity can be found in the design of cigarette packages and the brand naming of cigarettes. Hanusz has noted that the juxtaposition of brand name and product frequently has a surreal quality (Hanusz, 2000:173). An example is the brand “Kulkas” (translated in English: Refrigerator), an odd association for a cigarette and a brand name, and therefore not easily forgotten by customers. Even today, in the era of the prohibition of cigarette smoking on health grounds, the tobacco industry tries to creatively get around the rules that restrict how they may sell their products. Advertisements, public events, and community social responsibility activities, along with other public relations tools, are often used to sustain brand recognition, with the overall aim being to sell cigarettes.



Figure 1  
Sample of Sampoerna A-Mild cigarette Packaging (Private Collection – 2011)

In relation to promotion and sponsorship, Indonesian Government regulations stipulate that cigarettes can be advertised by those who produce and/or those who import them. Conversely, the FTC regulates that tobacco companies cannot advertise, promote and sponsor any of their tobacco products. The Indonesian regulations also state that the advertisement can be in electronic, printed or on outdoor media and all advertisements must include a health warning. The new Government Regulation (no. 109/2012) also implies that 40% of cigarette packages' front and back should be covered by a health warning. As Figure 1 shows, the health warning only covers about 20% of the back of the package and there is no health warning on the front cover, though at the time that the picture taken, the regulation had not yet been implemented. For cigarette advertisements in electronic and print media, the Indonesian regulations stipulate that the health warning must consist of 10% of the ads duration in electronic media or 15% of space in print ads. Again this is the Indonesia government's compromise of tackling a health issue while still enabling the tobacco industry to provide employment and financial profit.



Figure 2  
Cigarettes advertising billboards at Kudus city, illustrating the amount of billboard in the city (Private Collection – 2011)

In addition, electronic advertising is prohibited during the day between 05.00 and 21.30, leaving early morning and late at night available for showing cigarette advertisements. Tobacco companies are forbidden to show a cigarette pack or someone smoking in advertisements. They are also not permitted to show advertisements with picture or words associated with children, teenagers and pregnant women. Most significantly, the advertiser

should not reveal the shape of cigarette or a direct manifestation of the cigarette such as smoke. The penalty for disobeying these rules are scaled, beginning with the withdrawal of the advertisements, revision of them, a written warning through to a ban on the advertising agency producing tobacco advertisements.



Figure 3  
Cigarette TV ads capture illustrate Djarum Black advertisement  
(TVC snapshot of Djarum Black advertisement – MACS909)

Another permitted method of promoting tobacco products is by sponsoring a public event, such as a music concert. Such events are allowed for those who produce and/or import cigarettes in accordance with advertising and promotion regulations. But, in the event itself, free samples or gifts in the form of cigarettes or other products that carry cigarette brand names are prohibited.



Figure 4  
Cigarette brand sponsoring Music Concert  
(Private Collection – Cilandak Town Square, Jakarta, 2011)

The FCTC bans all advertising in all forms of media, unlike the Indonesian Government's regulations, which permit tobacco advertising in all media with some limitations. PT. HM Sampoerna, one of the top Indonesian tobacco companies, even wrote in their annual report in 1995 (quoted in Tobacco Source book, Ministry of Health Republic of Indonesia, 2004:94) that "tobacco industries in Indonesia have an almost absolute freedom to advertise their products in any form and through almost all communication channels". 'Almost absolute' means that, in comparison with other countries, tobacco companies in Indonesia are luckily able to use advertising and related promotional activity.

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# RE-CONCEPTUALIZING THE BOUNDARIES OF GLOBAL MEDIA EDUCATION FOR A DIGITAL GENERATION: A CALL FOR A CHANGE IN TEACHING

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## ABSTRACT

*Media education is a part of learning components which definitely has an important role in teaching and learning. The accuracy of the use of media education can affect the quality of an educational process as well as the results achieved. The use of media education in the learning process can generate new interest and desire, motivation and stimulation of learning, and even bring psychological influences to learners. The use of media education in the teaching orientation phase would help the effectiveness of the learning process as well as the delivery of messages and contents. As a significant part of the component of learning, media education cannot escape from the discussion of the overall learning system. The use of media education should receive learners' attention in each of their learning activity. The needs and desires of students nowadays tend to be more pleased with the use of technology, because they already become a part of the digital generation. Changes in technology have influenced the way to improve their learning. Technology has also given them the opportunity to form a social network. For the digital generation, learning is considered interactive and involves fun activities.*

**Keywords:** *Global Media Education, Digital Generation, Teaching*

## I. INTRODUCTION

The role of an educator as one of the educational elements in the process of learning is a very important. The Act No. 14 of 2005, on Teachers and Lecturers, Article 6, states that the position of teachers and lecturers as professionals aim to implement the national education system and realize the goal of the national education, that is the development of students' potential in order to be human who has faith, noble, healthy, knowledgeable, skilled, creative, independent, and becomes democratic and responsible citizens. To achieve these objectives, the profession of teacher and lecturer are required to always improve their professionalism based on the principle that has been determined by the Act. In order to make learning which is carried out go hand in hand with national educational goals as well as the demands of globalization, then the adjustments to the active and innovative media education are highly needed in accordance with the characteristics of the digital generation.

Psychologically, the application of appropriate media education will create comfortable and harmonious teaching and learning situation. In addition, the interaction between educators and learners can also flow smoothly. Such conditions will naturally foster the learners' spirit in learning and motivate them to become actively involved in each of the learning processes. Thus, the ease of educators in classroom control would directly have a positive impact on improving the quality of learning, which leads to the achievement of the maximum score. In order to make media education can be used effectively, firstly, educators must understand the juridical basis about media education, so that its application does not violate the rules which have been set previously. In addition, educators must also know the basic concepts of media education for the objectives to be achieved in learning. By having regulations and adequate knowledge foundation, then media education can be designed with creativity and a good innovation.

A long line of problems of education in Indonesia today also add some more works for educators. They are no longer required to be only proficient in educating and teaching in the classroom, but also to be able to reach their learners who are now born and cannot be separated from the digital world. Problems of technology are not solely related to the ability to run a single device or a platform which is provided through the Internet. Other issues that should be given attention is how someone is wisely able and understand to manage the technology to make it more helpful toward many people's lives. One certain thing is that the advent of technology in-line of education should not to deprive someone of the neighborhood until they are alienated from their own culture. The combined use of information technology with the role of teacher gives a big influence in shaping the students' character. The revolution that happened in the field of information with the presence of the Internet and mobile phones has brought tremendous changes in many areas of life, including education. This revolution gave birth to a new era known as the digital era. Marc Prensky (2001), called the generations who were born in this digital era as a digital native, while those who were born in the previous generation but familiar with digital technology, as a digital immigrant. According to Prensky, the digital native generation is the people who since birth have been surrounded by a wide range of digital appliances, such as computers, video games, digital music players, video cameras, cell phones, and other various devices that are typical of the digital era. They are very conversant with the language of digital technology and Internet.

In the digital native students, the use of the Internet either via a PC, laptop, or mobile phone, is no longer a luxury thing. This generation is very familiar with the Internet. The familiarity of a digitally native generation with the Internet allows them to get information from anywhere and at any time. These conditions give rise to a fundamental question with regard to the future of the school. In the midst of the world which is dominated by online media, is the school education still important? Indeed, the problem lies not in: "Is the school education still important or not", because schools will never be erased from human history, up to the future, even though everyone already has access to the Internet. The existence of the school and education will remain important for various reasons, for instance, the administrative reasons, management and supervisory reasons, control and quality control reasons, validity reasons or legality of the level of achievement or mastery of knowledge as well as a variety of other reasons.

Based on the phenomena seen in adolescents today (addicted to social networking media, games online, chat, etc.), it is certain that, in fact, things that should be the principal concern of the organizers of education and government are "What kinds of school match to the characteristics of digital native students?". "What school's model suitable for the 21<sup>st</sup> Century, which is familiar with the digital equipment?" These questions are important because if they are not promptly answered and anticipated, schools will soon lose their appeal, boring, and looked truly ancient for the students in the digital age. Because the world is constantly changing so quickly, then, it is actually very difficult to ascertain what kind of school which is suitable for the 21<sup>st</sup> Century, and beyond. That is because in the field of industry and the jobs available and offered in the future do not even exist and may be very different from those in the past and the present. But one thing is for sure, as what John Dewey stated in the past and still remain relevant and true until now, is that "If we teach our students as we did yesterday, we rob them of the future" (Dewey, 2008: 6).

According to some experts, there are many schools existing have been outdated. The system used in schools (including Indonesia) is a system that is designed for the world of agriculture and manufacturing. The system implemented in schools is no longer appropriate to the needs of the 21<sup>st</sup> Century. Schlechty (2009, 12) says, "The unfortunate fact is that our educational system is working as it was designed to work, but the way it was designed to work is not adequate to our present needs and expectations". Schools in the past (the conventional school) is designed to make students recognize letters, can read well, recognize numbers, and then be able to achieve high academic standards. It all has been achieved today (Schlechty 1997, 11). But the world has changed and continues to change so fast. The existing environment now is rather different from the environment of the



students in the past, for whom the school was designed. Therefore, the conventional school is outdated.

As a result of the growth of environment, the digital native students are different from the previous generations, then, according to Prensky, the way students think and process the information fundamentally is totally different from their predecessors (read: their teachers). If so, then the school must revolutionize themselves. Now, the question is, what kind of schools which is necessary for the education in the 21<sup>st</sup>Century? It can be simply answered that in accordance with the growth of environment of students in the digital age and the demands of the workplace in the future, which will be very different with what have been now exists, then the schools of the 21<sup>st</sup>Century must include and take into account the skills of the 21<sup>st</sup>Century in the curriculum in order to meet the expectations and needs of the students in this digital era. Generally, skills that must be controlled and owned by the student in the digital era are the expertise in the field of information and communication, thinking and problem-solving skills, interpersonal skills, and self-directional skills. These skills have been truly included in the standard of educational curriculum today, but in the 21<sup>st</sup>Century, this expertise is getting much developed (extended).

The instructional material taught in the 21<sup>st</sup>Century should be complemented with relevant examples from the world of the 21<sup>st</sup>Century; students should be able to see the connection between what they learn, by the fact that they see in the environment around them. Students must obtain and use the devices they need which can describe the real job environment so that they acquire the skills needed at a high level as what have been expected to them to face the challenges of the 21<sup>st</sup>Century (Barriers: 8). For that reasons, then, the schools of the 21<sup>st</sup>Century must integrate technology (laptop, notebook, iPad, smart boards, including the internet) into the whole process of learning. Schools of the 21<sup>st</sup>Century must provide an environment of learning which allows students to develop an attitude of curiosity, teaches skills that are beneficial to their lives in the future, and allow them to practice the ability to work collaboratively in a team, to seek knowledge, solve problems, create and communicate the results of their works and the most appropriate form of the students' condition and capacity of the 21<sup>st</sup>Century is the digital-based form.

Therefore, then, the most appropriate learning in the 21<sup>st</sup>Century is the laptop-based learning. The laptop-based learning means that the laptop is used as the main medium of learning. In order to be able to use it maximally, then it needs to be fully supported by the availability of the Internet network which is adequate in schools. The laptop-based learning that integrates the Internet is demanding the adjustments of teacher's role in the whole process of learning. The role of the teacher in the school of the 21<sup>st</sup>Century has been switched from being a single source of information to a coach or mentor for the students. But they are still expected to be a model for the students in seeking and mastering knowledge. That means teachers are required to be increasingly active and creative to be a living example for the students on how it should be good learners and later became a human who is rich of knowledge.

## **II. DISCUSSION**

### **2.1 Teaching in a Digital Age**

According to Prensky, teachers in the digital age should listen to students' digital natives. It is very important because (according to Prensky), schools that exist today are still stuck in the 20<sup>th</sup>Century, means that their style and way in education still breathe the atmosphere of the 20<sup>th</sup>-Century education, even though the students have moved forward into the 21<sup>st</sup>Century. The question of Prensky is, how can schools adapt and provide relevant education to students of the 21<sup>st</sup>Century (Prensky, December 2005 / January 2006: 8-13)? Furthermore, Prensky reiterated his argument by saying that students in schools today are not "adult who is still childhood". It means that the students in the 21<sup>st</sup> Century are different from teachers educated in the 20<sup>th</sup> Century, their living environment is different.



Therefore, teachers will no longer be able to use the knowledge of the 20<sup>th</sup> Century and the training they have attended, as a guide to give the students what they think is good for life.

## 2.2 Digital Natives vs. Digital Immigrants

Based on the growth of environment, the students in the schools of the 21<sup>st</sup> Century are classified as digital native students. They become native speakers of technology, fluent in the digital language of computers, video games, and the Internet. The digital native students will continue to grow and change so quickly, and adults including the teachers will not be able to compensate them. The phenomenon of the gap between students' digital native and teachers' digital immigrant should not meet the traditional methods, such as in-service training because it would be futile. Schools require radical solutions. The radical solutions are, for example, teaches algebra effectively using video games. This way will make the students actively involved in learning. On the other hand, teachers also have to be really prepared to face the educational challenges of the 21<sup>st</sup> Century.

The difference between how students learn, on one hand, and how teachers teach, on the other hand, can be understood when one realizes that the school today is designed for the world of agriculture and manufacturing. The world has changed and continues to change with the increasing speeds. Students' multi-tasking (according to Prensky, digital native students tend to be multitasking) which we face are more ready to adjust to this change, compared with many adults. Researcher Ian Jukes and Anita Dosaj, associate the disharmony between teachers and students of the 21<sup>st</sup> Century as a result of poor communication between the digital native students with the digital immigrant teachers. Parents and teachers are digital immigrants when it is about DSL (digital as a second language) - digital language as a second language. So then they are not fully mastered and become a part of the digital world as the students of the 21<sup>st</sup> Century master it. Clearly, then, there is a huge difference between how digital native students learn and how teachers of non-digital or digital immigrant teach, or deliver their lessons (<http://www.apple.com/au/education/digitalkids/disconnect/landscape.html>).

Prensky noted some fundamental differences between the current students with their teachers (Prensky, 2001). The differences are, for instance: the digital native students prefer parallel thought processes (think of several things at once) and multi-tasking (perform two or more activities at once); they prefer to see the image or chart first before reading the text provided; they prefer random access (hypertext); they work well in an environment that provided the Internet, like to play games, rather than work that is more which is more "serious". On the other hand, the teachers (digital immigrant) are a lack of understanding and awareness of these differences. The teachers are bound with the skills they already have for a long time, such as working in stages (step-by-step), quietly doing the work one by one, and so on. The teachers (also the parents) do not believe that students learn best although they do it while watching TV or listening to music because they (the teachers) cannot be and is not accustomed to it. Teachers tend to think that the way of learning in the past, still work and right for them, it is still appropriate also for the students they are educating today. And comprehension skills gaps as what have been stated above often becomes the cause of problems in the classroom. Many students end up breaking down and lazy to study because they feel under-appreciated and understood by their teachers.

## 2.3 Frameworks for 21<sup>st</sup>Century Learning Model

21<sup>st</sup>-Century learning model requires the involvement and reinforcement of learning experience for all students. 21<sup>st</sup>-Century learning model encourages teachers to focus on what and how to teach, to meet what students need to know, how they learn, as well as when and where they learn. It carries on the understanding of learning in order to enable, motivate, and inspire all students regardless of background and language to achieve the desired performance. Technology is very useful to provide personal learning rather than learning that is suitable for all (one-size-fits-all curriculum), the phases or steps of teaching (pace of teaching) and practices of learning (instructional practices) can specify the needs of each individual.

The students of the 21<sup>st</sup>Century lives with technology, it gives them mobile access to information and sources of knowledge for 24 hours a day for 7 days (24/7) which allows them to create multimedia-based content and share it with other people and allow them to participate in online social networks which span the globe to share ideas, work collaboration with students, or others, and to learn something new. Outside the school, students are free to pursue their passion, in their own way and at their own level. They have unlimited opportunities (limitless and borderless) and instant (Transforming American Education: Learning Powered by Technology, 2010).

The conditions described above have become a common condition which can be found in the Indonesian students in large cities and villages which are already connected to a communication network (telephone) and television. Wherever the mobile phone can be used, there will always be information can be accessed freely by students. To answer the above conditions, the Indonesian education should begin to do an improvement. Educational world of the 21<sup>st</sup>Century should be a reference in the development of education today. Therefore, the reform of education in Indonesia becomes imperative to be done immediately. The reformation should be done especially in terms of the application of technology in education. In the world of 21<sup>st</sup>-Century education, the use of technology is no longer be just a complement but evolved into a major learning media.

Santrock (2007:128), citing Egbert (2009); Kelly, McCain, and Jukes (2009) confirms that the students today grew up in a far different world (technologically) from their school parents and their grandparents. If we want the students to be adequately prepared to work in the future, the technology should become an integral part of their schools and classrooms. With technology as the main medium of learning, then the face of 21<sup>st</sup>-Century education is also changed totally. Students are no longer just a keg who will receive or be filled by teachers, but they have become the main actor in the search of discovering and creating knowledge themselves.

In the early 1990s, the researchers at the Center for Applied Cognitive Science of Ontario Institute for Studies in Education develop CSILE (Computer-Supported International Learning Environment), a database application development that enables students to collaboratively build a knowledge base include the views and questions to compare points of view (perspective) and reflects the common understanding of their ideas (Santrock, 2009: 371).

Citing Scardamalia, Breiter, and Lamon (1994), Santrock (2009: 371), it states that CSILE help students to understand how knowledge is socially constructed and give them the opportunity to reflect, revise, and transform their thoughts. Students in CSILE class showed better results in standardized tests of language and mathematics, providing in-depth explanations of the concept, better to solve the problems and have more positive nature towards learning rather than students in the traditional schools.

## 2.4 The Lifecycles and Approaches to Network-Based Learning

Network-based learning (intranet and the internet) allows the students to form a sort of Knowledge Forum. Knowledge Forum includes the formation of knowledge (knowledge building tools), for collaboration, forming (constructing), storing, retrieving, referencing, quoting, and tracking notes, identifying gaps or excellence (advances) in knowledge, forming a network idea, as well as seeing ideas and networks of ideas from a different perspective (multiple perspectives) (Santrock, 2009: 371).

In line with the demands of advanced and complex education, then the application of a laptop-based learning as described above is definitely appropriate. In some places in the world, laptop-based learning has begun to be implemented and they have seen the benefits as described below. Research shows that the use of laptops by students in the school bring many advantages (Bandura, 1998).

The Laptop Learning Challenge in 1999 which was sponsored by Toshiba and the National Science Teachers Association, (Price, 1999) found out that the use of the laptop is very innovative in math and science in grades K-12 (equivalent to high school in grade XII in Indonesia). Of the project, it was found that students could use a laptop to facilitate group work, analyzing data immediately in the laboratory, conducting investigations, or scientific research in the field, rather than in the classroom.

Evaluation of the Copernicus Project, a pioneer of the program (pilot program) of multi-district laptop in Seattle, Washington, as quoted by Bandura (1998), found out that a laptop was very good to be used in the activity of writing, working on projects, and presentations (Myers & Fouts, 1992: 38). Another benefit is to create spreadsheets to solve out math problems, create book reports, and make presentations creatively by using software such as Power Point or Hyper Studio or Keynote. Students may also regularly or periodically collect their tasks using a floppy disk or connect to the server or network of schools, so that teachers can check, review, comment, or note on the students' work.

Belanger (2001), cites several studies that have been done by some experts who confirm some of the benefits from the use of a laptop. The benefits of the use of a laptop are to increase student motivation (Gardner 1994, Rockman 1998), to create a student-centered classroom environment (Stevenson 1998, Rockman 1998), and to get better attendance rate when compared with schools that do not use a laptop (Stevenson, 1998). In his study of the pioneers of the laptop program (laptop pilot program) in Beaufort, South Carolina, Crystal et al (1994), also noted that students who use a laptop shows a better level of academic achievement during high school compared with students who do not use laptops, whose performance tends to decline during the same period.

The benefits of using a laptop, academically, are very significant in a population of students with problems (at-risk student population). In their study on the use of a laptop in a science class of Junior High School, Fisher and Stolarchuk (1998), found out that the most positive influence on the attitudes and students' learning was resulted from the situation when each class uses a laptop where the skills and the process of finding (process of inquiry) get the attention or emphasis.

According to Rockman, the majority of teachers of school-based laptop reported a good increase in cooperative learning and project-based learning (project-based instruction). Other research does not support the benefits of the use of laptops in education. Gardner (1993), found that the influence of the laptop after one year in the most marginalized schools in math, science, and writing, showed improvement.

Fisher and Stolarchuk reported a more positive relationship between the laptop and the attitudes of students compared with the laptop and academic achievement. The research of the use of laptops in education has just begun; Some K-12 Schools (Senior High School) have been using a laptop in their learning process. Something that still needs to be seen is whether the additional research will find long-term effects from the use of a laptop on the attainment and student outcomes.

The implementation of the project one laptop per student in Henrico County Public Schools (HCPS) ([http://en.wikibooks.org/wiki/One-to-One\\_Laptop\\_Schools/Henrico](http://en.wikibooks.org/wiki/One-to-One_Laptop_Schools/Henrico)) was

also very encouraging. School administrators were confident that the HCPS students would become competent citizens of the 21<sup>st</sup> Century. More than 27,000 of Junior High School, as well as Senior High Schools students with their teachers, have a laptop to use at school and at home.

The program of one laptop per student allows each student to have equal access to devices (education) in the 21<sup>st</sup> Century. Since the program was implemented, school officials have noted an increase in student learning outcomes (student's rising grade) and more importantly, the increased interest in their school. "Hard to believe, that the laptop has brought a change in our students", said the principal, Aaron Spence. "Now, our students are much more organized and have access to educational contents which are very rich, from their laptops and webpages for the assignments made by the teachers. The teachers and school administrators also have realized that since the program of one laptop per student begins, the school attendance was increasing and students are increasingly involved in classroom activities because, in addition to learning material that is still in a traditional way, they are now experiencing a dynamic learning process and interactive as well. All described above shows what has been found in the previous studies with regard to the benefits of laptop-based learning. From these findings, we can state that the purpose of the program of one laptop per student is not only to anticipate the challenges of the 21<sup>st</sup> Century, the world of education, and the world of work, but also improve students' achievement in learning.

### III. CONCLUSION

Designing and creating the enjoyable class for learners cannot refer to the perception of an educator only. The introduction of the characteristics and learning styles of students will be a more important reference to be able to design well-targeted media education. Media education is applied with attention and consideration of the closest environment of learners. The needs and desires of students, nowadays, tend to be more pleased with the utilization of technology, because they are already a part of the digital generation. Changes in technology have affected how to improve their learning. Technology has also given them the opportunity to form a social network. They liked a lot a form of learning with informal context by moving the contents of textbooks into their PC or gadget. Finally, these changes forced the educators to make adjustments and to facilitate the learners in order to support the improvement of their performance by conditioning their learning activities in line with the development of the digital age.

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# PERCEPTION THE QUALITY OF SERVICES PROVIDED BY PMI BANDUNG TO DONORS VOLUNTEER

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## ABSTRACT

*Contributing to blood does have many benefits, especially for the health of donors. The benefit is when donating blood body will automatically re-form the red blood cells and the implications of the body becomes more fit. If viewed from the religious side of blood donors have tremendous benefits other than as a form of concern for each other also foster a sense of humanity in order to help fellow human beings. The success of the blood-taking process depends on the readiness of the donors as well as the perceptions of the quality of services provided by PMI Bandung to volunteer donors. This study was conducted to find out how the blood donors' perceptions about the quality of services provided by PMI Bandung is descriptive research method. This method aims to describe the data, which then performed an analysis of the data collected and compiled by conducting interviews to 7 people who become volunteer donors in PMI Bandung, literature study also participatory researchers in the field. The results showed that the success of blood donor process conducted by volunteer donors depends on the donor's perception in this case is the quality of services provided by PMI Bandung, consisting of: physical facilities that support the taking of blood, the reliability of the PMI officers in providing services, Security guarantees provided by PMI officers as all officers are educated and trained personnel, a genuine empathy is given to the donors. Suggestion perception of services provided by PMI Bandung city is very good only at the time of the blood collection process the number of officers on the blood collection is less when compared with the number of donors that much especially in the weekend.*

**Keywords:** *perception, blood donation, service quality, health communication*

## INTRODUCTION

Blood donors are a blood-collection process undertaken by health workers in this case trained nurses voluntarily and for the benefit of blood transfusions. The results of the blood donor will then be stored in the blood bank which will be used for blood transfusion. Blood donor process varies from complete blood taking as well as removal of blood components only.

A voluntary blood donor is a person who voluntarily donates his blood in the framework of his unanimity without knowing for whom the blood is used. This is in line with data compiled by the WHO in 2010 that is to emphasize the importance of blood supply donated by the Red Cross in the United States said that 97% of people know people who need blood. The Australian Red Cross, 80% of Australians will need a blood donor sometime in their lives, but only 3% who donate blood every year. And according to a Canadian survey, 52% of Canadians have had blood transfusions or are acquainted with people who have needed blood transfusions.

In Indonesia own stock of blood supply is still less if seen from high enough demand this is in line with what is delivered by Daily Executive of Indonesian Red Cross (PMI), Ginandjar Kartasasmita said that there are approximately 2 million permanent donors in Indonesia, and 1,9 million PMI volunteers. Even so, a high need to make blood stocks is



often not enough.<sup>127</sup> West Java itself is a province with a considerable number of people it has implications for cities and districts in West Java. Stock of blood supply in West Java, especially Bandung as the capital city of West Java province is quite a lot even so the blood supply is enough to make Red Cross Bandung become city to supply blood to berbagai city and kabupaten in West Java like Tasikmalaya, Majalengka, Sukabumi Even DKI Jakarta Province.

This is similar to what is expressed by Uke, some of the existing blood supply is supplied in other areas outside the city of Bandung who have a blood void. Such as DKI, Tasikmalaya, Majalengka and Sukabumi. "DKI asked to drop us the 450 bags of blood, but that we can meet only 400 bags of blood. As for other areas in West Java are met on demand. On average between 200-300 blood bags," he said.<sup>128</sup>

With the presence of voluntary blood donors to make PMI Bandung city safe for blood supplies, it is similar to what was conveyed by Uke according to him the arrival of donors to PMI to donate his blood is highly anticipated. The goal is that blood supply in PMI Bandung, remains stable. "Ideally the blood is available for the next four days," he said.<sup>129</sup> The large number of volunteer donors who came to PMI Bandung city was inseparable from the perception about the quality of services provided by the PMI officers to the donors who came to donate their blood. Therefore, the researcher is interested to know what kind of perceptions about the quality of services provided by Bandung PMI officials to volunteer donors.

## METHODOLOGY

This study was conducted to find out how the blood donors' perceptions about the quality of services provided by PMI Bandung is descriptive research method. This method aims to describe the data, which then performed an analysis of the data collected and compiled by conducting interviews to 7 people who become volunteer donors in PMI Bandung, literature study also participatory researchers in the field.

## ANALYSIS

The results showed that the perception of the quality of services that was paid by the PMI officer of Bandung is very good it is seen from the informants who become the subject in this research. There are 7 informants among them. Mr. Asep is 53 years old, Mr. Faisal is 50 years old, Nn Nuki 20 years old, Nn Diana 29 years old, Nn Poppy 25 years old, Tn Taufik 45 years old and Tn Muhammad 30 years old. Based on the results of interviews that researchers conducted on 7 informants, they stated the quality of services provided by the PMI Bandung City officials very well. According to Grace in the book communications psychology menyatakan that perception is the experience of objects, events, or relationships obtained by concluding information and interpret the message.

The donors perceive the quality of services provided by the PMI officers in Bandung is very good when viewed from the availability of existing physical facilities in Bandung PMI is much more complete than the existing PMI in cities and districts in West Java. Seen from the picture below:

<sup>127</sup> <https://health.detik.com/read/2015/09/10/143514/3015362/763/meski-minat-donor-darah-meningkat-stok-darah-masih-jauh-dari-cukup>. Accessed on Thursday 4 May 2017

<sup>128</sup> <http://www.pikiran-rakyat.com/bandung-raya/2016/01/18/357602/stok-darah-pmi-tinggal-untuk-sehari>.

Accessed on Thursday 4 May 2017

<sup>129</sup> <http://www.pikiran-rakyat.com/bandung-raya/2016/01/18/357602/stok-darah-pmi-tinggal-untuk-sehari>.

Accessed on Thursday 4 May 2017



**Figure 1**



**Figure 2**

**Online registration at PMI Bandung PMI officers assist donors to fill data**

Physical facilities that exist in PMI Bandung as proof that the PMI Bandung meet one of the requirements of service quality is tangible. PMI Bandung is the first PMI in West Java that implements the online system in the process of registration of the donors. In the second picture the ability of officers in providing services immediately to the donors who came to look satisfactory. And the willingness of the officers to help the donors with responsiveness. This is in accordance with the variables of the quality of service reliability and responsiveness.

In addition, the security guarantees provided by the PMI officers in the blood collection process are in accordance with the procedures that must be passed by the donors. Here are the conditions that must be met by the donors when going to take blood. That is:

1. The donor must be in good health
2. Donor age ranges from 17 to 60 years
3. Minimum weight 45 kg for donation 350 ml, and 50 kg for donation 450 ml
4. Systolic blood pressure 110-160 mmHg
5. Diastolic blood pressure 70-100 mmHg
6. Hb min 12,5 gr / dl
7. For Women not menstruating, pregnant, breastfeeding
8. Blood donor interval every 3 months (70 days) once
9. The last three days do not consume drugs containing salicylates
10. Do not have severe illness (heart, liver, kidney etc.)
11. Did not get immunized virus attenuated within 2 weeks.<sup>130</sup>

If viewed from the conditions that must be met by the donors when going to take blood then it is certain that the results of blood taking is good blood and deserve to be used in the process of transfusion. Also at the time of checking the blood pressure of the physician in charge ensures that the patient rests well enough the night before blood collection through the communication done by the donor and the potential donor. This is similar to what As Glass revealed (2010: 6) in Mulyana.

"Effective interpersonal communication becomes more important as health professionals have to negotiate work practices with the aim of ensuring work satisfaction. It is critical that health professionals are able to confront and creatively respond to workplace changes." In brief, as Stewart point out, "physician-patient communication is the backbone of medical care and has been shown to influence both patient satisfaction and health outcomes (Eckler at al., 2009: 283). It is likely that main determinant of how patient perceive their healthcare providers experience is shown by how patients communicate with them (Makoul, 2014:222).

<sup>130</sup><http://pmikotabandung.org/index.php?page=syarat-donor>. Accessed on Thursday 4 May 2017

A guarantee given when a doctor declares that a donor is eligible to donate his blood is a capability possessed by a doctor and certainly free of risk if something happens when the blood-taking process for example a donor fainted. The informant perceives the physician who checks blood pressure and ensures that the patient or potential donor is eligible to deliver the blood is through the communication that exists between the two. In research conducted by informants perceived service providers provided by doctors is through comfort when they communicate and the existence of empathy is given.

Empathy and trust are two most important elements in medical provider-patient interaction. In this context, empathy constitutes the ability of the medical providers to understand the emotional feelings of the patients and treat them accordingly. Listening to patient attentively and providing encouragement are part of such empathy. Empathic communication is particularly critical in the opening and history-taking portion of the medical visit (Haskard et al., 2009:17).

Good communication through empathy given by both doctors and officials in Bandung PMI will be the experience of the donors and then volunteer donors come back to PMI and donate their blood. This is in line with the statements of donors who say they feel the services provided by PMI officers either through the following conversation: "according to the Mr what is the quality of service provided by PMI officers?" Then Mr Taufik replied "this is the third time I donated blood And I feel there is an increase in PMI's services getting better ". Other evidence that the quality of services provided by PMI Bandung city officials is shown below:



**Figure 3**  
**Officer took blood donor**



**Figure 4**  
**Box of Suggestion in PMI Bandung**

Based on the four figure that researchers took this matter, it is more convincing that the volunteer donors' perspective stating that the quality of services provided by PMI Bandung city officials to the donors is very good. Proven through the service suggestion box provided by PMI in the dining room where donors have taken blood and is the end of the blood donor. In figure four looks the number of contents of the box with very good writing more than the other two boxes. It's just that when two of the seven informants chose to insert the paper into the box of good category suggestions they mentioned that the lack of officers in the blood-taking section when compared to the larger number of donors especially on weekends they almost spent approximately 1.5 hours to 2 hours from Checking the hemoglobin to the blood-taking process by the officer. This is a suggestion or input for PMI Bandung to add officers on the blood collection so that donors do not have to wait with a long time.

## CONCLUSION

The results showed that the success of blood donor process conducted by volunteer donors depends on the donor's perception in this case is the quality of services provided by PMI Bandung, consisting of: physical facilities that support the taking of blood, the reliability of the PMI officers in providing services, Security guarantees provided by PMI officers as all officers are educated and trained personnel, a genuine empathy is given to the donors. Suggestion perception of services provided by PMI Bandung city is very good only at the time of the blood collection process the number of officers on the blood collection is less when compared with the number of donors that much especially if the weekend.

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# **DHARMA WACANA ESSENCE OF PHILOSOPHY AS A MEANS OF COMMUNICATION PERSPECTIVE**

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## **INTRODUCTION.**

Humans live in this world already carries karma respectively, based on the results of karma previously. So that man can not escape, when she was living in a sickly, when he lived in poverty, when uncontrolled emotional life. So that raises human behavior, beyond the regulations that have been established, often in violation of ethics without feeling guilty, and often make mistakes is considered a habit. For that needed a means Dharmawacana to straighten back to the right path.

The essence of a reality to be faced with attempts to fix the erroneous behavior toward truth in certain situations. Because the truth is always changing according to the changing times. The expected changes are leading to positive things for the sake of universal interest. Both the physical and spiritual nature associated with trust, both for individuals, groups and the general public. So finally there is a question, "Essence dharma wacana whether a given to be able to change the behavior that deviates toward goodness in order to achieve peace?"

## **DEFINITION OF ESSENCE AND DHARMA WACANA**

The essence is apanya fact, that is its nature. Understanding of the essence changes in accordance with the concept of the user, so that the essence is the concept itself (Hadi, 1994: 121). According to Thomas Aquinas in the Mage, the essence is ass something apart from the question of whether something is there or not. (Mage, 2001: 60). Essence menurut Dictionary of INDONENSIA, the essence is a hekekat. (KBHSI, 1993: 272). So it can be argued that the understanding of the essence, The essence of a reality to be faced with the attempts to attempts to remedy the wrong behavior toward truth in certain situations. Because the truth is always changing according to the changing times. The expected changes are leading to positive things for the sake of universal interest. Both the physical and spiritual nature linked to trust.

The essence of a reality to be faced with the attempts to attempts to remedy the wrong behavior toward truth in certain situations. Because the truth is always changing according to the changing times. The expected changes are leading to positive things for the sake of universal interest. Both the physical and spiritual nature linked to trust.

*Dharma wacana*, said *dharma wacana* already too often heard among the Hindu community in Bali and among those who wish, steeped in religious teachings. Dharmawacana comes and says dharma and discourse. It has been found several definitions of dharma. The word Dharma is derived from Sanskrit which means the basic teachings; doctrine; law; Constitution; order (country, world, universe), rule; religion, belief; keberibadatan; way of life; customs; virtue; effectiveness; services: good deeds / holy; (justice); (truth); (To) sunyata (an); right; obligations; rugas (Mardiarsito 1985: 171). Also diuraikan in Sarasamuccaya *Mwang kottaman ikang dharma, prasiddha sangkanin hitawasana, irikang mulahaken yes, mwang pinakcraya sang pandhita, sangkepanya, mantasaknikang tri dharma*. That is, the primacy of dharma is indeed a source of happiness for the arrival of their implementation; anyway dharma is the protection of the learned; he said only that can melt sin dharma tri three workshops or the universe. (Kadjeng et al, 1978: 17). Nothing defines dharma as a sacred obligation (Sudharta, 2004: 26), and some are defined as virtues (Sivananda, 2003: 39).

Discourse is a series of said word or series of acts of speech reveals something that served regularly, systematically into a coherent whole, formed by segmental and non segmental language (Sobur, 2001: 11). Discourse is also a series of related sentences, which



connects the proposition that a proposition for a single unit, thus forming a harmonious meaning in that sentence. (Alwi, et al 2003: 4.19). Besides, the discourse is said that complete unity and the highest language that is capable of having a real beginning and end, orally or in writing (Eryanto, 2003: 2). So it can be concluded that the word discourse, speech acts summary reveals something that presented relevant and regularly, sestematis in an understanding that is keherensi.

So it can be concluded Dharma wacana an illumination method that discourse, as a guide to implement kebajikan obligations under the rules that have been agreed both physical and spiritual. Then do the improvements in the road to bernar, when deviations both disangaja nor accidental. To achieve kedamain either individuals, groups and the public.

## DISCUSSION.

To answer the question above about the "Essence dharma wacana whether a given to be able to change the behavior that deviates toward goodness in order to achieve peace?" So that needs to discourse, as a guideline to implement duty based on rules that have been agreed both physical and spiritual. Then do the improvements in the road to bernar, when deviations both disangaja nor accidental. To achieve kedamain either individuals, groups and the public masyarakat. By using Socratic Multicultural theory, contained in his Alo Liliweri entitled "Prejudice and Conflict: Cross-Cultural Communication Multicultural Society (2005: 71), which states that.

"The idea is rather close to the multi-cultural significance may be about self-knowledge. According to him, self-knowledge is the education of each individual crown. He is very confident that the development of self-knowledge can not be achieved perfectly when it was still small, so that self-knowledge must received on a person when he has grown up. According to Socrates the adult when his self-knowledge formed a structured educational system, will be able to choose what is good and what is bad, what should or should not be, what can or what can not be done. Only adults who can choose something by faith, and not because of the emotion or feeling alone. Every human being must listen to what hissing by his conscience (dianmonion), everyone can be taught to do good, and all the evil behavior based solely on the wrong way of thinking. Requirements for a good life is wisdom "Examples presented Dharmawaca Murba (2007: 119-124), entitled "The Role of Religion in Facing the Challenges of Globalization" as the following:

***ahameva svayamidam vadami justam devebhiruta manusebhih,yam kamaye tamtamugram krnami tam brahmanam tamrsim tam sumedham.***Rgveda X.125.5This means:

(Indeed, I say the words that give joy. I have anugraahkan power to mankind and prosperity. I will make them holy, the rishi and humanity be perfect). In numerous Puranas Prabhu illuminated that since the coronation of Maharaja Pariksit grandson of Arjuna as Hastina on February 18 3102 BC, mankind has entered the era of Kaliyuga (Gambirananda, 1984: XIII). Said Kaliyuga mean age of quarrel marked by waning spiritual life, as the world shackled by material life. Orientation man is only the pleasure to satisfy the appetite of indriyawati (Kama) and if this continues diturutkan, then lust is like a fire doused kerosene or gasoline, will not be extinguished, but rather destroy human beings. Feature Kaliyuga era increasingly evident in the era of globalization characterized by the rapid flow of information, driven by the development of technology to the charge of hedonism philosophy which is oriented on the material and attempt to gain the pleasure of mere lust. By not downplay the positive effects of globalization, the negative impact seems to watch. Globalization abolish national borders or cultural nation. Western culture is easily absorbed by the nations of Eastern and when it is out of control destroying cultures and civilizations of the nations of the East. Everywhere, people seem to easily ignited in a quarrel.



The centers contention that destroy human life is described in the book Skanda Purana, XVII. 1, among other things: booze, gambling, prostitution and property / gold (Vettam Mani, 1989: 373). This is logical, karenapadatempat these places are arenas that often inflame strife. Make someone drunk liquor and when drunk thoughts, words and behavior is difficult to control. Similarly, in gambling, prostitution and competition looking for property that is not based dharma (righteousness), in such places are very sensitive to the seizing quarrel sometimes fatal, namely murder. Condition of society today seems to be exactly the same with the depiction of Vishnu Purana, as follows:

*"Atha eva bhijana hetuh, dhanam eva asesha dharma hetuh abhirucir eva dampaty asambandha hetuh, anrtam eva vyavahajayah stritvam eva'pabhoga hetuh.....brahma sutrameva vipratve hetuh linga dharanam eva asrama hetuh "* (Visnu Purana IV. 24.21-22) Meaning.

"People are destroyed because of possessions only serve as a boost social status / luxury for someone, the material is the basis of life satisfaction in life is pleasure of sex between men and women, lies a source of success in life. Sex is the only source of enjoyment and error is the decoration for the spiritual life". Similarly, in the book Vanaparva, Mahabharata similar description can be encountered as follows:

"At the age of Kaliyuga Brahmins no longer perform yajna ceremony and learn the Vedic scriptures. They left stick and the skin becomes Tuntwmn Prakrit menjangannya and Dharma Discourse eating everything (sarvabhaksa). Brahmins stopped executing worship and the Sudras replace it (32-33 )",

" Hunger destroy human lives, roads met by a woman whose reputation Ugly. Every woman quarrel / hostile with her husband and did not have the courtesy (42)".

"The Brahmins overwhelmed by sin by killing dwijati and receive alms from the leaders are dishonest (43)".

"In those days people opposed his life with the values of morality, they are addicted to alcohol, they do torture although in bed teachers. They are bound by the mundane. They're looking for the satisfaction of worldly especially flesh and blood (49)".

"In those days people were not holy both in thought and actions for their jealousy and envy. The earth is filled with people who are sinful and immoral (51)".

"At the age of Kaliyuga traders conduct various scams, selling stuff with the size and scale that is not true (53)".

"At the age of Kaliyuga people are poor and old Budiman short life. People sinful become rich and have a long life (55)".

Increasingly severe social challenges in the age of globalization because of the modern life of today's rapidly evolving individualistic life with regard anomalous harmony and harmony between human beings. Individualistic oriented human greed hunt only earthly life threatening both social and environmental sustainability of nature. "The girls aged 7 and 8 years has given birth to children and the children of men aged 10 or 12 years has become a father (60)".

"People at the age of 16 years already decrepit and after that ajalpun pick (61)".

"The woman is hurt, do something inappropriate and dishonorable acts, deceiving

their husbands who berbudi noble character, forget they even relate to his servant or even pets (63)". Vanaparva, CLXXXVIII.

The linkage between multicultural theory propounded by Socrates Contah proposed by Murba, do pemabahan as follows.

1). Self-knowledge is the crown of the education of every individual; to education for every individual, can be done in various ways. In this case can be given based on the story Parikshit, who stated that the social changes already begun entering an age of Kaliyuga mean age of quarrel marked by waning spiritual life, as the world shackled by material life. Orientation man is only the pleasure to satisfy the appetite of indriyawati (Kama) and if this continues diturutkan, then lust is like a fire doused kerosene or gasoline, will not be extinguished, but rather destroy human beings. This is already happening deviations, which are necessary to control to the truth based on religious teachings.

2). Self-knowledge can not be achieved perfectly when it was still small, so that self-knowledge must diterima on a person when he has grown; In-depth education is not sufficient given the stories, should be done by providing sloka-sloka which tertadapat in scriptures like; contained in Atarwaweda. Verily I say the words that give joy. I have anugrahan power to humanity and welfare. I make them holy, the rishi and mankind become perfect. That's true in life, as described by the sloka must follow the instructions of saints. Based on the positive behavior that has been done by saints such as sage, MPU, Penadita to perfection.

3). Self-knowledge of his established a structured educational system, will be able to choose what is good and what is bad, what should or should not be, what can or what can not be done; In this case given a selection of things that are bad as described by Vishnu Purana that society would collapse because of material possessions and became the basis of life satisfaction in life is pleasure of sex between men and women, lies a source of success in life. This is what should be kept, and reinjected to the instructions of saints who are able to set an example for the community.

4). Every human being must listen to what hissing by his conscience (dhamonion), everyone can be taught to do good, and all the evil behavior based solely on the wrong way of thinking; As a human being should be aware bahwasannya bad behavior will make the destruction, so too do not easily believe the behavior of people in the days of Kaliyuga, in this age people are not holy both in thought and actions for their jealousy and envy. The earth is filled with people who are sinful and immoral. At this time also traders perform various scams, selling stuff with the size and scale that is not true. So everyone should go back to their own identity, listened to his heart, then just make a choice after being given positive examples of saints. Without being given a positive example that means holy men have a way of thinking and behaving that is wrong.

5). Requirements for a good life is wisdom. Therefore thing to note in this life is say the words that give joy. I have anugrahan power to humanity and welfare. I make them holy, the rishi and mankind become perfect. Besides, it should be returned deepen our teachings of sacred by-sloka sloka which has diwaruskan by our ancestors.

#### 4. CONCLUSION.

From the above it can be concluded that in order to answer questions about the "Essence dharmawacana whether a given to be able to change the behavior that deviates toward goodness in order to achieve peace? Is:

- a). When deviations of behavior it means there has been a mistake of thinking. Considers excessive worldly needs is a truth that human beings fall into ruin.
- b). Before there was an error that continued need to pay attention to the essence of the current Diman dharmawacana mengikuiti scripture that has been dominated by a holy man, who has been able to provide positive role models for the community.

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# **THE PRACTICES OF REPUBLIC INDONESIA'S DIPLOMACY TO TAKING OVER THE MANAGEMENT OF FLIGHT INFORMATION REGION (FIR) ABOVE NATUNA ISLAND FROM THE REPUBLIC OF SINGAPORE (2009-2014)**

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## **ABSTRACT**

FIR (flight information region) is a part of regulation of aviation and aviation problem areas infinitely at one state, which means that aviation world would be touching by one and another states, then to achieved safety on aviation regulation is necessary. Flight information region is an air space regulation that flight information service and alerting service are contained in. FIR's dispute starts with RAN I that hold by ICAO. On RAN I's meeting said that FIR management in Natuna Islands has been delegated to Singapore because Indonesia couldn't have ability to manage this FIR effectively. Because of technology and human resources restrictiveness. There's so many phenomenon that makes Indonesia want to taking back indonesia's authority on FIR with any efforts.

This research theoretically has built with realism perspectives on International Relations and supported by Diplomacy Theory by Harold Nicholson with setting diplomacy and also state analysis. Formulation of all arguments, facts and theoretical framework on this research is guided by qualitative explanation methods. Scope of this research is Singapore's management on FIR and also Indonesia's diplomacy to taking back FIR from Singapore.

Researcher has formulated an answered-hypothesis that Indonesia's diplomacy with joint management model to finish this FIR dispute in Natuna Islands with Singapore. Joint management is made to finish this dispute because Indonesia want to make a peace and win-win solution. So joint management diplomacy is used to finish this FIR dispute currently.

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In aviation, a flight information region (FIR) is a specified region of airspace in which a flight information service and an alerting service (ALRS) are provided. It is the largest regular division of airspace in use in the world today. FIRs have existed since 1947 at least.

Every portion of the atmosphere belongs to a specific FIR. Smaller countries' airspace is encompassed by a single FIR; larger countries' airspace is subdivided into a number of regional FIRs.

Some FIRs encompass the territorial airspace of several countries. Oceanic airspace is divided into Oceanic Information Regions and delegated to a controlling authority bordering that region. The division among authorities is done by international agreement through the International Civil Aviation Organization (ICAO).

There is no standard size for FIRs – it is a matter for administrative convenience of the country concerned. In some cases there is a vertical division of the FIR, in which case the lower portion remains named as such, whereas the airspace above is named Upper Information Region (UIR).

An information service and alerting service are the basic levels of air traffic service, providing information pertinent to the safe and efficient conduct of flights and alerting the relevant authorities should an aircraft be in distress. These are available to all aircraft through a FIR. Higher levels of Air Traffic Advisory and Control services may be available within certain portions of airspace within a FIR, according to the ICAO class of that portion of airspace (with regard to national regulations), and the existence of a suitably equipped authority to provide the services.

Order is the ultimate and first purpose of all laws. The need for order is the essential condition for the existence of an orderly human society. The law in general, as well as international law, is aimed at organizing and maintaining security and order. Society is a collection of people who live together with a common goal. It is the character of the law that its development is often behind the development that occurs in society.

According to Mochtar Kusumaatmadja law as a means of community renewal aims to achieve order, legal counsel and sense of justice in society. It is argued that the law not only covers the principles and rules that govern human life in society, but also includes institutions and processes in realizing the rule in reality in society.

Increasing population, there is an increase in the necessities of life, while the availability of natural resources on land and at sea is increasingly limited. With the support of science and technology, encouraging people to be more intensive to explore the benefits of air space. Indonesia's interest in world peace, particularly security in Southeast Asia, requires Indonesia to participate in international and regional efforts to safeguard security and peace. The success of the national defense task depends on the support provided by science and technology. Therefore, national defense efforts should be able to utilize the results of the development of science and technology. National defense and security coaching is endeavored to improve defense capabilities, one of which includes air power. The implementation of state defense is one of the functions of state government that aims to safeguard and protect the sovereignty of the state, the territorial integrity of the state, and the safety of the whole nation from all forms of threat. The air space is an area of sovereignty, then it is the responsibility of the state and given authority to the government. For Indonesia has become the basic principle as mandated in the 1945 Constitution. Therefore, the government holds the rights and obligations to the activities and efforts undertaken in the national air space.

The total area of Indonesia consists of a land area of approximately 1.922.570.km square and an area of approximately 3,257,483 oceans. Sq km, so that the airspace over land and sea of Indonesia is 5,180,053 sq km. The development of the number of airlines in Indonesia today is very rapid. More than ten domestic airlines operate, and may increase in the future. The discovery of air balloons at the end of the 19th century and the flying of heavier aircraft from the air by the Wright brothers (1903), air space as natural resources has been increasingly concerned both for civilian and military aviation. Air and Space Law Expert, E Saefullah Wiradipradja distinguishes between a state aircraft with civil aircraft based on state ownership and or is used exclusively for the purpose of the state and / or the specific use of state / governmental purposes, not limited to military aircraft, customs And police.

Bin Cheng stated that the 1944 Chicago Convention is the constitution of the international civil aviation organization (the constitution of the ICAO) which established the provisions of the law on international air transport. The Chicago Convention has 4 (four) principles: Airspace sovereignty; The nationality of aircraft principle; The principle of the existence of certain requirements that must be fulfilled either by aircraft or by the operator (condition to fulfill with respect to aircraft or by their operators); Principles of cooperation and provision of international facilities (international cooperation and facilitation). Kolosov expressed the principles of international air law among others; Acknowledgment of the full and exclusive sovereignty of each country over the airspace above its territory; Cooperation of states, with the aim of advancing or securing aviation in international air navigation, flight navigation arrangements in Indonesia, containing: the airspace served; Airspace classification; Flight path; Type of flight navigation services.

The air space, internationally, has been agreed as stated in Article 1 of the Chicago Convention of 1944 that the state has complete and exclusive sovereignty over the airspace above its territory. Indonesia has affirmed the principle in Article 5 of Law Number 1 Year 2009, About Aviation, stating that: the country of Indonesia is fully and intact on the airspace of Indonesia.

Indonesia has a large airspace and is traversed by 247 domestic air routes connecting 125 cities in Indonesia, as well as 57 international air routes connecting 25 cities in 13 countries. Indonesia has 233 airports consisting of 31 international airports and 202 domestic airports. Air transport is a very important transportation in Indonesia. The growth of air transport over the last 5 years averaged 16% and is expected to continue as Indonesia's economic growth is estimated to reach 6% and an increase in the number of middle-class people who can travel by air transport. Government Regulation Number. 77 of 2012 on the Perum of the Indonesian Aviation Navigation Service Providers Agency, Article 13 paragraph 2 explains that Air Traffic Services (ATS) consists of: Air Traffic Control Service; Flight Information Service; Alerting Service. In the field of aviation navigation Indonesia has spent approximately US\$250 million for modernization of Air Traffic Management system with the latest technology, including ADS-B (Automatic Dependent Surveillance-Broadcast), Radar Mode-S, RVSM (Reduced Vertical Separation Minima), PBN (Performance Based Navigation) and AIDC (ATS Inter facility Data Communication), in order to increase capacity and harmonize with the neighboring FIR countries. Indonesian airspace is serviced with a number of navigation equipment which also serves as the main reference for the Indonesian ATS Route. In order to observe the air space, radar surveillance covers most of Indonesia's Flight Information Regions (FIR). Indonesia is implementing a more advanced ADBS-B system for observations covering wider airspace so as to support operations and make it more efficient on FIRs. In air traffic, any aircraft carrying a flight must be supervised. Air traffic (air traffic) is any aircraft in flight or operation in the area of movement of an airport. The objectives of air traffic services include: preventing collisions between aircraft in the air, preventing collision between aircraft or aircraft with obstacle in the manouvering area, facilitating and maintaining regular flight traffic flow, providing guidance and information Which are useful for the safety and efficiency of aviation, provide notifications to relevant organizations for search and rescue assistance. Information services are provided by central air traffic officers on an instrument flight aircraft (IFR) in a flight information region (FIR) to ensure minimum flying distance between aircraft is met. Air traffic control in two FIR (flight Information Region) regions, namely FIR Jakarta and FIR Makassar, assisted by Singapore FIRs for sectors A, B and C. (areas above Batam and Natuna). For sector A, Indonesia delegates navigation service responsibilities from sea level to a height of 37 thousand feet. In sector B, delegation includes sea level to unlimited heights. Sector C, defined as a gray area (not included in the agreement, as it is still related to border issues with Malaysia). In sector A, the Singapore FIR is mandated to quote the Civil Aviation Navigation Services (RANS fee) on behalf of the Indonesian government, subsequently submitted to the Government of Indonesia for areas B and C not subject to Rans Charge as they require more discussion Continued with the various parties, initially handed over the control of FIR Indonesia to Singapore, at the ICAO meeting in March 1946 in Dublin, Ireland, because at



that time Indonesia was only independent so it was not present at the meeting. The legal basis of the handover of some Indonesian airspace to Singapore, Annex 11 Chicago Convention 1944, on Air Traffic Services - Air Traffic Control Service, Flight Information Service and Alerting Service and Article 28 of the Chicago Convention 1944 states that: "Each contracting state undertake, so far as it may be practicable, to: (a) Provide, in its territory, airports, radio services, meteorological services and other air navigation facilities for international air navigation, in accordance with the standards and practices recommended by or pursuant to this convention. (b) Adopt and put into operation the appropriate standard systems of communications procedures, codes, markings, signals, lighting and other operational practices and rules which may be recommended or established from time to time.

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# ENHANCING STUDENTS' ENGAGEMENT THROUGH SOCIAL MEDIA: THE JOYS AND CHALLENGES OF COGNITIVE IMPACT OF INFORMATION VISUALIZATION

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## ABSTRACT

*Technology may have a reciprocal relationship with the world of education and learning. The emergence of new technologies encourages educators to understand and utilize them in the classroom. However, at the same time on the ground of implementation of this technology in the classroom can directly or indirectly have an impact on how these technologies are constantly evolving. Currently, learning by using social media is no longer a taboo thing. Many teachers who understand the Internet began to utilize social media as a means of learning. Here, a teacher can create a group of class or school. After that, teachers can post on learning materials. But, those kind of tips are only suitable to add information material and not to replace the classroom learning. Their function is simply as the assistance media. The social media that can be used for example Facebook, Twitter, Blog, Plurk, LinkedIn, YouTube, and others. However, since Indonesia is a country with million users of Twitter and Facebook, then it is quite right if we think that social media which used widely are Facebook and twitter, in addition to the Blog.*

**Keywords:** Social Media, Cognitive Impact, Information Visualization

## I. INTRODUCTION

There are many educators who do not have fully utilized the social networks yet, for the sake of learning. Many people assume that learning is memorizing a number of materials. Students, in this position, are just having the same functions as if they are a photocopy machine which totally copies the books into their brain. In fact, memorization is the lowest level of learning. This was stated by Bloom in the levels of learning objectives known as the Bloom Taxonomy.

In education, the internet is widely used in learning activities. As it is highly useful to find teaching materials, as the media of learning, as the media to post assignments, discussion forums, and so forth. It is because the Internet is able to communicate information between computer networks in a separate distance and time; it is also often used in distance learning activities. This activity happens in some universities, in accessing lecture, for example, they can possibly use the distance learning system which leveraged the internet technology. The distance learning activity via the Internet is also known as electronic learning (E-Learning), as told by Hartley (2001), "E-Learning is a kind of teaching and learning activities, allowing teaching materials to be delivered to all students by using the Internet media, intranet, or another computer network media".

In distance learning, lecturers do not always have to come face to face directly to their students in the classroom. The meeting between students and teachers is only done a few times in one semester. This happens because the students who take courses in distance learning had other activities, such as has been married and have adequate jobs. To control and give the appropriate understanding or provide enrichment, as an educator, lecturers often travels to the classrooms of distance learning. Obstacles arising in the teaching of distance learning are a long distance which must be taken by lecturers/tutors when about to give guidance to their students, it is considered less effective and also less efficient. Too time-consuming and spend much money. The alternative solutions that can be used for the enrichment of issue in distance learning are to utilize E-Learning as an

interesting learning activities in the global era by using media that is familiar to the students, for example, the social network of Facebook.

On the other hand, according to Fadel (2008), "E-Learning offers unique academic opportunities to broaden the knowledge of students and can use various facilities which are available on the internet", so the use of e-learning by using social networking sites such as Facebook, can be an interesting medium of learning. It is because it provides access to online information where individuals can interact with each other. Networking site such as Facebook is one of the most popular networking sites in Indonesia, this country is the second country of the largest Facebook users (FB) in the world, after the United States (US). Based on research conducted by Digital Life, from about 30 million of Internet users in Indonesia, about 87% of users always visit social networks (Facebook and Twitter). In addition, the users who access the social networking site in Indonesia are teenagers.

Strategies that can be conducted for enrichment in distance learning are the method of administration tasks, the method of discussion, the method of group work with a peer tutor and modeling, or other means, by having students read the corresponding (Suyitno, 2012). Based on that fact, then Facebook can be used as an alternative strategy to control the problems and provide the appropriate understanding as well as enrichment to the participants of distance learning. There are so many Facebook features which can be used as a medium of learning, such as, Facebook Wall (this feature can be used as an information board), Facebook Note (this feature can be used to make short posts or handout), Chat (this feature can be used to chat directly to other Facebook users who have become friends, in addition, it can be a medium of online discussion), Facebook Group (this feature can be used for a community of learners, studies, science, study club, and control the number of students who follow the learning activities of distance learning), Facebook Quiz (this feature can be optimized by teachers or learners to exercise material for evaluation of learning through an interactive online quiz), Facebook Share (this feature can be used to share content, such as short posts, links, images, videos, etc.).

The learning models which can be used in its application are Instructional Group investigation and TPS (Think, Pair, and Share). The strategy which can be used are, teachers can play an active role with how to create a group, dealing with related subjects. Then they can socialize it to learners. In a group, teachers can share the material from other websites, whether in the form of a link, image, or video. This is about to add some more materials for students, the consultation room, and a summary of the material on the note. In the facilities of games, quizzes can be used as a workout media/evaluation by creating exercise/quiz on Facebook. So that the use of E-Learning by using the media of social networking sites of Facebook is expected to become an attractive, creative, and get the teacher closer to their students. This has function to increase the motivation of learners and the achievement of mastery learning. For the success of this model, it requires the participation of various stakeholders in order to minimize the negative influences of the use of Facebook and can increase the benefits of Facebook as interesting and creative learning media.

## **II. DISCUSSION**

### **2.1 The Advantages of Social Network Sites**

Some of the advantages of the use of social media are, first, the use of social media can form a safe community because there is a supervision of teachers to monitor and moderate social media contents. So the dangerous things which are associated with social media can be avoided. Second, students can give critique and comment on each classes' task, or school. Working groups can be more easily and they can ask the teacher as well as to start the discussion so that the spirit of cooperation can be improved. And lastly, it can be used as a means to introduce the school or classroom to the pupils and prospective pupils. In contrary, the challenges of the use of social media are, first, social media accounts are the property of the school or class, then it should be managed by someone who understands social media and they should be very familiar with the school. If it is not, the social media posts will be awkward. Second, the lack of engagement with students can make them feel

ignored by the school. And third, it is not enough just to show a profile on Facebook, however, it takes up to date news as well as information and daily interaction with students. There might be a pupil who will assess a school based on his experience with the social media accounts of that school.

## **2.2 The Progress and Development Trend of Internet Technology**

The continued development of Internet technology opens our horizons that the information needed can be easily and quickly achieved. The Internet also provides transaction product, the transformation of knowledge, and lifestyle. Even the age is not limiting, the elderly and even the young people can break through the limitations of this world. Indonesia became the second largest country in the world with the growth of social media users of internet-based especially blogs, after the United Kingdom by the version of Word Press. In the past six months, at least 143.108 blogs have been hosted by the user. According to a report from the Pew Internet & American Life Project, blogs have become commonplace. In 2004, the readers of blogs increased by 58 percent of the total Internet users or 32 million people. 12 percent of users who read the blogs also actively add comments on the blog (Excerpt from CNetNews.com).

According to Technorati, a blog search engine, today, has at least 112 million blogs as in December 2016. The bloggers are the youth, students, politicians, celebrities, teachers, and kids. By looking at this situation, as a teacher, we can look for the opportunities by utilizing the Internet, one of them is a blog, as a medium of learning. Of course, if we do not want to be called as an old school teacher. Based on the Act no 14, 2005, on Teachers and Lecturers, it is clearly explained that the teachers should be competent. The competencies include pedagogic competence, professional competence; social competence; and personal competence. One of them, a teacher must have the professional competence, i.e. the ability to master the broad and deep learning materials and guide learners to meet the standards of competence. In one point it is also stated that teachers are expected to "Master and utilize the Information and Communication Technology (ICT) in learning". Secondly, teachers must have a social competence, namely the ability of teachers in conducting an effective communication with students, other teachers, staffs, parents, and the surrounding communities. One of them said that teachers are expected to "Utilize the Information and Communication Technology (ICT) to communicate and self-development". It is certainly not excessive if we use the internet as a medium of learning, it also means that we have already implemented the Act.

## **2.3 Online Learning Sites**

On the Internet, a lot of facilities can be used as a means of learning. Internet products are, for instance, Websites, Blogs, Facebook, Twitter, and YouTube. Weblog or Blog is a term that first used by Ali in 2005. Jorn Barger uses the term Weblog to describe a personal website group which is constantly updated, a website which contains links to other websites that are considered interesting along with comments. The website is the entire contents of a web server which is owned by a person or a particular institution. The website can be likened, for example to a book which consists of individual pages, including the cover and table of contents. A website is often called as web, sites, websites, or portals.

The first page of a website is the homepage. It usually contains a few links to other key parts of a website. The term homepage is also used to describe the personal/individual web pages, as their "home", in the internet world. Page after page of the website is independently called a web page and usually identical to one HTML (Hyper Text Markup Language) file, that is the language of the program which is used to create the website.

The use of the website in learning are, first, as a means to communicate interactively with educators in the process of teaching and learning, secondly, to optimize the learning process because it is no longer bound by time and space, third, as the briefing and training advice to the use of ICT, and the fourth is to maximize the comprehension of learners for teaching materials not only in the text, but can also include images, videos, or the media of interest.

While the benefits for teachers/lecturers/instructors are, first, ease in monitoring the activities of learners, second, the use of multimedia (images, photos, animations, audio, video, etc.) are for the variety and enrichment of teaching materials, third, as indicators of teaching and learning which aims at monitoring and evaluation the performance of teachers, fourth, as a form of the use of ICT in the development of interactive teaching and learning, fifth, as a means of demonstration of competence and teaching staff's professionalism, and lastly, to develop themselves or do research in order to improve their point of view.

## **2.4 Social Media and Learning**

Do you familiar with Facebook, Twitter, or Path? If you don't, this means that you are alienated in a new world order called "cyberspace" or "cyber world". In today's society, both parents and teenagers or even children, tend to be associated with the social community as well as the virtual world. Along with the times, the use of social media is no longer just for socializing, but also has become an integral part of the world of business, industry, and even venturing into the world of education. This presents a challenge for educators. Educators must be careful to use this as a learning tool to achieve the learning objectives.

### **2.4.1 Using Blogs as a Learning Tool**

Blogs are text documents, images, media objects, and data, neatly arranged and according to the specific chronology which can be viewed through the Internet browser and usually contain records or personal journals. Some benefits of a Blog are, first, as an interactive media outside the classroom, for example, a teacher in a school can create a blog where the content is regarding the respective of subject matter. Then students who access the blog are possible to fill out comments on the blog resulted in communication between teachers and them, the second, as a medium for storing files, in this case, the teacher can draw up and resume the subject matter, then put it in a blog. This will be very helpful to accelerate the teaching process because students do not need to record it again on the board, they can directly access the learners' material easily without being limited by time and place. The use of blogs as a medium of learning is very reusability (easy to use) and maintainable (easy to manage and maintain), the third, as a sharing media for students, Blog has a facility which allows visitors to leave comments, hence the blog can be a medium to express ideas, comments, and sharing ideas of the students about the teaching system in schools, so the schools and teachers can improve their performance as expected, fourth, as a media for writing, from the blog, teachers learn and hone their ability to make a scientific paper. Before participating in the field of writing in any official event, such as a writing competition or certification, it is good that teachers use blogs as a media for writing. Blogs are also means of dissemination of research results, workshops, and various other writing activities. Fifth, as a media to get information, teachers can get information through the search process on the search engines, it will open up and broaden their mind about the world of science. Teachers can get information through books, newspapers, magazines, but we only act as a passive reader. With blogs, we can comment on the information which is widely obtained by giving each link to other blog users. Sixth, as a means of discussion, Blog is also an option as a means of discussion between the teachers and the students, the teachers share information and knowledge to other blog users, so it is insightful thinking. And seventh, as media of creativity, teachers can decorate blog as they wish, for example, enhanced with images, photographs, slides, videos, templates, or background, all of them are free of charge over the internet.

### **2.4.2 Facebook and Twitter as Social Media Tools for Teaching and Learning**

Facebook is a social networking which was pioneered in 2006 by a Harvard student, named Mark Zuckerberg. Mark Elliot Zuckerberg or Mark Zuckerberg was born on May 14<sup>th</sup>, 1984 in Dobbs Ferry, Westchester County, New York, United States (US). The idea started when he attended Exeter High School, New Hampshire. At that moment, he became acquainted with Adam D'Angelo. Zuckerberg passed his study and entered Harvard University, initially, he made Course Match program, which allows students in the same



class to see a list of all classmates. But apparently, it is also preferred by the majority of the world population, thus, it becomes a big network and can be utilized for a variety of things, including learning. Networking site such as Facebook is one of the most popular networking sites in Indonesia, this country is the second largest country of Facebook users (FB) in the world, after the United States (US). Based on the research conducted by Digital Life, from about 30 million Internet users in Indonesia, about 87% of users always visit social networks (FB and Twitter). In addition, the users who access the social networking sites in Indonesia are teenagers.

Try to imagine if the teachers, one day, is explaining the material and then the students are tweeting about their understanding of the lesson. It is actually identical, such as writing in a notebook, the difference is only in the medium. After that, they can do a discussion by using existing features, on twitter, like hashtag, reply, retweet, etc. For example, as #math, to talk about math. It is useful to make it easier to classify a discussion group with students and teachers. The students and teachers will not go too far to a more general communication, but more specifically, to the discussion on a topic that they want. It also avoids mixing between personal and school issues. The students listen and discover the lessons that they think interesting. Students make a summary in a tweet which contains 140 characters. They also can create a tweet about the question that comes to mind. Then, during their school, tweets will be collected and they can be the school's record.

So, what's the difference with the traditional record? As noted traditionally, students can write anything and there is no character limit. The brain when it is challenged tends to follow the convenient way, taking the words exactly as it sounds. Doing a tweet is rather different, our brains are challenged to find the core subjects which is no longer than 140 characters. Even have to make a new sentence which describes the material obtained. Although only 140 characters, but creating a tweet is not easy. It took our creativity to create a compelling tweet.

In other fields, for example, the account of @tipsbizonline and @kelaspengusaha provide information and tips in the field of business and entrepreneurship. Unlike the previous example, they share tips and information on a scheduled basis, ie at 9 am and 9 pm. With this system, the reader or so-called followers will know when they had to open the Twitter to read tweets given by that account. So that their time will be well-scheduled, when to study and when to do other activities.

### **2.4.3 Youtube as a Valueable Educational Tool**

YouTube is the most popular website of online video sharing media in the Internet world. Currently, YouTube users scattered around the world, of all ages, from the children to adults. The YouTube users can do many activities, like uploading videos, searching videos, watching videos, doing a discussion/asking questions and answering about the videos, or even sharing video clips for free. Every day, there are millions of people access the YouTube site, so it is definitely right if YouTube is very potential to be used as a medium of learning. The purpose of utilizing YouTube as a medium of learning is to create interesting, fun, and interactive conditions and atmosphere of learning. Instructional videos on YouTube can be used for interactive learning in the classroom both for students and teachers through online and offline presentations. The utilization of YouTube as a medium of learning can be used at any time without being limited by space and time, as far as the computer or presentation media connect to the Internet.

Why do we choose YouTube as a medium of learning? Because YouTube has several advantages, for example, first, it is potential, it means that YouTube is the most popular site in the Internet world today which is capable of delivering some educational materials related to the education/training. Second, it is practical, i.e. YouTube easy to use and can be followed by all people, including students and teachers. Third, it is informative, it means that YouTube provide information about the development of educational science, technology, culture, etc. Fourth, it is interactive, it means that YouTube facilitate us to discuss or conduct a question and answer, even reviewing an instructional video. Fifth, it is shareable, i.e., YouTube has the HTML link facilities, instructional video Embed code which



can be shared on social networks such as Facebook, twitter, and blog/website. And sixth, Economical, it means that YouTube is free for all.

### **2.3.4 Instagram for Learning**

Children will learn better if we involve them in teaching practice which is being studied. Now, to achieve this goal in social media, we can use Instagram. Instagram could be a liaison and the media to share information among students, teachers, and even parents. The teachers can use Social Media of Instagram to announce homework creatively, to share experiences with students in the class with the help of pictures and other things related to education. As educators, we can also use the Instagram for, first, sharing of knowledge in learning with students, parents, and other Instagram users. Second, creating students' engagement in describing the pictures, page title given by the teachers and other things. Third, connecting all students with other teachers in school. And fourth, sharing homework.

Instructional media, in general, are the tools in the learning process. This is everything that can be used to stimulate the mind, feelings, concerns, and abilities or skills of learners, so they are able to encourage the process of learning. These limits are fairly broad and deep including the definition, resources, the environment, humans, and the method used for the purpose of learning. Meanwhile, according to Briggs (1977), instructional media is the infrastructure to deliver content/learning materials such as books, movies, videos, and so on. Then, according to the National Education Association (1969), it reveals that learning is a means of communication media in the printed form including hardware technology.

Learning media continues to grow along with the times. First, using the media of Over Head Projector (OHP) as a means of learning, something that is very "sophisticated" in the past. Currently, the use of LCD projectors which are connected to the laptop is no longer a wonderful thing. The use of instructional media is intended to attract learners to go deeper into the material being taught by educators, so hopefully, the learning objectives can be achieved easily. Media are the means of communication and resources. For example, video, television, diagrams, printed materials, computer programs, and instructors. They are considered as a medium of learning when they are delivering the message and the learning objectives. There are six types of media which are used in learning and instruction, they are, text (alphanumeric characters featured in the book-format, posters, whiteboards, computer screen), audio (such as voice, music, sound mechanics), visual (diagram on the poster, drawing on the whiteboard, photos, pictures in a book, cartoon), motion media (media that displays the motion, including recorded video, animation), the manipulation of three-dimensional (can be touched and handled by students), and the people (teacher, student, or a subject-matter expert).

### **III. CONCLUSION**

Media and technology can actually be used as much as possible in learning. The success in learning depends on the skills of educators to pack the interesting material by using the right media and technology. In general circumstances, educators can incorporate the elements of technology as a medium of learning in the classroom. On the other hand, teachers can instruct learners to be able to learn on their own by using technology or appropriate media. Technology and media can also be used effectively, in a situation of formal education where teachers do not interact directly with other students. Media is often "packaged" for this purpose. In an environment of informal education, the media such as videos and computers or laptops are used by trainees in the workplace or at home. Students then report their learning activities to their friends or teacher who helped them.

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